



April 2013
ianohio.com

Frances Black

*Her RISE Foundation
Helps Families Cope
With Addicted
Loved Ones*

irish american news

Editor's Corner

"Some ghosts are so quiet you would hardly know they were there."

—Bernie McGill, *The Butterfly Cabinet: A Novel*

We Irish are famous for living amongst our ghosts. Our joy for life and reality allow us to dance with them with only minor damage. We cannot forget our past; our mold was shaped by our God and our psychosis, each in turn molded by the sins of the past and a hopeful panorama of a future, narrated in poem, song and vibrant fiddle and flute.

This year, I feel no let down: St. Pat's was as magnificent as ever, but the music still coming and the "Here already?" preparations for the festival season brings more to do's and awareness of the speed of time. It may be three months by the calendar, but steps that must be taken now, for then, mean the time is now at hand to insure another great festival.

For most festivals, bands are already booked, highlights and programs are planned and the nitty-gritty is on the forefront of our minds. Visas, Permits and supply orders are coming together, volunteers are welcomed to the fold and the festival moves from behind the scenes Meetings of the Minds to meetings, meetings and more meetings.

Does it sound like drudgery? I hope not, because the energy, focus and passion of festival organizers across the county have kicked into high gear. The 2013 Irish and Celtic Festival Organizers Convention is just a few weeks away, this year in Muskegon, Michigan.

We're not in competition; we're in cahoots – to preserve, present and promote our heritage and to bring the very best of our music, dance and dazzle to our festivals. Ohio has no shortage, as Cleveland, Dayton and Dublin shine on successive weekends.

There will be milestones, there will be

great joy. Hope to see you long before then, but let the thought of the coming keep you safe until we meet again.

Slán, John



John O'Brien, Jr.

Milestone's:

Prayers for John Connolly, who has promoted Irish heritage over the last fifty years in his band, on his radio broadcasts and in bringing Irish entertainers to Toledo. He has been a major blessing to all the Irish in Toledo and all across Ohio and Michigan.

Prayers for Dan McDonauld, of Akron AOH and Cuyahoga Falls, who is also struggling with health issues. His contributions are vast and impossible to list, but we are proud to know him. Pray for a quick and complete recovery for both Dan and John.

Congrats to Karen O'Malley and all the folks at The Harp Restaurant & Pub. The Harp has been chosen as the second best Irish pub in the entire country by Fox News. Congrats Karen, we are very proud of you, and delighted to have one of Cleveland's treasures recognized the world over. See the story at: <http://www.foxnews.com/leisure/2013/03/08/top-10-irish-pubs-in-us/?intcmp=HPBucket>

"A Fighting Heart," a documentary about Cleveland World Champion boxer Johnny Kilbane, filmed in both Cleveland and Achill Island, will be shown at the Cleveland International Film Festival. Purchase a ticket to the Monday, April 8, 7:20 pm, screening @ the Capitol Theatre, West 65th & Detroit Road, through the Irish American Archives Society, in order to support the IAAS's efforts to create a memorial to Johnny in the Battery Park neighborhood. More information and an order form can be found on the IAAS website at www.irisharchives.org.

Happy 5th Anniversary to Sully's Irish Pub Medina and Stone Mad Irish Pub in Cleveland.

STARTERS

Johnny Kilbane Featherweight Champion 1912-23

In 1907, Johnny Kilbane and a group of friends scraped together the money to take a train out to Crystal Beach, near Nardin, where lightweight Jimmy Dunn was training. When Dunn's sparring partner turned up hurt, the boxer asked for volunteers from the crowd, and up stepped Kilbane—who had never before faced up a pair of boxing gloves. According to sportswriter Dan Taylor, Dunn was impressed with Kilbane's "desire" and "speed." Sparring with Dunn whetted Johnny's appetite for the sport, and he soon sought out a fight at the LaSalle Club against "Kid" Campbell, a tough character with a roundhouse swing who had twenty-five pounds on the slight Kilbane. As Taylor recounted, "They fought on a Sunday afternoon and the admission was 25 cents. Kilbane surprised even himself when he knocked Campbell out in the sixth round. Kilbane was paid \$8 for his efforts. The success against Campbell was all Kilbane needed to convince him he was going to become a fighter."



Of the many rounds fought before the title match, none was more remembered in local legend than a grudge match with a neighborhood rival (but no relation) named Tommy Kilbane, who had also grown up in the Angle and was a shadow of Johnny's growing success. The two Kilbanes fought twice in a draw, which fueled the rivalry further. As Taylor tells it, in 1908, "They agreed to a 25-round match to a referee's decision, winner to take all the gate receipts. Bouts of this type were forbidden in the city, so Watson's Farm on Pond Road was decided as the site." A fire bartender chafed to serve as referee.



Taylor continued: "The day of the fight, 400 fans, in 31 a head, jammed the barn of Watson's farm to the rafters. Once the crowd had gathered in the barn, all the windows and doors were nailed shut, just in case the sheriff decided to pay a visit." The fight was later deemed a "savage brawl," which only ended when Johnny Kilbane finally caught Tommy Kilbane on the chin. The monetary of the fight arranged Tommy Kilbane, and thereafter the two became friends and even sparring partners in the preparation leading up to Johnny's title fight with Abe Attell in 1912.



(Above): Top: "A Fighting Heart," a documentary about Cleveland World Champion boxer Johnny Kilbane, will be shown at the Cleveland International Film Festival. More information and an order form can be found on the IAAS website at www.irisharchives.org.

(Left): The Harp has been chosen as the second best Irish pub in the entire country by Fox News.



Rise Foundation Helps the Other Victims of Alcohol Abuse: Family Members

Frances Black, renowned Irish singer, and member of the popular Black family, has taken on the problem of alcohol misuse in Ireland. Irish American News talked to Frances in February.

Cliff: Welcome to America

Frances: Thanks it's good to be here. Unfortunately, I have to leave today, but I've had an amazing trip.

Cliff: So tell me why you're here?

Frances: I am a founder of an organization in Ireland called Rise Foundation. Rise is an organization I started for a couple of reasons. There's a huge problem with alcohol misuse in Ireland and I felt that something needed to be done. So I thought, how do I approach this? As you know, in Ireland, we have a very strong relationship with alcohol but there's a huge fallout from that.

The reality is, one person dies every 7 hours from an alcohol related illness. It costs the government 1.37 billion dollars a year just in alcohol problems alone. 1 in every 3 road crashes are alcohol related. The suicide rate in Ireland is huge.

So I thought, how do we try and look at changing, just slightly, our culture around alcohol and the relationship we have. So I set up an organization that would educate and support families who have loved ones in addiction. We don't deal with the person with the alcohol problem at all. We educate family members in how to cope and deal with their own recovery. We also run a community workshop program to educate community workers about the impact of alcohol misuse. We are also aiming to run programs for

teachers and we are hoping to set up a children program this year. So it's just to educate people



on the ground but particularly starting within the family home in Ireland. People aren't aware - I believe Ireland as a nation is in denial about the alcohol problem. We feel it's caused some huge problems that need to be addressed. So start with

the home and build up into the community then move out into society in general. All the while, making sure that the government and people at the top are aware of what we're doing. The reason I came to the states is because I wanted to create awareness over here also. We are trying to get some companies and folks on board to help us. Unfortunately because we're a nation in denial, I feel that it's important to reach out. Sometimes when you get heard over here in America, you get people to come on board with you and you're going to get heard much clearer in Ireland. So that's what we're

doing. We're creating awareness. We met some fantastic people while I was in New York. I was down in Los Angeles talking to some more wonderful people. I didn't get up to Chicago, but I hope on my next trip I do. It's just about creating awareness and getting as many [champions?] to come on board to support us. Both from an awareness point of view but also a financial point of view as well.

Cliff: Do you work with the family members as far as how to deal with getting a person into rehab or how to deal with them?

Frances: There are a couple of things. The family members who come to us will either have their

Continued to page 6

Easter 1916 The Signatories



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Upcoming Events

- 5th History on Tap Lessons from Northern Ireland Peace Building 7pm
- 13th 1916 Signatories in Music and Song: with Pat Walters and Wally Desmond from Ireland 7pm
- 19th *Irish musicians Comas* "Masters of Irish Instruments" tour of USA 8pm



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Stealing the Statue a St. Patrick's Tradition

Cincinnati St Patrick's Parade

Stealing the statue has its roots in the fact that, historically, German and Irish



Catholic congregants were often at odds in Cincinnati. On Mt. Adams, where both Irish and German working-class families lived, there were two Catholic churches, Church of the Holy Cross for the Irish, Immaculata Church for the Germans.

Holy Cross parish was established in 1873 to serve the Irish immigrants on the hill and Immaculata was dedicated in 1860, fulfilling a promise made to God by a fearful and distraught Archbishop

John Baptist Purcell when he crossed the Atlantic on stormy, tossing seas. With a German congregation, Immaculata was part of Purcell's adroit handling of the ethnic differences in the 19th century Cincinnati archdiocese.

All was well for a hundred years. But as the neighborhood of Mt. Adams changed and religious demographics shifted, the Irish congregants of Holy Cross were notified in 1970 that their church would close and they would merge with the German parish of Immaculata Church. Jim Crowley, of the venerable Crowley's Pub in Mt. Adams, asked Father Wilfrid Flanery if the St. Patrick statue housed in Holy Cross Church could be moved to Immaculata so the Irish parishioners could feel more at home. The statue was originally donated to the church in the

1920s by one James Healy. Father Flanery did not make the move official, but the church door was conveniently left unlocked one night.

So on March 15, 1970, a cadre of Irishmen took the statue and moved it to their "new" church. Every March since then, the Ancient Order of Hibernians, accompanied by a lively procession with bagpipe music splitting the air, "steal" the statue and load it on a truck for the annual St. Patrick's Day parade through downtown Cincinnati.

In actuality, the original statue is no longer used in the parade. Instead, the Hibernians use one that once stood in St. Patrick's Church. In 2012, this St. Patrick's statue was refurbished by artists Mike Hendley and Linda Mitchell. And, as far as we know, St. Patrick has kept a fair number of snakes out of Mt. Adams.

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AOH Scholarships Awarded

The Ancient Order of Hibernians Sean MacBride Division in Trumbull County held their 14th Annual Scholarship Breakfast Saturday March 16 in Warren Ohio. This scholarship competition is open to all high school seniors in Trumbull County. Students submit an essay titled "Why does everyone want to be Irish on St. Patrick's Day?" The two winning students are awarded a \$1000 and \$500 scholarship respectively.

This year's winning essays were from Natalie Super from Lakeview High School (\$1000) and Patrick McCarthy from McDonald High School (\$500).

left to right are AOH State President Joe Casey, Natalie Super, Patrick McCarthy and AOH Sean MacBride President Martin McQuaide.



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RISE Foundation

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loved one in recovery or their loved one will still be acting up and being the problem. It's very hard to get your loved one to seek help when they are in that place of denial and they don't want to get help. How does the family member deal with the powerlessness around them because that can be absolutely heartbreaking? So for example, say the father in the home has the problem with alcohol. What can happen is the mother can become so preoccupied and even upset with trying to get the father help, and looking out for him and taking care of him and fighting with him. There's all sorts of different emotions that can happen. The sadness, the loss, the grief, the anger, the frustration of not having that support and looking out for the home. So where do all the children end up? The children end up almost orphaned in a way because both parents are

not present.

What we do is we try and educate the family member to try and let go of that preoccupation and obsession with the person who has the problem. Try to get them to come back to the family and deal with the everyday family issues. Be there for the children, be present for the children.

Cliff: It's a difficult process. What do you tell someone who has had this problem for years and everybody says, "Use tough love. Turn your back on them". Do you guys operate that way too?

Frances: No, that sounds quite harsh. I don't think it's possible for a family member to do the tough love thing. This is somebody they care deeply about. They love them and the fear is that if you do tough love, they could die. The chances are they are going to die anyway because the addiction wants them dead. Sometimes, I'm not saying all the time, sometimes, they can learn to let go, not of the person, but of the behavior. So it's almost like

the behavior is taken and not get pulled into that and it's almost like become aware of what's manipulating you and what's not. When someone a problem with alcohol it becomes the most important relationship in their life. They do everything in their power to keep the alcohol relationship going. They become manipulators. They tell lies.

we try and help the family member understand all of that and how not to get pulled into that kind of game play. It could be quite difficult because you don't know when it's manipulation or when it's real. We teach how to cope and learning how to let go, not of the person but of the addictive behavior. We do it in a very loving, compassionate and caring way.

Cliff: What's going on with Frances?

Frances: My life has been taken up a lot with the Rise Foundation. I'm the CEO of the organization, the founder and one of the therapists. I've written the programs. My life is very busy with the Rise

Foundation but I also realized that I had neglected my music a bit. I went back into the studio and I recorded an album I had been wanting to do for many years. It's cover version songs that I love that mean something personal to me. The album is called Stronger (released March 1st).

I'm loving life at the moment. I sometimes have to pinch myself because I'm so happy with the work I'm doing. I see the benefits, for example with the Rise Foundation, I see lives being changed weekly. Dramatically changed and sometimes life being saved also. I'm not saying that from an egotistical point of view. It's just very rewarding work. In regards to my music, I'm so lucky to be able to perform in front of an audience who want to come and hear me sing. Music is good for the soul. It's a wonderful life. My family are well so I'm very very grateful, on a daily basis, for the life I have.

Cliff: I've seen ads for the Black family on cruises. Are you still doing that?

Frances: We just came back from a cruise actually. We had a wonderful time.

The four of us, Shay, Mike, Mary and myself, get to spend time as a family performing.

Cliff: What's your schedule look like near the end of the year?

Frances: I take it a day at a time. There are a couple of television programs that I am going to be featured in when I get back home to Ireland. That's going to be a really busy time for me. I'm touring. We're doing a mini tour now and we're going to do a bigger tour at the end of the year in Ireland. I'm going to be back and forth between the states with the Rise work I'm doing. So yeah, it's going to be a busy year for me for sure.

For more information on the RISE Foundation contact:

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By Susan Mangan



Homage to the Middle

When my oldest son was born, he did not waste time with a prolonged labor. So anxious was he to get on with the act of living, that the doctor barely had time to catch him as he came flying out, in media res, into the middle of things. With great power and enthusiasm, he came rushing into the world head first with eyes as wide as an owl's.

Even now, my middle child, my first-born son, is always right in the center of every conundrum, every scheme, and every moment of joy that defines a boy's life. His presence is announced with a roar, a loud guffaw of laughter, a cry for attention. Though he resides in the middle, he is not content to lie peaceably on that center rung.

When psychologists speak of birth order among children, they are not weaving the stuff of myths. Truth be told, each of my three children is a textbook case in proof. The oldest, a girl, rules the proverbial familial roost, the youngest is the indulged, golden child, the middle is the worker who keeps his head down and plows forward.

I respect my middle child's inherent work ethic and his keen understanding that a mixture of gumption and tenacity can forge a path from the middle that ever reaches toward the top.

When my son was nine, turning ten, he qualified for his first World Irish Dancing Championship. Delighted with his fifth place on the podium, we were unaware of the daunting challenge that lay ahead. In the auld times, my son would have been the champion of the Irish crossroads. Handsome and strong, his beats would be heard across the furze-covered

countryside. No, his knees would not be the straightest, nor would his feet be turned out, but how the girls would swoon to see my son, straight-backed and broad-shouldered dancing like a young warrior set to battle.

Unfortunately, we are not in old Ireland, but in the twenty-first century, and the art of Irish dancing has taken on extreme levels of precision and razor sharp execution. A country farmer with perfect timing and bent knees would not get a second look from a scrutinizing judge in a major competition. And so it was for my son in his first performance on the World's Irish Dancing stage in Dublin, Ireland in the spring of 2011.

Though he did not place in the top half of his competition, his hard work paid off and he was afforded an opportunity that not many people have had: the chance to mingle with the best and step foot on a world caliber stage. Those who walk in the middle are accustomed to disappointment, as things never really quite go their way. This realization is a blessing and a curse.

The middle tastes the honeyed nectar and is motivated to try and reach for the golden fruit again and again, but his enthusiasm is tempered at times by the challenge that this quest entails. In such case, even the epic hero requires a bit of diversion, and so on our last day in Dublin, my son and I found ourselves meandering among the musicians and artists, bohemians and tourists, in Temple Bar.

Named after the main artery in Dublin's cobbled-stone paved enclave, Temple Bar is home to one of the oldest pubs in the city. The vibe is energetic and youthful. One cannot help

but be drawn into its seduction. Dingy eateries proffer fresh oysters. Long-haired guitarists play for the toss of a coin and the chance to be discovered. Glass ensconced storefronts boast Italian gelato and coffee to take-away.

My oldest and youngest child would have been a bit discomforted by the heady atmosphere in gritty Temple Bar. My middle child, on the contrary, is content as long as he has a pocketful of treats. Armed with a bag of Tayto Crisps and a promise that we would be back to the hotel in time for his favorite television show, my son and I set off through the t-shirt shops and vintage stores of Temple Bar.

At one point, I lost my sense of direction. One cobbled street looked vaguely like the next. My son and I wandered a few miles outside of Temple Bar into a rather sundry area of Dublin. Strangely, signs for sweets and oysters were replaced with placards for solicitors. Basement level flats were covered with iron bars and screens. Rubbish littered the sidewalks.

Trying to remain cheerful, I held my son's hand more tightly and tried to point out any points of interest. There were none, other than a curious assortment of hundreds of rainbow colored round rubber discs, some packaged, some not, that lay beneath my feet. "What are those, I thought? They certainly don't look like individual packages of sweets or no, they couldn't be . . . ?"

Suddenly, my son pointed to a stately old building flanked with rows of long steps. "Mom, that is the dancing school that the kids in my competition go to!" Sure enough, parents and children toting bags filled either with books or dancing shoes scurried up and down the steps. I wasn't quite sure how I would explain the brightly colored packages that were scattered on the concrete, so I seized the diversion and righted us on our path back toward Temple Bar.

At long last, my son and I found a light-filled Italian

gelato and coffee shop. While he indulged in his creamy confection, I sipped the first real coffee that I had since arriving in Dublin. The young woman who had just delivered our repast rushed out the door across the cobbled street and into the arms of her lover. A young, artistic-looking man with thick curly hair and a hand knit cap, he possessed the air of a new Dublin, where creativity and promise reigns. I sighed and looked across at my son, chin smeared with chocolate, oblivious to my musings and the abandon of the day. "Mom, do y' think we can get back to the hotel in time for The Simpsons?" he

asked. Sometimes, being in the middle is just plain easy.

This spring we are headed back to World's for the second time. A new city, Boston, will beckon. The stars may align and my son may have turned out toes and straight knees. I will not bet the moon on it, but I know he will be lovely, confident, and proud. Expect the unexpected, and the middle may just make it into the light.

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

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By Bill Margeson

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Terry From Derry

by Terry Boyle



Terrible Beauty

Something that continues to disconcert me is why we constantly strive for satisfaction when it seems so elusive. We move from one thing in life to another longing to be content, but restless when that same contentment threatens to become mundane. I'm not sure everyone feels this way; maybe it's those who are afflicted with certain personality type like myself. I remember a priest who was particularly fond of saying 'may the peace of Christ disturb you'. While it seems a contradiction in terms, it comes down to understanding of what he meant by peace.

Peace, in this cleric's terms, did not mean the absence of conflict, but rather peace is the active ingredient to provoking change. Peace becomes a way to enrich our lives beyond materialism or success. Peace rarely makes us satisfied with who we are or how we view life. This definition may not seem the usual way we think of peace. I certainly found it much more challenging.

Life can often seem tempestuous as though in a constant state of flux. We can never stand still while things happen around us. It can be disconcerting to feel a loss of control. But if the priest is right, then it's wrong to fight against these feelings. To reject the precariousness of existence is to reject the opportunity for growth. A friend of mine recently said of the Psalms (a testimony to human dissatisfaction) they begin with orientation, then disorientation, and finally re-orientation.

What we enjoy so much from these biblical songs is the way they mimic our own experience. We find ourselves empathizing with the psalmist as he wrestles

with difficult circumstances, orientating his perspective of life to accommodate a new trouble, an unseen change in fortune. Life presents us with unwelcomed situations that challenge and demand a lot of our energy. Sometimes these events are so critical they fundamentally shift our view of the world. Grief for instance, can force us to come to terms with the fragility of life.

The unexpected misfortune disorients us, moves us onto less secure ground, shifting sand in which it's harder to find firm footing. This process of disorientation raises all sorts of existential questions about our purpose in life, our relationships, goals and objectives. During this period, the dark night of the soul, we can lose some important beliefs. The new world we inhabit does not always allow for knowledge that fails to be supported by the new experiences. Sometimes old beliefs are deepened.

I remember in the play History Boys when one of the high school boys is complaining of learning poetry by heart. The main thrust of his complaint is that the content of the poems are beyond his years, demonstrating mature situations, he had yet to discover. The teacher's response was to state that when he did mature into those complex situations, he would be prepared. The inaccessible language of the poems would suddenly mean something to him, and what was unknown becomes known.

Acquiring new language is simply a part of finding ourselves in new territory, a new psychological realm. We begin to re-orientate our hearts and minds to what begins to become familiar. Our adjustment is another step in the maturation process,

but it can be dismantled quickly or it may last.

I remember once sharing a flight with a young man from India. He was a Brahmin, originating from the highest caste in the hierarchical class system. We were talking about the differences between Christianity and Hinduism. When I mentioned the idea of God as a Trinity, he said the concept was not unfamiliar to his faith. He went on to say that the Creator aspect of God is Brahma, whereas the sustainer of life is Krishna, and the destroyer is Shiva. I was particularly interested in Shiva and he continued to define this process of destruction in a way that would comply with what I stated earlier regarding the psalmists.

Shiva destroys in order to re-create. Since one of the main tenets of Hinduism is much of what we think as life is merely an illusion. Shiva strips away the mask created by the lies we choose to believe about the world and ourselves. In this sense, the destruction is redemptive.

The process of becoming disillusioned, in the best possible sense, is painful. It can ultimately force us to come to terms with what really matters in life. The power of the illusion is so great we become attached to it, causing it be the driving force in how we behave and act. Losing such cherished illusions is never easy, and can bring out the worst and best in us.

I'm reminded of Yeats'

phrase 'a terrible beauty is born' when considering this process. Life is both terrible and beautiful, and sometimes joy is only truly felt once we have experienced sorrow. So, in welcoming peace into our hearts, we invite change and affirm the loss of false ideals.

**Terry, originally from Derry, now resides in Chicago and teaches Irish and British Literature at Loyola University, Chicago. terenceboyle@sbcglobal.net*



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the Heart of the Issue

Plank Road Tavern

Plank Road Tavern is old school in values. Great company, great craft and selfless contribution get the seat of honor in the hard wood and warm embrace that welcomes all. Music graces the ear, and seeps from the bones of instruments and owners.

munity.

"We always had the goal (at the gentle suggestion of my sister-in-Law, Sarah Lally Pap), to have a sessiún every Thursday night. We have been doing that for two years now. It can be three people, it can be fifteen,



"We started Plank Road in 2011," said Proprietor Kevin Pap. "We were looking for the right spot and this location was available. It is a great area, central location; great city. We found our niche in Lakewood - a place where we would want to hang out. It is not expensive, and is very welcoming. Our crowd is exactly like our family, from our parents to my 21-year old sister, with shared interest in our heritage and our com-

but everyone has a ball. The vision we dream over the generations is to have a Thursday night sessiún with the kids and our kids are the ones playing and we'll be the old ones watching them play.

"Good music, good atmosphere, good food, good people. From older folks like Al O'Leary to legends to be, just getting started - anyone can come up, anyone who can play music or if they simply want to listen, they

can come up; everyone is welcome, everyone will have fun.

"Our food is different and distinctive. There is no microwave here; it is all fresh. We buy locally where ever we can. One of our specialties is our Build your Own Burger, anything you want on it, for \$6, includes fries. We

petizers from Hummus to Mussels and nearly a dozen Martini choices are available every day.

"Plank Road is the home of St. Jarlath's Gaelic Football Club. With the Gaelic Athletic Association's Football and Hurling Finals coming to Cleveland over Labor Day Weekend, we are

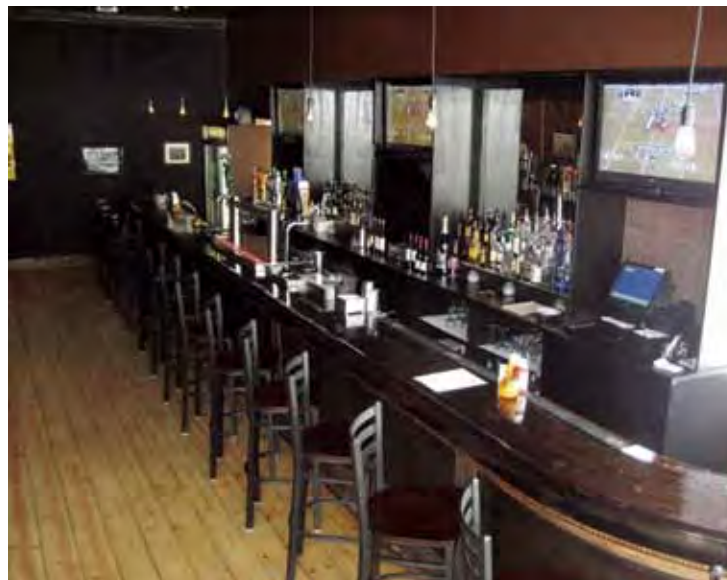
"You can watch sports, but we are not a sports bar, you can get a great meal, but we're not a restaurant; we are a place you can hang out after work, be yourself and relax.

"Lakewood is a great community to be in ~ the city likes and supports small businesses. We are grateful for their support and plan to be here for a long time."

The heart of the issue is our advertisers. They support and fund the Ohio Irish American News every month, they make it available to their customers, and they help spread the history and the promise of our rich Irish heritage. Plank Road Tavern is a living example of the trademark generous pride and welcome the Irish actively create and nurture in our community. We are blessed; we are grateful.

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have a varied menu, with Fried Green Tomatoes, fresh salads, chicken sandwich, we are constantly adding with the seasons.

"And of course, Craft beers - we have eighteen craft beers at all times. We get a lot of people who haven't been exposed to them, don't know what to ask for or what their likes are. At Plank Road, you can try a sampler, learn a bit, have fun, and it is a little less expensive than elsewhere.

"We have our staples like Guinness, but we also change out as new seasonal beers become available. You get a nice craft beer, and a great meal, like a gourmet pub with all the warmth and comfort of your favorite pub. We hope we will become that, your favorite pub."

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"We also have a great new patio in back with sanded concrete and ample seating for outside dining in warmer weather." Ap-

looking forward to doing a lot of cool stuff during the games, it is going to be a fantastic weekend.

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Saint Louis Tionól 2013

Martin Hayes And John Carty Headline The 16th Traditional Irish Music Weekend

St. Louis, MO – The weekend of April 19, 20, 21 marks the 16th consecutive year, traditional Irish musicians from all over the US, Canada and Ireland will gather in St. Louis for the annual Saint Louis Tionól (pronounced CHUN-awl) is the Irish word for a gathering for the purpose of sharing. Mostly used to describe gatherings of uilleann (Irish bagpipes) pipers, it's a good description of the gathering that takes place each spring in St. Louis.

While the focus of the weekend is on the workshops and concerts, the infor-

for our talented teachers to showcase their talents. The weekend starts with the Friday, April 19, concert at the Saint Louis Brewery Taproom, 2100 Locust starting at 7:30PM for which tickets are \$15 (under 12 – free) and will be available at the door. On Saturday, April 20, at 8:00 PM, the second concert will be held at The Sheldon Concert Hall, 3648 Washington Blvd, just west of the Fox Theater. Tickets are \$20, seniors and students are \$18, and children 12 and under are free. Tickets are available at Metrotix (314-534-

1111 or Metrotix.com) or at the door. Both concerts will feature dancers from Saint Louis Irish Arts. Weekend attendees get admission to the concerts and ceili plus a discount on companion concert tickets.

The céilí is back and will be held on Friday night following the concert. A céilí. For the novice, there will be a caller and an opportunity to walk through the dance so it's a great chance to come

out and enjoy the fun even if you've never done it before. Ceili tickets are \$5 at the door. Paid weekend attendees are free. Following the concerts, on both nights, sessions will get underway with something for everyone to be found

Martin Hayes, Kevin Crawford, and John Doyle, who make up the band "The Teetotallers" will join with fiddle player, John Carty to headline this year's concerts. The Teetotallers bring TG4 Musician of the Year, Martin Hayes together with Lúnasa band member, Kevin Crawford and Grammy nominee John Doyle. If there were such a thing as a fantasy Irish Band, this group would fill the bill.

And if that weren't enough, John Carty, another TG4 Traditional Musician of the year is returning to Tionól, after a hiatus of several years, with his amazing fiddle, flute, and banjo playing. Earle Hitchener has called him "One of the most accomplished multi-instrumentalists alive" (Irish Echo, 2006).

They'll be joined by an all-star lineup including pipers, Neillidh Mulligan, Jimmy O'Brien-Moran, and, longtime St. Louis favorite, Michael "Piper" Cooney. In addition, for those pipers wanting to hone their reed making skills, we'll be running the 3 day reeds class starting on

April 18, Thursday.

John Skelton, flute player, whistle player and raconteur extraordinaire will be here. Chris Weddle returns to teach bodhrán. He'll be joined by Anna Col-liton and the inimitable Albert Alfonso. And we are delighted to have Ed Miller back to share his incredible repertoire. The musical Conneely sisters are back as well with Kathleen on whistle and Pauline on banjo/mandolin. It's a pleasure to welcome Florence Fahy back to St. Louis. Florence is from County Clare and is a rising young star in the concertina world.

Both concerts will be followed with music sessions at the Saint Louis Brewery Taproom at 2100 Locust. These are informal music "sessions" -where the musicians play together in small groups. Its all unrehearsed and great fun.

If you have a tin whistle, bodhrán or ever wanted to learn to play traditional Irish music we have beginner classes for people who've never played. And there are more advanced classes for those who want to work on technique, learn some

new tunes, or find out "how do you do that". The workshops will be held Saturday (April 20) at Nerinx Hall High School, 530 E. Lockwood, Webster Groves. Check-in begins at 9:00 a.m. with classes running from 9:30 to 4:00 with a break for lunch.

The weekend features the only multi-day class for uilleann pipe reedmaking taught in the US. This class has been very popular and is limited to 10 participants to insure individual attention. Almost every attendee has left with a working reed.

Visit the website www.tionol.org for more information, to pre-register or to obtain a mail-in registration form. Class attendees receive free admission to both concerts and may purchase additional concert tickets at a discount.

On Sunday, April 21, the weekend will finish up with breakfast and more music beginning at 10:30 a.m. at John D. McGurks Pub at 12th and Russell.

For more information: Please contact Mike Mullins – 314-578-1333 or mmullins@tionol.org



Harpists at the Saint Louis Tionól

mal sessions are a vital component. The informality provides unparalleled opportunities to enjoy encounters with the master musicians and fellow students from across the country. The aim of the event is to provide a relaxed and intimate atmosphere in which to enjoy and savor a rich tradition and maybe learn a few things in the bargain.

Traditional Irish instruments including the fiddle, uilleann pipes, tin whistle, bodhrán (a round drum made of goat-skin), and flute will be heard playing jigs, hornpipes and reels. For those unfamiliar with the name, uilleann (pronounced "il-lin") pipes are responsible for the haunting music from the sound tracks of the movie "Titanic" and popular shows such as "Riverdance" and "Celtic Women".

While some might be surprised to hear the depth and breadth of musicianship and music in the middle of St. Louis, one listen and you'll realize you're hearing some of the best you'll find anywhere in the world. Over the last 16 years, the weekend has become one of the focal points of traditional Irish music in the US and the quality of the experience is the equal of anything you'll find.

The concerts are the highpoints of the weekend and provide an opportunity

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Out of the Mailbag ... Comes Songs & Stories

By John O'Brien, Jr.



Carbon Leaf, Ghost Dragon Attacks Castle, 2013 12 Tracks, 44 minutes

American Rock is international, in its influences, its impact and its muses. Irish music gives as much as it gets and has influenced American music far more

Carbon Leaf moves seamlessly from Irish music, to tunes influenced by it, and the time and sculpting effect Ireland has on band members. Original songs

Ghost Dragon Attacks Castle, the band's 12th album, is vintage Carbon Leaf; anthems and music to get lost in, made memorable by stories that hit close to home and lyrics that recount exactly how you felt on "that" day or in that situation. They make you think, and they make you dance.

I've followed Carbon Leaf for right about ten years now, ever since The Boxer lodged itself in my brain, and my favorites in the collection of music. Several appearances at Cleveland Irish

Cultural Festival later, I still get the same thrill and have the same appreciation for the band, every time I hear them. They are both my country, and my heritage, put into song.

Carbon Leaf were the first independent band to ever win an American Music Award. Diverse instruments complement those signature Carbon Leaf songs like The Boxer, Life Less Ordinary, Torn to Tattered and What About Everything, songs whose very notes conjure good times, once-in-a-lifetime, times.

Guitar, Mandolin, Fiddle, Banjo, accordion, penny whistle, up right bass, cello, bodhran and bagpipe, peddle steel, acoustic and electric guitars, and always those vocals, interlace and weave patterns distinctly Carbon Leaf.

Twelve tracks laced well together, from a Bloody Good Bar Fight Song to thinking you are ending Sad and Alone, only to find there is always one more song, a secret, unnamed ending; Ghost Dragon Attacks Castle is great, satisfying, and leaves you wanting more Carbon Leaf.



than most realize. Country came from Irish, and R & B, Gospel, Blues and Soul all have roots in the song and story of both the people and milestones forged in Ireland.

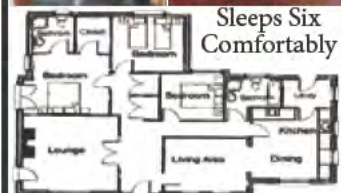
peppered with rollicky Irish favorites intrinsic to any celebration of Irish music, speed a Carbon Leaf concert to finish too soon, no matter how long they play.

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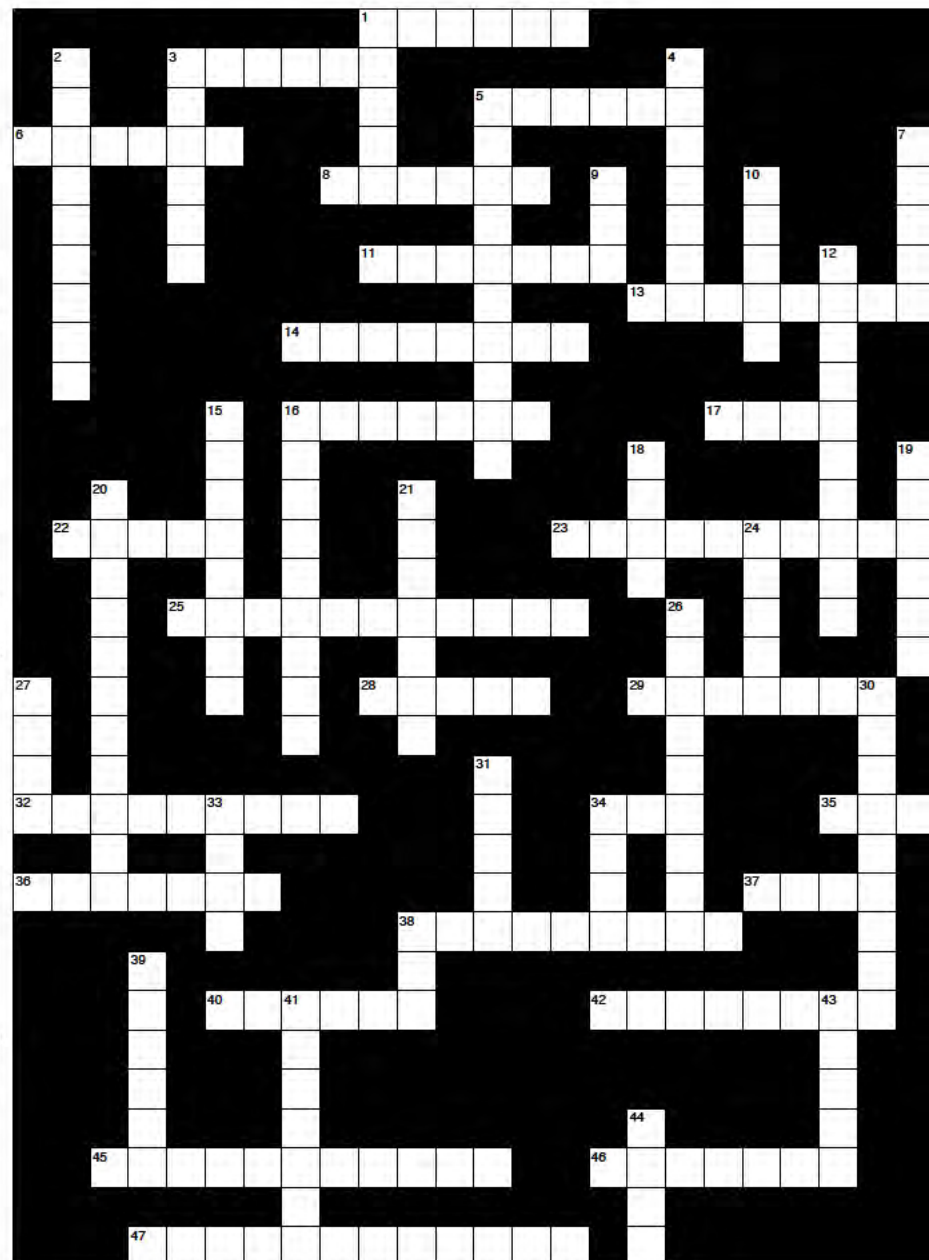
April - June 2013

ACROSS

- 1 Fleadh _____ music competitions throughout Ireland
- 3 Drogheda _____ and Maritime Tall Ships Festival May 1-12
- 5 The Rose of _____ Regional Festival in Portlaoise May 30-June 3
- 6 Cork _____ Show, and agricultural, educational, and cultural event with Ireland National Strongman Finals in Curraheen, Cork, Co. Cork June 16-184
- 8 The Baltimore _____ Fair Co. Cork May 9-12
- 11 International Hot Air _____ Festival in Kildare May 25
- 13 Clancy _____ Music and Arts Festival, Carrick-on-Suir, Co. Tipperary May 31 -June 4
- 14 The _____ Festival of Events in Cong Apr.- Oct.
- 16 Fields of _____ in Co. Galway June 294\
- 17 _____ Longford Summer Festival June 21-30
- 22 International _____ Festival Galway City June 7
- 23 Dancing At The _____ Castlebsr, Co. Mayo June 2
- 25 Listowel _____ May 29 - June 2
- 28 _____ Banjos Traditional Music Weekend om Cleggan, Co. Galway June 21-22
- 29 Croagh _____ 7 Day in a Row Challenge, Co. Mayo May 27-June 2
- 32 _____ 2013, a celebration of James Joyce's famous character. in Dublin on June 14
- 34 The _____ Sessions Surf and Music Festival in Bundoran, Co. Donegal June 21-23
- 35 _____ 50 The Homecoming, a celebration of USA President's visit to Ireland in 1963. June 22 with other events from June - Sept.
- 36 Sweets of May Set _____ Festival in Tralee May 10-12
- 37 The _____ of 1,000 Beards, an event to set a world record of gathering of bearded men in Ballymoe, Cio. Galway June 28
- 38 _____ Speaks May 25 - 26 in Co. Sligo
- 40 Curragh Spring _____ Festival, The Curragh, Co. Kildare, May 25-26
- 42 Welcome Home to Connemara _____ May-Oct.
- 45 Clifden _____ Music Festival Apr 4-7
- 46 National _____ Races in Carlinford, Co. Louth on Easter Monday
- 47 _____ Our Great Tradition in Dublin May 1, June 1 and July 1

DOWN

- 1 National Weekend of _____ Dancing, Newry, Co. Down May 3-5
- 2 The 7th Westport Folk and _____ Festival in Co. Mayo June 14-16
- 3 _____ by the Feale in Abbeyfeale, Co. Limerick May 2-6
- 4 Hooley in the _____ in Knockalallon, Co. Monaghan June 7-16
- 5 _____ Arts Festival in Co. Offaly May 10-12
- 7 Limerick _____, an International Choral Festival May 31-June 3
- 9 The International _____ Celtic Festival in Carlow Apr. 2-7
- 10 Smithwick's Kilkenny _____ Festival May 3-6
- 12 National _____ Hunt in Carlinford Apr. 7
- 15 Dundrum Arts and _____ Festival in Co. Dublin June 25-30
- 16 Dingle _____ Race ...Bike, Hike, Run and Kayak in Dingle, Co. Kerry on June 8
- 18 The Burren Slow _____ Festival in Co. Clare May 17
- 19 _____ Point Shanty & Seafaring Festival with "Home from the Sea" as 2013 theme in Co. Sligo June 14-16
- 20 The _____ Racing Festival in Naas, Co. Kildare Apr., 23
- 21 _____ Thir Chonail, Traditional Irish Music in Dungloe, Co. Donegal May 31-June 3
- 24 The Dublin Port _____ Fest on the Liffey, the Quays, and the Docklands June 1-3
- 26 Féile na _____ in Dingle, Co. Kerry May 4-6
- 27 Roscommon _____ Festival May 1-7
- 30 The _____ Gathering Festival with a lot of ceilí music in Co. Clare Apr. 25-29
- 31 Golden-Kilfeacle "_____ of the Suir" Festival in Co. Tipperary May 29-June 2
- 33 Sligo International _____ Contest June 21
- 34 The Cobh Traditional _____ Regatta in Co. Cork June 28-30
- 38 Bowling around the _____ Tramore, Co. Waterford May 5
- 39 Mid _____ Sean Níos Fest hosting the All Ireland Sean Nos Dancing Competition, Athboy, Co. Meath June 21-23
- 41 Mullingar _____ Fayre & International Horse Festival MAY 25-26, Co. Westmeath
- 43 Marble City Sevens _____ Festival in Kilkenny June 28-30
- 44 Doolin _____ Festival, Co. Clare June 14-16



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Festival Focus Issue Coming in June!

Our 7th Annual June Fantastic Festival Focus Issue is under construction - Reach Irish Festival attendees, vendors and performers from throughout the United States, Canada and Ireland, at festivals from Cleveland, Dayton, Dublin, Kansas City, Pittsburgh, Muskegon and more. **CONTACT JOBRIEN@IANOHIO.COM** for a Festival Focus advertising package perfect to your needs.



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by Terry Kenneally
A TOP Shelf Selection



The Past

by Neil Jordan
Soft Skull Press; ISBN 978-1-59376-510-1; 273 pp; 2012

Neil Jordan is the author of the critically acclaimed novel, *Mistaken*, recently reviewed in IAN and the director of the Academy Award winning films, *The Crying Game* and *Michael Collins*. *The Past* was his first novel, originally published in 1980 but revised in 2012. The narrator of this story reconstructs the life of a young actress named Rene, born illegitimately in 1914 of a Free-state hero and an untalented, but acclaimed, Irish- Renaissance actress.

After a hasty marriage the father, Michael, dies in the Irish revolution and the mother, Una,



settles into the role of a patriotic widow and stage mother to Rene. Rene becomes a model and actress in her own right and fatefully attracts the attention of two men, a well-to-do photogra-

pher, James Vance, and his much younger son, Luke.

Jordan's approach is to tell the story from the reconstructions by the son Rene eventually bears, whose quest is for the truth of his identity. While on the road with a travelling acting company in the West of Ireland (The Provinces), Rene tries to hide her own pregnancy from the audiences as the reader tries to solve the mystery as to who is the father, the photographer or his son.

While this reviewer is rarely critical of books reviewed in his column, this story is difficult to follow at various times and for that reason is a MIDDLE SHELF read.

* Terrence J. Kenneally is the owner and President of Terrence J. Kenneally & Associates Co. in Rocky River, Ohio. He represents insured's and insurance companies in insurance defense litigation throughout the state of Ohio. He is currently pursuing a Masters Degree in Irish Literature from John Carroll University. He may be reached at terry@tjkenneally.com.

Cut and Run in the Bronx

By John Liam Shea, Published by 7 Towers Publications
Review by Frank West

This is a comic novel written about how some police live with the horrific things they see. they quickly learn to laugh or they would go crazy.

The novel opens when a policeman comes upon a scene of hacked up bodies. It was probably done with a machete and over drug money. But to the policeman the motive is unimportant. All he knows is that he has to deal with the bodies and has to do whatever it takes to maintain his sanity.

He imagines that the body-less heads talk to him. It is like a scene in a "theater of the absurd" play. But he maintains his sanity and we can laugh.

He finds a baby abandoned in a dumpster. As the policeman wraps it in a blanket, he imagines

the baby discusses its view of life with him.

When he comes upon another scene he sees an eyeball "roll-



ing" its way to a sewage drain. "I could go on and on.

the novel made me think of my own family. I grew up in a "police family" and my police

relatives all had and have great senses of humor. They especially liked wry or sardonic humor. I suppose that is one of the reasons they can remain police officers.

Even as a young person, I marvelled at how they could deal with the people they did, and then come home and be kind, loving parents.

I enjoy the author's view of life and wish that I could live like that all the time.

Shea lives in Queens, New York. He is a high school teacher there and has many years of experience. I was a high school teacher for many years too, and learned that a light hearted approach to teaching is best for the children and for the teachers' mental health.

A blurb on the cover has high praise from another author. He says this is "the funniest book since

"A Confederacy of Dunces." I greatly admire that book and feel the praise is accurate.

You too will enjoy John Liam Shea's, *Cut and Run in the Bronx*.



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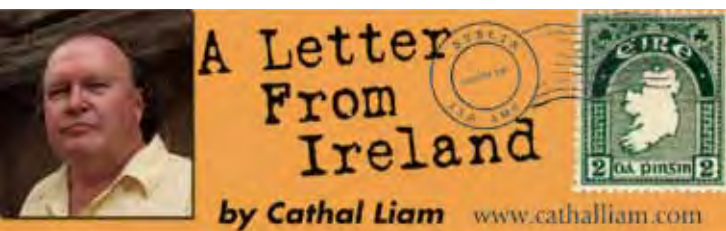
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Sh-h-h...can't you hear it? Yes, it's another mea culpa for sins inflicted upon the Irish. The register of offenders is long. Over the centuries, the English government, no doubt, tops the list.

But not too far behind would be such notable bodies as the Royal Irish & Royal Ulster Constabularies, the Catholic Church, the Irish State itself, the No Nothing movement, a multitude of politicians, most historical revisionists...to name

only a few.

The record is long and painful. An incomplete roll of transgressions include events surrounding The Famine, the decades-long sexual & physical abuse of Irish children, the Bloody Sunday killings, Ulster's 'disappeared' debacle, the murders of Northern Irish lawyer Pat Finucane & MI5 informer Denis Donaldson, certain taoiseach administrations and now in the last weeks, the

Magdalene Laundry exposé.

Back in my October, 2011 column, I wrote about the laundries and stated Senator Martin McAleese, the husband of then-Irish president Mary McAleese, would spearhead a commission delving into the history of these damnable institutions. This February, his 1,000-page report was published.

Though devoid of recommendations, the commission painted a horrific picture of over 11,000 women subjected to a system of rigid forced labour, all without pay, during the period 1922-1996. The average age of those often-innocent arrivals was twenty-three while the youngest was nine and the oldest eighty-nine.

In total, there were ten laundries set up around the country, all run by four Catholic congregations: The Sisters of Our Lady of Charity, the Mercy Sisters, the Sisters of Charity and the Good Shepherd Sisters. Fully 25% of the women were committed based on the recommendation of the Irish State. Others were handed over by the courts, social-service agencies, reform & industrial schools, individual families and some parish priests. Imagine, a few even volunteered to be admitted.

Though there were no reports of physical or sexual abuse, many of the inmates felt a deep sense of suffering stemming from a complete lack of personal freedom, frequent verbal censorship and cruel put-downs. The difficult working conditions inside the laundries led to human exploitation and psychological manipulation all compounded by a sense of hopelessness fed by the inmates never knowing when they might be released. Certainly, the feelings of protection and loving care so touted by these four religious bodies were never realised by its victims.

Based on the McAleese findings, the Irish taoiseach Enda Kenny made an historic apology to the laundries' survivors. In an emotional, twenty-minute speech, he said, "This is a national shame for which I say again I am deeply sorry

and offer my full and heartfelt apologies."

Minutes later, he continued, "I, as Taoiseach, on behalf of this State, the Government and our citizens, deeply regret and apologise unreservedly to all those women for the hurt that was done to them, for any stigma they suffered as a result of the time they spent in the Magdalene laundry." Kenny also ordered a three-month review to determine appropriate levels of payment and support for the victims.

At the end of his apology, the Irish leader's voice quavered with emotion. "Let me hope that this day and this debate heralds a new dawn for all those who feared that the dark midnight might never end."

In Galway, three Fianna Fáil councillors suggested that the Sisters of Mercy, who managed the town's Magdalene facility from 1922 to 1984, donate the property adjacent to the former laundry building for the creation of a Centre of Reflection and Commemorative Garden. If not, the money gained from the land's sale might help in establishing a victims' redress fund which could mark, hopefully, the dawn of a new beginning.

Speaking of Galway, some months ago, I wrote of the city's interest in erecting a statue to honour Ernesto 'Che' Guevara, the so-called father of revolution and son of Galway. [The Argentine Marxist revolutionary was a descendent of Galway's Blake & Lynch families.] Assuredly, as the sun sets in the west, this idea met with a swift death. Both Irish and Irish-American protests ended any such plans. Too controversial was the almost unanimous verdict.

Another topic garnering worldwide attention revolves around the decision by the Belfast City Council [3 December 2012] to fly the Union Jack above its city hall on only fifteen special days a year instead of daily as was the old practice. Needless to say, this choice, born of a contentious debate between council members, sparked a major dust-up. Initially, Belfast-nationalist councillors wanted no Brit-

ish flag flown while unionist members fancied the standard waving aloft as always. Finally, Alliance party councillors broke the impasse with the 15-day scheme. Quickly, the nationalists, who in effect were thumbing their noses at their unionist counterparts, supported the compromised arrangement.

So from 3 December onward, unionists, often spurred on by the bigoted antics of intolerant loyalists' yobs, protested the decision. The resulting marches, boycotts, road blockades and violence have cost the Northern-Irish economy millions of pounds. Many dozen have been arrested and over 100 charged. Both nationalist and Alliance neighbourhoods have been harassed, stoned and firebombed while numerous anti-flag citizens continually receive death threats.

This recent dispute is a clear statement to the world that some in the unionist/loyalist community want nothing to do with the equalities inherently contained in the 1998 Belfast Agreement. Mutual respect and shared parity are just words lacking any real substantive meaning to these intolerant hooligans. Their behaviour is simply another example of a minority's unwillingness to embrace the democratic principles intrinsic in today's Northern Ireland.

As Gerry Adams, Sinn Féin's president, recently wrote in The Irish Echo [16-22 January 2013], "Sectarianism must be tackled and ended. The promise of the Good Friday Agreement [1998] for a new society, in which all citizens are respected, and where fairness and justice and equality are the guiding principles, has to be advanced."

So on that hopeful note, I urge all of you to keep Ireland in your thoughts. May the land of Pearse, Connolly and Collins continue to blossom and prosper. With our combined efforts surely it will. God bless, Cathal

*Cathal is a freelance writer and the author of four historical fiction novels. His newest novel, A Fire On The Mountain, is scheduled for release in mid-2013. www.cathalliam.com

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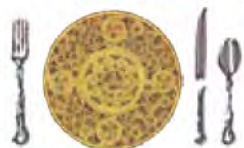
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Real Ireland



By Rachel Gaffney



Brown Bread Ice Cream



Sprinkle on a baking sheet and bake in preheated oven for 10 minutes or until sugar has caramelized. Take care not to burn.

Remove from oven and cool.

Warm the milk in a small pan. In a separate bowl whisk the eggs and the sugar.

Slowly add the warm milk, making sure you continue to whisk.

Return the mixture back into the saucepan heating slowly and stirring until thickened, like

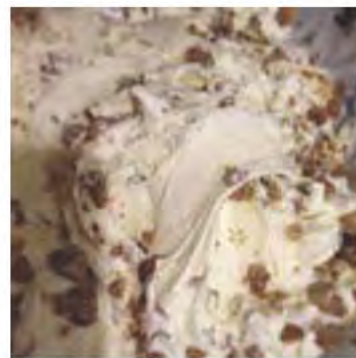
a custard. It is important to not allow this to boil. Place the mixture in a bowl and

allow it to cool.

Whip the cream until it has doubled in volume. Gently fold this into your cooled custard like mixture.

Next follow instructions for your ice cream maker.

Halfway through the process, gently add in your bread crumb mixture. Remove and freeze until ready to serve.



Congratulations to the West Side Irish American Club Ladies Drill Team, who took 1st place in the Precision Drill Team Category at the 146th Annual Cleveland St. Patrick's Day Parade on March 17th.

Some time ago, I wrote a column on Irish Soda Bread. In Ireland, we have always referred to this bread as brown bread. Made from whole wheat flour, baking soda and buttermilk, this dense bread is enjoyed with soup and salmon.

Always frugal, even the left over slices did not go to waste. They were used to make brown bread ice cream.

Yes, you read correctly, brown bread ice cream. It does not sound very appetizing but is surprisingly delicious and so easy to make. It makes a great addition to any dessert or scooped atop an ice cream cone.

Brown Bread Ice Cream

ICE CREAM

1 cup milk
1/2 cup sugar
2 eggs
2 cups heavy whipping cream
2 cups brown bread crumbs
1/2 cup soft brown sugar
Preheat oven to 425 degrees.
Combine bread crumbs and brown sugar together.

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Cincinnati

Cincinnati Irish Heritage Center

5th - History on Tap Lessons 7 pm., 13th - 1916 Signatories in Music & Song: 7 P.M., 19th "Masters of Irish Instruments" tour 8 pm. Irish American Theater Company Dancing at Lughnasa May 10-11-12: May 17-18-19 7:30 P.M., Call 513-533-0100 or 513-225-6915 3905 Eastern Avenue 513.533.0100, www.irish-centerofcincinnati.com

Library by appointment/ Genealogy for members/Tea Room by reservation. Irish Language Classes, Tuesdays 7:00 / Irish History Classes, Thursdays 6:30 / Sat Art Classes / Children's Sat, Adult Tues Irish Dance Classes.



Abbey Normal appearing: 12th - Hooley House Brooklyn, 19th - Hooley House Mentor, 26th - PJ McIntyre's

Cleveland

The Harp

3rd - Lonesome Stars, 5th - Irish session, 6th - Porter Sharks, 10th - Chris & Tom, 12th - Brent Kirby, 13th - Chris Allen, 17th - Lonesome Stars, 19th - Pitch the Peat, 20th - Fíor Gael, 24th - Chris & Tom, 26th - Walking Cane, 27th - Kristine Jackson. 4408 Detroit Road, 44113 www.the-harp.com

Stone Mad

7th - Traditional Irish Session, 14th - 5th ANNIVERSARY PARTY w The Boys From County Hell, 28th - Chris Allen. Live music entertainment every Sunday. Traditional Irish Session 1st Sunday of ea/month, Happy Hour Monday-Friday 4 to 7. 1306 West 65th Street Cleveland 44102 216-281-6500

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West Park Station

4th - Jim & Eroc, 5th - Pop Rocks, 6th - CoCo Beanos, 11th - Jackson Rohm, 12th - Jacob & the Good People, 13th - Better Off Fred, 19th - Mighty Tiques HH & The Personell 10pm 25th - Rob Duskey, 26th - Punch The Clown, 27th - UFC 157 & DJ. Mon: I Hate Mondays 2 Hour Extended Happy Hr & Trivia. Tue: Roll Call- disc drinks for Fire, Police, Military & Medical Pros 9pm. Wed: Karaoke Thu: Ladies Night. Sun: SIN Night. 17015 Lorain Ave www.westparkstation.com. (216) 476-2000.

Flannery's Pub

5th - Walking Cane, 6th - Rob Duresky, 12th - Bar Flys, 13th - Brent Kirby, 18th - Ryan Melquist, 19th - Claire Stuczski, 20th - Bar Flys, 26th & 27th - New Barleycorn. 323 E. Prospect, 216.781.7782 www.flannerys.com

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Euclid

Irish American Club East Side

5th - Donegal Doggs, 12th - No Strangers Here, 19th - Mary Agnes Kennedy, 26th - Mad Macs. PUB: 7:30 - 10:30. IACES 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003 www.irishamericancubebastside.org

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2414 South Main Street, Findlay 45840 419.420.3602 www.logansirishpubfindlay.com

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Lakewood

Beck Center for the Arts

4th -21st - Next to Normal, 5th -21st - The House of Blue Leaves, 20th - Super Saturdays free art activities ages 1-8, 20th - Hear & Touch the Music. 17801 Detroit Avenue Lakewood 44107 (216) 521-2540 www.beckcenter.org

Medina

5th - Mossy Moran, 6th - Music Men, 12th - Westside Steve, 13th - 5th Anniversary Celebration w/ The New Barleycorn, 19th - Marys Lane, 20th - Callahan & O'Connor, 26th - Tom Evanchuck, 27th - Donal O'Shaughnessy, 117 West Liberty Medina, 44256 www.sullysmedina.com

Mentor

Hooley House

12th - Cocktail Johnny, 13th - Jinx, 19th - Abbey Normal, 20th - Abby Rodeo, 26th - Velvet Shake. All starts @9:30: Every Tuesday - Open Mic w Nick Zuber, Every Wednesday - Trivia Night. 7861 Reynolds Rd Mentor www.1funpub.com (440) 942-6611.

Olmsted Township

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On This Day in Irish History Irish Trivia April 2013

April 1, 2010-

It is announced that Mother
Teresa, commonly thought to
be Hungarian, is actually Irish-
born in a small village outside
of Cork in 1910.*

April 4, 1774-

Death of Oliver Oldsmith, nov-
elist, poet, and playwright. His
works include The Vicar of
Wakefield and She Stoops to
Conquer.

April 5, 1962-

Guinness family adopts the harp
as it's symbol.

April 7, 1941-

A Luftwaffe bomb kills 3 people
in Belfast in the first German
bombing of Northern Ireland. A
week later 80 German bombers
returned to Belfast and the city
is devastated by air raids, 700
people are killed and 400 seri-
ously injured.

April 8, 2003-

Paul Muldoon, 51 year old Bel-
fast poet, is awarded the Pulitzer
Prize for poetry for his work,
May Sand and Gravel.

April 11, 1912-

The Titanic stops in Cobh to pick
up 79 people on the second day
of her maiden and final voyage.

April 13, 1906-

Birth of Samuel Beckett in
Foxrock, county Dublin; the
1969 winner of the Nobel Prize
for Literature.

April 15, 2848-

Thomas Francis Meagher pres-
ents the tricolor national flag of
Ireland for the first time. He was
inspired by the French tricolor.

April 24, 1916-

The Easter Rising-2000 Irish Na-
tionalists seize the General Post
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Owens Sports

By Mark Owens



Football – The Granny Rule and the Irish National Team

It has not been unusual for a non-Irish born player to pull on the green jersey and line out for the Republic of Ireland in an international match against the likes of Brazil, Germany and England. Players such as Ray Houghton and John Aldridge quickly established themselves as Irish folk heroes and subjects of Christy Moore ballads, a must to the support of every fan of Irish football, me included.

Houghton and Aldridge were able to take advantage of the famous "Granny Rule", established by the world football governing body, FIFA, which states that "any person who is a naturalised citizen of a country by virtue of that country's laws shall be eligible to play for a

national or representative team of that country".

The first player to have taken advantage of this 'back door' passage to play for the 'Boys in Green' was Manchester born Shay Brennan, who in 1965 lined up for Ireland in a World Cup qualifying match against Spain, Ireland incidentally won 1-0. Since Brennan's ground breaking Irish appearance the flood gates opened and Irish fans have become accustomed to cheering on non-Irish born players to victory.

Jack Charlton was the man though who took the 'granny rule' to a whole new level. Perhaps Ireland's greatest manager of all time, and ironically enough he too, was non-Irish, the former England international was appointed manager of the Irish national team in 1986. He set

himself the immediate yet dubious task of qualifying the team for their first ever international tournament – the 1988 European Championships. Charlton famously placed notices on all the notice boards at most English clubs asking for those with any Irish ancestry to declare their interest in playing for the Irish and he'd take care of the rest.

This did not go down well with a lot of the Irish fans and he immediately made himself an easy target for the Irish media, to which he famously responded in his typical honest and upfront way: "You want me to compete with the best in the World, I've got to have the best in the world. And it's not here in Ireland that I can find it, I've got to go to England to find it, or Scotland to find the quality that will make you a team that will compete with the best in the world. Now, if you don't want to do that, tell me, and I'll concentrate on the League of Ireland and we'll win nothing. But give me the freedom to produce results and I'll produce results."

Jackie's Army of course made it to the 1988 Euro Championships, where Ray Houghton famously got the ball and stuck it in the English net. To do the actual goal more justice I'd recommend you do a Google search for Christy Moore's famous song 'The Joxer Goes to Stuttgart' – it will send chills down your spine.

Since the 1994 World Cup, the Irish team's accomplishments have been few and far between, although the one constant has re-



mained – the influx of non-Irish born players. Many fans argue that the Football Association of Ireland (FAI) has taken too much advantage of the rule and that this has had a negative effect on the local game. It has not become uncommon for the most talented players picking up and moving across the water to ply their trade in the lower leagues of England. More times though, these players get lost through the ranks in England and are eventually lost totally to the game.

A more concerted effort by both the FAI and the Irish Government to prevent this is essential to the sustainability of the local game. These last few years has seen steady decreases in attendances at League of Ireland games and with that has come the inevitable bankruptcy of the several Irish clubs. It has become a battle of the little Irish club versus the English clubs being shown live on the Irish networks every week. Little kids are running around the street of Derry, Dublin and Cork with the names Keane, Kilbane

and O'Shea on their English Premier League jersey's as opposed to wearing the Candystripes of Derry, the Red and White of Shelbourne (Dublin) or the Green and White of Cork.

I have no problem with the majority of these non-Irish born players lining up in the Green shirt. For the most part they genuinely are playing because their immediate family is Irish and they have close ties to the country. There are some cases though where you need to sit back and think, "Why on earth would we want him playing for us?"

2013 North American Gaelic Championships Update

Plans are well under way for this year's North American Championships that will be held at the Barton-Bradley Complex in North Olmsted, in Cleveland, Ohio. We are only a few months away and this is turning out to be a significant, impactful and game-changing event, one not to be missed. From football and hurling to the music and pipers, the stage is being set for a memorable weekend, for not just Clevelanders, but for those we will be welcoming from all over North America and Canada. For more updates on the Finals please visit www.gaacleland.com, www.facebook.com/gaacleland and on www.twitter.com/gaacleland

*Originally from Derry City Mark is Chairman of St Patrick's Gaelic Football Club in Cleveland. He can be reached at markfromderry@gmail.com



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Irish Network Cleveland Launches: Join the Team

By Séamus O Cadhain

Irish, Irish-Americans, and Friends of Ireland throughout the Cleveland area came together for St. Patrick's Day, as they have for more than 146 years. In that period of time, countless families migrated over from the Emerald Isle for opportunity in the Greater Cleveland area and throughout Ohio. They came together to build strong communities along the coast of Lake Erie. Neighborhoods developed and the Irish were always part of the next big project. The tall buildings downtown, all over roads and bridges were crafted and built in part by the Irish community.

Today, Cleveland's Irish Community is still strong and a new effort by several members seeks to enhance the communications between all clubs and societies

in order to join together more often for music, dance, sport, and craic. By partnering with Irish Network USA, Cleveland's Irish Community joins the growing cause to bring all Irish together to foster growth,



education and assistance.

"Irish Network USA was launched in 2010 to help piece together the efforts of so many great groups which have put the Irish and Irish America on the map

in a very big way," said John Murphy, co-president of Irish Network USA. "We look forward to welcoming Cleveland as one of a growing list of cities that are tapping into this national network."

Established networks throughout the country are assisting INCleveland (Irish Network Cleveland) with setting the ball in motion for a successful year of getting everyone together. Events will be announced on the website, www.IrishNetworkCleveland.com and will include musical sessions the first Friday of each month at the Harp and the third Thursday of each month at Plank Road Tavern. INCleveland seeks further ideas on how to set events for most people to attend.

"The need to connect Irish America and Ireland has never been greater," stated Steve Lenox, Co-President of Irish Network USA. "What started in Chicago over ten years ago as a local group to maintain links to home has become a critical bridge linking the Diaspora across the USA through business, arts, sports and most importantly, friendship."

The main objectives of Irish Network USA;

1. To bolster business opportunities and economic development between the United States and Ireland.
2. To serve as a conduit between newly

arrived Irish immigrants and their communities in Member cities and states.

3. To support and encourage Irish Arts and Culture through film, literature, theater, dance and language.

4. To encourage and promote the mission and expansion of Irish sports, Hurling and Gaelic football, throughout the United States.

5. To support the efforts of local Irish organizations and associations.

The benefit to the Irish Community is creating a network which serves as the umbrella organization on the national level and connects all of the member chapters.

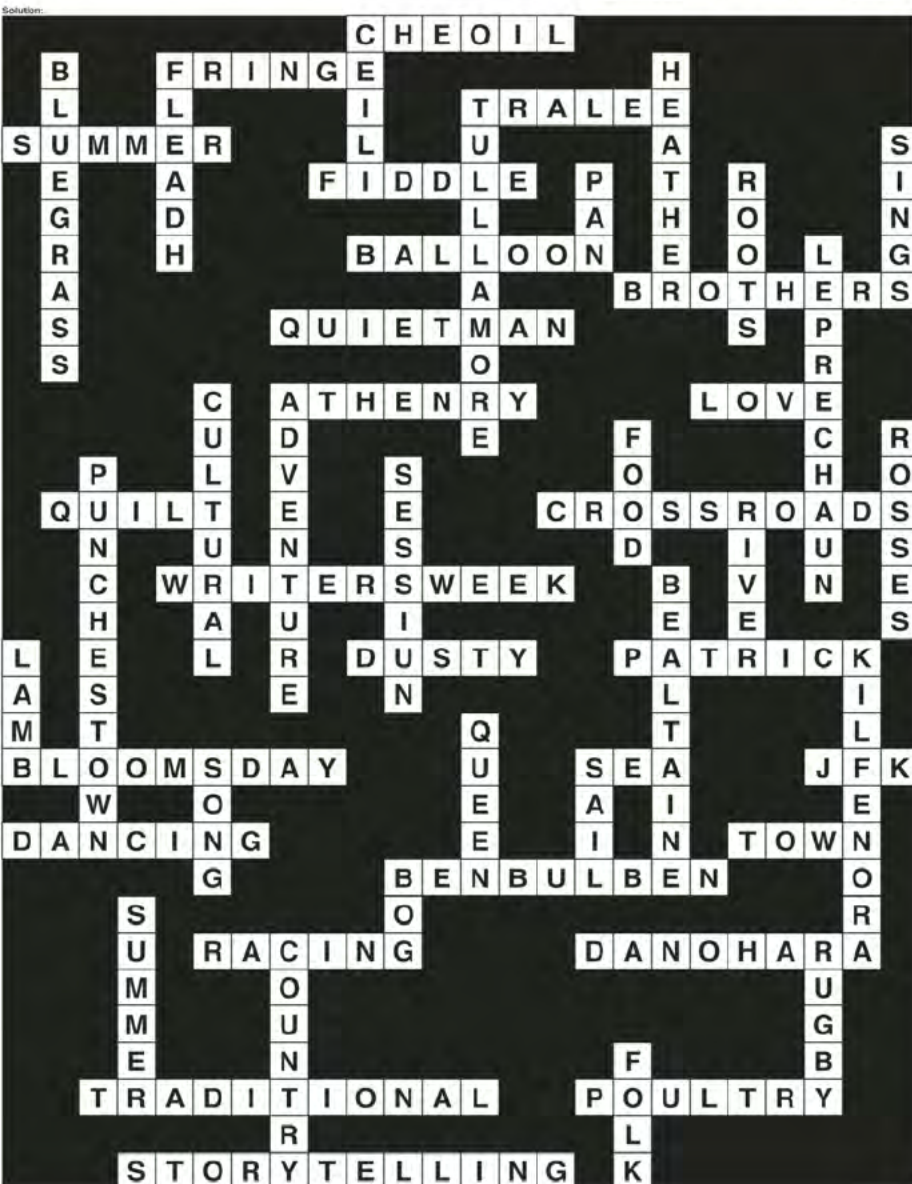
It's a testament to our success that outgoing Ambassador Michael Collins cites IN-USA as one of the developments he is most proud of in his time in the U.S.

For more information on how to be part of INCleveland, email Jim A. Coyne at coyne.james.a@gmail.com or send a message to IrishNetworkCleveland@gmail.com. Every group in the greater Cleveland area is invited to assist in the development of this network. A letter was sent to the Mayo Society and the Irish American Charitable Foundation to further explain how this can get off the ground. The overall philosophy of INCleveland is to be as inclusive as possible in order to enhance the already established groups in Cleveland.

The Gathering - Ireland

April - June 2013

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By J. Michael Finn



The Soloheadbeg Ambush

Soloheadbeg is a small townland, approximately two miles outside the town of Tipperary. It was there that King Mathgamain mac Cennétig of Thomond and his brother Brian Ború defeated the Vikings at the Battle of Sulcoit in 968. It was also a stopping point for Dónal Cam O'Sullivan Beare, during his epic march from Dunboy Castle in west Cork to O'Rourke's Castle in Leitrim in 1603. It should come as no surprise then that the Irish War of Independence also began there in January 1919.

In the Irish General Election of December 1918, Sinn Féin won a landslide victory, gaining 73 out of 105 seats in the British Parliament. However, during the election the candidates had vowed to set up a separate government in Ireland rather than join in the British Parliament. At a meeting in Dublin on January 21, 1919, Sinn Féin established an independent parliament, called Dáil Éireann, and declared

its independence from England.

Sometime before Christmas 1918, Sean Treacy, Dan Breen, Seamus Robinson, Sean Hogan and other members of Third Tipperary Brigade of the Irish Volunteers received reports that a large amount of gelignite (an explosive) was to be delivered to Tipperary. They decided to seize the gelignite, intended for use in the hostilities they intended to open shortly against English forces.

Robinson had been a participant in the 1916 Easter Rising. Treacy had been a member of the Irish Republican Brotherhood since 1911. Dan Breen and the others had been involved since the setting up on the Irish Volunteers in Tipperary in late 1913.

Members of the Tipperary Volunteers were becoming restless. They felt that the Volunteers were too closely associated with the Sinn Féin party, whose republican cre-

dentials at this point in time were unclear. The party was still a coalition of dual-monarchists, republicans and home rulers. They were unsure of the organizations commitment to physical force republicanism and they believed that the movement would go to seed unless employed quickly. They decided to act, without seeking.

On the fatal day, January 21, 1919 (the same day as the first meeting of the Dáil) one of the Volunteers, Paddy O'Dwyer, was posted as a lookout in Tipperary town.

He informed Robinson and Treacy that the cart was on its way.

The horse was led by Godfrey, one of the workmen, and the two policemen, Constables MacDonnell and O'Connell, walked behind with their rifles slung on their shoulders. The Volunteer's plan was to stop the cart as it passed the gate of Cranitch's field. They were to jump out and order the policemen to surrender their weapons, and then they were to seize the cart.

The cart approached the gate and the challenge was shouted. This is believed to have been "hands up" and is said to have been shouted twice.

On seeing the masked men the police unslung their rifles. At least three Volunteers were visible to the police. Constable O'Connell stooped for cover behind the cart and Constable MacDonnell got excited and began to fumble with his weapon. Sean Treacy opened fire with his Mauser automatic rifle and Robinson and Breen fired their revolvers. Paddy O'Dwyer jumped onto the road and caught the horse's reins. He was followed by Breen and Robinson. The two policemen now lay dead on the roadway. The two workmen were unharmed. The skirmish lasted only a matter of minutes.

There was local shock and outrage at the killings. The following day the newspaper, The Nationalist, described the ambush as "a very deplorable affair." The London Times devoted three column inches to it under the headline "Police shot dead in Tipperary—

cartload of explosives captured."

After the ambush, Tipperary was declared a "special military area" and all fairs and markets were banned. There was a security clamp down and for weeks police and military vehicles could be heard speeding up and down country roads. It

to Dublin to meet with Michael Collins. The other Volunteers were summoned, as well, but they were thought to be "hot property" and it would have been too risky to arrange a meeting with them.

The meeting between Robinson and Collins was held on a Dublin street corner. Collins suggested that Robinson and the others flee to the United States, but Robinson rejected the idea preferring to fight on in Tipperary. "That's all right with me," replied Collins.

Following the meeting with Collins, Cathal Brugha, chairman of the executive of the Volunteers, met with the General Headquarters staff and together they agreed on a policy statement that appeared in An tÓglach (the official newspaper of the Volunteers) on January 31, 1919.

It stated that the Volunteers were the legitimate army of the Republic entrusted with the responsibility of defending the government. Moreover, it continued, the government had declared that a state of war existed between Ireland and England and the Volunteers were the army which would fight that war.

So, the first shots of the Irish War of Independence had been fired in Soloheadbeg and the first deaths occurred in the war between the Irish and the English. The significance of the ambush at Soloheadbeg was that it forced a somewhat reluctant Sinn Féin to accept that the war had begun. Sean Treacy, Dan Breen and the other Volunteers in Tipperary had forced the issue.

In 1950 a memorial was erected at the site of the ambush at Soloheadbeg and each year memorial services are conducted there to remember the actions of the Volunteers.

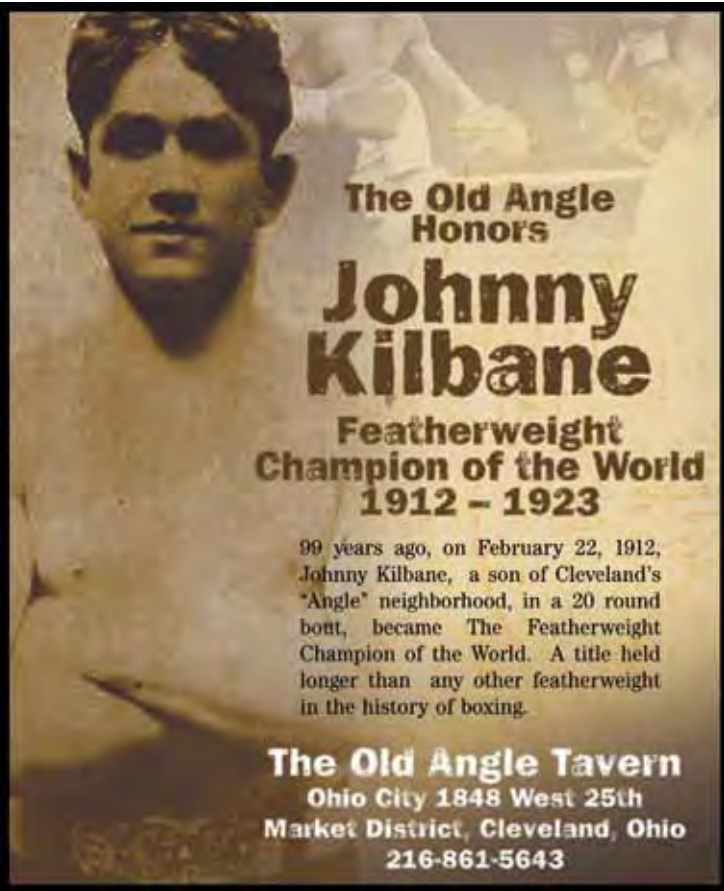
**J. Michael Finn is the Ohio State Historian for the Ancient Order of Hibernians and Division Historian for the Patrick Pearse Division in Columbus, Ohio. He is also Chairman of the Catholic Record Society for the Diocese of Columbus, Ohio. He writes on Irish and Irish-American history; Ohio history and Ohio Catholic history. You may contact him at FCoolavin@aol.com.*



was the first time that airplanes were used to track guerrillas.

A reward of £1,000 was placed on the head of Dan Breen, and raised to £10,000 later that year. It was never collected.

Because Soloheadbeg occurred without prior approval, it forced Volunteer headquarters to clarify its position on clashes between the Volunteers and the police. Seamus Robinson was summoned





Ireland Past and Present

By Niamh O'Sullivan



I'm still working with Maurice O'Keeffe of Irish Life and Lore, we are still interviewing people in their homes and in the National Library of Ireland, listening to their earnest words and hearing their thoughts as they recount for us their precious family histories, all too often drenched in sorrow. I am slowly beginning to realise that the 1916 - 1924 families to this day are still part of those terrible sacrifices made nearly one hundred years ago at Easter time; ninety-seven years and counting - in a broken country.

Something occurred to me only this week, which should have been obvious a long time since. The fourteen men executed in Kilmainham in May 1916 never had a proper funeral. Their families never experienced the consoling ritual of a formal and civilised goodbye. The labeled bodies were taken to Arbour Hill after the executions where they were buried in quicklime. Arbour Hill might be a sacred place now, but at the time, the families endured brief farewells in the bone cold, inhospitable and dark innards of Kilmainham Prison, and nothing more.

This Easter I want to take a closer look at some of the scenes in that prison in the aftermath of the 1916 Rising. I want to take a closer look at 'the brutality of the executions' words used by Jim Connolly Heron, a great grandson of James Connolly. He spoke movingly of how his grandmother, Ina Connolly Heron, James' daughter, could never speak of her father without breaking down.

"I will call to you in my heart at the last moment." These were the final words of the final letter written by Patrick Pearse to his mother, in candlelight in his cell early on 3 May, less than one

hour before his execution. No one from Pearse's family could be with him in the prison that night, as, due to sniper fire, the

first to the 1916 Proclamation of Independence, was brought out to the Stonebreakers' Yard in Kilmainham Prison that same dawn, having told his wife he was relieved to be executed; he could not bear the thought of another long term of imprisonment. He was unaware as she stood with him in his dark stone cell that she was carrying his fourth child. Neither of them knew the baby would be



British were unable to get a car out to St Enda's in Rathfarnham to collect his mother and his sisters.

A revolutionary in some eyes, or the advocate of blood sacrifice, as others describe him today - then but a man about to pay the ultimate price for his beliefs. No more writing, no more hoping, no more fighting - just his own blood sacrifice.

Thomas Clarke, specially requested to put his signature

stillborn.

Con Colbert was a young man who had fought in the Marrowbone Lane area of Dublin. He consciously declined to send for any of his family or friends for that final farewell, as he considered such visits would cause too much grief. Instead, he penned ten short letters, writing in one: I feel it better for you not to see me, as you'd only be lonely... Once out in the grey dawn of the prison yard, Colbert assisted the

young British soldier attending him in pinning the small piece of white paper more exactly over his heart.

Very early in the hours of 8 May, Sean Heuston was kneeling beside a table in his ground floor cell, preparing for his death with Father Albert, one of the four Capuchin priests who attended the leaders. Father Albert recalled how the twenty-five year old Heuston was wearing his overcoat for protection against the bitterly cold morning. Their last quarter of an hour was spent praying in near darkness, once the small stub of candle in the cell had burned out.

In a last statement written in his East Wing cell, Eamonn Ceannt, also a signatory of the Proclamation, noted how he had seen, "poor humanity where I had expected to see only scorn and reproach". He added how he hoped "to see God's face even for a moment in the morning". Whilst he was being led to the place of execution at approximately 3:30 am, also on 8 May, Eamonn Ceannt's legs gave way beneath him, and the soldiers had to assist him to sit on a soap-box which had been brought out. Maurice O'Keeffe recorded a relative of Eamonn Ceannt recounting these events, tears softly falling, nearly one century later.

The Jackie Clarke Collection is newly opened in Ballina, County Mayo. This outstanding assembly of Irish historical artifacts is housed in a former bank building designed by Thomas Manly Deane. The highlight of Jackie Clarke's Collection, one of the approxi-

mately fifty known remaining copies of the 1916 Proclamation is exhibited in a display of sheer brilliance, in the former bank vault. Not one single other object shares the formidable space - it is solely claimed by this ninety-seven year old battered sheet of poster paper.

Examining it, one might consider either of two concepts: how the crypt resembles one of Kilmainham's cells; a place of punishment for the audacity of idealism, for proceeding without a mandate? Or, is the vault simply a cherished place, somewhere to store the valuables of this world? To store perhaps something more indescribably precious indeed: the tangible evidence of daring to declare the right of a people to the ownership of their land; of a vision guaranteeing equal rights and equal opportunities for all citizens.

We now have three years left to decide whether or not we might embarrass ourselves through our to date, poor efforts to debate and commemorate what happened in those three weeks of late April / early May, nearly a century past. One 1916 son and nephew remarked in his interview how we in Ireland today seem to exhibit little awareness of the concept of humility. But why do we also appear to have on occasion, so little pride?

*Niamh O'Sullivan worked in Kilmainham Prison for 24 years with Kilmainham Jail Restoration Society & in the Archives. She is involved with the Jackie Clarke Collection, Ballina, and the Irish Life and Lore Series, Kerry". Their website is www.irishlifeandlore.com Email Niamh at niamhva@gmail.com.

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