



Editor's Corner



John O'Brien, Jr.

I don't ever wanna feel, like I did that day... You live, you learn, you upgrade; I am currently upgrading. I have learned to Fight for what is right, not who has the best batting average of beliefs compared to mine –

because I KNOW, in our political system, those values will change with the latest wind blowing, appointment or donation.

I no longer believe in political parties, but I do believe in people. I don't always agree with my CEO; I will fight wrong, but in the end, at least for now, I know he is the CEO,

so I do my best to lead and rally my country; to limit the collateral damage; to embrace those who are in need, illuminated by my own pain, my own experience and all those I have met and admired along the way. I don't envy them; I emulate them.

We must abolish our political party system. The best don't win out, the privileged do. Term limits for Congress will refresh those in Congress of their responsibility to make a difference for everyone first; then their own legacy will write itself. If all you have is money in the bank, you are very poor indeed.

There is nothing like experience to teach Congress how to live a life. You DO NOT get that experience locking yourself away in 'Hallowed Halls'. I don't care what your race or religion, sex or sexual preference, privilege or hair color is – it is ALL irrelevant – the only judge of a person, the only one that matters - is

what they accomplish. Let the best woman or man win, judged only by their actions. Then, we all will win.

After all, St. Valentine's Day will be celebrated for many this month; a few will might have a lonely soul, so a feeling of depression. It is the month of love, if you believe Hallmark; feeling blue is normal, and adding a little effort, a little updating perhaps, will change to fill the holes in your heart.

Many of our loves are

within. Stories of Love, St. Valentine, Mumming, Sports, so many Bridgets, WB Yeats Puzzle, Inner Views and Archives. We talk about the University of Revolution, The Molly Maguires, the Metroparks and a wonderful letter to our grandfather. Within you can learn Gaelic, learn a prayer and learn, what lies ahead. A tribute to Dan Corcoran and a fundraiser for his passion, the parade, which celebrates its 175th Anniversary this year, are only

a few of the things awaiting you inside – I bet if you try even a few, you will find new friendships too.

God Bless America, and God Bless you.

Go dtí an mhí seo chugainn, slán a fhágáil

(Until next month, goodbye)

John

"Follow me where I go, what I do and who I know;

O'Bent

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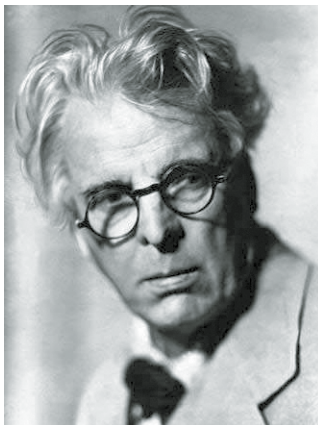
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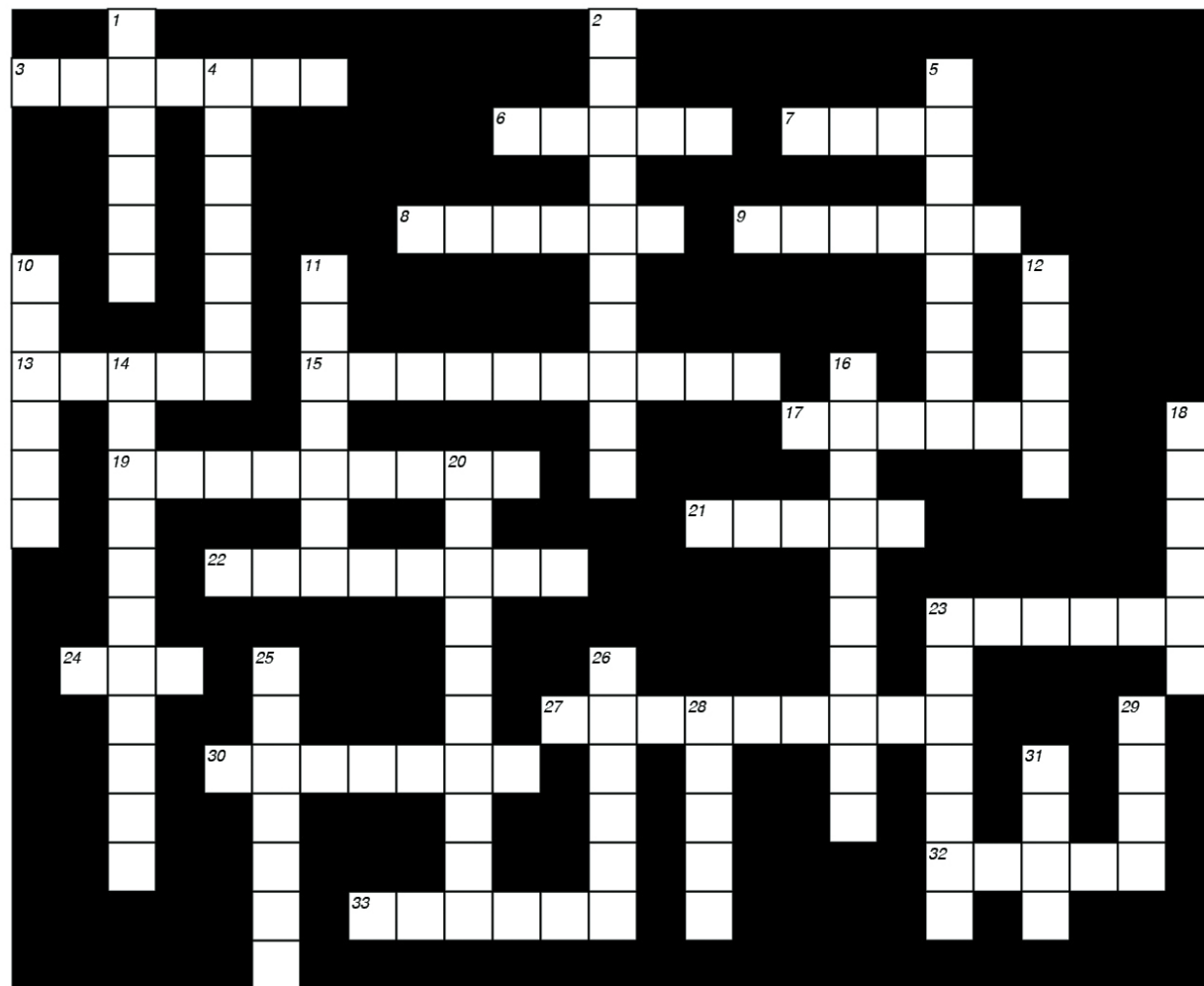
3 He married
25-year-old _____
Hyde-Lees in
Oct. 1917.
6 "The
Stolen _____"
7 "The _____
of Battle"
8 " "Down
by the _____
Gardens"
9 "Under
Ben _____"
13 Yeats
helped to found
the _____ Theatre.
15 Later his body was re-
moved from France and
buried in _____, Co. Sligo.
17 In 1877, the young poet
entered the Godolphin
school in _____.
19 He was interested in
mysticism, spiritualism,
_____ and astrology
21 "Lake _____ of Innisfree!"
22 He chaired a coinage
committee charged with
selecting a set of designs
for the first _____ of the
Irish Free State.
23 Yeats held back his poetry
inspired by the Easter _____
until 1920.
24 Between 1884 and 1886,
William
attended the Metropolitan School of _____
in Dublin.
27 His later association with Pound drew
him towards Benito _____, for whom he
expressed admiration



W. B. Yeats

by Linda Fulton Burke

Answers on page 27



30 1922, when he was appointed _____
for the Irish Free State.

32 In 1909, Yeats and the American poet
Ezra _____ worked together until 1916.

33 Merville, Sligo, was the home of his
_____, Susan Mary Pollexfen.

DOWN

1 The _____ went on to have
two children, Anne and
Michael.

2 In 1885, the Dublin _____
Review published Yeats's first
poems

4 In 1896, Yeats met Lady
_____ who encouraged his
nationalism..

5 In 1891, 1899, 1900, 1901 and
1917 Yeats proposed marriage
to Gonne, but was _____.

10 Yeats was originally buried
in _____.

11 "The _____ of Dooney"

12 "The Wild _____ at Coole"

14 Yeats was a member of the Irish
Republican _____.

16 In December 1923, Yeats
was awarded the _____
in Literature.

18 Yeats co-founded the
Rhymers' Club, a group of
poets who met in a _____ to
recite their verse.

20 He was born in _____,
Co. Dublin.

23 The _____ on his headstone
reads: Cast a cold Eye On Life,
on Death. Horseman, pass by!
25 His play Cathleen ni
Houlihan was featured on the
Abbey Theatre's _____
night.

26 William _____ Yeats was
born on June 13, 1865.

28 He spent childhood
holidays in County _____.

29 He _____ at the Hôtel Idéal
Séjour, in Menton, France, on
January 28, 1939.

31 In 1889, Yeats met _____
Gonne



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Toledo Irish

by Maury Collins



The Prayer Request Started in Toledo

I started the prayer request page as part of the Lucas County Hibernian Newsletter in 2004.

I sent the newsletter to as many people for whom I had e-mail addresses. Since then, the prayer request page has grown from a few hundred people to include people from Ohio, Michigan, Florida, Tennessee, Arizona, Oklahoma, and Ireland with over 3,000 requests made for prayers

in 2016.

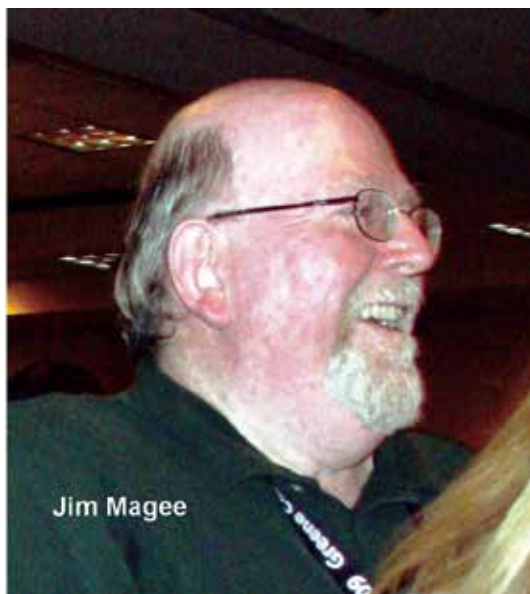
The idea for the page came from Toledo Hibernian member Jim Goebel, who asked "could it be done?" Prayer requests and follow-ups were sent

out by e-mail to over 300 people. Almost as soon as it was set up it was obvious there was a need for the website. My intentions in setting up a prayer page was to give hope to anyone facing a problem, whether it be health, employment, family matters or any situation that calls for prayers.

The second intention was to give comfort and support to those in need, especially going through the loss of a loved one. The prayer page was origi-

nally intended for Hibernians and their friends and family. With the web site and the Facebook addition, the concept of the page has reached many Irish and Irish at heart.

My best



Jim Magee

friend of over forty years was put on the prayer page when he was diagnosed with Pancreatic Cancer. He told the doctors that he felt strong because there were a lot of Irish people praying for him. Unfortunately, he succumbed to the cancer. Prayers may not be answered in ways we expect them, however when a strong network of people pray, miracles will happen.

The prayer page was down for a short time due to my problems with the Lucas County division. It looked like it wouldn't be back up, until Ohio State AOH President Jim Magee called, asking me to join the Cincinnati AOH division and start up

the prayer request page again. Jim made the first prayer request. He asked for prayers for himself, because his Cancer had returned.

I reached out to Pete Doyle, State of Ohio AOH webmaster, who put him in touch with Rebecca Davey, State of Ohio LAOH webmaster. She designed the new website for the page www.prayerrequestpage.com. Rebecca said "As soon as I saw the e-mail asking if I had time to make a page, I was inspired to create a user-friendly page to reach more than just Ohio's needs".

The Prayer Request site added a Facebook page and each request is forwarded to the Ohio State AOH-LAOH Facebook page. Most recently, the page has received comments from friends in Ireland, and prayer requests from as far as California and Arizona.

No money is requested to upkeep the site. Those who use the page are asked to return the favor of prayer and to give thanks for prayers answered. I feel that being part of the Prayer Page is the epitome of living the Hibernian motto.

Our prayers for Jim Magee were not answered as we wished, but I have dedicated the Prayer Request Page to his memory. Anyone interested can sign on with a prayer request or a promise to pray for others at www.prayerrequestpage.com, or by sending an e-mail to me at maurycollins61@gmail.com.

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Growing UP Irish

by Maureen Ginley



A Letter to My Grandfather

When I was younger (and still now), one of my favorite things to do was bake with my Grandma. During the Easter season, we'd make lamb cakes; around St. Patrick's Day, she taught me all about the Ginley family soda bread recipe; and for every family member's birthday, we'd make a cake. Now that we're approaching the month of February, I am thinking quite a bit about the birthday cakes my Grandma and I would make for my Grandpa.

At the beginning of February each year, my parents would drop me off at my grandparents' home in Westlake, and I'd spend the day cracking eggs into a large, yellow mixing bowl and fending off my Grandpa's inquisitive attempts to see his birthday cake before it was finished. Some of my fondest memories of my Grandpa come from those days; him stealing a taste of chocolate frosting from the kitchen when my Grandma and I had our backs turned, smiling widely as he saw the heart I sloppily drew next to the "Happy Birthday, Grandpa!" message, and sitting proudly at the head of the table as my family and I sang "Happy Birthday" to him, are all Tommy-esque moments that make me smile to this day.

It's been almost four years since my Grandpa passed, and not a day goes by that I don't think about his laughter that filled an entire room, the way he looked at my Grandma like she was an angel on earth, and the silly (sometimes non-sensical) jokes that made me laugh so hard I cried. He taught me about the value of perseverance in the face of struggle.

He told me stories of the kindness, warmth, and laughter shared with friends at the old West Side Irish American Club location on Madison Avenue. This is also where he met my Grandma, so whenever he told these stories, his eyes lit up more than usual. But most importantly, he showed me how to love my family and friends fiercely.

As my Grandfather's birthday (February 8th) approaches, I'm thinking of all the exciting, stressful, and celebratory events that have happened over the past four years that I wanted to share with my Grandpa. Though I feel him at my side through all that life throws at me, I know he is with me every month when I write this "Growing Up Irish" article. He is one of the reasons I feel so strongly connected to my Irish heritage, and that is why I am

using these pages to express my thankfulness (in the form of a letter) for his continued influence on my life.

"Dear Grandpa, Happy Birthday! As I begin to put

you taught me at a young age.

"In May, I will give a reading of my thesis project: a novel inspired partially by the letters you and Grandma sent each other during your time in the military. After reading some during an afternoon spent at



together ideas for your birthday cake that Grandma, my Dad, and I will eat on the afternoon of February 8th, I am thinking of all the exciting news/events/special occasions from the last few years that you have played a major role in: starting (and almost completing) graduate school, writing for the Ohio Irish American News, my involvement with the Ohio Rose Centre -- these are all parts of my life that were (and continue to be) influenced by you and the values of perseverance, empathy, and kindness that

your house, I knew they had to play a role in my work. The openness, honesty, and pure love spoken in their pages rivaled the poems I've read in my countless creative writing courses. I am inspired by what you and Grandma wrote to each other, and I hope that the characters in my novel can reflect even a fraction of the love you and Grandma shared.

"I became involved with the Ohio Rose Centre (and by extension the Ohio Irish American News) at the encouragement of

Grandma. When she slid the advertisement for the 2015 Ohio Rose Selection across the table to me, I looked to your chair at the head of the table, imagining you encouraging me to apply.

"From that application and the two years following, I've met several incredible people; had the opportunity to write monthly for a publication that circulates all around the state; and grow in our shared Irish heritage through memories made at the St. Patrick's Day Parade, Friday nights at the IA, and the Mayo & Claddagh Balls. Without your continued influence on my life, and the lessons in bravery and tenacity you taught me at a young age, I wouldn't have had the guts to do half of the things that now bring me so much happiness.

"On February 8th, I will make a yellow cake with chocolate frosting, half the jar of which will probably be eaten throughout the process, as it has been in years past. I will reminisce on the February 8ths you were here for, laughing at the memory of you stealing a glance of the cake when you thought Grandma and I were otherwise occupied. I will listen to your favorite folk songs, singing along loud enough for you to hear. When it comes time to decorate the cake, I will draw a heart on it with red icing-- just like I did when I was younger. So you know that now, as always, I love and am thinking about you.

"Happy Birthday, Grandpa. I hope it's a good one.

Love,
Maureen"

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On This Day in Irish History

By Terrence Kenneally

1 February 1815 - Duel between John D'Esterre and Daniel O'Connell (the "Liberator"). D'Esterre is fatally wounded and O'Connell stricken with remorse, vows never to fight again.

2 February 1881 - Birth of James Joyce, poet, novelist, playwright.

6 February 1685 - James II becomes King of England, Scotland, and Ireland - the last Catholic monarch to be crowned.

7 February 1867 - William Dargan (68), engineer and railway-builder who at one time employed 50,000 men on various projects, died in poverty.

11 February 1926 - Rioting greets the Abbey Theatre performance of Sean O'Casey's "The Plow and the Stars" due to what is viewed as its anti-heroic

treatment of the 1916

Easter Rising.

18 February 1992 - In what became known as the "X case", the attorney general obtained an injunction preventing a fourteen-year-old rape victim from traveling to Britain for an abortion.

21 February 1803 - Edward Despard, Irish-born British colonel turned revolutionary, is executed for High Treason for his part to seize the Tower of London and assassinate George III.

22 February 1892 - The first performance of Oscar Wilde's 'Lady Windermere's Fan' at the St. James Theatre.

28 February 1884 - Sean MacDermada, revolutionary, is born in Kiltycolgher, County Leitrim. He was one of the seven signatories of the Proclamation of the Republic, was court-martialed and executed on May 12, 1916.



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By J. Michael Finn



University of Revolution

Unintended Consequences - A useful phrase defined as "outcomes that are not the ones foreseen and intended by a purposeful action." This occurs often in Irish history. Most often it is applied when the British took a specific action against the Irish, only to find out later that the action caused something quite unintended.

As a result of the 1916 Easter Rising, thousands of Irish men and women were arrested and held by the British without trial. The prisoners were spread across a variety of English jails.

Eighteen hundred men were sent to an internment camp in Wales. The camp was located near the remote Welsh village of Frongoch. It was known as Frongoch Internment Camp.

Shortly after the beginning of World War I, the British took over the vacated Frongoch Distillery as a place to house German prisoners of war. With the surrender of the Irish republicans in May 1916, the British needed a place to intern the captured rebels. The German prisoners were quickly relocated (except for seven soldiers who were dying of Tuberculosis) and 1,800 of the captured Irish were shipped to the Frongoch camp.

The camp was divided into two sections. The North Camp was made up of wooden huts at the far end of a muddy field. The dampness and the buildup of carbon dioxide in the huts contributed to breathing problems among the prisoners. The South camp consisted of the rat infested distillery where the prisoners were crammed into poorly ventilated crop storage rooms.

The Irish prisoners were guarded by British soldiers deemed too old or unfit to fight on the front lines in France; an elderly guard became so exhausted taking the men for a walk that the prisoners carried his gun back to camp for him.

Had the prisoners decided to escape from Frongoch, it's likely they could have done so successfully. But given the remoteness of the camp, it was almost 20 miles away from the nearest large town, the escape was considered to be not worth the risk.

The prisoners at Frongoch were a mixture of men directly involved in the Easter fighting and others who were new to republicanism. Michael Collins wrote in a letter from the camp in September 1916 that in his estimation, at least a quarter of the men in the North Camp were completely ignorant of the Easter Rising. They simply found themselves in the wrong place at the wrong time and were assumed to be involved in the Rising.

Along with Michael Collins, at Frongoch were many who would become significant players in Irish republicanism. The list included William T. Cosgrave, Sean Hales, Dick McKee, Richard Mulcahy, Terence MacSwiney, and Sean T. O'Kelly.

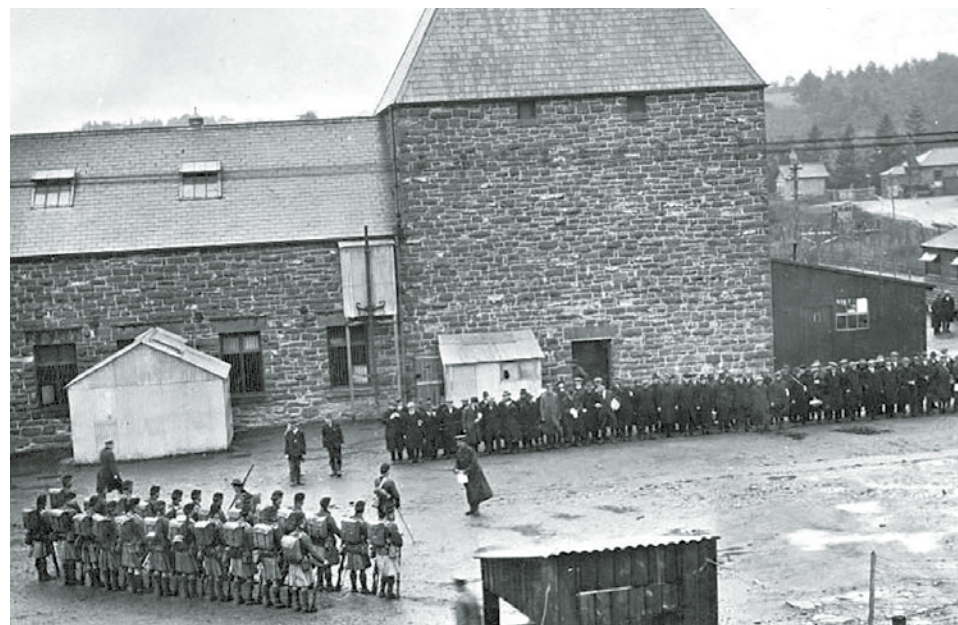
When the first batch of men arrived in June 1916, they established an internal organization to help them through the long days, largely under the guidance and direction of Collins. Some believed they would be held here for years.

Many of the internees were teachers, linguists and academics. Irish history and language classes were quickly established, and by August of 1916, the prisoners had access to French, Latin, writing and mathematics classes. A branch of the Gaelic League was founded by the prisoners to teach the Irish Language to those who did not have it.

Irish became the chief method of communication in the camp. The men also played a lot of sport when the rains stopped. This was mostly Gaelic football. They had cleared an area of the South Camp and named it "Croke Park."

But conditions in the camp were not all fun and games. Rats were everywhere in the camp. In fact, the prisoners renamed the place Francach (Pron: fran-cack), which is the Irish word for rat.

The seemingly constant rain left the area a mass of slippery and shifting mud. There were problems with the food quality.



One involved the camp doctor, Dr. Peters, who condemned a delivery of meat as unfit for human consumption after the prisoners were told to wash it in vinegar to remove the stench of rotting meat. Complaints went as far as the British House of Commons, where Irish MPs lobbied on behalf of the prisoners welfare. Food conditions, both quality and quantity, remained a constant problem for the prisoners.

Over the summer months, the numbers of those interned dwindled rapidly as many were allowed to return to Ireland, satisfying British officials that they had little to do with the Rising. As the months dragged on in the camp, tempers frayed over attempts to discover if any of the inmates were eligible for conscription into the British Army. There was also a three-day hunger strike and incidents

of prisoners refusing to dress or answer roll call.

Accounts of camp life were made public in the British and Irish press, and on December 21, 1916 a general amnesty for those who were interned was announced by the government. Huge crowds gathered in Dublin to witness the return of the Frongoch men at Christmas. The men were proclaimed as heroes of Ireland.

What then were the Unintended Consequences? The British intended to establish an internment camp where the Irish could be removed from their homeland and punished for treason against

joint effort by the Liverpool branch of the Gaelic League and the Welsh Language Society as well as, Welsh businesses in the Frongoch area. The inscription reads in English, Irish and Welsh: 1,800 Irishmen were interned here after the Easter Rising, Dublin, 1916. While a small ceremony takes place every year on Easter Monday by the plaque the villagers marked the 1916 Easter Rising centenary with a week-long series of various commemorative events, including a parade, erecting flagpoles flying the Irish tricolor and the Welsh flags, a wreath-laying ceremony and a GAA match.

If you would like to read more about the internment at Frongoch you can read, *Frongoch: University of Revolution*, by Sean O'Mahoney, FDR Teoranta, 1995. A more recent and less expensive option might be *Frongoch and the Birth of the IRA*, by Lyn Ebenezer, GCW London, 2006.

*J. Michael Finn is the Ohio State Historian for the Ancient Order of Hibernians and Division Historian for the Patrick Pearse Division in Columbus, Ohio. He is also Chairman of the Catholic Record Society for the

Diocese of Columbus, Ohio. He writes on Irish and Irish-American history; Ohio history and Ohio Catholic history. You may contact him at FCoolavin@aol.com.

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the Crown. What the British created was actually University of Revolution, where the men instructed each other in the theories of revolution.

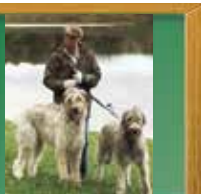
It was Michael Collins intent to re-establish the Irish Republican Brotherhood once he returned to Ireland. The Frongoch men, many of whom were newly converted to Irish republicanism, helped him to accomplish this goal and went on to assist in the Irish War of Independence. Frongoch also contributed to Michael Collins' reputation and credibility as a leader and organizer.

Today, little remains at the site of the Frongoch Internment Camp. There is a roadside memorial plaque, erected in June 2002. It was a

SPEAK IRISH

Labhair Gaeilge

By Bob Carney



St. Valentine's Day as Gaeilge

On February 14, people from around the globe celebrate the joy of relationships. Modern St. Valentine's Day traditions have been derived from both Roman and Christian festivals. The rise of Christianity in Europe saw many pagan holidays renamed and dedicated to early Christian martyrs. The Roman festival of Lupercalia, a fertility celebration was no exception, in 496 AD, Pope Gelasius turned Lupercalia into a Christian feast day honoring St. Valentine, a Roman cleric who was martyred in the third century. His crime was conducting secret marriage ceremonies, this was in direct opposition to a decree by Claudius the Second who had prohibited the marriage of young men.

Claudius felt married men were too attached to their families and made soldiers weak. The people of Rome were afraid to protest the decree, and the bishop Valentine, seeing the grief of young lovers, decided to secretly wed those who came to him. Eventually, Claudius found out about this friend of lovers and had him arrested and executed.

A second account of Valentine refutes this story and says he was martyred for refusing to renounce his faith. Valentine is believed to have been executed February 14, 270 AD. I'd like to think there is a little truth in both stories. Whatever the truth, the 14th of February, despite attempts by the Church to sanctify the holiday, became a day to celebrate romance and courtship. To help us celebrate, our vocabulary and phrases can be shared with our own "secret valentine". I've also included a love poem to the Irish language, mó rún.

FOCLÓIR (fohk-lore) VOCABULARY:

Grá (gaw) love

Grá geal (gaw gal) sweetheart or darling

Croí (kree) heart

Caidreamh (caw- driv) relationship

LABHAIR AN TEANGA GHAEILGE
Ó labhair an teanga Ghaeilge liom,
A chuid mo chroí a stór,
An teanga a leabhair mo mháithair liom,
In Éirinn ghlas fadó.
'Sí teanga bhinn ár sinsear í,
An chaint is milse glór:
Ó labhair an teanga Ghaeilge liom,
Is bain dem'chroí an brón.
Ó labhair an teanga Ghaeilge liom,
'Sí teanga cheart na nGael:
An teanga bhinn is ársa 'ta
Lé fáil ar fud an tsaoil.
A stór mo chroí is beannacht ort,
A chailín óig gan cháim,
Cá bhfuil sa saol aon teanga mar
Ar dteanga féin ledteangaféinle fáil?
(are dang-uh fayne la fayl)

(low-er ahn tang-uh gay-ling)
(oh low-er ahn tang-uh gay-ling lee-um)
(ah kayd muh kree ah store)
(ahn tang-uh ah low-er muh maw-er lee-um)
(in err-in lahs fah-do)
(she tang-uh veen are seen-shur ee)
(ahn kayhnt iss mill=shay gloire)
(oh low-er ahn tang-uh gay-ling lee-um)
(iss bayn dem-kree ahn brawn)
(oh low-er ahn tang-uh gay-ling lee-um)
(she tang-uh kyart nah nagayle)
(ahn tang-uh veen iss orr-suh ta)
(la fayl ar fude ahn sale)
(ah store muh kree iss bah nocht ort)
(ah kah-leen ohg gahn kayhm)
(ka will sah sale ohn tang-uh mar)

Bean chéile (ban kay-la) wife
Fear céile (far kay-la) husband
Álainn (awl-inn) beautiful
An-álainn (ahn awl-inn) very beautiful
Dathúil (da-hool) handsome
Barróg (bah-rowg) hug
Cara (carr-uh) friend
Anam (ahn-um) soul

FRÁSA (frah-sa) PHRASES:

Tá grá agam duit (taw graw agum ghitch) I love you
Anam cara (ahn-um carr-uh) soul friend
An bhfuil grá agat dóm? (un- will graw ah-gut dom)
do you love me?

Tá tú ag féachaint go hiontach (taw too ahg fay-cant
guh ee-un-tahk) you look great

Tá tú an-álainn (taw too ahn awl-inn) you are very

beautiful

Airím uaim thú (areem oom who) I miss you
Ní theastaíonn uaim imeacht (nee eesh-te-on oom
im-ocht) I don't want to go

Tá brón orm (taw brawn orr-um) I'm sorry
Tá áthas orm (taw ah-hass orr-um) I'm happy
Do chara (doe carr-uh) my friend
Cara liom (carr-uh lee-um) a friend of mine
Mo mhíle grá (moh veela graw) my thousand loves
Mo rún (moh roo-in) my secret (love)



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15th – To Kill the Irishman Author Rick Porello @MusicBoxCLE

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Annual United Irish Societies St. Patrick's Day

Parade, then back to The Club for refreshments.

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Food 2 – 8, Neal Jacobs 1:30 to 5:30, viewing of the parade; Mad Macs 6:30 – 10:30.

19th – Teada @West Side IA, 6:30. 3rd – West Side IA Friday Fish Fries Start



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Cleveland Metroparks

"In every walk with nature, one receives far more than he seeks"

- John Muir

Sometime around 1895, a young self-taught engineer, who was working as a surveyor for the City of Cleveland, envisioned a system of connecting parks encircling the city. William Albert Stinchcomb pursued that vision for the next twenty-two years

and with humble beginnings made it a reality. By 1902, he was appointed chief engineer of the City Parks Dept., starting the process of establishing Cleveland's Emerald Necklace.

He soon enlisted the help of Olmsted Brothers Landscape Architectural Firm in designing the layout of what would become our Cleveland Metroparks. With a start of just three acres, the Metroparks are now over 23,000 acres situated in Cuyahoga, Lorain, Lake and Medina counties. In 1921 the park district acquired the land that would become Rocky River and Big Creek Reservations.

Between 1920 and 1930, the system grew through investments of capital from tax levies. Purchased for just under four million dollars, the land for Hinckley, Brecksville, Bedford, South Chagrin, North Chagrin and Euclid Creek reservations increased the park from just over 100 acres to more than 9,000 in that decade.

Today, most of us are familiar with the recreational aspects of the Cleveland Metroparks, but that was only one part of Stinchcomb's vision. Speaking to Cleveland City Council in 1909, he said, "The importance of conserving our natural resources is now well recognized, cannot it be truly said that these natural, wild, beautiful valleys and glens which lie adjacent to our rapidly growing urban centers are a kind of 'natural resource' of ever increasing value to the public?"

The mission and vision statement of Cleveland Metroparks states they will conserve natural resources and enhance people's lives with education, recreation and zoological opportunities. To be a national leader for sustainable green infrastructure that provides environmental, economic and community benefits for the people in its core service area and surrounding regions as well as the

global reach of the Cleveland Metroparks Zoo.

Educational programs are very diverse and offered at five education centers within the park as well as its Nature Tracks mobile outreach programs. Nature Tracks environmentally based programs have been presented to many urban children who otherwise might never experience what nature offers. Nature centers are open daily and are staffed by friendly and knowledgeable people with a passion for the outdoors and the park system.

Since 2013, the Metroparks has acquired nearly 1,000 acres of wetlands, streams and forests. Bordering Lake Erie, Cleveland Metroparks knows the impor-

have followed his dream.

2017 marks the 100th Anniversary of the Cleveland Metropolitan Park District. The park will be presenting numerous programs and events throughout the year, with special events planned for the days surrounding July 23 the official anniversary.

The woods are my church; I find I can put things in perspective after spending time there. The pressures of work diminish and become opportunities instead of obstacles, relationships become dearer and family bonds stronger. This time of year, the crispness of the air tickles your senses, the quiet of snow falling allows you to feel your heart beat and hear your thoughts. Spring brings the promise of



tance of watersheds. They have received national attention for their work in this area, and a result of their effort was a decrease in regional stormwater management costs of \$5.12 million a year.

Cleveland Metroparks Zoo has a global impact as well as a regional one. It is securing a future for wildlife through its partnerships with wildlife and animal conservation groups. Supporters of the Zoo have contributed more than six million dollars to wildlife conservation efforts.

The Parkway encircles the Cleveland area, providing access to hundreds of miles of walking, bicycle and horse trails, picnic areas education centers, golf courses and countless fishing areas. There truly is something for everyone regardless of age. From scenic drives to rigorous hikes or trail runs or just leisurely walking and talking, we can all enjoy the determined efforts of William Stinchcomb and all that

life as plants push through the snow. Summer life surrounds you, people running, biking and enjoying summer outings. Autumn, the colors abound and astound and make me wonder at the power of the artist that wields the brush.

Nature was an important part of early Celtic life; you can make it part of your life as well. There is so much to do and enjoy. By supporting the Cleveland Metroparks, you are showing your support for a brighter future.

"A true conservationist is a man who knows that the world is not given by his fathers, but borrowed from his children," said John James Audubon.

More information on the history of Cleveland Metroparks and all that it has to offer can be found by visiting any of the twelve exhibit locations or on the web at clevelandmetroparks.com.

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What Lies Ahead?

Always at the beginning of the year, we look backwards at what has gone before, and ahead at what is to come. While we pledge not to repeat the same mistakes, we hope that if we do they will not have quite the same devastating consequences.

This ritual of review and promise making is never ending. It doesn't help that our own flawed thinking is capitalized on by the savvy business moguls who promise us new diets, concoctions to heal our every ill, and ultimately new bodies to replace the old mortal coils if they seem to be running out. Every year we allow ourselves to be conned into some scheme that we later regret.

It's time to deprogram ourselves from the exploitation of commercial economics and switch off those annoying ads that push all the wrong buttons in our psyche. While I'm not into conspiracy theories, I do think that we are being manipulated into a certain mindset that is designed to make us dissatisfied with ourselves.

Women have known for decades how foolish this push for perfection really is. For years they have watched the media, particularly those with a male agenda, determine what makes the perfect woman. To stand against such depictions is to be deemed as feminist, and somehow that is perceived as a term of derision (again, another example of indoctrination).

Those who kick against the ideal are branded, and ostracized to realm of being retrogressive when in fact the opposite is true. The prophet's role is to remind us of who we really are, and not to reinforce the illusion of who we think we are.

In this war of words, whether political, commercial, or religious, the drive to demonize the critical mind is key to understanding what the real motivation is. Why, if we believe in the idea that someone is innocent until proven guilty, do we readily accept the rash con-

clusions dished out to us by the unscrupulous publications who are more interested in sales than truth; as perfectly illustrated by recent phenomena of 'fake news'.

What I love about 'fake news' is other news outlets that show no morality when it comes to 'trial by media, are criticizing them'. Fake news exposes our love of the lie. Why? Because it's more entertaining, and more interesting than the bland, mundane truth.

Are we so gullible? Are we so naïve? The answer to that is too awful to contemplate. When we accept a world leader of who is racist, sexist, and minimize those damning traits as patriotic and manly then we have reached the nadir of gullibility.

If a man can boast of being able to deceive a whole nation, and then does it, how should we react? With applause? Should we give him authority to govern us as mindless sheep?

Or should we 'name and shame' the culprit? Have we become so unquestioning about the world around us? What about the hype?

If we really want to change, or amend our ways in a meaningful way, then we should be prepared to take the blinders off and face the fact that we're being duped. The businessmen want your money and will go to no expense to get you to buy what you don't really need. They pay psychologists, economists, and cyber experts to track your daily habits, interests, so as to line their own pockets.

Success is measured, or so we are told, in terms of luxury, or materialism, though not exclusively. Unfortunately, even the spiritual aspect of our society has become mass produced, and marketed for the 'consumer'.

Pop psychology, combined with pseudo-spirituality, has found itself a nice little earner with the uncritical mind. Magical stones, sacred herbs, and all sorts of superstitious practices have become a substitute for real faith, and stop the soul from exploring the more perplexing questions that face us

every day.

I'm reminded that the meaning of 'repentance' implies a turning away from evil and a turning towards goodness. Our yearly New Year resolutions are a pale shadow of this gut wrenching desire to do change our lives and in turn the lives of others. Instead of giving up chocolate, or going to the gym, what about unmasking the forces whose aim it is to drive us further away from questioning whom exactly it is pulling our strings?

Let's take the mask off the commercial drive towards selfishness (because we're worth it) because that in fact infers that we don't have to have any social responsibility for those can't afford such thoughts of self-actualization. Let's not ignore the elephant in the so very white house, and fuel the cause of racists and misogynists.

If we really want to change, then it's time to cut the strings and not be manipulated into buying or electing what will inevitably destroy our critical faculties. The great burden of freedom is to live with the responsibility to 'think' for ourselves.



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Molly Maguires

Frances Slocum was a Quaker from Luzerne County, Pennsylvania. In 1778, a young Frances was captured by a few Delaware and raised by them

rest of her days with the Miami. Her Quaker name is now attached to a Trail and Forest in Indiana and a State Park and Lake in PA. The school was closed after my third grade year.

in Ohio and Indiana. She would later marry a Miami Chief and live the

In class, nomadic young scholars would be entwined to their chairs with Red, white and blue plastic jump ropes. Unduly oratorative young scholars would have their mouths duck taped. In retrospect, our teacher displayed some classroom management issues.

If the rope and tape failed, the cloakroom was next. The cloakroom was a continuum of swinging doors with ample space for a coat or galoshes, but no more; Orlando Patterson's Social Death for a second grade student. I would like to tell you all I never experienced the rope or the tape; neither curtailed those dual aspects of my behavior at that point of my life, nor as of yet. The cloakroom has proven unrelenting in its timorous effects. Small spaces and darkness; I could have never been a miner.

Luzerne County is adjacent to Schuylkill County, both in the coal region of Northeast PA where the Molly Maguires were active. There were no Quakers in the mines one hundred years after young Frances was abducted. There were no Quakers swinging on the wrong end of a hangman's noose. Those were Irish men and boys dying in the mines. They were the men on the rope.

If you make it to the Ancient Order of Hibernians website, it notes that in 1836, a coterie of miners from the anthracite region of Schuylkill County PA made a trip to the St. Patrick's Day Parade in New York City. It was there that they met with members of the St. Patrick's Fraternal Society.

Jeremiah Reilly of Schuylkill County founded the first AOH division there, according to oral history, and in NYC the first division of the AOH in America

on May 4th, 1836. Each division was formed within two months of the St. Patrick's Day Parade meeting.

We don't particularly care for the NY Yankees, but we appreciate the historical significance of NYC in the Irish American Diaspora. The Five Points, Hell's Kitchen, and McSorley's are an integral part of the narrative of the Irish American. James Cagney, former AFL-CIO President John Sweeney, 1928 Democratic Presidential nominee Al Smith, and St. Patrick's Cathedral all have their roots in the Big Apple. Fair enough, it makes the list.

Schuylkill County, Pennsylvania? I wager a pint most of us cannot name three Irish folks from Schuylkill, and I just gave you one. In 1633 Arendt Corssen of the Dutch East India Company described the Schuylkill River as "Skokihl," the Dutch term for hidden stream. Arendt was not Irish.

He purchased land on the east bank of the Schuylkill River, where he established a trading post to "restrain the encroachments of the Swedes who were boldly pushing their boundaries seeking to monopolize the trade with the Indians." Those bold Swedes.

In the late nineteenth century, the anthracite coal region of PA was not limited to its geographic locale or Dutch terminology; the Swedish problem subsided. It now represented the confluence of Irish Catholic immigration, English owned coal companies, Civil War protest, and the emergence of the American labor. Schuylkill became the epicenter for the battle to establish unions in America. What does any of this have to do with the Molly Maguires?

The Molly Maguire's first reference in the historical record was on December 10th, 1844, in the Freeman's Journal in Dublin. It was reported that "armed bodies of men marching by night" exacted their own form of justice in County Cavan and County Leitrim. Molly Maguire was used synonymously with "Whiteboys." To quell the disturbances, a Captain John MacLeod was dispatched for Fermanagh with a military detachment and thirty-six additional constables.

Daniel O'Connell opposed secret societies and trade unions. He did campaign for Catholic emancipation, tenant's rights and economic development. His top aide, Thomas Steele, confided in O'Connell his hope for the disbanding of such groups like Molly Maguires and the end to agrarian violence. It did not subside.

In the year that followed, the Mollies historically notated debut transgressions associated with the Molly Maguires, Whiteboys, Ribbonmen; all secret societies increased despite the yearnings of O'Connell. Tipperary had 254 reported crimes, Roscommon 93, Limerick 73, and Leitrim had 72. The culmination was the brazen assassination of Captain MacLeod at Garadice Lodge in Leitrim. The newspapers blamed the Mollies. It was rumored the gunman fled to America.

In County Longford, an entire village's population was removed by landlords. The response by the Molly Maguires was to shoot some of the Protestant tenants who replaced them. It did not take long for all of the replacement tenants to flee.

Longford landlords continued a policy of consolidating holdings and dispossessing Catholic tenants. Retribution continued at the hands of the Ribbonmen. London newspapers had already adopted the term Molly Maguireism to describe any and all Catholic resistance.

The Molly Maguires in Ireland were a secret society. Modern scholarship has been able to discover twelve general rules for Mollies that are focused on land rent, tenants' rights and the social contract of tenant and landlord. It is clear that these issues were prominent in the activities of the Mollies. Other rules such as not traveling by night or taking arms appear to have been more a matter of interpretation.

It is also clear that, despite the generalizations of the newspapers, secret societies in Ireland existed in different form, purpose and name dependent upon location. Counties like Cavan, Leitrim and Roscommon experienced economic pressure from population growth in the begin-

Continued on next page

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Ireland Past and Present

By Niamh O'Sullivan

So Many Bridgets

I always look forward to February 1st, feast day of Saint Brigid of Kildare. It marks the first day of the Celtic spring. Amongst Irish saints, Brigid is second only to her friend Saint Patrick, whose preaching inspired her greatly. Saint Brigid was born sometime around the year 450. She was an Irish nun and founder of several convents, most notably Kildare Abbey. She died around 525, aged roughly 70 years.

Saint Brigid is a patron saint of Ireland, and also of many groups including scholars, the poor, and babies. Born near Dundalk, County Louth, she is frequently depicted holding her own unique cross, which was specially woven together with rushes and sometimes even straws. People make these crosses for their houses even today, believing in their power to preserve homes from fire.

This belief originated in the days when most dwellings belonging to the poor were constructed with thatched roofs. Saint Brigid shares the name of and is often linked with, an important Celtic goddess of fire, healing and childbirth. Both Brigids also share the same feast day.

Today still, many places in Ireland reflect Saint Brigid's name and countless Irish women have been called after her through the ages. The name Bridget (the most popular spelling) can also be frequently found in the old registers of Kilmainham Prison. In honour of February and Saint Brigid, here follows a brief account of some of the Bridgets associated with the jail's history.

I would like to mention Bridget Needham first. Her story is tragic and I can't ever quite succeed in totally evicting her from my mind. In 1879, the year Patrick Pearse was born, 30 year old Bridget Needham, a prostitute from Church Street in Dublin, was sentenced to one month in Kilmainham for being drunk and disorderly.

What makes her story so heart wrenchingly sad is the small note that has been written be-



side her name in the Prison Register. It reads "113" and refers to the number of times Bridget has already been imprisoned. This unfortunate woman was serving life – by installments.

In the early years of Kilmainham Prison, we come across two young girls, Bridget Butterly (19) and Bridget Ennis (20). On May 4, 1821 the girls were hanged together above the entrance door of the prison, before an estimated crowd of 3,000, for their roles in a burglary during which a woman was killed.

Scenes of great anguish in Kilmainham had preceded their deaths. It was reported that their terrified cries could be heard throughout the prison. The Governor, George Dunn, requested Mother Mary Aikenhead, who was the founder of the Sisters of Charity, to come to Kilmainham to attempt to console the two girls.

During the years of the Great Hunger (1845-1852) 38 year old Bridget Callaghan found herself captive in Kilmainham for "rooting potatoes." Many unfortunate souls were imprisoned during those hungry years for food related offences such as "stealing greens from a garden, onions from a farmyard, turnips from a field." The Vagrancy Act of 1847 made it illegal for people to beg.

In 1860, one year before the American Civil War broke out, 11 year old Bridget Kelly was sentenced to 14 days in Kilmainham followed by five years in one of the newly established reform schools. These schools were first opened in 1859.

Henceforth County Dublin child prisoners would receive sentences of between 14 days and four months in Kilmainham, followed immediately by two to five years in reform school. Little Bridget Kelly had stolen four bibs and a workbox.

Kilmainham was used as a Transportation Depot from its opening in 1796 until the late 1850s, when this practice ceased. Some 4,000 prisoners began their journey to Australia/Van Diemen's Land through Kilmainham. Limerick man John Sheahan was

sentenced to seven years Transportation in 1842 for "attacking the dwelling house of Patrick Burns and assaulting him with a pistol."

Today it is believed Sheahan's act was carried out in an attempt to keep potatoes at an affordable price. Sheahan arrived in Tasmania in 1843 and was certified free in 1854. He married and settled in the central Victorian goldfield at Campbells Creek, raising nine children. One of these was his daughter Bridget Sheahan, whose life was heavily influenced by a prison in Ireland she would never see.

After the 1916 Rising, Brigid Davis and Bridget Lyons were among 77 women briefly held in Kilmainham. Brigid Davis was a nurse in uniform stationed in City Hall during the Rising, where she held her colleague Sean Connolly in her arms as he died.

Bridget Lyons, a Galway medical student, fought in the Four Courts. In the Civil War, Bridget, now a qualified doctor, held the rank of 1st Lieutenant in the medical service of the Free State Army. She became Free State Medical Officer in Kilmainham Prison. Many female prisoners on the Anti-Treaty side had been former colleagues of hers and some had been her fellow prisoners in Kilmainham after the Rising.

In 1923 Bridget Connolly be-

came a reluctant historian of Kilmainham's B Wing, which housed Anti-Treaty prisoners during the Civil War. Bridget left an excellent albeit brief account of the horrors of this oldest prison wing, writing: "Conditions were bad, B Wing was unfit for habitation: rats were plentiful and no light save that of candles was available."

Her colleague, Bridget Reilly, wrote a fiercely political verse in a 1923 Kilmainham Prison autograph book: "May God above send down a dove with wings as sharp as razors, to cut the heads of the Free State dogs who shot our Republican leaders."

Bridie Brophy's family left her Detention Order to the Kilmainham Archives. Under the Free State's Public Safety (Emergency Powers) Acts, 1923, Minister for Defence Richard Mulcahy could further detain prisoners by signing their Detention Order. Bridie's reads in part: "...And whereas I am of opinion that the public safety would be endangered by the prisoner being set at liberty... Now I, Richard Mulcahy... do hereby order and direct that the prisoner be detained in custody... until further order..."

Eleven of the Bridgets among Kilmainham's prisoners. All with different lives, different loves. All named after St Brigid; Happy St Brigid's Day.

Molly Maguires

ning of the 19th Century. These counties were Molly Maguire strongholds. Ribbonmen in Monaghan, Louth and Armagh were not focused primarily on land issues and their actions have been attributed to sectarian issues. Counties more integrated into the British economy and with higher Protestant population experienced fewer overall alterations regardless of causality.

This is the cultural milieu that Irish Catholics imported to the coalmines in Pennsylvania. It is the cultural milieu that the English coal company owners utilized to their benefit. It clearly indicates that the Irish Diaspora was more than the journey of Irish people and Irish culture. This migration included the transference of historical relationships and antagonisms to America, even in rural PA. These antagonisms defined the emergence of the American labor movement.

For additional reading see Mark Bulik's *The Sons of Molly Maguire: The Irish Roots of America's First Labor War*; Sidney Lens' *The Labor Wars*; and Timothy J. Meagher's *The Columbia Guide to Irish American History*.

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Would You Want to Dine with Nellie Bly?

by Ashley Speaker

Have you ever wanted to have lunch with a dead person? Perhaps, you have dreamed of discussing politics with Thomas Jefferson over dinner or serving a meal to those in need next to Saint Teresa of Calcutta. As someone who loves history, I have an infinitely-growing list of names, all of whom would be fascinating companions to dine with. Sharing a meal with notable historical figures would be an intimate experience, allowing for a small glimpse into their everyday lives, values and priorities. How I yearn to hear their stories from a first-person perspective and gain insight from their journeys!

I recently added another name to my list, a Victorian woman best known as Nellie Bly. Born Elizabeth Cochran in 1864, Nellie Bly was the granddaughter of an Irish immigrant. She grew up in Cochran's Mills, Pennsylvania, a town founded by her father.

Bly is best known for her work as an investigative journalist and was cutting-edge in her field. Her editor suggested her pen name, Nellie Bly, and it referenced a popular folk song of the time, called Nelly Bly.

In her early twenties, she worked in



Meanwhile, her editor held a contest for readers to predict her arrival down to the last second. She was able to send short messages through telegraph and longer ones through the post. Despite some setbacks, the twenty-five-year-old Nellie Bly made it back to California and then to New York, completing her expedition in just 72 days.

Of course, Bly's fame from the record-setting adventure inspired others to take on the challenge.

Pittsburgh, but grew discontent with writing about gardening and fashion for the women's magazine, so she packed her bags and headed to New York City. With some convincing, Bly managed to land an investigative story, which exposed the horrible conditions of a large insane asylum in the city. Nellie Bly investigated by faking insanity and being admitted as a patient.

Her articles were compiled into a book titled, "Ten Days in a Madhouse," which has a movie adaptation. In her column, Bly painted a picture of the wretched filth, rotten food and daily life spent sitting on hard benches for hours. She also embarrassed the doctors and court officials that admitted her into the asylum without catching onto her deception.

Her work led to many reforms of law, policy and monetary funding for asylums in the state and beyond. Nellie Bly became a familiar name with readers across the country.

Bly's popularity sky-rocketed after an even more daring idea; inspired by a popular novel by Jules Verne, she wondered if she could circumnavigate the world in less than 80 days, quite a feat for anyone of the time. In 1889, Nellie convinced her editor to fund her travel, designed her own outfit for the journey and set out on her own without a travel companion, something a woman of this era would not have done.

With one small bag and an overcoat, Bly followed the route of Verne's fictional character, Phileas Fogg. She travelled from New York to Europe, even meeting the author Jules Verne in France. By steamship and rail, Bly went across the Suez Canal, through Asia to Japan.

Between ambition and improved transportation, many went on to break her record. After her journey, Nellie continued to carve out her own path in the world, marrying, becoming an industrialist and doing charity work. She lived a short life, dying at age of 57, but it was a life well lived, with many accomplishments.

It is in the story of this woman's life that I find inspiration, hope and empowerment. Nellie Bly broke barriers and demonstrated that women could think, write and achieve. Reflecting on her life brings so many questions to my mind. Where did she learn to be so bold? Was it her upbringing or her education? Perhaps, it is in her genes.

What drove her to be in the public sphere, when women were often expected to be in the home? How did she handle those disapproving comments and looks from others that wouldn't understand her position or cause? How did she spend her quiet time? What things did she reflect on? Did she have a role model of her own?

Alas, I can only imagine and fantasize of our lunch date, but I know she is a person worth knowing. Her life adds another set of lenses through which I can view the world. Bly was a person of courage, intellect and ambition.

As an Ohio Rose, I imagine her to be an excellent candidate for the Rose of Tralee. I see her as a role model for women trying to make their way in careers often dominated by men. She showed that she could not only be a journalist, but that she could do it with passion and creativity. From her life, I am inspired to be true to my own passions and calling. I hope you too are inspired by Nellie Bly!

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Ireland Aiming for Six Nations Victory

Beginning annually on the first weekend in February and continuing for five of the next seven weeks, there will be a sense of hope weaved with a dash of expectation as the Irish rugby team begin another Six Nations campaign. It is a terrific time of year for those who pertain a love of the sport on this side of the Atlantic, as this great rugby carnival is to be enjoyed as the wet weather blows us from winter to the promise of summer.

The Six Nations is still the most celebrated annual rugby competition in the world, where rivalries have been forged throughout generations. It is a time of rugby indulgence, both for the avid follower as well as for the spring time supporter.

It is a magical time of year that binds the country in a way that politics never has, as the four provinces come together to take on the best that European rugby has to offer on the international stage. The pubs will be routinely packed and most every television screen in the country will be watching.

It will be the talk of the schools, factories and workplaces throughout the land. Only one country can win out, but as the narrative unfolds, new stars will emerge throughout the tournament to become household names on the back of a tackle or a try. Each year brings with it the assurance of an untold story, and for the victor and their countrymen, that inner feeling that all is well with the world.

Ireland: Irish rugby is in a better place than where it stood 12 months ago, and for certain a sense that there is a team good enough to triumph this year. The confidence has sprung from that historic and wonderful Saturday in Chicago when Ireland conquered the All-Blacks in Soldier Field. That encounter was

backed up with a November victory against Australia to add further weight to such thinking.

Added to that, the provinces of Munster and Leinster have been flying it in the Pro 12 and particularly in the Champions Cup. A year ago, neither of them made it through to the quarterfinals, but this year both have taken some of the biggest scalps that European club rugby has to offer.

Munster, significantly since the passing of Heineken Cup winning captain and former Head Coach Anthony Foley, has been in tremendous form. They have been playing with a spirit and a single-mindedness that

was the hallmark of that great Munster team that brought such enjoyment and many rugby followers to the game from the turn of the century.

Leinster is also coming back to their best. Their pack is full



of internationals on a weekly basis, as a new generation of young talent in the backs gets blooded. The emerging centre partnership of Robbie Henshaw and Garry Ringrose will likely see action as a pairing during this year's competition. There are a host of players with their hands up for a place on Ireland coach

Joe Schmidt's starting XV.

At the moment, the front row picks itself in the form of Leinster props Jack McGrath and Tadhg Furlong bedding either side of captain Rory Best. Furlong is one who has come from the edges to being a certain starter and he received positive reviews from

Lions coach Warren Gatland. In the second row, Devin Toner and Iain Henderson look to be the first choice pairing with in Donnacha Ryan or Ultan Dillane waiting to be sprung from the bench.

Joe Schmidt's most difficult selection will come in the back-row, where Munster's Peter O'Mahony and CJ Stander, along with Leinster's Sean O'Brien, Josh Van der Flier and Jamie Heaslip will fight for three starting places and one spot on the bench. All five are terrific players in top form and it will be interesting every time the Irish team is named to see which three will occupy these spots.

In the backs, Conor Murray and Johnny Sexton will start at scrum half and out-half respectively. Henshaw will start at 12 and the other big call will be whether Jared Payne resumes where he left off in November at 13, or whether the prodigious Ringrose is pencilled in.

The back three will most likely feature Simon Zebo, Andrew Trimble and Rob Kearney.

The Challengers: The bookies have made England the favorites for the competition. Last year they took the Grand Slam before finishing out the year

unbeaten. Coach Eddie Jones has brought the bite back into English rugby and they are playing with the sort of arrogance that saw them win a World Cup back in 2003.

This year they will be missing backrowers Billy Vunipola and captain Chris Robshaw through injury. The former in particular will be a significant loss as his carrying and off-loading ability has seen him become the stand-out player in his position over the last few years. He will be replaced by Wasps Nathan Hughes, who was impressive in the win against Australia in December. The loss of Robshaw will likely see the second-row powerhouse Mauro Itoje will the vacancy in the backrow.

Wales and France are third and fourth favourites respectively and it is very difficult to predict how they will fare. Welsh club rugby has had another poor year, yet in the past the Walsh players always seem to play their best rugby in these circumstances. Their head coach, Warren Gatland, has vacated his post for a year to manage the Lions tour to New Zealand in the summer. His understudy, Rob Howley will keep the seat warm in his

Continued on page 26

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A Different Kind of Love

Eros, Agape, Philia are three types of love more commonly known as romantic, unconditional, and brotherly love. Ancient Greek scholars sought to define and defend the mysterious feelings of the heart. People, however, can sometimes come up short of

our expectations. Reality may trump romance.

There are those unrequited lovers who love, but whose feelings are not returned. Other lovers may experience great romance, but are then enmeshed in an even greater unraveling of seeming love. At times, our brothers can betray us, and children can disappoint. How then are our

feelings for love, commitment, and security sated, especially when February winds chill our bones, and yet another St. Valentine's Day arrives upon Winter's wings?

Rather than lament the lack of a valentine, or the bouquet of red carnations that lie limp in a vase of fetid water, I suggest that one look toward philautos, or self-love. Please be cautioned that self-love does not mean selfish, narcissistic love, but rather the acceptance of ourselves that can lead not only to inner peace, but also allows others to see how wonderful our spirit is. The practice of self-love was put to verse in American poet Walt Whitman's famous, "Song of Myself":

I celebrate myself,
I sing of myself.
What I assume, you
shall assume . . .
I am satisfied –
I see, dance,
Laugh, sing.

It appears that those who possess love of self are engaged in the world because life is their lover. Each day may project challenges, but there is goodness to be had and rewards to reap.

Lovers of self are life-long learners. They are seekers who quest challenge, pleasure, serenity, and faith. It has become trendy to openly discuss our "Bucket Lists," those marked situations that we wish to experience and perhaps incorporate into our lives. Meditation was at the top of my list.

One January, I scoured the library for books on different philosophies and techniques of meditation. I learned how to contort myself into the Lotus position while chanting "Namaste." While I waited, legs crossed in the darkest corner of my dining room for my muddled brain to clear, I could sense enlightenment.

Was this to be the moment that all seekers long for, that moment of transcendence? I must have been a prodigy, as surely no one has achieved such serenity after only a few minutes. It was then that I heard doors slamming and a discordant chorus of teen-agers arguing over cell phone chargers. Mentally, I crossed meditation off the Bucket List, only to be reconsidered when the children

are grown and out of the house.

I did learn one important lesson from my brief stint at meditation - the dining room was sacred to me. Filled with my grandmother's antique furniture and painted porcelain teapots, dimly lit by my Waterford chandelier, this room was indeed a place of peace. Memories of family dinners and the promise of fine meals to come helped me realize that I can achieve a sense of Nirvana by enjoying those things that I most love, food and family.

And so it is, I am a gourmand, a gastronome, a bon vivant. I am a lover of food. In fact, gastronomy is actually the study of the relationship between food and culture. Perhaps this explains why I opted to watch Julia Child rather than Sesame Street at the tender age of five. I would obsessively interrogate my mother over menu selections when she and my dad would meet friends for dinner. Every Valentine's Day from the time I could reach the stove, I would prepare breakfast for my mother, elaborate dishes of brown sugar and spiced oatmeal, eggs with toast and raspberry jam. I would fill delicate glasses with fresh squeezed orange juice, pressed from our vintage juicer. Even as a child, I had a culinary eye for detail and quality.

Food makes me happy. I enjoy looking at the artful arrangement of fresh rosemary sprigs and slices of lemon, vivid yellow, nestled alongside delicate shavings of precious fleur de sel. Rather than use prepared pizza dough, I mix flour, yeast, and water, kneading patiently until alchemy occurs. For me, this process is truly meditative. With each slap of the dough, I gain perspective of the small problems that needle at my brain.

Fortunately, we live in a society of gourmands. Good food is no longer reserved for the rich. Rustic, peasant cuisine has replaced stuffy fair arranged on plates much larger than the portions. A glass of good red wine, a perfectly ripe Seckel Pear, fine crusty bread, and a wedge of melting Brie is truly all one needs to achieve transcendence.

There is a delightful bohemian apple merchant at the West-Side

Market in Cleveland. Tall and lanky, with a characteristic red beard favored by young men of this generation, he delights his customers with his love for the perfect apple. He is a rock star among produce vendors. At Christmas, I brought him slices of rustic apple cake, showcasing the pure taste of his wares, and he leant me his favorite read, "Apples," by Roger Yepsen.

As a seeker of quality, organic, whole food, I devour cookbooks, which read more like memoirs or essays on the joy to be had in simple pleasures: a crisp apple on a fall day, a bowl of curry and jasmine rice on a frigid February evening.

I shared with our apple seller the words of British food writer Nigel Slater; he is my champion of both food and verse. From Slater, I learned the glorious names of true apples: Peasgood Nonsuch and Cox's Orange Pippin, Ashmead's Kernel and Esopus Spitzenburg.

In fact, Esopus Spitzenburg was a favorite of Thomas Jefferson, while George Washington favored Newtown Pippins. Such names remind one of J.K. Rowling's Hogwarts, rather than an apple that has fallen in an unassuming American or English field.

What bliss is there to be had in good, honest food and the words that cast a spell of pure delight! Imagine, that feeling of pleasure when St. Valentine's Night beckons you to a darkened dining room, lit only by candlelight, valentine optional, because all you need is your joy of self, your joy of self-discovery, and perhaps a frothy, baked Northern Spy dripping in heavy cream.

*Susan holds a Master's Degree in English from John Carroll University and a Master's Degree in Education from Baldwin-Wallace University. She may be contacted at suemangan@yahoo.com.

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Days Without End

By Sebastian Barry
Faber & Faber ISBN 978-0-571-27700-1
2016 pp. 259

This month's Off The Shelf book recently won the prestigious Costa Novel Award, which annually recognizes English language books by writers based in England and Ireland. It is the second time Sebastian Barry has won the award, having previously won in 2008 for *The Secret Scripture* (previously reviewed in OhioIANews).

The story is about two young men named Thomas McNulty and John Cole. McNulty is telling the story looking backward over 50 years, "and wondering where the years went." The tale traces their lives together through the Indian wars of the 1890s, the Lincoln presidency, and the tragedy of the civil war to their lives in Tennessee in the 1870s. McNulty is a Sligo-born Irish American who emigrated to the United States from Ireland in the aftermath of the "Great Hunger."

The two men, orphans of terrible hardships themselves, become intimate with each other in a fashion that does nothing to diminish the story. Their companionship allows them to survive the horrors they see and even are complicit in during the most fateful years in American history.

Along the way they 'adopt' a young Sioux girl, Winona. Both men share in the belief that when their paths crossed with the young Indian girl, the possibility of happiness as a makeshift family emerged, if only



they can survive.

The name McNulty will be familiar to readers of Barry's fiction; earlier novels have traced the individual journeys taken by



members of this Irish family who hail from Sligo, in the West. Those books include *The Whereabouts of Eneas McNulty* and *Annie Dunne*.

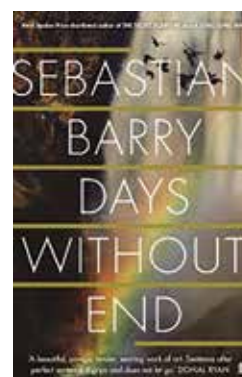
Days Without End reminds this writer of Barry's prize-winning *The Secret Scripture* in terms of style. Barry's writing extends

beyond intense and visceral description to encompass through a narrative, the American Civil War and it's horrors, which were legion.

This is a startlingly beautiful novel which was well deserving of the Costa Novel of the year award. I rate it a TOP SHELF selection.

*Terry is an attorney and owner of Terrence J. Kenneally & Assoc. Co. in Rocky River, Ohio. Terry defends insureds

and insurance companies in insurance defense cases throughout the state of Ohio. He received his Master's in Irish Literature from John Carroll University and teaches Irish History and Literature at Holy Name High School. He is also President of Holy Name High School for 2016-2017.




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InnerView

by Bob Carney

OhioIANews CoFounder, Publisher and Editor John O'Brien, Jr.

OhioIANews: Most of us are aware of some of the things that you are involved with in Cleveland's Irish community, but how did you get started?

JOBJr: I grew up in a house immersed in Irish culture. My dad is from Atteagh Mills, near Athlone, in the Co Roscommon. My mom is from Montreal, with her folks from Skerries, in Dublin. Dad has been President of the West Side Irish American Club for 20 years, and we spent a great deal of time at the club on 93rd & Madison and the "new" club in Olmsted Twp, which opened in 1990, growing up, literally and symbolically there.

I also grew up with Cleveland Irish Cultural Festival, that dad and a group of friends started in 1982, when I was 16. We will celebrate our 35th Annual July 21-23, 2017, at the Berea Fairgrounds.

When I was young, we often woke up to many bands and Irish visitors that dad had brought home from a dance at the IA or a Gaelic Football game. The people and the stories stay with me.

OhioIANews: January 2017 marked the 10th anniversary of the OhioIANews. What prompted you to undertake the commitment in putting out a monthly publication?

JOBJr: I had written on and off for a while, a few memorials and such, but I was not writing broadly with a purpose. I had broken my back and was out of work for a while recuperating. I was a banker then. To make money, I started writing.

My first book [John has 4, with a 5th on the way], a biographical work on Irish Music legends, is titled Festival Legends: Songs & Stories. I was signing copies at the Milwaukee Irish Fest, then went on tour with the book. The mighty Shay Clarke in Chicago took me around Chicago and introducing me and my book to Irish import storeowners. We were driving down I65 and Shay, as is his wont, stopped talking mid-sentence, made a phone call and said, "Cliff, I know you wanted to start a paper in Ohio, I have your man." And handed me the phone. I didn't know Cliff Carlson.

We met a month later, in October, and the first issue appeared January 2, 2007. Since

the beginning, Cliff, who also publishes the Chicagoland Irish American News and is founder and director of Irish Books, Arts and Music (iBAM) showcase, has been a huge mentor, supporter,

and friend.

OhioIANews: The work and the deadlines, the publication process, and the delivery require an extraordinary amount of



time and perseverance on your part, what makes it worth the effort?

JOBJr: I am fortunate to be very deadline oriented already, which helps me to keep going forward. Most Columnists write on a theme. On the 1st of the month, the rest let me know what they are going to write about next month, so I can shield for duplication. The columns all arrive by (usually ON) the 10th of the month. I organize them, edit them and seek advertisers, sending everything to our layout artist on the 15th.

We go thru 3 proofs, then go to print by the 22nd. It is delivered to Scene Magazine the following Tuesday, and they deliver it to 230 sites all over Cleveland on the first or last Wednesday of the month, depending on where that falls. The rest of Ohio and the other 5 states that we are in, as well as the subscriptions, go via mail.

You never really know how many are reading it, and most importantly, are impacted by it, but marketing studies say we have 24,000 readers per month between the print edition and the online archives. I get a LOT of comments in person, and a few emails. Our 16 columnists do too, and share them with me. Every once in a while, I get stopped in my tracks by someone who tells me what an impact a story or the paper has had on them. That is very sweet. The success of the paper has allowed us to help organizations, to the tune of about \$18,000 per year. THAT matters to me.

OhioIANews: You and your family put on Cleveland Irish Cultural Festival, you're an author and a poet, a proponent of the Irish language in Cleveland and you seem to be at

most Irish events going on in the Cleveland area; do you ever sleep?

JOBJr: I am blessed, but not in the sleep department. 2-3 hours per night keeps me functioning.

OhioIANews: What would you like to see in the future for the OHIOAN and Cleveland's Irish community?

JOBJr: Our tagline is "We bring you the Irish movers, shakers and music makers each month", and "Where ever the Ohio Irish gather, there is the Ohio Irish American News". I would be at those events if there were no paper; I love the camaraderie, love meeting new people and sharing auld stories, and especially, songs.

We started at 16 pages, and are now consistently at least 24 pages, often 28 pages, up to 40. Preserving, presenting and promoting the Irish culture is ingrained in me, and gives me great joy and great opportunities. I want to go from Success, to significance.

For the content, I would like to add more humor, finding good writers who can meet deadlines is a challenge. Your columns: Inner View, Cleveland Comhra, and Speak Irish, all arrive in my inbox near the first or 2nd of the month, for the following month. Though due BY the 10th, most others arrive on the 10th, or 11th! Then they have to be edited, go through layout, proof etc ...

We are always accepting submissions as we seek writers who are a great fit for the OhioIANews. I would like to have more time to be more creative with the paper, help more people. I am searching for a salesperson to help, but even in a tough employment market, driven sales people are hard to find.

My day job as spokesman for the Sheriff's Office does not allow me to get involved in the political process or commentary, but I hope to some day - The Irish always have been involved in politics, and have much to say. They wield an enormous amount of political power, that is not harnessed for good often enough. We can and should be a force for good in the world, and have the numbers and civic-minded smarts to do so.

For the Cleveland Irish community: My generation is, for the most part, the last First Generation, the last generation whose parents are from Ireland. There are a few new Irish in Cleveland, but not even a blip compared to New York, Boston etc., or that came here a generation ago, and before. I am hell-bent on showing the Irish in Ireland and across the Diaspora, what a great community, and great opportunities we have for the Irish, and all immigrants, here in Cleveland.

1.4 million people of Irish descent on Ohio, 450,000 in Greater Cleveland, 176,000 in Cuyahoga County have open arms and a strong pay it forward belief system to help

those in or coming to our community to "make it"; the fostering the Irish in America and across the Diaspora have survived by for more than 800 years.

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www.playhousesquare.or

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Brooklyn - Hooley House!
3 - Old Skool, 10 - Abby Normal, 17 - Disco Inferno, 18 - Abbey Rodeo, 24 - Sunset Strip. 10310 Cascade Crossing, Brooklyn 216-362-7700. 1FunPub.com

Cincinnati

Cincinnati - Irish Heritage Center
Irish Teas/Library / Genealogy Detective/ all three by appointment. Irish Heritage Center 3905 Eastern Avenue 513.533.0100. www.irishcenterofcincinnati.com.

Cleveland

The Harp
2 - Lonesome Stars, 3 - Irish Session, 4 - The Porter Sharks, 8 - Chris & Tom, 10 - Kelly Wright, 11 - Chris Allen, 15 - Lonesome Stars, 17 - Kristine Jackson, 18 - Hurley, Taylor & Custy, 22 - Chris & Tom, 24 - Bill Fox, 25 - The Auld Pitch. 4408 Detroit Road, 44113 www.the-harp.com

Stone Mad
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Flat Iron Café
3rd - Donal O'Shaughnessy, 10th - Jim & Eroc Classic Rock Duo, 17th - Erin Nicole Neal & The Chill Factors, 24th - Cats On Holiday. 1114 Center St. Cleveland 44113-2406 216. 696.6968. www.flatironcafe.com

Treehouse
5th - Hollywood Slim Band duo; 12th - brokeENGLISH; 19th

- Diana Chittester; 26th - Top Hat Black. 820 College Avenue, Cleveland, 44113 www.treehousecleveland.com

PJ McIntyre's

1st - Monthly Pub Quiz W Mike D 7pm, 3rd - Michael Crawley & Brent Hopper, 4th - Abby Normal, 5th - Super Bowl Party \$40 all you can eat & drink plus a square; 10th - Charlie In the Box, 11th - Marys Lane, 18th - New Barleycorn, 24th - Craic Brothers, 25th - Ace Molar.

T-Shirt Tues: wear any PJs T-Shirt get 15% off bill! Whiskey Wed: ½ off every whiskey in the house. Thurs - Craft Beer \$2.50. PJ McIntyre's is a Local 10 Union establishment. Home of the Celtic Supporter's Club and the GAA. Book Parties & Events in our Bridgie Ned's Irish Parlor Party Room. 17119 Lorain Road, 44111. www.pjmcintyres.com 216-941-9311.

Music Box Supper Club
1148 Main Avenue, Cleveland, OH 44113. http://www.musicboxcleveland.com

Flannery's Pub
3rd - Kristine Jackson, 4th - Bar Flies, 10th & 11th - The New Barleycorn, 17th - Austin "Walkin" Cane, 18th - No Strangers Here, 24th - Brent Kirby, 25th - Claire Stuczynski. 323 East Prospect, Cleveland 44115 216.781.7782 www.flannerys.com

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Euclid

Irish American Club East Side
3 - Mad Macs (Pub), 17 - No Strangers Here (Pub), Kilroys Ceili 8PM \$10. 26 - New Barleycorn 6 PM in Phil Walsh Cabaret

Room. PUB: 7:30 - 10:30. IACES 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003
www.eastsideirish.org

Findlay

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Trad Sessiún 3rd Wednesday. 414 South Main Street, Findlay 45840 419.420.3602
logansirishpubfindlay.com

Lakewood

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Medina

Sully's
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www.sullysmedina.com.

Mentor

Hooley House Montrose
10 - the Other Brothers. 145 Montrose West Avenue Copley, Oh 44321 (234) 466-0060 www.1funpub.com
Hooley House
3 - Sunset Strip, 10 - Big in Japan, 17 - Almost Famous, 18 - Post Road, 24 - Schoolgirl Crush. 7861 Reynolds Rd Mentor www.1funpub.com (440) 942-6611.

Olmsted Township

West Side Irish American Club
5th - Super Bowl, 10th - Las Vegas Cabaret w/ entertainer Billy, 18th - Annual Night @ the Races, 25th - Junior Marching Units Exhibition Dance, 3/3 - Fish Fries Start, ¾ - Sr. Marching Units Exhibition Dance Great live music and food in The Pub every Friday. WSIA Club 8559 Jennings Rd. 44138 www.wsia-club.org. 440-235-5868.



New Barleycorn: 10th & 11th - Flannery's, 17 - Hooley House Westlake, 18th - Pj McIntyre's, 25th - Sully's, 26th - Irish American Club East Side,

Shaker Heights @ John Carroll University

23rd - Guest speaker Tim White will present on Theories of International Relations and Northern Ireland. 5:30 in Room 258 of the Administration Building. To learn more: http://www.manchesteruniversity-press.co.uk/9781784995287/

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www.gandalfspub.com.

Westlake

Hooley House
3 - Where's Jimmy, 10 - Schoolgirl Crush, 17 - New Barleycorn, 24 - Big in Japan. 24940 Sperry Dr Westlake 44145. 1FunPub.com (440) 835-2890

Columbus

Shamrock Club Events
4th - Quiz Night; 5th - General Meeting; 11th - McIans;

Crawley & Hopper: 3rd - Pj McIntyre's, 10th - Sully's



12th - Blood Drive; 18th - Clann na nGael Annual Banquet; 19th - General Meeting; 25th - Irish Triathlon. Happy Hour every Friday from 5-7pm! 60 W. Castle Rd Columbus 43207 614-491-4449
shamrockclubofcolumbus.com

Tara Hall

Traditional Irish music w General Guinness Band & Friends 2nd Friday 8:00 - 11:00pm. No Cover. Tara Hall 274 E. Innis Ave. Columbus, 43207 614.444.5949.

Kristine Jackson: 3rd - Flannery's, 17th - The Harp,





Don't Forget Us!



Brigid

I am not a huge fan of the multitude of saints. My Catholic school education and trips to the library in that school taught me that the shortest path to sainthood was a death at the hands of some pagan Roman gory enough to impress a "Game of Thrones" fan. Those stories were the ones that stuck with me, so I was pretty content not thinking much about them. Except, of course for the big exceptions, St. Patrick every March and St. Anthony every time my absent-minded self loses something, which is often.

However, during my travels around Ireland, I became curious about Saint Brigid. The sheer number of things named after her in Ireland would be enough to promote that curiosity in anyone.

Ireland is a country that is associated with saints. However, they can't lay claim to an inordinate number of native saints, outside of some long suffering dears too long at the pub. When most people think of Irish saints, Saint Patrick gets all the glory and he may well deserve it. He certainly made an impression on his pagan contemporaries.

Patrick made such an impression that people forget that he wasn't really Irish, at least by birth. He also has come

to overshadow his female peer and native Irish lass, Brigid. She was not his contemporary. However, his conversion of the people of Ireland is a big part of her story, as she would have been an early adopter.

Patrick's ability or good sense to morph the new Christianity into the existing pagan traditions has hopelessly muddled her story. Brigid has been relegated to fictional status by some, mythological by others and in others still, had her sainthood revoked- my, it hurts to be a woman even in saintly quarters.

For all of these dismissive attitudes, Brigid or at least her name, certainly got around. There are absolutely thousands of wells, churches, abbeys and schools named for her, both in Ireland and in any other country touched by Celtic culture. There was a pagan matriarchal deity who was the patroness of the same things that St. Brigid claim; the arts, fire, birth of animals, milkmaids, poetry, an incomplete but impressive list.

Her feast day, February 1, replaced in the Christian calendar the pagan festival

of Imbolc, the beginning of farming and spring. There really doesn't seem to be any credible life accounts of the Christian nun who founded the abbey in Kildare, but there were nuns devoted to her that tended fires in her name for hundreds of years.

Kildare means "church of the oak", a tree venerated by the Druids, yet another link to the pagan past of Ireland. There was a powerful woman who was abbess of Kildare, she was born around 454 AD and died in 525 AD. That abbey in Kildare generated the first female Christian religious institution in Ireland, and the story is that Brigid was a female bishop. Her remains were later moved to the foot of Croagh Patrick in Mayo and placed beside those of Patrick and Columille.

Her status and pagan ancestry is shown by her direct connection to so many wells, the source of life in early civilization. Once on a walking tour that was focused on ancient London, we went into St. Bride's church in Fleet Street, the heart of London

Lyrics to Saint Brigid's Prayer

*I'd like to give a lake of beer to God.
I'd love the Heavenly
Host to be tipping there
For all eternity.
I'd love the men of Heaven to live
with me,
To dance and sing.
If they wanted, I'd put at their disposal
Vats of suffering.
White cups of love I'd give them,
With a heart and a half;
Sweet pitchers of mercy I'd offer
To every man.
I'd make Heaven a cheerful spot,
Because the happy heart is true.
I'd make the men contented for their
own sake
I'd like Jesus to love me too.*

*I'd like the people of heaven to gather
From all the parishes around,
I'd give a special welcome to the
women,
The three Marys of great renown.
I'd sit with the men, the women of God
There by the lake of beer
We'd be drinking good health forever
And every drop would be a prayer.*

and English journalism.

In the basement of the that thoroughly modern neighborhood, stands the font of a very old well attributed to Brigid, tracing back to the 6th century and showing architectural similarities to the church in Kildare. Brigid, and or clergy devoted to her, got around in the early days of Celtic Christianity. Researching this saint led to some confusing reading, but also this beautiful prayer and once I stumbled onto this prayer, I was hooked.

If those are not the words of a sound Irish woman, I never heard them. Yes there is drinking in the prayer, but a pervasive sense of love, bounty and gratitude for the gifts of life are the ideas that are really at the heart of the prayer. There is also a familial tracing to the generosity and hospitality that are such a big part of the Irish DNA. The Brigid's Cross is made by people and school children across Ireland on her feast day, and offers those who hang it in their homes, her many blessings and protections. I don't care if she never existed or is not exactly what I think; the idea of her is good enough.

Resources: <http://www.beliefnet.com/faiths/christianity/2000/03/a-lake-of-beer-for-god.aspx#i2jjDGcefpBXYSe.99>

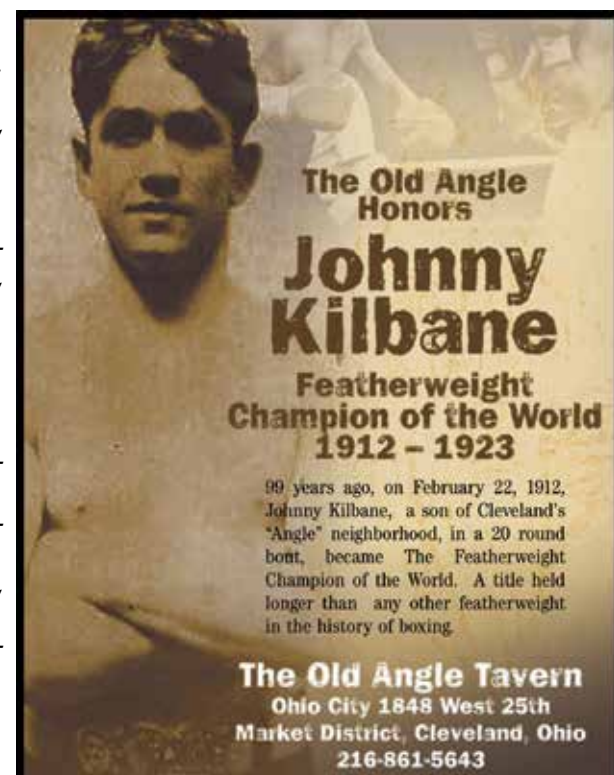
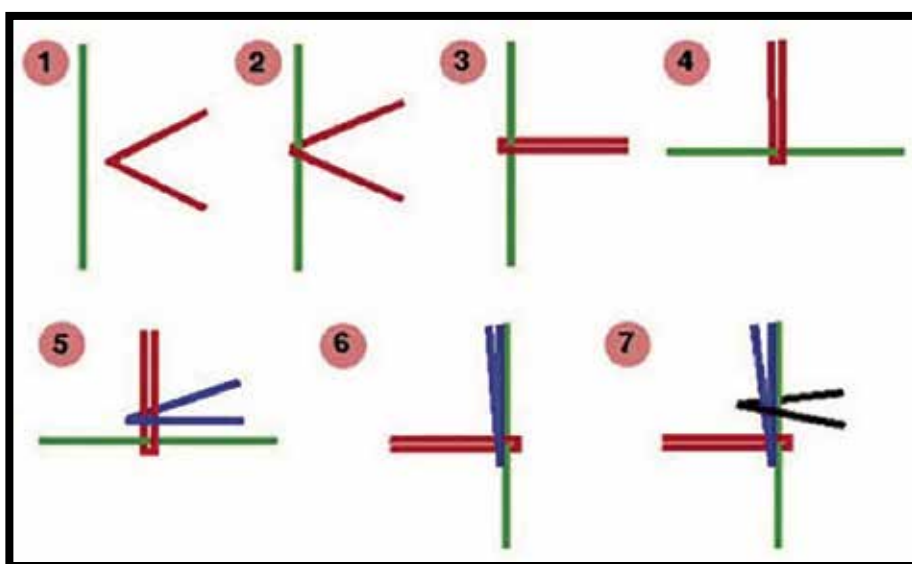
<http://www.ipcc.ie/discover-and-learn/resources/how-to-make-a-st-bridgets-cross/>

*Lisa O'Rourke is an educator from Akron. She has a BA in English and a Master's in Reading/Elementary Education. Lisa is a student of everything Irish, primarily Gaelic and runs a Gaelic study group at the AOH/Mark Heffernan Division. Lisa can be contacted at olisa07@icloud.com.

Making a Brigid's Cross

You will need reeds, straws etc., something pliable.

1. Hold one of the straws vertically. Fold a second straw in half as in the diagram.
2. Place the first vertical straw in the center of the folded second straw.
3. Hold the center overlap tightly between thumb and forefinger.
4. Turn the two straws held together 90 degrees counter clockwise so that the open ends of the second straw are projecting vertically upwards.
5. Fold a third straw in half and over both parts of the second straw to lie horizontally from left to right against the first straw. Hold tight.
6. Holding the center tightly, turn the three straws 90 degrees counter clockwise so that the open ends of the third straw are pointing upwards.
7. Fold a new straw in half over and across all the straws pointing upwards.
8. Repeat the process of rotating all the straws 90 degrees counter clockwise, adding a new folded straw each time until all nine straws have been used up to make the cross.
9. Secure the arms of the cross with elastic bands. Trim the ends to make them all the same length. The St Bridget's Cross is now ready to hang.



Ireland Network USA: Where it is Today

By John Breslin

Steve Lenox is truly an Irish-American global traveler. He commutes between the two countries, literally.

So the president of Irish Network USA is in a unique position to lead the growing organization, as someone with a foot in each country, and connected hands across America.

As Chicago, the birthplace 14 years ago of what is still known in this city as the Ireland Network, prepares to celebrate its annual ball Feb. 18, Lenox took time out from running his New Jersey-headquartered Lenox Consultancy business to talk about the state of play with the organization, and its future.

But Lenox also revealed details of the unique, and many might say enviable, work-life-travel balance, including the regular transatlantic commute back to

also now a dual passport holder.

About five years ago, he heard about and joined the New Jersey chapter of the Irish Network. And not long after that he was elected co-president of what quickly became Irish Network USA (IN-USA), the umbrella organization for all chapters in the country, then about 12.

"We restructured, formalized it as Irish Network USA as opposed to different networks in the various cities," Lenox said. "We wanted to make sure we had a bit more structure, connect the chapters a bit more strategically, not just in their own cities."

From its genesis in Chicago, Irish Network USA now has 22 chapters under its umbrella, not only in what might be regarded as the more traditional Irish-American cities, but also in such places as Cleveland, Atlanta, Seattle, Houston, and Austin.

And, Lenox said, people have expressed interest in setting up in such

his inauguration, he singled out pharmaceutical firms and questioned why drugs are not made in America if they are consumed in America. This has obvious implications for Ireland given this industry's large footprint in the country, both in terms of investment and jobs. But Lenox is not overly concerned, arguing the ties that bind are too close, and that works both ways.

"Ireland is going to continue to be a very attractive place for inward investment for lots of reasons," he said. "And Irish businesses are coming here and creating jobs."

The Irish Network USA president said the organization is not all about business, but also about promoting the arts, sports and education.

He cited as examples the promotion of

Irish-made movies and a recent tour by the Abbey Theater Players, which staged their production of Sean O'Casey's *Plough and the Stars* in Massachusetts, Ohio and New Jersey.

They played at Montclair State University in New Jersey. The New Jersey chapter promoted the event and organized social gatherings around the trip. It was "thrilling" for people to see the players and the event for the Irish Network to organize around.

Overall, the Irish Network is not about palming out cards and hustling for business, said Lenox.

"Good networking is never quite so obvious; it's not so transactional, it's about building relationships that matter," he added. "We prefer the lighter touch networking."



Steve Lenox
photo by William Fry

Cork where he, his wife, Aoife, and three boys have a home. Holidays are spent between the two countries. "My wife, having grown up in Ireland, always wanted, was yearning to go back home," Lenox said. "And we got the opportunity about eight years ago. She has her own business there and my business allows me to travel. It has worked for our family."

It's a global Irish tale, the family with feet in each country, and comfortable in both.

And that's an advantage for Lenox as the Irish Network, now with 22 chapters and approximately 5,000 members spread across the country, though sometimes viewed as simply connecting Irish-America, is also about connecting Ireland and America.

Lenox, whose great grandmother came from Donegal, admits that being Irish was "never something we wore on our sleeves" when growing up.

But courtship and marriage 15 years ago to a Cork woman quickly led to him connecting much more closely to the Irish-American community. Apart from moving between the two countries, he is

diverse places as Portland, Ore., Dallas, Kansas City, Mo., and

Jacksonville, Fla.

It's not a coincidence that Ireland Network chapters have more recently sprung up in high tech hubs, where the Irish government, and Irish businesses, are developing deep contacts, including with the opening of consulate generals and appointing honorary consuls.

Lenox said the Irish government gives the organization "wonderful support," not just financial through the Emigrant Support program, but also personal backing from Ambassador Anne Anderson and the consuls around the country. Most recently, Minister of State Dara Murphy attended a gathering in Seattle where a panel discussed the implications of Brexit and other topics.

And so to President Donald Trump, where conversations about business, and other matters, tend to land at some point. Concerns have been voiced in Ireland over the president's protectionist rhetoric, and his stated commitment to bringing jobs back to the US, and punishing companies that do not do so.

At a recent news conference prior to

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Archives

I was honored to serve the Ladies Ancient Order of Hibernians as the National Irish Historian. During my term, I had the privilege of visiting the following Archives: John J Burns Library of Boston College, University of Notre Dame, Catholic University, New York Public Library, American Irish Historical Society and the Irish American Heritage Museum. All of those archives hold special treasure of our Irish American Heritage. We are very fortunate in Cleveland and Northeast Ohio to have the Irish American Archives Society, Western Reserve Historical Society and the Cleveland Public Library.

In 2015-2016, I had the privilege to work with Irish Northern Aid, Friends of Sinn Fein, Irish Network and the Irish American Archives in hosting events to commemorate the Centennial of the Easter Rising and the involvement of women in the struggle for Irish Independence. Cleveland is lucky to have individuals like John Conway, Jack Kilroy and Margaret Lynch, who love Irish History

and are willing to share their knowledge with the Community.

We are still in the Decade of Centenaries to remember the significant events in Irish History from 1912-1922. Cleveland has held an important role in the struggle for Irish Independence. Stories are out there and need to be told. The Irish American Archives Society has already started to collect those stories.

Did you know that a woman from Cleveland addressed a Congressional Committee on the Irish Question? Adelia Christy representing the United Irish Societies of Northern Ohio addressed the Committee before women had the right to vote. Did you know that IRA veterans marched in our St Patrick's Day Parade? In 1966 to honor the 50th Anniversary of the Easter Rising, the Parade Committee invited a group to march and be recognized for their contribution in the struggle for Irish Independence. Many more stories are out there. Please contact the Irish American Archives to share those stories for future generations.

In 2017, Cleveland will be celebrating two major milestones this St Patrick's Day. The Ancient Order of Hibernians and the Ladies Ancient Order of Hibernians will be celebrating the 150th Annual St. Patrick's Day Banquet. The St. Patrick's Day Parade Committee thought the Parade was also celebrating 150 years. Margaret Lynch took on the task of researching for this important anniversary. During her research, she was able to reveal that Cleveland



started to celebrate St. Patrick's Day 175 years ago!

This is a long and proud history. A book will be produced so that future generations will be able to learn about this proud history and the organizations that contributed to this great event. Archives are treasures of our past and important for our future. Please consider donating to the Irish American Archives Society: for more information, see www.irisharchives.org



RIDE RTA TO TOWER CITY

Six Nations Victory

Continued from page 17

absence, but there seems to be drama in camp, with the early reporting of Sam Warburton thinking about relinquishing his captaincy.

France have been awful by their standards over the last few tournaments, yet in their final game of 2016 put in an impressive performance against the All Blacks. They are a side with talent and it will be interesting to if they are more fluent and disciplined in coach Guy Noves' second campaign.

Scotland has a good starting team, they lack strength in depth but certainly are game enough to compete against the better sides. An upset victory or two is well

within their grasp.

Italy, who are managed by Irishman Conor O'Shea, beat South Africa for the first time in November. Anything better than last place will be seen as progress.

This is the first year the bonus point system will be in place. That makes four points for a win and an extra point for the team that scores four tries or loses by seven or less.

Already eyes are looking towards a potential winner-takes-all clash when Ireland host England on the final weekend in Dublin on March 18. This fixture will be at the end of a week of Cheltenham festivities and during the St Patrick's Day weekend. A tournament victory for the Irish would round off the celebrations and is without doubt a tangible possibility.

DANIEL M. "MICKEY" CORCORAN

November 24, 1941 - January 07, 2017

By Roger S. Weist



Tuesday, January 10, 2017, a cold, rainy day in Cleveland. But in St. Raphael's Church in Bay Village, you wouldn't know it. Family and friends of Daniel M. Corcoran were gathered to bid a final farewell to their Husband, Father, Grandfather, Brother, Uncle, and friend. And while the tears flowed freely, so did the smiles, the laughs, and the stories of a friend on the next leg of his journey of life.

On the Altar, Rev. Tim Gareau was joined by Rev. Thomas Mahoney, and two Priests from Dan's hometown of Toledo, the Rev. Charles Ritter, and Rev. Marty Nassr. Together they officiate a beautiful Mass of Christian Burial. They spoke of a dedicated, bright young man, who grew up in Toledo. A young man who married his soul mate Diane (nee Snyder); became

The 175th Cleveland St. Patrick's Day Parade Pins

are now on sale. Stamped with 2017 and a 175th numeration, the pins are an annual tradition, and the main source of funding for the 5th oldest parade in America. Only \$10. Send Check to UIS (United Irish Societies) & SASE to John O'Brien, Jr. at 14615 Triskett Road Cleveland, OH 44111



loving father of Christina Seghy (Tony) and Shannon; grandfather of Bridget and Alex Seghy; brother of Robert (deceased) (Sharon), Catherine Dyko (the late James) and Rose Smith (James); the Uncle of many, and friend to multitudes.

They spoke of the young man who joined "The Phone Company. Found his way to Columbus, where with his commitment to family, and faith, he brought his love of all things Irish. Here he joined The Shamrock Club. And it was in Columbus where his daughters started in Irish Dance.

They talked of Dan making his way from Columbus to Bay Village where they made a new home. They spoke of his involvement with St. Raphael's Parish. His daughters Irish dancing continued, and Dan's involvement in Feiseianna grew with The Cleveland Feis Society, where he served as Treasurer, Registrar, and President for many years. Dan joined the Irish Heritage Center, the Ancient Order of Hibernians, the West Side Irish American Club, and the Gaelic Society, where he and his wife Diane learned to Irish Dance and often competed in adult ceili competitions.

They spoke of a man, who even in retirement, continued working, consulting, staying involved. They spoke of a man who in recent times while fighting serious illness,

still endeavored to participate. It seemed he never missed a meeting or an event.

They reminisced of his days as a Delegate to the United Irish Societies, and his love of helping put our annual St. Patrick's Day Parade on 'the Avenue'. The Parade held a special place for Dan, and his tireless efforts lead to the Delegates selecting him as Executive Director for the years 2007 - 2010. In 2015 Dan was honored to serve as Parade Grand Marshall. It was a fitting tribute to see the green sashes of Parade Delegates, Deputy Directors, and past Executive Directors lining the walk from Church.

Dan's journey here has ended, and has taken him to his eternal reward. It may have been cold and rainy on that January morning, but the memories and stories of this truly good man warmed all in attendance. We felt better having the privilege and pleasure to have shared in his journey - a journey well lived!

In the words of his daughter Shannon, "I'm sure he's in Heaven drinking a glass of Middleton's, and eating cookies and ice cream."

Dan, I think I am going to raise another glass of Middleton's in your honor, and then wash it down with some cookies and ice cream.

Safe home Dan, safe home!

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"Preserving Our Heritage,
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The Mumming Tradition

By John McAllister;
Photographs by
Stephen McGinn

Mumming is a European wide phenomenon, which goes back to the pre-Christian rites of the Druids, and is an excuse for a bit of craic, especially in the country areas of Ireland. The word itself



may derive from Middle English mum (silent) or Greek mommo (mask), but is more likely to be associated with the Early High German mummer (disguised person).

Ireland has scattered communities and of necessity the Rhymers follow the European tradition of travelling from house to house, often over considerable distances, to entertain the inhabitants. The kitchen floor becomes the stage: If there was a house with three girls in it, / It only took three boys to make a dance (Céilí, Ciaran Carson).

The mummers only stay for a brief while at each house before moving on. This appears to be the basis of the song, *The Homes of Donegal*, by Sean Brady, and of the much older *The Faughan Side: I've just called in to see you all / I'll only stay a while / I want to see how you're getting on / I want to see you smile*.

Like the *Pied Piper of Hamlyn*, the Rhymers, in going from house to house, collect enough followers to end the evening with an exuberant party, often referred to as "a bit of a hooley."

By tradition, the mummers

celebrate the Wicca cycle of life, death and rebirth during the change in the seasons: Samhain (October) – the festival of the dead; Imbolc (February) – the feast of Brigid bringing life; Beltane (May) – fertility and growth, and; Lughnasadh or Lamas (August) – the harvest.

The dramatic content of the performance demanded only three [main] characters: two heroic champions who disputed and fought, one of whom was



struck down or killed and was returned to life or activity by the ministrations of a "doctor" (Ulster Folk Life Vol 24, 1978).

In addition to the main characters, there could be a supporting cast of upwards on thirty people. No girls or ladies. The poteen on offer at the various houses they visited in the course of their performance was "mans" work.

And when they did get in, there'd be a power of poteen. A big tin creamery churn, a ladle, those mugs with blue and white bars. Oh, and good and clear [poteen], like the best of water. (At Slieve Gullion Foot, MJ Murphy)

Performance is by means of a

seamless intertwining of song, dance, poem and storytelling, recounting sagas and folk tales. Words spoken are accompanied by music, which has all the urgency of traditional Irish music (Dara Vallely, Creative Director, Armagh Rhymers). The poems are concerned with issues relevant to the society in which they are performed, and are: poetry composed for the ear, not the eye [Information for Ireland, Thomas Smyth, 1561].

Folklore in Ireland has it that the mummers and the mumming tradition stretches back to at least the time of the Dana. The Dana or Tuatha Dé Danaan were the people who inhabited Ireland before the Celts. When they were defeated by the Sons of Mil the Dana retreated underground to become 'The Little People'.

Mumming was first mentioned in writing in the 7th or 8th century, when a scribe recounted the lay of the great Cattle Raid of Cooley. There is reason to believe that this was a copy of a much older manuscript.

The Cattle Raid of Cooley is one of the great traditional tales of Ireland recounted by the mummers. The raid is shown as

a fight between the brown bull of Cooley, stolen by Queen Maeve, and the white bull of Connaught owned by her husband, King Ahiell. The brown bull always wins.

The legend has it that the brown bull, on its way back from the fight, mistook Slieve Gullion Mountain for a second adversary. The brown bull charged the mountain and hit it so hard that the bull somersaulted over the mountain and landed splay-legged to form what is now Armagh City and District. In landing, its hooves scored rocks, and these rocks became the source of a Bull Cult. The blood of a bull was poured over the threshold of every new house and the fight between the two bulls was celebrated in the sport of Bullins. In Bullins, men wearing bull masks shouldered each other until a referee declared a winner.

When Christianity in the form of Saint Patrick came to Ireland, mumming, like many other pagan rituals, was "Christianized" and used in the churches and cathedrals to ease the pagans into the Christian tradition. However, the mummers were more used to

entertaining than putting over a message and were eventually banned for being too popular.

Masks are worn to give authenticity to the tall tales and to create an aura of otherness between the audience and the mummers. Involvement of the audience in the performance is one of the distinctive characteristics of mumming.

The masks worn by the Armagh Rhymers are a human representation of the gargoyles in and around the Church of Saint Patrick in Armagh. While many groups use straw masks, the Armagh Rhymers commission traditionally made masks of reed, willow and rye.

The mummers have different names in different regions and countries and even for different seasons: Morris Dancers, Biddy Boys, Straw Boys, Wren Boys and Buckocks. In Scotland: Guisers, Skelters and Galoshians, and in Armagh: Rhymers.

The Armagh Rhymers are a continuation of the mumming tradition in the Armagh region. Not only have they travelled the world to celebrate and keep alive the mumming tradition, but their influence has reached the very heart of polite society.

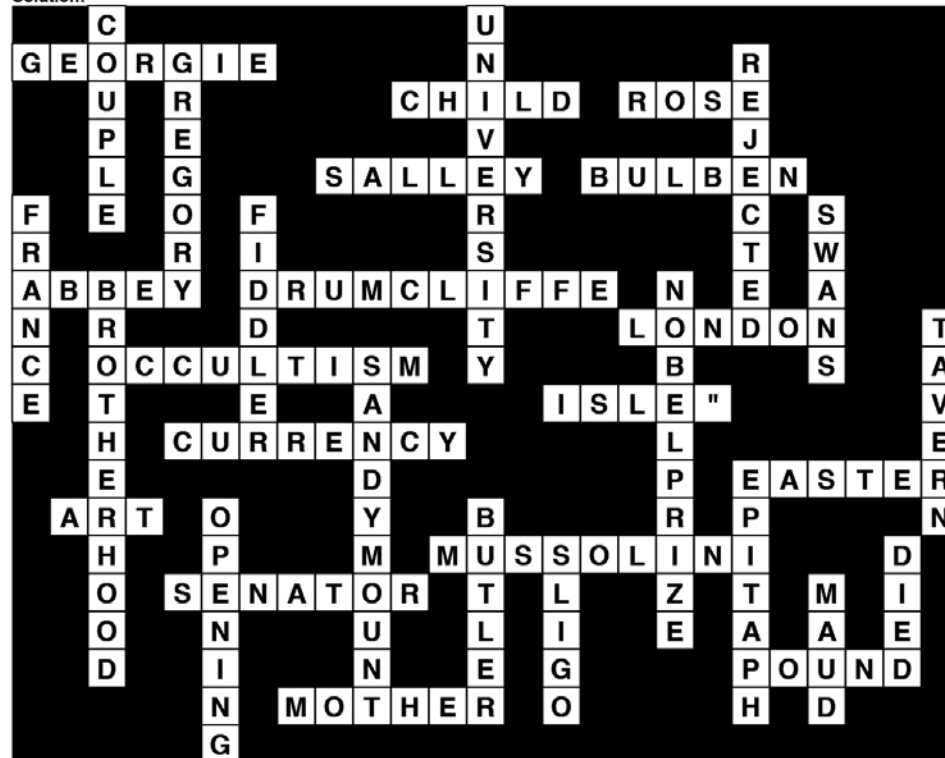
The young King Henry VIII was famous for taking his court mumming, probably as a form of incognito while he frequented the alehouses to dance, gamble and play cards with his friends. Eventually it became an excuse for people to go begging around houses and to commit crimes. In the end, an ageing and now grumpy Henry passed a law that anyone mumming or in possession of a mummer's mask would be put in prison for three months.

More recently, the writer and editor AE Russell, who was born near Armagh, formed a Rhymers Club in London. Members included W. Butler Yeats and Percy French. James Joyce, Thomas Hardy and Tolstoy were at least associated members.

W. B. Yeats

by Linda Fulton Burke

Solution:



ST. PATRICK'S DAY IS COMING!

Photo by John O'Brien, Jr.

