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## *9th Annual Festival Focus Issue*



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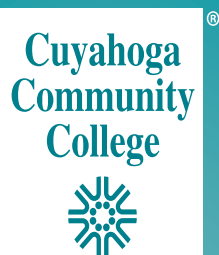
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## Editor's Corner



**John O'Brien, Jr.**

It's June; it's summer. Man did it take a long time to get here. Our 9th Annual Festival Focus issue is the focus this month. With all the Irish and Celtic festivals going on in and around Ohio, there is much to see and savor in our way too short summer. The schedule, highlights and details are inside. Seize the moment; seize the day.

I am very excited about all the festivals. I have been involved in Cleveland's for all of its 33 years, but this year, we are undergoing the most drastic changes in perhaps decades. If we want our audiences to get younger, in a move wholly dictated by survival and self-preservation, our offerings must get younger too. In that spirit, much new is coming, and the details of some of it is inside too.

Some of this and I suppose every, issue, looks to the past, for we are a nostalgic

race, especially in light of the 100th Anniversary of the 1916 Easter Rising. For those not familiar, it is the most seminal event in modern Irish history, most akin to our American Revolution, with the same government opposed.

But like the festivals, we must preserve, promote and present our roots, while creating a future not dictated by our past. We create a future strengthened by those from the same place, but a generation, two, or more, removed; we don't remove the past, we relish its richness.

Black 47's Larry Kirwan witnessed much of the birth of Rock n Roll and modern day music in Ireland. The band retired last November, after 25 years together, but his memories are strong and brought alive in the retelling. He shares shocking, unknown, funny and poignant memories in his new book, *The History of Irish Music*, which I was delighted to write an endorsement for. The review is on Page 10 but get the book for its history, its humor and the very first-hand retelling of history, as it happened.

Did you know 100 years ago, Lincoln's Funeral came through Cleveland? Did you know the Irish immigrant story of John Carroll? Did

you know the Tuatha de Dannan, or about the North King Street Massacre? Roses speak, and the mighty Aiden Cronin, Irish Consulate General in Chicago, comes to Cleveland for a last goodbye as he moves on to his next post. ... these stories and much more are inside.

We'd like to welcome our newest columnist, David McDonnell, Our Sports Man on the Irish Street, writing to us each month from Tipperary, Ireland, on soccer, rugby, Irish Gaelic sports, boxing and the NFL from an Irish perspective.

There is far more to do than we could do, in this issue. I'm going to try anyway. Hope to see you out & about. As always, please stop by and say hello. We love putting faces to our readers, commentators and sources of inspiration.

Slán,  
John

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## Living With Lardie

by Richard Lardie



## For a Pork Chop

Events in the news reminded me of a few experiences I had in the summer of 1969. Racial tensions were high and everyone had their own reactions to them. In my sales position at that time, I was following up on requests for information by stopping by the homes of people who had sent in a return mailer. On this particular day the request had come in from a young couple in a changing neighborhood. With my map on the front seat, I went in search of the street.

I was paying close attention to groups of people because I was nervous driving where I was a stranger. I had the map fixed in my head but I was driving a little too fast. I glanced left and saw the name of the street I was looking for as I sailed past it. No problem I thought, I will just turn left at the next street. Go down one block, two more lefts and I'm back on the street I passed.

Committed to minding my own business, I kept my head down and turned left without even looking at the name of the street. I stayed at 25 miles an hour so as not to draw attention to myself. It was a warm summer evening so there were a lot of people out. Every head turned as I drove down that street. I tried smiling as I drove by some people but no one returned my smile. They all stared as if I were an alien, almost scowling at me.

My nervousness was increasing. When I reached the end of the street I glanced up to see what street I was on. I wanted to remember so as never to go down that street again. That is when I saw the one way arrow pointing backwards on me. They weren't scowling at me because they disliked me. They were scowling at me because I was a jerk, smiling at them, as I drove the wrong way on their one way street. Man, did I feel stupid.

I found the home I was looking for and pulled into the drive. There was a big German Sheppard sitting on the porch. I rolled my window down and stuck my arm out. The dog got off the porch and came over to the car. I waved my arm around and he didn't go for it. I slowly opened the door. He didn't bark or lunge so I reached out and patted his head. He seemed pretty friendly. I walked up to the door and rang the bell.

A young attractive black woman answered the door, so I showed her the card they had sent in requesting information. She said she would check with her husband and disappeared back in the house. The dog was next to me and I hoped the husband wouldn't sick him on me when he came out. I reached down and scratched behind his ears.

The husband said, "Can I help you?" Startled I looked up and saw a very large man looking down on me as I scratched his dog's ears. "Yes" I said, "You wanted more information on this." I showed him the card he had sent in. "Wait here." He disappeared again. There I stood for what seemed like an eternity, the dog panting and I feeling more nervous by the minute. Finally they both came back to the door and invited me in, but they didn't look happy.

They showed me to the couch as they led me in. I was hoping the dog would stay on the porch but no such luck, in he came. I sat on the couch and the dog was right there staring at me. I suggested we move to a table as it would be easier to discuss the information. They grudgingly agreed and we moved to the kitchen table. The dog followed us in and sat down between us.

The sales presentation went well. Twenty five minutes later we were good friends and they decided to purchase what I was selling. The wife got up to get the check book, so I decided to make some small talk. "This sure is a nice dog you have here." I reached

down to pet the dog.

"OUR DOG? WE THOUGHT THAT WAS YOUR DOG?"

They both said in unison. Suddenly all the strange looks started to make more sense. I laughed and told them I thought they were going to sick the dog on me. They laughed and said they thought I was afraid to come to this neighborhood without my big dog. The three of us were almost in tears laughing at our misconceptions.

The husband went and held the door open and said, "Here boy." The dog didn't budge. We laughed again. The husband reached for the dog's collar to steer him to the door and we all heard the low guttural growl. They suggested I try to get him out so I reached for the collar and he growled louder.

We all walked out of the kitchen thinking the dog would follow. He didn't. There we were, three people being held hostage by a large German Shepard. Every time we made a move toward the dog now he growled. It was funny, but it wasn't. The husband grabbed the phone and called his brother-in-law. He lived two doors down and after hearing

the problem said he would be right over.

The dog started barking when the door was opened to let the brother-in-law in. We told him the dog was in the kitchen as we stood there like three little kids trapped by the school bully. He reached into a sack he had and pulled out a big cooked pork chop. He waived it at the dog and then headed for the door. The dog couldn't follow him fast enough. The door was

wide open. The pork chop was thrown onto the front yard. The dog chased it, grabbed it and disappeared down the street with his ransom. The brother-in-law was in tears as we told him how we had gotten into this predicament.

When I turned onto the next street, while I was leaving, I saw the dog sitting on another porch waiting for his next victim. I swear that dog was laughing at me as I drove by.

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## MILESTONES

Congratulations to State Senator Tom Patton, selected by the Alcohol Drug Addiction and Mental Health Services (ADAMHS) Board of Cuyahoga County as the

Legislator of the Year Award for his continued support of the mental health and addiction treatment community, especially for defending legislation and funding to ensure continued treatment and recovery support services are available to the residents of Cuyahoga County and all of Ohio.



Congratulations to Pittsburgh Irish Festival, celebrating it's 25th, and Penn-Mar Irish Fest, celebrating it's 15th Anniversary this year.

Congratulations to Maureen Patterson



Congratulations to Marty Dzurik, who has accepted his offer to attend The Merchant Marine Academy!

and Beth Reyes of Solus Lighting, winner of 3 ISES Ohio WOW Awards: Best Event for Non-Profit Organization under \$75k; Best Public Event; Best ISES Event Volunteer Collaboration.

Congratulations to Roger Weist and Beyond the Pale Radio on WRUW FM 91.1, celebrating their 500th episode!

Congratulations to Alec and Clara De-Gabriel, celebrating their 20th Wedding

### Anniversary

Congratulations to Fr. Tom Mahoney, celebrating his 50th year as a priest.

Congratulations to Dave McKee and his installation as President of the Ohio Mortgage Bankers Association. And a special shoutout to both he and his lovely wife Sandra Puskarcik, who celebrate 31 years of marriage.



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Crossword Puzzle- Linda Fulton Burke

Don't Forget Us-Lisa O'Rourke

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Letter From Ireland - Cathal Liam

Livein' With Lardie- Richard Lardie

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Our Sports Man on the Irish Street-

David McDonnell:

Out of the Mailbag- John O'Brien, Jr.

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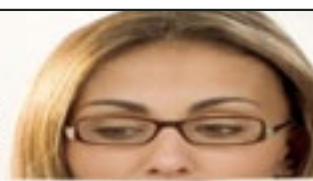
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## Cleveland Irish Pay Tribute to Lincoln

By Ken Callahan

With a certain dark symmetry, the American Civil War began with the surrender of Fort Sumter to Confederate forces on August 13, 1861, causing Abraham Lincoln to summon an army; almost exactly four years later, Lee surrendered to Grant at Appomattox Courthouse, and, less than a week later, President Lincoln was assassinated, on April 15, 1865. It was as though a cruel Providence had directed Lincoln to the mighty imperative of restoring the Union, and then, the great deed accomplished, removed him from the stage of history, a Greek tragedy.

Cleveland's Public Square figured in both of these events, as did the nascent local Irish Community. After the fall of Fort Sumter, Lincoln's call for army volunteers was posted on boards at Superior and Ontario, on April 15, 1861. It was a call enthusiastically answered by many, including my grandfather's grandfather, Captain James K. O'Reilly, and his childhood friends, Francis Getway and Jim Butler. They joined Captain Kinney's Hibernian Guard, a unit that was later subsumed as Company B of the 8th Ohio Volunteer Infantry Regiment. Their conspicuous valor is recognized in stand-alone monuments at the Gettysburg and Antietam Battlefields for successfully repelling Confederate advances at Pickett's Charge and the Bloody Lane, respectively.

And 150 years ago, Lincoln's funeral cortege processed down Cleveland streets and through Public Square on April 28, 1865, part of a long-routed locomotive journey to burial in Springfield, Illinois from Washington D.C. The cortege was well-populated by the local Cleveland Irish, a fact remarkable in two ways: 1) the Irish Catholics were not numerous in the area until the mass immigration during An Gorta Mor, 1845-1852; and, 2) they were not particularly well-received by their native hosts, notwithstanding that the Irish had often borne the brunt of battlefields combat during the war.

We Clevelanders will not be surprised to learn that April 28, 1861 was a day of unrelenting rain, a fact that did not inhibit perhaps 100,000 Northern Ohioans from watching the solemn cortege process with Lincoln's casket down Euclid and Superior, followed by numerous civic and military leaders.



Included in this group was "Captain James K. O'Reilly, who led a large number of returned veteran soldiers under his command," reported the Daily Cleveland Herald on the front page. O'Reilly, born in the Market Square in Longford Town, County Longford, in 1840, shared, one suspects, his Irish birth with many others of the community of Cleveland at that time.

Also included in the procession were members of the Father Mathew Temperance Society. As many know, the "Apostle of Temperance", Fr. Theobald Mathew, was born in County Tipperary and later ordained into the Capuchin Order. He came to lead the "total abstinence" movement among the Irish people in Ireland and abroad. On the invitation of Bishop Amadeus Rappe, Cleveland's first Bishop, Fr. Mathew visited Cleveland in 1851; by the time the group marched in the Lincoln funeral procession in 1865, the group claimed 1,200, mostly Irish, members. History suggests that neither Captain O'Reilly, nor many of his descendants, would have been comfortable walking with the "Teetotalers."

Also, represented in the procession was the Fenian Brotherhood, the precursor of Clan na Gael, both groups in historical communion both with the United Irishmen of the rising of 1798 and with the Irish Republican Army of the modern era. It was the Irish-American Fenians, who, with romantic courage, invaded Canada in 1866, with

the bold object of merely holding that British territory hostage in exchange for Ireland's freedom, at a moment of the height of the British Empire. A number of Fenians met and passed through Cleveland in May 29, 1866, en route to engage Canadian militia, but returned soon thereafter to tasks closer to home.

The fact that the Fenians were permitted to march in the Lincoln procession speaks perhaps to the continuing Union resentment of the British government's near-alliance with the Confederate States of America during the war.

The Cleveland Irish community had established itself in numbers with evident authority within our area in the relatively short amount of time they had been here perhaps speaks to the response of a long-oppressed people to the rarified air of freedom. It is certainly not the last time they marched the downtown streets of Cleveland, Ohio, either.

*\*Ken Callahan is a past President of the Cleveland Civil War Roundtable and is on the Board of the Irish American Archives.*

## On This Day in Irish History

**1 June 1866** -1,300 Irish Fenian veterans of the Civil War cross the Canadian border and capture Fort Erie, Ontario.

**7 June 1899** - Birth in Dublin of Elizabeth Bowen, novelist and short-story writer, but known for her novel, *The Last September*.

**13 June 1865** -Birth of William Butler Yeats, a poet, and dramatist who is best known for *The Tower*.

**13 June 2006** - Death of Charles Haughey, Taoiseach of Ireland, serving three terms in office and one of the most controversial politicians of his time.

**19 June 1631** -Barbary pirates, led by Captain Matthew Rice, sack the coastal town of Baltimore, Co. Cork, killing 47 and taking 107 men, women, and children into captivity.

**20 June 1763** - Theobald Wolfe Tone, United Irishman and iconic figure in Irish revolutionary nationalism, was born at 44 Stafford St., Dublin, the son of a coach maker.

**26 June 1963** -U. S. President John F. Kennedy arrives in Ireland on a four day visit.

**27 June 1846** -Birth of Charles Stewart Parnell, Nationalist leader, called the "uncrowned King of Ireland."




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## Questioning

I have been privileged to work in the finest historical site in Ireland, Kilmainham Jail. I have also travelled occasionally to America, visiting Eastern Theater Civil War fields. I love to compare and contrast these bygone days, and thought it might be fascinating this month to interview two people involved in celebrated sites on both sides of the Atlantic, particularly regarding significant anniversaries.

Rick Moyer, who I first met on historic Little Round Top, is from Pennsylvania, and has held different positions on the Gettysburg Battlefield. Mary Kirwan is a dear friend and former colleague from Dublin, lately retired from work in Kilmainham Jail.

### **Were you always aware of the historic significance of your area?**

Rick: Being a native Pennsylvanian, I have always been aware of the significance of the Gettysburg area. My very first visit was in July of 1963 during the 100 year anniversary. It's funny how Philadelphia never really piqued my interest as much as Gettysburg - maybe because Philadelphia was too close to me and therefore, not so important.

Mary: I studied history throughout my school years in Sion Hill, Blackrock. Sadly the curriculum did not go up to 1916. I mainly remember 800-1600 AD. Very interesting, but I would have preferred modern history.

### **What did it mean to you, growing up in your area?**

Rick: History has always been a part of my growing up. I am blessed to be near so much of American history, whether it's the Founding Fathers, the Underground Railroad or the American Civil War, there is always something to generate a new interest.

Mary: Liam Tobin (Michael Collins' Squad) lived beside us, but like many of his time was "a strong silent man". Kevin O'Higgins was

killed on his way to Mass in our Church, Booterstown. My closest contact was my Uncle Jimmy, who

answered the call at Easter 1916 in County Louth. He was imprisoned in Frongoch and in the Curragh during the Civil War, but like others did not want to talk.

### **Were you enthusiastic about the major 150th anniversary of the Battle of Gettysburg?**

Rick: You're going to be shocked but, my honest answer is no. As a resident of the area now, I can visit the battlefield anytime I want... the fact that it was an anniversary just meant (for me) crowds, traffic and motorcycles. I felt much better after everyone had gone home. I have been accused of being an "elitist" - they might be right.

### **Are you enthusiastic about the forthcoming 100th anniversary of 1916?**

Mary: I am very enthusiastic about the anniversary next year, but worried too. Having spent five years working as a guide in Kilmainham, I have huge respect for all the men and women who took part in the Rebellion. They were all idealists. We do still have idealists, but will their voices be heard?

### **Did you expect the Government to play a significant role in the commemorations?**

Rick: It was discussed but, not much was expected. Our expectations were met.

Mary: I feel that the Government KNOW they have to acknowledge it, but really hope it will go quietly by.

### **Did the eventual commemorations live up to your expectations?**

Rick: Considering volume and numbers, I was very impressed with how things ran. I think everyone involved deserves a pat on the back.

### **Are you satisfied with what you have heard of the proposed plans for commemoration?**

Mary: It looks as if they will commemorate on Sunday 27th March and maybe Monday 28th March (Easter Monday) - which is quite ridiculous. I certainly will not be commemorating until Sunday 24th April and thereafter until Thursday 12th May - the day of the final two

executions in Kilmainham Jail.

### **Working as you did in this particular historic area, what difference do you hope this site makes to visitors?**

Rick: Gettysburg IS and should ALWAYS be a shrine. It should not become a tourist trap where money is the ultimate bottom line. At one time, this was a sleepy little town that had some busy times in the summer. Now, it is becoming a year round attraction with high prices and individuals who only care about the end-of-the-day "take". We need to remember the importance of this community and what it still means to our history as a united nation. As long as there are parents and teachers who keep this as a priority - we'll be OK.

Mary: Working in Kilmainham I gave a rather passionate tour, trying to include all who had passed through this amazing place. The majority of prisoners had no political connection and their lives are important. But for me it was the history of the political prisoners which was closest to my heart - from 1798 to 1924. Who could not be moved by the stories from 1916 to the end of the tragic Irish Civil War?

Some people may have found my tour a bit austere - no laughs or jokes - but for me it was pure admiration for all these great people. On the other hand, I know I held many spellbound and even moved some to tears, as on one Sunday morning on the 1916 Corridor when, on request, I recited "A Lament for Thomas MacDonagh" by Francis Ledwidge. In the Execution Yard on another occasion a lovely French teacher cried when I spoke of James Connolly and some of her pupils asked me why was Madame so upset?

Hopefully the Centenary of the 1916 Rising will be respectfully commemorated by all of us who love our country. The inscription in the Garden of Remembrance in Dublin, in homage to those who fought for our freedom begins "In the darkness of despair we saw a vision. We lit the light of hope and it was not extinguished". It ends "The vision became a reality. Winter became summer. Bondage became freedom. And this we left to you as your inheritance. Oh generations of freedom remember us, the generations of the vision". Please God we will live up to their ideals.





## Beautiful Dreamer

Some of us remember the old adage: *neurotics build castles in the sky, psychotics live in them, and psychiatrists collect the rent*. The literary equivalent might be: writers build castles in the sky, readers live in them and publishers collect the rent. However, cynical either of these ideas seem, there is no doubt that as readers or neurotics we desperately desire escape from *what is* to *what could be*. This quality of the imagination, whether it's expressed in the form of imagined illnesses, or delightful fantasies, is intriguing to the experienced and is best illustrated by a recent experience of my own. March, particularly the early part of the month before the saintly day of Patrick, is when being Irish becomes either a realization of *what is*, or a celebration of *what could be*. For example, I was contacted by a bank to speak on leprechauns, since someone had wrongly suggested that I was something of an expert in the doings of the little folk.

I am not one to shy away from such an opportunity to learn on my feet; I tentatively accepted, and equipped myself with Yeats' collection of fairy stories, and the ever-helpful *Wikipedia*. Within an hour or two, I had cadged together enough information to chance my arm. My efforts, however, were in vain.

A telephone conversation with the banker in question was enough for him to discharge me of my mission on the grounds of being *too academic*. In other words, or in *other worlds*, the factual approach to the middle kingdom where these entities reside missed the mark. The castles I was

building were condemned before they were even built on the premise of not being too fantastical enough.

Not to worry, an Irishman, especially one with an accent, is still commercially viable and I was given two other commissions. The first one was to speak on traveling in Ireland, a travelogue if you will, to a group of interested people at the cultural center in Chicago. The lunchtime gathering required a visual presentation, PowerPoint slideshow, of possible trips around the island.

Knowledge of the fairies was not required, but never one to toss away acquired learning, I managed to decorate my geographical wanderings with stories of stolen children, and all night rave parties, heard by the most credible of witnesses. The idea of discovering a member of this elusive clan made for a beautiful *castle in the air*; and allowed the listener to be transported to a realm frequently occupied by Irish neurotics who fear the howling of the wind, or the shadows.

Leaving my audience with concrete images of picturesque landscape, and feeding their imagination with stories of the unseen was, I confess, deeply satisfying. I'd proven the banker wrong, and made my knowledge of the little folk something that the Irish tourist board would approve of.

My last commission of the day was to speak of the poetry of Yeats at the Cigar Society. For those who are not familiar with the proceedings of this society; it does exactly what it says on the tin. In the heart of downtown Chicago is a building dedicated to the joys of smoking cigars.

This was not my first time speaking in the smoke filled

rooms of this hallowed and venerable institution. Nor was it the first time I exited the same place wishing I could take my lungs out and air them without contaminating a passerby. I'm not a

smoker, though I used to be, and cigars were not and are not a poison of my choice. However, this is one group of people is worth risking the dangers of second hand smoke any day of the week; businessmen, academics, people from all walks of life who enjoy the pleasure of a smoking club make for rich conversation and an enthusiasm for knowledge.

If there is one Irish poet who knows how to build beautiful castles in the air, it must surely be Yeats. Before I accepted the invitation to speak I asked that everyone wear something green, and that they dim the room, and had of course add candles. I'd once read that C.S Lewis had attended a reading by Yeats while in Cambridge and later described the experience akin to being at a séance, so I was aiming for the same effect.

The members complied with this strange request, and the scene was set to provide the listeners the wonderfully crafted words of a poet inspired the shadows of alternate realities. Influenced by the works of Madam Blavatsky, and the possibilities of automatic writing, Yeats was able to transform these obscure, esoteric ideas into poems that continue to haunt the mid of the modern reader.

I began the evening with the poet's early meanderings concerning the faeries and their metaphysical charms, avoiding the allusion to the awful connection to the commercially viable *Lucky Charms*. The young poet constructed imaginary

worlds worth inhabiting, because of his rich imagination. Indeed, the rent was deemed more than reasonable when one considered the craftsmanship of the builder. His fascination with the metaphysics of Irish mythology preserved for us a tradition that would have been otherwise lost.

His idealism, most poignantly felt in his fixation with Maud Gonne and the nobility of the Irish love of storytelling, is sharply contrasted by the realities of the conflict of the time. The dreamer and the dream are out of touch with the political changes of nationalism, as illustrated in his poems *Easter 1916* and *The Second Coming*.

In the smoky room of the Cigar Society, the ghost of Yeats haunted our imaginations, teased our minds to think beyond *what is* to *what could be*, and we wandered like his Oisín through years of romantic enchantment and into the inevitable disillusionment of the heart, only to finally rest with the bleak reality of mortality and national estrangement in *This is no country for old men*. For a short time we travel with the poet through the ever changing reality of the Irish nation, the disheartening conflict produced by the dreamer and the dream, and desire to escape into the lost, but eternal, world of Byzantium.



Balladeer Mary Agnes Kennedy shares the songs and stories of the Women of 1916, at a special commemoration ceremony led by Marilyn Madigan, National Irish Historian for the Ladies Ancient Order of Hibernians. Co-sponsors for the event were the LAoH and Cleveland Irish Northern Aid, held at the Pride of Erin in Cleveland.



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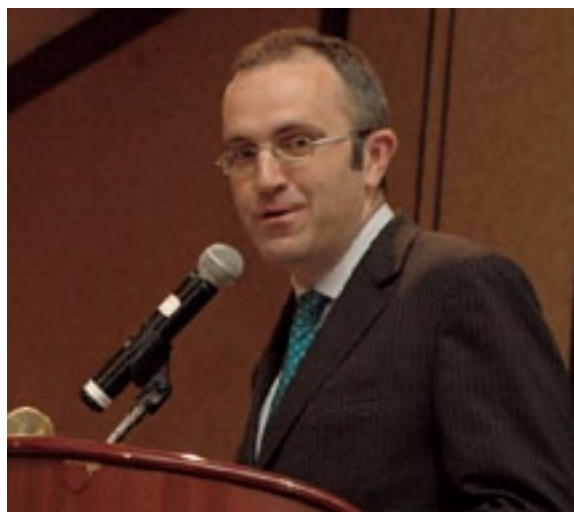
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# Mayo Society of Greater Cleveland Honors Aidan Cronin Consulate General of Ireland As He Returns to Ireland

By Gerry Quinn

The Mayo Society of Greater Cleveland (MSGC) will honor Aidan Cronin, Consulate General of Ireland, for his many contributions at their Annual Meeting and Tea, June 14th at 2:00pm in John Carroll University's Dolan Atrium.

Each year the Mayo Society of Greater Cleveland holds its annual meeting to announce the Mayo Society Person of the Year and celebrate their accomplishments. As a special addition to the meeting, MSGC bids farewell to Irish Consul General, Aidan Cronin, who has been serving his term in Chicago since 2011. He is credited with strengthening Ireland-US economic, trade and investment links



across the Midwestern states, Irish community efforts relating to reform of US immigration legislation, as well as outreach programs and awards.

The Mayo Society fosters and sup-

ports the development and relations of Greater Cleveland and the cities, towns and villages of County Mayo, Ireland. With over 80,000 descendents living, working and succeeding in the Greater Cleveland area, the Society is able to impact the continued development and support of the "Twinning" that has been established between Cleveland and County Mayo since 2003.

The Roundabouts will perform traditional Irish music; tea, coffee, wine, assorted gourmet tea sandwiches, scones, petit fours, and of course Irish soda bread baked by MSGC members will be served. There is no fee for current members to attend.

MSGC is accepting new members! If interested in attending/joining, visit [www.clevelandmayo-society.org](http://www.clevelandmayo-society.org) or call: (216) 241-6742.

## Achieving My Dream: Oireachtas Rince na Cruinne 2015

by Annemarie Cunningham

In the world of competitive Irish dancing, Oireachtas Rince na Cruinne (World Irish Dancing Championships) is the premier event. For my non-Irish dancing friends, I compare the World Championships to the Olympics. The most accomplished dancers from around the world convene to compete against one another for the coveted title of World Champion.

Just qualifying to compete is an amazing feat, and one accomplished by a small number of dancers. Since I began dancing at the age of 6, my dream has been to compete at Worlds. This year, at the age of 23, I realized that dream.

Held annually since 1970, the 2015 Oireachtas Rince na Cruinne took place in Montréal, Canada. My mom, my sister Brianna, and I traveled to Worlds so Brianna and I could compete in a céili competition, which took place on Easter Sunday.

We arrived in Canada on Good Friday and had some time to explore the city. It is a magnificent mixture of the old stone buildings and narrow streets of Old Montréal and the modern architecture of New Montréal. We ate dinner at a bustling microbrewery in Old Montréal and, after getting lost a few times on the way back to our hotel, settled in for an early evening. Brianna was dismayed when she discovered that there were only 4 English channels on the TV; the rest were in French. But she made do and we all drifted off

to sleep, I with a knot of excitement and anticipation in my stomach.

Saturday dawned bright and cold, and none of us were thrilled to learn that it was snowing heavily outside. Fortunately, our hotel was connected to the Palais des congrès de Montréal (the competition venue) via a network of underground tunnels. After a quick stop for breakfast, and a near meltdown that involved a mix-up between crêpes and pancakes, we made our way over to the Palais des congrès to watch Saturday's competitions.

My friend Brandon was competing, and I was excited to see him on the World's stage. In my 18 years of dancing, I had imagined many times what this stage would look like. Usually my imagination took me to a grand palace of sorts where, despite being among the best dancers in the world, I flew through my dances, executing them perfectly and claiming the title of World Champion for myself, all while barely breaking a sweat.

Instead, the room I walked into looked much like every other event hall I have been in

at competitions; at the far end of the room was the stage, which seemed smaller in person than I imagined. Facing the stage was spectator seating and, closest to the stage, the panel of seven judges who held the fate of every competitor in their hands.

I watched Brandon perform his first two rounds, and then we waited for the



*Continued on page 20*

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Though easily distracted by the scent of morning grass and freshly ground coffee beans, I still manage to get the kids to school on time and go about the busi-

ness of my many part-time jobs. Small rituals such as adding cinnamon to my coffee filter help me gain perspective. A time to reflect and connect, ritual can bring you back to the comfort of home, family, and tradition.

Throughout history, the change of seasons evoked rituals and customs that are still popular today. The Maypole is an English tradition that dates back to pagan days. Spring is a season of rebirth and light. Early people would enact ritual dances around the Maypole, a symbol of fertility and union. As the years went by, the Puritans regarded Maypole festivities as inappropriate symbols of paganism and abolished such customs. Nonetheless, the need to mark spring and the necessity of fertility among crops, animals, and people remained important. Victorian writer John Ruskin insisted that Mayday customs tied people back to their past histories and held them together as a community.

Interestingly, among his last paintings, American artist Andrew Wyatt composed a portrait of his greatest muses dancing around a primitive Maypole amid a field of prairie grass and wild flowers. Spiritually and aesthetically, individuals are grounded to the earth on which they and their ancestors walked. Ritual helps to remind people of their collective pasts and how they fit within this intricate circle.

In Ireland, the lighting of bonfires on June 24th, St. John's Night, is a longstanding ritual that also dates back to both early Christian and pagan times. Fires were lit to protect livestock from evil spirits. A strong fire was perceived as a positive omen for a productive growing season. Young ladies would jump over burning flames in an attempt to see who could jump the highest. The best jumper was said to be the next to marry. Such traditions underscore the importance of marriage and fertility among early rural people for the continuance of life.

Though I have never been at a village fete observing scores of Mayday dancers, I have helped procure many a bonfire on St. John's Night. Across the Irish countryside, farmers and their families begin to build towering pyres in the weeks leading up to St. John's Night. For me, Bonfire

Night is reminiscent of Halloween, with people flocking from neighbor to neighbor on foot, comparing fires and enjoying a friendly libation or two.

Another charming Irish custom that ties generations of folk together is the appearance of the Strawboys or sop-pers at a wedding or anniversary party. During the penal times, couples were married in the house in which they were to live. Thus the term, "marrying in," was coined, literally meaning, married in the house, as well as metaphorically referring to the family in which the bride or groom will be joined. The receptions were often held in the home. The Strawboys were the original "wedding crashers," but much loved and anticipated by all.

Thankfully, this tradition has not changed in modern times. Disguised in rags, often wearing hats of straw upon their heads, groups of eight would arrive and dance traditional Irish sets. In most cases, the disguised dancers were neighbors, friends, and relations to the bride and groom. I have even been at a wedding or two in which the starring Strawboy vaguely resembled the mother of the bride!

The Strawboys love to involve the bride and groom in the dancing. At times the show is purely comical, as seemingly crippled old men and women Strawboys suddenly burst to life with a robust jig or hornpipe. Cheers

rise up in support of the dancers and the party continues in high spirits.

I have had the delightful experience of witnessing this ritual first-hand at weddings in Ireland and Irish weddings in America. As in the past, this custom has not changed for hundreds of years. To me, this is what the ritual of dance is all about: bringing generations of families together in laughter and joy.

Just like the mother robin that instinctively draws from the earth and creates beauty, one can observe simple rituals that bind us all to hearth and home.

Works Consulted: Danaher, Kevin. Irish Customs and Beliefs. Mercier Press: Cork, Ireland, 2004.

Internet Sources Consulted: Dark Dorset, 2015.

The History Man. February 2, 2010.

\*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.

*There are over 1.4 million people of Irish descent in Ohio; 475,000 in Greater Cleveland; 176,000 in Cuyahoga County. Want to reach them? Advertise in the Ohio IAN: jobrien@ianohio.com.*



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## Ritual

When the air begins to warm in early spring, a tree blooms outside of Mema's room. Since my children were young, we have taken to calling our first-floor guest room after my mother. Over the years, my mother would often come to stay with our family for a week's visit. She enjoyed spending time playing board games with the children and walking to the neighborhood store with them. The children delighted in her purchases of bubble gum treats and plastic toys - items that only a grandmother would buy for her indulged grandchildren.

Most of all, the children enjoyed cuddling with my mother at night, breathing in her scent of lavender hand cream and soft flannel, and then waking her in the early morning with noisy plans for the day. Little did the children know, that my mother had already been lying awake since dawn, enjoying the serenity of the tree outside her window at daybreak: snow dusted and red-berried in the winter months, and lusciously fragrant in spring.

In May, the blooms that emerge from the tree outside of Mema's window smell of jasmine and honey. Filtered by dense, blossoming branches, morning light reflects off pale grey walls, awash in hues of soft violet. This spring, a mother robin has taken a fancy to the lush green foliage and fragrant ivory pink flowers of Mema's tree. With exacting care, the mother bird has crafted a nest of forgotten winter detritus, oak leaf mulch, and crepe-paper thin husks of Halloween cornstalks. Nestled amid the spring flora and protected by the walls of Mema's room, the robin has laid three blue eggs within the perfect construct of this nest - a perfectly artistic representation of ritual. In nature and in the home, ritual not only provides a sense of beauty, but also a sense of comfort, well-being, and at times, inspiration.

This morning, my husband gently teased me over how I could make an art of the most seemingly mundane rituals, such as brewing coffee. He insists my dawdling is a talent rather than an exercise in idleness. Although, I secretly do feel this is a criticism against my character, I understand his point.





## Out of the Mailbag ... Comes Songs & Stories

By John O'Brien, Jr.

## The History of Irish Music

by Larry Kirwan

ISBN: 9780963960115, 346 pages,

I love reading and learning, especially the history of Ireland, of music and of my friends. In Larry Kirwan's *The History of Irish Music*, all my passions are rolled into one book. Whether in writing or in person, Kirwan's style is the same: genuine, laced with humor, illuminating and as accepting as a politically active bandleader can be.

Kirwan's musical history is full of seminal people, moments and music set against the backdrop of an Ireland undergoing political, religious and economic quakes. The shores change to America, the song remains the same, on the cutting edge of music; Kirwan tells it as he experienced it, firsthand. I loved it.

Throughout his career, with Deep Thinkers and seminally, as the leader and founder of Black 47, Larry has met, worked with, interviewed, and sang with and for, the biggest names in music. Black 47 went out with a bang after 25 years together, in a Farewell Tour that ended at the same locale as they started. Sixteen Black 47 and two solo CD's, fourteen plays and musicals, two novels and a memoir, Kirwan also hosts and produces Celtic Crush for SiriusXM Radio and writes a column for the Irish Echo. He is President of the Irish-American Writers and Artists.

Larry's perspective is personal, not word of mouth. Donal Lunny, Planxty, Sinead O'Connor, Shane McGowan and The Pogues, Christy Moore and Moving Hearts, Horselips, The Wolfe Tones. Liam O'Maonlaí and Hothouse Flowers, Punk music, Thin Lizzy, Sharon Shannon and the Waterboys, Moving Hearts, Paddy Reilly, U2, Saw Doctors, The Ramones, Damien Dempsey, Flogging Molly and Dropkick Murphys, those on whose the music world turned, are part of his repertoire too. Larry's insight and

commentary are fascinating, delivered in a straightforward conversational style, in print. Highlights are scratching the surface, but are a wee taste of the pure:

"There have always been two strands to the Celtic Music tradition – songs of entertainment and songs that talk about our history, politics and cultural identity. We're definitely in no danger of losing the former – as long as there's an Irish Rover, a Wild Rover or any other kind of rover to be lauded we'll have entertainment. That goes for the hedonistic Celtic Rock side of things too with songs like

*Streams of Whiskey, Drunken Lullabies and Funky Céili.* But take away the politics, the history and our ongoing resistance to political and economic oppression then our music loses its life-affirming and, for my money, interesting, quotient. Nor does every song need to be a fist-pumping anthem or political tract set to a four-on-the-floor beat; sometimes you just

need to take into account the loss and loneliness of someone far away who is wondering how the hell he ever ended up enmeshed in a foreign culture, and if he'll ever make it home. That's the root of Irish music and if we lose that we risk becoming a parody of ourselves no matter what level of professionalism, proficiency, and entertainment we aspire to.

"I'm always more concerned with moving an audience rather than merely entertaining it, for touching hearts and even souls is much more gratifying than tickling fancies or expectations.

"I loved fair days but match days were their equal. They unleashed a wildness that took the old town by the scruff of its neck and shook it free of its slumbering nonchalance. Wexford adored its hurlers, especially when it seemed as though they might defeat their archrivals, the mighty Kilkenny, and reach the All Ireland final. The cries of the vendors, the surge of expectant faces up lanes and back streets towards the Gaelic Athletic Park, the

repressed excitement that would erupt during sixty gasping minutes of belting and pucking the sliotar up and down the grassy pitch, hurleys splintering, blood spouting, with no thought of personal safety by any participant – all of this inspired the people to shrug off the patina of feigned respectability imposed by church piety or latent Victorian propriety. Suddenly you'd come face to face with the old hidden Gaelic Ireland - the thorny outlines of an ancient culture that doffed its cap to no one."

Kirwan went on to speak of influences and irrationalities, but returned to the root of the modern ballad tradition, the pivotal band that brought the ballads back to life, the Clancy Brothers and Tommy Makem:

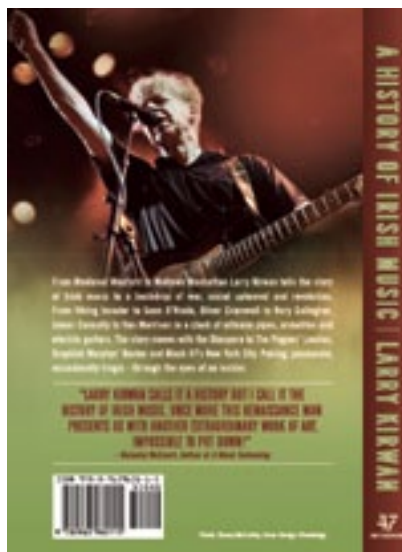
"Indeed by 1964 one third of all albums sold in Ireland had been recorded by the Clancys and Makem. They were so popular that the mighty showbands even felt called upon to don báinín (white) Aran sweaters and actually stop the dancing while they performed a set of "Clancy ballads." Years later when I first made my foray into the showband world one of the more popular numbers was a quickstep version of the Clancy's Bonny Shoal of Herrings. One can only imagine what that grave purist Ewan McColl would have thought of this polka-like resetting of his flinty sea shanty. ... the Clancys and Makem swept the dust off all of them. They removed layers of calcification from patriotic laments like Roddy McCorley and Kevin Barry. By juicing them so jubilantly while never tampering with their innate power, they cast these songs in a new

light. We had become vaguely ashamed of them, especially after the botched IRA border campaign of the mid-1950s. The Clancys and Makem cauterized some of the innate danger and subversion thus rendering the old songs more respectable, and ultimately acceptable, by placing them in a more theatrical framework. An acquaintance of theirs said to me many years later in a Manhattan saloon, 'You could see the shadow of the gunman behind the lads, but you were damn certain he had no bullets.'"

9-11 and New York are indelibly ingrained in Larry; 9-11 changed him forever:

"Those nights were so intense; you would almost jump for joy when you saw a familiar face enter – at least he or she was alive. When someone wouldn't have shown up for a month or two you feared the worst. In many cases you might not know a name, so you couldn't inquire if they'd made it through. On gigs around the tri-state area people would show pictures of lost ones and request their favorite Black 47 songs. Hard as it was when you recognized a familiar face, oddly enough, it was even tougher when you didn't – to think your music had meant so much to someone you hadn't even known."

I was honored to write an endorsement for Larry Kirwan's *The History of Irish Music*. The modern history of Irish rock told firsthand in a conversational painting of the times transported me to the time, and the temperature of Kirwan's experience. I loved the book. *The History of Irish Music* is a Top Shelf Selection.



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## The Tuatha de Dana

About a month ago, it happened again; I read an article about a discovery of an ancient Irish souterrain. The souterrains are mysterious labyrinths of underground tunnels and passages, usually topped with a ring of raised land. Just like the enigmatic Stonehenge, these souterrains are something of an enigma. They dot the Irish

countryside and are often associated with some type of tomb, but no one thinks that is all that they were.

A souterrain is an underground area which includes chambers and passages. They date back to at least the Iron Age. Archeologists have found evidence of food storage and some Ogham writing inside of them. From the outside, they are the ringforts which dot the Irish countryside. They remain intact and little investigated because they

are viewed with a wary superstition by most locals.

The fact that really struck me about these is that they are also believed to have been a refuge from attack. I wrote about one of these several issues back. This souterrain is in Co. Roscommon, and features a tunnel which is supposed to be fifteen miles long! That is a long way to go underground, but it could be very useful if you were fleeing an enemy who did not see where you disappeared to and did not understand the passage. It has been theorized that the legend of the disappearing leprechaun is linked to the passaged souterrain.

The leprechaun has fallen out of favor with many Irish I think, because they are perceived as a clichéd, commercialized stereotype. But let us cast a fresh eye on where this might have come from and appreciate this character anew. The conjecture that I have read, which has really stayed with me, supposes that the leprechaun was not a pretend character, but a morphing of the mythical clan of ancient Ireland, the Tuatha De Danann. This name translates literally to be "the people of the goddess Dana". The links and names are tangled in ancient history; some say that Dana was Brigit, the revered goddess whose legend is interwoven with the Saint of the same name.

One thing that all the historians agree upon is that Dana had three sons, whose names were eventually blended by history to get the other name of Ireland: Eire. The sons' names individually meant light, knowledge and poetry- sound familiar? The Irish threads of these things have deep roots. They have certainly have many folktales populated with fairies, leprechauns and many other magical things. Even the common name in the Irish countryside for

the ringfort is fairyfort.

Legend has that the De Dana were a smaller people, but highly skilled craftsmen and very intelligent. They are associated with science and craft. The Lia Fail, the famous stone of destiny, came from the Tuatha De Danann. The legend is that the prospective king stood on the Lia Fail and the stone roared its approval if the candidate was the right one. The stone was loaned to Scotland, and kept. It was renamed the Stone of Scone. From Scotland it was again removed and is now residing in Westminster Abbey as the Coronation Stone. There are De Dana legends of magic swords, spears and cauldrons too, all interesting stories.

The De Danann seemed destined to rule Ireland. They were known for light and powerful weapons, intelligence, poetry and music. From them also come the Irish values of generosity and hospitality. A De Danann king was removed from the throne for lacking these traits.

The greatest hero of the De Dana is Lugh of the Long Arm. The month of August in Irish, the sun and many town names have some root in this name. Then there is a legendary harp which was played by a De Danann musician, Dagda. When Dagda played the harp, he played the "three noble strains which every great master of the harp should command, namely, the Strain of Lament, which caused the hearers to weep, the Strain of Laughter, which made them merry, and the Strain of Slumber, or Lullaby, which plunged them all in a profound sleep." The legend tells of a great escape by the De Dana where the harp was played to aid their escape. The loveliest old melodies are said to have been overheard by others and passed down to the ordinary mortals.

So many of the traits that

we associate with fairies, leprechauns or elves, spring from the tales of the De Dana. The De Dana are primarily associated with the province of Connacht, since many of the big battles that they fought happened there. There was one notable battle in Mayo, near Cong and another in Sligo, supposedly in the area where there are many fairy forts. The Lia Fail resided at Tara and one of the De Dana claims the passage tomb of Newgrange. At one of these big battles the De Dana lost rule of Ireland to another ancient tribe called the Milesians.

Another mythical place is Tir Na Nog. Tir Na Nog is the land of the forever young. The folklore states that this is the place that the De Dana went when they lost control of Ireland to the Milesians. From that place, they maintain their youth and mingle occasionally in the affairs of mortal men. Some stories have this as an underground place. Again, the parallels with the stories of the leprechauns are easy to see.

I hope that if you are like me, and always wondered where those silly leprechaun stories come from, that this has shed some light. It is incredible just how deep the many Irish characteristics associated with the De Dana are and how they are still part of the culture. Poetry, music and science are still very important to Ireland. Look at the Nobel laureates and all of the pharmaceutical companies that have a base there. Perhaps it is because they were isolated on that lonely little island for so long. Or maybe it is because those things are just that good.

Reference: "Celtic Myths and Legends", by T.W. Rolleston





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## Katherine Mary the V

By Katherine Boyd



Native Americans killed her and the little boy and scalped them. They gave the auburn-colored scalps

## Kidnapped

Somehow, humans are able to survive unthinkable horrors. Some survive, but their souls turn bitter, even evil; others survive, but their souls turn the pain into compassion. Such is the story of my great, great, great, great, great uncle David Boyd.

I came across his story while doing genealogy research this year. It was in a tiny pamphlet buried deep in a library in Pittsburgh.\* Thank God someone wrote his story down. The story for my 5x great grandfather was likely the same. He was abducted at the same time and is mentioned in the following account.

David's father, John Boyd, emigrated from Northern Ireland to the Americas in the early part of the 18th century. David was John Boyd's oldest son. He was born in 1743. When he was a young boy, his family moved to Cumberland County, Pennsylvania, and settled near Shippensburg, then unbroken forest.

John Boyd was a farmer. On February 10, 1756, John Boyd set out to a friend's cabin for some cloth. It was about a mile away. After he left, his mother sent young David out to get wood for the fire. David's 6-year-old brother John, my 5x great grandfather, went with him.

While they were out, a band of Iroquois came out of the woods. One grabbed David by his belt and threw him across his shoulder. Another did the same with John. A band of eight Native Americans then surrounded the settler's cabin. They brought out the mother, two sisters, Sallie and Rhoda, both older than David, and the youngest brother, just two-years-old. The mother was in very delicate health wasn't able to travel. She sat down on a fallen tree.

According to the story, the Native Americans took her children from her one at a time, except the youngest. David looked back after he left her. She had her hands raised to Heaven and was praying, "God be merciful to my children."

David said that prayer was ever present with him. He never spoke of it that he did not shed tears. As soon as they got the children away, the

to Sallie and David and forced them to carry them for an entire day. They pillaged the cabin and then burned it.

They missed the father, John Boyd, who was on his way home from the neighbors; John returned to find his cabin in ashes, but he didn't



*My 5x great uncle lived to be 88, despite being kidnapped as a boy. He's buried here in the North Buffalo United Presbyterian Cemetery in Washington County, Pennsylvania*

care. What he was devastated by was seeing his wife and toddler's remains, and the wondering of what had become of his other children.

The manuscript goes on to say that David and his siblings were eventually separated. The Native Americans traded them to others.

As the years passed, David began to be pleased with his mode of life and became reconciled to his fate. He never expected to get home. At that age any boy would be pleased with the desultory life, rambling over the country, hunting and fishing.

He retained his love of hunting during life, and was a very fine marksman till age dimmed his vision.

The French and Indians were still at war with the British at the time. Young David spent the winter of 1757/58 hunting, fishing and idling about the village. In the spring of 1758 there was great commotion, though. Messengers coming and going, war councils,

orations made, dancing indulged and finally they set out on the war path. The end of their journey found them in Fort Duquesne, French and Iroquois together.

It was during this campaign that these united forces defeated Gen. Grant, who led the division of British soldiers against the Fort. After the rout of Grant's army, the French and Indians quarreled over the division of the spoils. The Indians grew so angry they left the fort and returned to their villages. The French, abandoned

count there was a very sad parting between them. He would look sorrowful whenever he spoke of it. He never heard of or saw the old Chief again. He supposed the old Chief soon passed to that country termed by the red-man "The Happy Hunting Ground".

David Boyd was 17 when he rejoined his father and his father's way of life. He went on to marry, have 10 children, and serve in the Revolutionary War. And he still lived in the county in which he had been captured.

His granddaughters recalled that, "He was very lenient towards the failings of his old compatriots and his heart and purse were ever open to their wants. He was a great reader and lover of books. He acquired the nucleus of quite a good library: History, Politics and Theology being well represented."

In the year 1831, David Boyd, having been preceded by his wife six years, was laid to rest in the cemetery adjoining the church, which he helped to rear and long supported. His family said, "...having realized to its fullest extent the efficacy of the prayer of his mother on that fateful evening in his early life for 'God had been merciful to him'."

When I came across this story, I cried. How was this story not passed down to me? Thank goodness I stumbled upon it in my research so that I can now pass it on to my children.

What stories are in your family history that you have no idea exist? Start your ancestral search today. You never know what you'll learn. And after all, you should know the stories, they're in your DNA.

\*This manuscript was furnished to the society by Mrs. C.L. Steinkok; she and her brother, Mr. Clark Hammond, both of Pittsburgh, are direct descendants of David Boyd.

In the Central Carnegie Library of Pittsburgh is a small pamphlet, presented by Mrs. Joseph Waugh and evidently prepared for publication by Mr. Joseph Waugh from this manuscript, which differs but slightly from the original. This has had little circulation outside the families of David Boyd's descendants, and has become very rare. An abridged account of his captivity is given in Crumrine's History of Washington County (Pa.), together with some biographical details and the Revolutionary services.

by their allies, deserted the fort too.

The Indians, now disgusted with the French, made overtures to make peace with the British. They repaired once more to the fort, now in possession of the British, and called now called Fort Pitt. When they crossed the river they walked up to the stockade between two lines of bayonets. As David Boyd passed between the lines of soldiers, no one suspected his white parentage.

He now had a dark complexion, black eyes and straight hair, and was bronzed by years of exposure. He readily passed as a Native American.

According to the manuscript, David's captor, the Chief, then paid an Englishman two dollars to write and deliver a letter to David's father, telling him that his son still lived, and assuring him that he should be returned in safety to him.

About a year later, David and the Chief returned to Fort Pitt. This is the account according to the manuscript:

From my Grandfather's ac-



# FESTIVAL FOCUS!

15th Annual Penn-Mar  
Irish Festival June 20



Featuring: Máirtín de Cógáin, Screaming Orphans, John Whelan, Magill, Tommy's Fault, Susquehanna Pipes & Drums, and Kilmaine Saints, Broesler School of Irish Dance, Hooley

School of Irish Dance, McGinley School of Irish Dance, and Ni Riain School of Irish Dance and more.

Plus: Traditional and contemporary live Irish music and dancers from Pennsylvania and Maryland, along with special guests, plus Irish food, children's activities, door prizes, and a wide variety of vendors offering Irish goods including gifts, clothing, jewelry, music, books, pottery, photography, stained glass, and more.

The Markets at Shrewsbury, 12025 Susquehanna Trail, Glen Rock, PA 17327. (888) 273-4507,

[www.PennMarIrishFestival.com](http://www.PennMarIrishFestival.com),  
[facebook.com/PennMarIrish](https://www.facebook.com/PennMarIrish),

Twitter: @PennMarIrish

33rd Annual Cleveland  
Irish Cultural Festival  
July 24 - 26

Featuring: Ronan Tynan, High



Kings, Frances Black, Cherish the Ladies, The StepCrew, Seven Nations, Runa, Carbon Leaf, Ashley Davis, Ennis, Rory Makem, Patrick O'Sullivan, James Kilbane, Brigid's Cross, Dennis Doyle, Dermot Henry, The Kilroys, New Barleycorn, Guaranteed Irish, Marys Lane, Leneghan Academy of Irish Dance, Tesse Burke School of Dance, Campbell Brady School of Dance, 87th Pipe & Drum, West Side Irish American Club Pipe & Drum, Cleveland Firefighter's Memorial Pipe & Drum.

Live plays, Song & Story each day in our own Abbey Theatre featuring works by Irish playwrights and presented by The Cleveland Irish

*Continued on next page*

Ronan Tynan

Frances Black

The High Kings

**Entertainment (To Date)**

Ronan Tynan • Boston, MA  
Frances Black • Dublin IRL  
The High Kings • Dublin, IRL  
Cherish the Ladies • Bronx, NY  
Carbon Leaf • Richmond, VA  
The StepCrew • Ontario, Canada  
Runa • Dublin, IRL  
Ashley Davis • Kansas  
Marys Lane • Cleveland, OH  
Ennis • St Johns, Newfoundland  
Rory Makem • Dover, NH  
Seven Nations • Windermere, FL  
Dermot Henry • New York, NY  
New Barleycorn • Cleveland, OH  
Patrick O'Sullivan • Cork, IRL  
James Kilbane • Achill, IRL  
Brigid's Cross • Cleveland, OH  
Guaranteed Irish • Pittsburgh, PA  
Dennis Doyle • Glendale, CA  
The Kilroys • Cleveland, OH  
Tesse Burke School of Dance  
Brady Campbell Irish Dance School  
Leneghan Academy of Irish Dance  
Cleveland 87th Pipe & Drum  
West Side Irish American Club Pipe Band  
Cleveland Firefighter's Memorial Pipe & Drum

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# FESTIVAL FOCUS!

*Continued from  
previous page*

Players, Jack Kilroy and more. Learn to Irish Step Dance, play the whistle or simply sing an auld Irish song. Mad sessions, Harpist/historian Dennis Doyle, Fiddle maker Studio Strings, Bodhran & Bagpipe Maker Michael Vignoles and Dogs Native to Ireland too.

Plus: Tir Na nOg Children's area; Food Court; More than fifty Irish gift and import vendors; Internationally recognized (and newly expanded) Temple Bar & Museum Entertainment District, with craft beers, sessions, sing-alongs, Beer Garden, Whiskey Tastings, workshops, Irish language and our famous Irish storefronts. Explore over 200 exhibits covering the land, events, people and places of our Emerald Isle, including: Remembering Patrick Kavanaugh, Holy Places of St. Patrick, The Bard of Armagh, Seamus Heaney, Irish Vampires, The Fighting 69th, Brian Boru, Visiting Howth, The Irish & Cancer, Exploring the Burren, Irish Folklore & Ghosts, Biking Ireland, Bodies in the Bog & More.

And Profiles on such Irish luminaries as: The High Kings, Dervish, Solas, Frances Black, Goitse, Slide, Christy Moore, Derek Warfield, Donal Clancy, Mary Bergin, Clannad, Full Set, We Banjo 3, Liz Carroll, Eleanor McEvoy, Finbar Furey and much more.

Cuyahoga County Fairgrounds. 440.331.4233 [www.clevelandirish.org](http://www.clevelandirish.org) [www.facebook.com/clevelandirish](http://www.facebook.com/clevelandirish) Twitter: @clevelandirish

## 14th Annual Dayton Celtic Fest July 24 - 26



Featuring: Gaelic Storm, Scythian, Socks in the Frying Pan, We Banjo 3, The Tri-Tones and more.

Plus: Enjoy Celtic arts and language, Celtic Marketplace, cultural demonstrations, children's activities, food, beverage, 5K Run/Walk on Saturday, Whiskey Tasting, Bike ride, Irish Ceili Dance Saturday, a traditional Gaelic Mass and Celtic breakfast on Sunday and lots more FREE family-friendly fun! RiverScape MetroPark, 111 E. Monument Avenue, Dayton Ohio and surrounding streets in downtown Dayton. United Irish of Dayton, Inc. 937-372-9788 or [www.daytoncelticfestival.com](http://www.daytoncelticfestival.com)

## 28th Annual Dublin Irish Fest July 31st – August 2nd

Featuring more than 75 bands, including: High Kings, Gaelic Storm, Drwosy Lads, Homeland, We Banjo 3, Socks in the Frying Pan, Tannahill Weavers, Skerryvore, Lunasa, Ladies of Longford, Shamrock Club Pipe & Drum, Friday Night Ceili, Carbon Leaf, Brigid's Cross, Dance Groups, Pipe Bands, Local groups and More.

Other Weekend Highlights include: Amateur Highland Games, Kids Highland Games, Sheep Herding,

Dub Crawl and IGS Energy/Dublin Irish Festival 5K, Irish Dancing and the Columbus Feis, Shop till You Drop, an Traditional Irish Wake, Irish Sports demonstrations, Whiskey Tasting, Dublin Wine Cellar, Sunday Mass, Contests, dancing, Celtic Canines, Brian Boru's Ireland, and of course, a great cup of Irish tea! "Like Ireland, Except Smaller." [www.dublinirishfestival.org](http://www.dublinirishfestival.org)

## 4th Annual Ohio Celtic Fest August 7-9



Featuring: The Willis Clan, Celtic Thunder's Emmett O' Hanlon and Emmet Cahill, Ciaran Sheehan, Off Kilter, American Rogues, Leahy & the Next Generation and more.

Plus: Dancers, food, crafts, Bagpipes, Dart Competition, Dogs of Ireland, vendors and more. Classic Park, Eastlake, Ohio. [www.OhioCelticFest.com](http://www.OhioCelticFest.com)

## 16th Annual Muskegon Irish Music Festival September 17 - 20

Featuring: Slide, High Kings, Sharon Shannon, Runa, We Banjo 3, Tupelo, Seamus Kennedy, Blackthorn, JigJam, Moxie Strings, Kennedy's Kitchen, Barleyjuice



and much more.

MIMF is kicking off the festival a day earlier this year by adding a Pub Preview Party on Thursday night. Irish & Celtic music on four covered stages! Continu-

ous live music, Plus: the Celtic Kitchen and Pub serve authentic Irish food and drink, an Irish Marketplace, Highland Games children's activities, cultural center, and session tent. The Michigan Feis, an Irish dance competition, is held on Saturday. Sunday features a 9am Catholic Mass, followed by a traditional Irish breakfast. Located at Heritage Landing in downtown Muskegon. [www.michiganirish.org](http://www.michiganirish.org).

*Continued on next page*

### PENN-MAR IRISH Festival

AND CONCERT

Traditional & Contemporary IRISH MUSIC

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# FESTIVAL FOCUS!

## 12th Annual Kansas City Irish Fest September 4 - 6

Featuring: We Banjo 3,



Gaelic Storm, Mundy, Byrne & Kelly, Socks on the Frying Pan, Daimh, Baile an Salsa, Carswell & Hope Eddie Delahunt, Jim Cosgrove, Flashpoint, Ceili at the Crossroads, dance schools and many more.

Plus: Cultural displays & interactive workshops, Tourism Ireland's Culture Café, Comedy Stage, shopping, ethnic food, genealogy, Whiskey Tasting, Beer Tast-

ing, Children's Village, Rock Climbing Walls, inflatables, Irish Marketplace, Art in the park, Catholic Mass 9:30 a.m. Sunday, Art in the Park, The Snug, Boulevard beer tastings and Jameson Irish Whiskey tasting.

Crown Center Square - Downtown Kansas City: [www.kcirishtfest.com](http://www.kcirishtfest.com)

## 24th Annual Pittsburgh Irish Festival September 6 - 8

Featuring: Gaelic Storm, Makem & Spain, Screaming Orphans, High Kings, Red Hot Chili Pipers, We Banjo 3, Willis Clan, JigJam, Dennis Doyle, Cathal Dunne, Alan Irvine, Bastrd Bearded Irishmen, Slua, Donnie Irish, Corned Beef & Curry, Matthew Craig & The Kerry Tipper Band, Red Hand Paddy, RichPatrick, Nagaels, Hooley w Liz Shovlin, Corned Beef and Curry, Mike Gallagher, Burke Conroy School of Irish Dance, Pittsburgh Ceili Club, Pittsburgh Irish Reelers,



Bell School of Irish Dance, Shovlin Academy of Irish Dance, Terry Griffith, Ballet Academy of Pittsburgh, Pittsburgh Police Emerald Society Pipes and Drums Band, Macdonald Pipe Band of Pittsburgh, Patrick Regan, The Wild Geese. PLUS: Workshops and performances, ceili dancing, Irish dogs tent, special Irish Mass Sunday at 10 am, Irish conversation, Irish musical instrument demos, Irish Extreme Zone, Hedge School, Curragh Racing, Blarney Bingo, Irish Brigade (Civil War re-enactors), and more. Celebrate Gaelic Mass on Sunday. Visit [www.pgishfest.org](http://www.pgishfest.org) for info. Fun for the entire family.

**Slide**  
[michiganirish.org](http://michiganirish.org)  
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**24**

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Food & Drink  
Whiskey Tasting\*  
Parade of Kilts

**SAT**  
12P-11P  
**25**

Live Entertainment  
Irish Ceili Dance  
Food & Drink  
Whiskey Tastings (x2)\*  
Children's Area

**SUN**  
9A-6P  
**26**

Live Entertainment  
Irish Ceili Dance  
Food & Drink  
Whiskey Tasting\*  
Children's Area





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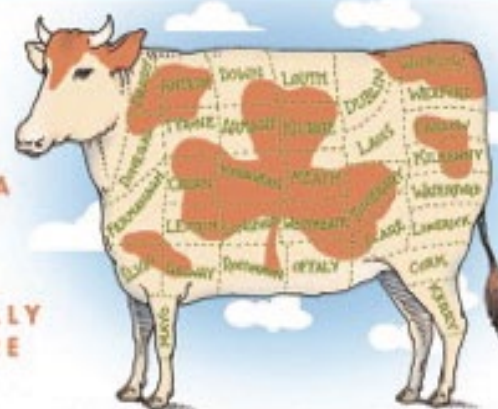
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 6 Off \_\_\_\_\_  
 7 \_\_\_\_\_ Sweemey  
 11 Ladies of \_\_\_\_\_  
 14 General \_\_\_\_\_  
 18 \_\_\_\_\_ Tynan  
 20 Whiskey \_\_\_\_\_  
 22 \_\_\_\_\_ Irish  
 23 \_\_\_\_\_ the Ladies  
 26 \_\_\_\_\_ Clan  
 27 We \_\_\_\_\_ 3  
 29 \_\_\_\_\_ in the Frying Pan  
 31 The Step \_\_\_\_\_  
 32 Brigid's \_\_\_\_\_  
 33 \_\_\_\_\_ Lane  
 36 Bastard \_\_\_\_\_ Irishmen  
 38 \_\_\_\_\_ Moran  
 39 The \_\_\_\_\_ (from CA)  
 40 Seamus \_\_\_\_\_  
 41 \_\_\_\_\_ juice

## DOWN

- 1 \_\_\_\_\_ of the Damned  
 2 The \_\_\_\_\_ Sisters  
 3 No \_\_\_\_\_ Here  
 4 \_\_\_\_\_ Kings  
 5 Seven \_\_\_\_\_  
 8 New \_\_\_\_\_  
 9 \_\_\_\_\_ Murphys  
 10 \_\_\_\_\_ Molly  
 12 Gaelic \_\_\_\_\_  
 13 Red Hot Chili \_\_\_\_\_  
 15 \_\_\_\_\_ MacCarthy  
 16 Ten Strings and a \_\_\_\_\_ Skin  
 17 The \_\_\_\_\_ (from KS)  
 19 \_\_\_\_\_ O'Sullivan  
 21 \_\_\_\_\_ Leaf  
 24 One \_\_\_\_\_ Paddys  
 25 \_\_\_\_\_ Lads  
 28 McLean \_\_\_\_\_ Band  
 29 \_\_\_\_\_ Orphans  
 30 \_\_\_\_\_ Macs  
 34 Makem and \_\_\_\_\_  
 35 John \_\_\_\_\_ (accordion)  
 37 Eileen \_\_\_\_\_ and

**Father's Day**  
**June 21**





**David McDonnell:  
Our Sports Man  
on the Irish Street**



## A Tug-of-War to be an Irishman

You mightn't know this but there is a lot of pressure to be Irish these days.

There is a big game; there is a young talent and a decision to be made. Oh that wily old Willie Shakespeare had his finger on the pulse all along.

'To be or not to be? That is the question.'

But before we consider this conundrum, first let's weigh up the stakes.

### A Must-Win Game

On June 13, the Ireland soccer team will play a pivotal qualifying match in Dublin against our close neighbors Scotland that will go a long way in deciding both countries fate in qualifying for next summer's European Championships.

So far it has been a curious campaign for the Irish.

It started off when Ireland won away in Georgia with a sublime late goal from Aiden McGeady. Next was a thrashing of minnows Gibraltar that was followed by a last minute John O'Shea goal to earn a draw at the home of the World Champions, Germany.

However this wonderful start was halted by a 1-0 loss away in Scotland last November that was followed by a somewhat disappointing draw at home to Poland in March. It had been a game where Ireland had the Poles on a proverbial rack for most of the second half yet needed another late goal, this time from Shane Long, for a share of the spoils.

As things stand at the half way point; Poland lead with 11 points, Germany and Scotland just behind with 10 apiece, while Ireland are fourth with 8 points. With two teams from the four to qualify automatically, the third placed team will enjoy a playoff while the fourth placed side will be left to watch

the action unfold on television next summer.

There is a long held mantra to qualifying; they say win your home games.

It leaves this home fixture against Scotland already a must-win game.

A loss would be devastating. It would put the three teams ahead of Ireland out of reach and realistically put the light out on Ireland chances of making the Euros.

A win however would put Ireland a point ahead of Scotland. With an away tie against Gibraltar and a home fixture to Georgia to follow, Ireland would likely keep pace with the group leaders until the final two games and with it a tangible chance of automatic qualification.

It's high stakes football ladies and gentlemen and with it comes added pressure to perform and to win.

However, what is most interesting in the run up to this contest is that the commentary has not been on the tactics of the opposing coaches or even the merits of the opposing players. No, all the talk and all the pressure from the television and radio pundits, from the written press and from former players is being applied to the shoulders of a 19 year old boy from Birmingham.

A kid by the name of Jack Grealish.

### The Talent

Grealish has only become a regular for Aston Villa in the Premier League since the appointment of Tim Sherwood as manager in February. He made his full league debut in April and has since put in a handful of performances that has attracted much acclaim from the English media.

On the football field, he is easy to pick out. With a slight frame and slicked back hair

reminiscent of a 1930's American gangster, Grealish wears kid-sized shin pads with his socks rolled down to his ankles with schoolboy nonchalance.

Jack Grealish is a wonderful talent to behold. He seems to glide across the field away from opponents and out of tackles and possesses the vision coupled with a velvet pass to put teammates in space. He is a playmaker, making goals and committing defenders with a conscious ease. A player for the future and a player for the

senior level in a competitive fixture a player can switch national allegiances.

Last year before Jack Grealish became a household name he asked for time to reach a decision on his international future. Playing for the country of his birth or playing for the country of his heritage. Playing for England where if he made it, and it is still a big if with the talent at their disposal, would see him compete regularly for World Cups and European Championships or Ireland, a country

tug-of-war for his services with various interests making their positions known.

Leading English journalist Martin Samuel of the Daily Mail called for an end to the 'Granny Rule' in order to stop Grealish from representing Ireland. To England manager Roy Hodgson's credit, he ruled out calling up Grealish just to get capped if he isn't in his long term plans.

Irish soccer pundit Eamon Dunphy lambasted the Irish management of Martin O'Neill and Roy Keane in their dealings with the Aston Villa attacker. In a recent press conference O'Neill told that he invited Jack Grealish into the squad for the Scotland game and was informed by Jack Grealish's father that his son hadn't come to a decision yet.

This resulted in former Irish captain Kenny Cunningham to state that Jack Grealish was disrespecting all the players who have worn the Irish jersey and called for him never to be called up to the Irish squad in the future. A call that was supported on Twitter by Irish rugby legend Brian O'Driscoll.

To the trained eye such utterances are a tad hypocritical.

In the Irish squad to face Scotland will be the names of Darren Gibson, James McClean and Marc Wilson. All men who played for Northern Ireland at various underage levels who switched to play for the Republic at the senior grade. Let's not even mention James McCarthy and Aiden McGeady who will be booed mercilessly by the Scottish fans on June 13 as Scottish born players who committed their international career to Ireland after being put in a similar position which the young Grealish finds himself now.

To be or not to be?

Vested interests on both sides should leave Jack Grealish come to a decision in his own time. They won't however and in their clambering for his talent, will they ultimately push him away from their intended purpose?

Now that is the question.



**Jack Grealish**

present.

So what's all the fuss?

Although born in England to English born parents, Grealish qualifies to play for Ireland as three of his grandparents are Irish. Jack began playing for the Republic of Ireland at Under 15 level all the way up to Under 21 level. His talent has been long known by Irish soccer aficionados. Last December he received the Young Irish Player of the Year Award.

FIFA rules state that until a player has been capped at

that competes to qualify for these major events.

On the other side of the coin, he could get capped by England, not make the grade and have a short international career, while with the Boys in Green he would likely have a 10-15 year international career. It is an understandable dilemma.

However, since his performances have made a great impression on the soccer public on both sides of the Irish Sea that decision has become an almost



## Rusty Anchor at the Music Box Announces Irish Music Sundays and Summertime on the Riverfront Concert Series

Thursday, Friday, Saturday and Sunday; with free admission to themed concerts

celebrating seafood, craft beer and live music on riverfront deck

The Rusty Anchor at the Music Box, a two story concert venue, riverfront seafood restaurant and private events destination will be hosting a Summertime on the Riverfront concert series every Thursday, Friday, Saturday and Sunday from 3 p.m. until 7 p.m. through Labor Day Weekend. The concert series will have free admission and most bands will perform outside on the riverfront deck.

The summer series will feature free live music, rain or shine, with an outdoor oyster bar and great craft beer specials. The oyster bar will include fresh-shucked oysters every day and

will undoubtedly win over Cleveland's audience of seafood lovers. Different food and unique craft beer specials from Cleveland's own Great Lakes Brewing Company will be featured every week. Seafood specials on items such as lobster pops, oyster shots, crab cakes and perch sliders will be offered throughout the weekend as well.

Thursdays will be hosted by Cleveland Roots-based Swamp Pop band Cats on Holiday and others. Cats on Holiday has been pleasing audiences for over 20 years with their own special blend of Texas and Louisiana inspired Blues, Rock, Roots & Zydeco infused with original songs about urban life.

Fridays will feature a World Beats theme and highlight jazz, highlife, funk and soul music with drummer, percussionist and producer DJ Neil Chastain.

Chastain is also known in the Cleveland area as Pureplex and is a member of Afroclubists, Latin Jazz Project and Safmod.

Saturdays feature a Yacht Rock theme with instrumentalist Chris Hatton, bringing the smooth sounds of yesteryear, including Hall & Oates, Toto, Doobie Bros and more.

Sundays feature Trad Irish with The Portersharks and others, bringing a high energy Irish celebration to the Music Box on Sunday's during the summer.

With ultimate views of the city skyline and beautiful waterfront seating, great new seafood menu and beer specials, Rusty Anchor at the Music Box is an unbeatable element of seasonal entertainment for all ages, all summer.

The Rusty Anchor at the Music Box is a world-class restaurant offering casual fine dining on the riverfront with

spectacular city scape views. Open 7 days a week Monday - Friday at 4 p.m., Saturday and Sunday at 1 p.m. The menu focuses on seafood, steaks and chops, and draws on locally sourced food products obtained through sustainable and ethical resources. Patio seating is available right on the water.

The Music Box is a two-story concert venue, restaurant and private events destination. Across two stages, well-known national touring musicians and local Northeast Ohio talent. Shine. With waterfront views and access, a deck overlooking downtown and flexible floor plans, the Music Box is also perfect for weddings, large civic events and corporate parties.

To see the full schedule of concerts for the Summertime on the Riverfront series, along with other shows being hosted at Music Box Visit [www.musicboxcle.com](http://www.musicboxcle.com), [facebook.com/musicboxcle](https://www.facebook.com/musicboxcle) or @musicboxcle on Twitter.



## Achieving My Dream: Oireachtas Rince na Cruinne 2015

*Continued from page 8*

recall. At every major Irish dancing competition, dancers perform a soft shoe round and a hard shoe round, then the scores from each judge are added, converted into Irish points, and a top number or percentage of dancers are called back to dance a third round. During the wait, I spent much of my time chattering to my mom about all the famous Irish dancers I had seen thus far.

They were girls (and boys) wearing sashes that signified they placed among the top 5 in the world, and dancers that I had never before seen in person. To me, seeing them was the equivalent of a football player walking around a room full of Heisman winners. Finally the recalls were announced and Brandon's scores qualified him to dance a third round, which he executed flawlessly. After the

third round came what I consider the most intense part of the day: the wait for results. He placed 6th in the world and we were ecstatic.

Following Brandon's results, Brianna and I met our team for practice. A céili team is a group of eight people who perform intricate dance skills while moving uniformly as a unit and in time to music. Teams can be mixed, which includes boys and girls, or all-girl. Our team was an all-girl team.

Saturday evening's practice went well, with only a few minor adjustments needing to be made. After practice, we went back to our hotel for another early evening. I had difficulty falling asleep that night, partly because I was so excited for Sunday and partly because I was sharing a bed with my sister, who kicks and flails in her sleep.

My mom arose at 6 a.m. Sunday morn-

ing to wake Brianna and me. After a couple arguments that involved begging my mom to let me sleep for five more minutes and explaining how cruel it is to have to rise before the sun, we grabbed breakfast and headed to the Palais des congrès to do hair and make-up.

Part of competitive Irish dancing is the presentation, which includes hair, costume, and make-up, so teams often get ready together to achieve a uniform look. Once hair and make-up were done and costumes were on, we had a short dress rehearsal before making our way to the competition hall.

Our competition had 17 teams in it, and each team was randomly assigned a number that dictated what order we performed in; our team was sixth in line. We were all nervous as we walked up onto the stage, but there was nothing more we could do at that point. Our team had prepared for more than 6 months for this competition and we were ready.

Standing across from my partner, I felt a familiar knot of nerves in my stomach, but I forgot about it as soon as the music began. As many Irish dancers will tell you, your mind often goes blank when you are dancing; this time was no different. We started our céili dance and I remember trying to keep my teacher's advice in mind: be energetic, stay in your lines, kick your bum. Then, before I knew it the music ended and we were bowing to the judges. Just like that, my first experience dancing at Worlds was over.

Everyone congratulated us on a job well done, and we felt as though we had put on a strong performance. Unfortunately, we did not recall. Although I was disappointed, I reminded myself that it was okay. We danced against the best teams in the world and, at the end of the day; I can still say I danced at the World Irish Dancing Championships. I finally realized my dream.





by Terry Kenneally  
A TOP Shelf Selection



work on the farm. Alice befriends him, hoping that by being kind to him she might influence her husband's treatment as a POW

## Shame and the Captives

By Thomas Kenneally  
Atria Books ISBN 978-1-4767-3464-4 2015 366 pp.

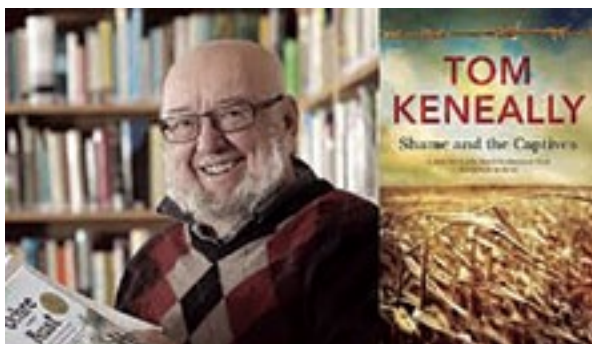
This month's Off the Shelf review is another historical novel, but this one is set in Australia. The author is Thomas Kenneally (no relation as far as I know), author of Schindler's Ark, winner of the Booker Prize. The book would later be adapted to Steven Spielberg's Schindler's List, which won the Academy Award for Best Picture.

Shame and the Captives explores a World War II prisoner of war (POW) camp in Australia, where Japanese prisoners' resolve to take drastic action to wipe away their shame. The shame comes from the fact that they were taken alive rather than having been killed by their enemy in battle. The book asks challenging questions about death, and the cultural difference between East and West.

Kenneally weaves separate and intertwining story lines with virtuosity. One of the separate narratives is about a woman named Alice, living on her father-in-laws farm on the edge of an Australian town. The town abuts the prisoner of war camp, which held not only Japanese POW's, but also Italian and Korean POW's. One of the Italians, named Giancarlo, is assigned to

somewhere in Europe. Alice's life is dramatically changed by Giancarlo in ways she did not anticipate.

The historical side of the novel deals with the largest and bloodiest prison escape of World War II. The breakout occurred when at least 1,104 Japanese POW's attempted to escape. During the ensuing manhunt, 4 Australian and 231 Japanese POW's were killed. Some of those who did escape committed suicide or were killed to avoid capture.



Kenneally is a gifted story teller and this, the most recent of his 29 novels, is a TOP SHELF read.

\*\*Terrence J. Kenneally is an attorney and owner of Terrence J. Kenneally & Associates Co. in Rocky River, Ohio. He is an insurance defense attorney representing insured's and insurance company is civil litigation throughout the state of Ohio. He also received his Masters in Irish Studies from John Carroll University and teaches Irish History and Literature at Holy Name High School in Cleveland, Ohio. He may be reached at terry@tjkenneally.com.

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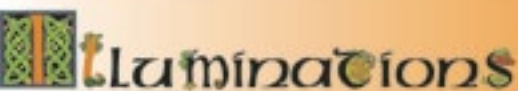
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By J. Michael Finn



## The North King Street Massacre

The Proclamation of the Irish Republic which was read from the front steps of the General Post Office at the beginning of the Easter Rising on April 24, 1916 included the following phrase:

"We place the cause of the Irish Republic under the protection of the Most High God, Whose blessing we invoke upon our arms, and we pray that no one who serves that cause will dishonor it by cowardice, inhumanity, or rapine."

In other words, even though

it was a violent uprising, the rebel leaders hoped that no one on their side would dishonor the cause by resorting to inhumanity. Unfortunately, their enemy in the struggle made no such commitment.

We are familiar with the story of Francis Sheehy-Skeffington, who, although not involved in the Rising, was arrested along with two journalists. They and three others were imprisoned and summarily executed without trial by an allegedly deranged British Army captain. The captain was later retired on full pension after a brief stay in a mental institution.

There were other examples of British atrocities against civilians during the rising. One is known as the North King Street Massacre. It occurred on Friday, April 28, 1916; just four days after Rising began.

The rebel position around North King Street was one of the most hard-fought areas of the week. It was only about a ten minute walk from the rebel headquarters at the General Post Office, in a group of little streets and tenements behind the Four Courts. Ned Daly's Volunteers had barricaded each of the streets. Even with the aid of an armored car, the British troops made slow progress in taking the street. Starting on Thursday, the British tried to take the enclave and suffered heavy casualties.

By the end of the week, the area was still not cleared. The British South Staffordshire Regiment under Lt. Colonel Henry Taylor advanced only 150 yards down North King Street, losing 11 dead and 32 wounded. Taylor took over the Bolton Street Technical School with his men deployed on the roof of the building. When an improvised armored car arrived, it allowed the British troops to shelter behind it and finally advance up North King Street, and to enter the houses on either side of the street.

General William Henry Lowe, commander of the British forces in Dublin, had ordered that, "no hesitation was to be shown in dealing with these rebels; that by their actions they had placed themselves outside the law and that they were not to be made prisoners."

Sadly it was the civilians, rather than the rebels, that bore the consequences of this order. Enraged with the losses they had suffered, on late Friday evening and early Saturday morning the British troops broke into the homes of the North King Street residents and shot or bayoneted 15 civilian men, whom they accused of being rebels.

The soldiers killed Christopher Hickey, age 16, his father, Thomas Hickey, and Peter Connolly at 170 North Kings

Street. Their dead bodies were found to have bayonet wounds. They then broke into number 172 and killed two men. In number 174 two more were shot dead. Two more civilian men were killed at number 177. At 27 North King Street, four men who all worked at the Louth Dairy were found dead in a basement. One more man was killed at number 91. The fifteenth victim was shot dead on adjoining Coleraine Street by the British troops.

Ellen Walsh, a resident of 172 North King Street, recalled soldiers pounding on her door until she opened, and demanding, "Are there any men in this house?" Thirty soldiers ransacked the house, "like wild animals or things possessed" she said. They took the two men in the house aside, one of them Walsh's husband, and killed them. At number 177, two men, Paddy Bealen, a 30 year old pub foreman and James Healy a 44-year-old laborer at the Jameson Distillery, were killed.

About two weeks later, on the 10th of May, Bealen and Healy's bodies were found buried in the cellar of number 177. It was this discovery that prompted an inquest, in which the jury found that the two had, "died from shock and hemorrhage, resulting from bullet wounds inflicted by a soldier or soldiers, in whose custody he was, an unarmed and unoffending prisoner."

Colonel Taylor, who had been in command that day, told the inquest, "no persons were attacked by the troops other than those who were assisting the rebels or who had arms in their possession." The Court refused to accept his statement as accurate. None of the men were armed and none had any affiliation with the rebels or the Rising.

A military court of inquiry was conducted. At the inquiry, the presiding officer, Colonel Maconchy, thought the men of the South Stafford Regiment were, "a quiet and very respectable set of men," ruled that no specific soldier could be held responsible for the killings.

The Inquiry took no action

against Colonel Taylor or his troops. Officer Commanding in Ireland, General John Maxwell's conclusion was that the incidents "are absolutely unavoidable in such a business as this" and "responsibility for their deaths rests with those resisting His Majesty's troops in the execution of their duty."

"No doubt in the districts where fighting was fiercest, parties of men under the great provocation of being shot at from rear and front, seeing their comrades fall from the fire of snipers, burst into suspected houses and killed such male members as were found. It is perfectly possible that some were innocent but they could have left their houses if they so wished and the number of such incidents that have been brought to notice is happily few... under the circumstance the troops as a whole behaved with the greatest restraint."

The results of the Military Court of Inquiry were in fact buried and not brought to light until 2001. In a private brief prepared for the British Prime Minister Asquith, senior civil servant Edward Troupe judged that soldiers whose explicit orders were not to take prisoners, "took this to mean they could shoot anyone they suspected of being an active rebel."

This tragic atrocity by British troops certainly ranks high among other atrocities committed by the British in Ireland, both before and after the 1916 Rising. In commemoration of the 100th Anniversary of the Rising while memorializing those rebels who were executed, we should also not forget those innocent civilians who were killed.

\*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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A few weeks back I received an email from a student at John Carroll University, who wanted to do an interview for her history class. She and her classmate made the short trek from University Heights to Euclid and visited the Irish American Club East Sides (IACES). A quick tour and a two hour chat on the history of the Irish in America followed. At one point in the conversation, I remarked how appropriate this assignment was considering the man after whom the University is named. A look of perplexity crossed both of their faces.

The pre-famine Irish in America most commonly were Presbyterian. A fair number of Catholics did make their way to the colonies of the British Empire. The Irish were twenty percent of the population of Barbados by the end of the 17th century. As slavery intensified in the West Indies, the Irish immigrated once again to North America. They comprised a quarter of the total Irish migration in the years before the American Revolution. Irish were still migrating from Ireland, including large numbers of indentured servants from Ulster and a good number of Catholics from the south of Ireland.

Historian Kerby Miller noted that many Irish Catholics in the 18th century were hesitant to leave the land of their birth due to Gaelic cultural traditions: "Throughout this period the great majority of Catholics were Irish-speakers, largely insulated from the impulse to emigrate by the provincialism of Gaelic culture; by its secular,

religious and linguistic biases against individual initiative and innovation; by literary modes which stigmatized emigration as deorai, or involuntary exile." These Irish also tended to look to a Catholic Europe and not to a Protestant America. This tendency was supported by the aversion of many American colonies to accept Irish Catholic migration. South Carolina passed laws banning Irish and Roman Catholics; Georgia, Maryland, and Pennsylvania levied additional taxes on Irish servants; Maryland enacted laws the denied Catholics the right to vote, worship in public, hold governmental office, practice law and establish schools.

Maryland had a population of Catholics that was less than ten percent of the total state population. Daniel Carroll was born in Ballymooney and had four sons. His son Thomas died at the Battle of the Boyne, fighting William of Orange. Anthony lived his life in poverty in Ireland; sons John and Charles went to Maryland.

Charles found success there. He was educated in France as a child and was the Attorney General of Maryland until the anti-Catholic laws were passed banning his ability to practice law. A devout Catholic and proud Irishman, he set out to make his fortune in business.

In two years' time he was on his way to becoming the wealthiest man in the state. His secret to success was marriage. His first marriage ended with the death of his wife in childbirth. That marriage had made him a landowner with a sizable for-

tune. His second marriage only increased that fortune. His skill as a businessman allowed him to increase his wealth and at his death he owned almost fifty thousand acres of land. He also owned over a hundred slaves.

Charles Carroll left his fortune to his only son, Charles. Charles the younger was sent to Europe for his education, along with his cousin John Carroll. Charles attended the First Continental Congress in Philadelphia, although he was not an official delegate because he was Catholic. He later served in the Continental Congress and was the only Irish Catholic to sign the Declaration of Independence. His cousin John was to become the first Catholic Bishop in the United States.

John Carroll had already begun the work of educating the clergy by founding and developing Georgetown College. He was active in establishing and supporting other schools as well, and not just Catholic ones. Carroll was President of the trustees of Baltimore College and a trustee for St. John's College at Annapolis. He was a founder of the Maryland Historical Society. Bishop Carroll also administered the building of the first Cathedral in the United States, the Cathedral of the Assumption in Baltimore.

The Carroll family was part of a network of Catholics who had worshipped in private due to the laws of the state and who worked to protect the civil rights of fellow Catholics. John Carroll accompanied his cousin Charles once again and presented to the first Congress the necessity of a constitutional provision for the protection and preservation of religious freedom. His influence can be seen in Article Six, Section 3, which states that, "no religious test shall ever be required as

a qualification to any office or public trust under the United States." The first amendment also bears signs of his guidance. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Before the coffin ships, the Carroll family had already made a considerable contribution to the United States. They had helped create the structure by which fellow Irish Catholics would be able to survive and succeed in the newly adopted land. John Carroll did not have the fifty thousand acres of land and almost two million dollar fortune that his cousin had. He did, however, figure significantly in the building of the Catholic Church in America.

John Carroll passed away in 1815 before the influx of the Irish Catholic immigrants and the vast expansion of the American Catholic Church. The Catholic population in America was less than 40,000 before the multitudes of Irish arrived. By 1840 there were

almost three quarters of a million Catholics in America, primarily Irish and German.

The Catholic Church had to hold five national councils to address the growth of the Church. John Carroll could not have envisioned this growth and expansion. He was Irish Catholic in America before his countrymen would gain hegemonic control of the American Catholic Church.

I think the two students were relieved that John Carroll did pass away in 1815. That allowed our two hour discussion to culminate as well. They perhaps gained a better understanding of the man and the family that their University honors. They definitely realized that the Irish and their descendants enjoy discussing the Irish and their descendants for hours on end.

\*Francis McGarry is President of the Irish American Club East Side and the Bluestone Division of the Ancient Order of Hibernians. He can be reached at w.francis.mcgarry@gmail.com.

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June 19- 6:00 pm 317 Club Grand Ball and Drawing  
June 21- AOH Father's Day Brunch-A-Que  
June 24-Cleveland Ceili Club FREE Dance Lessons  
June 26-7:15 pm Book Discussion



## Irish Sports Prepare to Take the Fields of Glory, in the USA

I grew up playing Gaelic Football, as my father did before me. Ohio and the surrounding areas have a thriving Irish sports community. We will show highlights each month as we support the Midwest Division of the GAA, of which Akron, Cincinnati, Columbus and Cleveland are members. The Midwest Division is made up of the following eleven clubs:



level. In recent years. The Celtic Guards have traveled to represent the city of Akron in Orlando, Chicago, Indianapolis, Boston, Philadelphia, and Pittsburgh.

They have represented the Midwest division at the last three NACB National Championships. They have also sustained a city-series league, fostering growth at a local

and social level, allowing all ages to develop their skills. As ambassadors to the community, they teach at multiple clinics throughout

the year, including the annual Dublin Ohio Irish Festival.

The Akron Celtic Guards Hurling Club was started in 2002, and mentored early on by the infamous Al O'Leary, who was a founding member of the Cleveland Kickhams Hurling Club. Originally coached by Seamus White, then Noel Morton, and now lead by Mark Agner; they have bloomed with the help of the City of Akron, a strong Board of Directors, dedicated players, their loyal fans, and support of our sponsors and vendors.

The Akron Celtic Guards' crest is laden with symbols that represent Ireland, the Irish, Hurling, the City of Akron, and the state of Ohio, to build upon the roots of the club. It is with these roots that the Akron Celtic Guards

continue to grow in the community, and build upon its foundation for years to come. Contact: [akronhurling@gmail.com](mailto:akronhurling@gmail.com).

The Albany Rebels are currently

entering their fourth season. Established in 2012, they have played games against Buffalo, Syracuse and Roch-

ester, and participated in the Ottawa Tournament and the Great American Irish Festival tournament in Utica the past three years, playing against teams from Montreal, Rochester and Tip Hill.

The Rebels are gearing up for the new season and encourage players from all skill levels to come and try out the sport. Outdoor practice began April but it is never too late to catch Gaelic Football fever. The club goal is to further the Celtic tradition in the Capital Region. Contact us at: [albanyrebelsgfc@gmail.com](mailto:albanyrebelsgfc@gmail.com). <http://albanyrebels.com>, <https://www.facebook.com/albanyrebels>



*Pittsburgh Hurling Club*



*Akron Hurling Club*



\* Featured in last month's issue

**Club Profiles:**  
The Akron Celtic Guards Hurling Club are an Ohio GAA-sanctioned hurling club, devoted to the enrichment and growth of Irish sports and heritage in the Akron area. The club competes in hurling tournaments locally, regionally and nationally, competing at the Junior-C





## Journey of the New Rose

By Katie Sienz  
The West Side Irish American Club has always been near and dear to my great grandfather's heart. As one of the Club's founding fathers, he became one of the most influential men of the West Side Club's history, after signing the constitution in 1931. It was this instilled love from him that encouraged me to seek sponsorship from the WSIA for the 2015 Ohio Rose selection. Shortly after receiving my sponsorship from the Club, the Rose festivities began.

Though it was a chill morning, the sun was shining bright as myself and my soon to be Rose sisters entered into the Westlake Community Center. While initially nervous, the tension left my body as I was welcomed by many friendly and familiar faces. The majority of the hopefuls were fellow Irish dance friends I had met through my fifteen years of competition; one was my cousin!

Chatter quickly filled the room as the ladies and I picked up right where we had all left off in years past

and introduced ourselves to any new faces we saw. After some lighthearted interviews with the judges, we started our tour around the west side of Cleveland. Our afternoon began with a visit to the residents at the Westlake Lutheran Home followed by posing for some fun pictures throughout Crocker Park. Our day continued with some time spent at Casey's Irish Imports, Inc. before heading off to relax at PJ McIntyre's, followed by a blithe dinner at the Hooley House. Even though we had only spent several hours together that day, the camaraderie was irrefutable.

As quickly as our first day together had flown, the upcoming week flew by just as fast. Before I knew it, we were all dressed to the nines getting back on the limo bus for a cocktail party at the Skylight Financial Building with our event and entrant sponsors. This time, however, the limo was a bit fuller. We were fortunate enough to have been joined by fellow Roses from Toronto, Ottawa, Kentucky, County Mayo, and even the 2014 International Rose of Tralee, Maria Walsh!

Former Ohio Roses Bridget Linton, Ashley Speaker and

Grainne Mangan were also there to offer their support and friendship. As we entered the cocktail party, I took a minute to remind myself that it was because of these people and businesses that we were given such a rewarding and memorable opportunity.

The next morning I was surrounded by a manicurist and a makeup artist, who wheeled me back and forth, primping and priming, before handing me off to the hair stylist to complete my look with a dramatic up-do. Being Valentine's Day, I'm not certain as to whether my boyfriend felt obligated to sit and witness my transformation or was simply intrigued by what we ladies do to prepare for such an event.

I felt happy, confident, calm and beautiful. In my Juicy Couture tracksuit, dress bag in tow, I trudged my way through the snow before finding my way inside the West Side Irish American Club, where the selection night was to be held. I smiled as I stepped inside and immediately felt my great grandfather's presence.

The night was such a whirlwind. The dinner was delicious, the atmosphere elec-

trifying. After being selected as the 2015 Ohio Rose, and I used "selected" versus "won" because we were all winners that night, I couldn't help but feel so honored to represent such a passionate Irish community. Even in such a bad snow storm, almost every ticket purchased had a face in the crowd. I hope and sincerely believe that each girl felt like a true winner after this experience. To be able to walk away with the memories and friendships we had formed in just a few short days is what this experience is truly about.

My journey as the 2015 Ohio Rose began on Quinn Irish Radio WHK early the following morning, with Gerry Quinn and his team. I was delighted as friends and family members from both the U.S and Ireland called in to congratulate me. Once word had gotten out that I had been crowned the Rose, I was overwhelmed by the support coming in through invitations to attend events all over Cleveland and the numerous newspaper articles sharing my Rose selection experience.

So far this year, I was pleased to attend: the WSIA Junior Marching Unit Exhibition Dance, the WSIA 2015

Pre-St. Patrick's Day Dance, the 2015 Walks of Life Awards Dinner, the Skylight Financial Group's St. Patrick's Day Party, the 11th Annual Claddagh Ball, a private cocktail reception for former Irish minister Dermot Ahern and his wife Maeve, the 36th Annual Collins and Scanlon LLP St. Patrick's Day Party, the WSIA Easter Bunny Breakfast and the interactive play, "Flanagan's Wake". On St. Patrick's Day, I participated in the service at St. Coleman's church, filmed a short video clip for my stage interview in Portlaoise, Co. Laois, Ireland, and rounded out my afternoon riding down the avenue in the 2015 Cleveland St. Patrick's Day Parade.

This May I will be visiting the Ohio House of Representatives in Columbus to receive a proclamation for my term as the Ohio Rose, and volunteer as a championship stage monitor at the Cleveland Feis. Alongside donating my time to the St. Augustine Hunger Center, I look forward to getting involved at Rainbow Babies and Children's Hospital. I also hope to see many of you at the various Irish festivals throughout Ohio this summer.

*Continued on page 27*



*Katie Sienz, far right, and her Rose sisters*





## Avon Lake

**Ahern Banquet Center**  
is booking weddings and special events. Call Tony Ahern / Lucy Balser @ 440-933-9500. 726 Avon Belden Rd, Avon Lake 44012. [www.aherncatering.com](http://www.aherncatering.com)

## Brooklyn

**Hooley House!**  
5th - Vince Menti patio 5:00/ Top Dog stage 9:30. 12th - Carl & Joe patio 5:00/ Charlie in the Box stage 9:30, 13th - London Flatts, 19th - No Strangers patio 5:00/ Old Skool stage 9:30, 26th - Nick Zuber patio 5:00/ Almost Famous stage 9:30. 10310 Cascade Crossing, Brooklyn 216-362-7700. 1FunPub.com

## Cleveland

**The Harp**  
3rd - Lonesome Stars, 5th - Mike, Caroline & Niki, 6th - Porter Sharks, 10th - Chris & Tom, 12th - Brent Kirby, 13th - Chris Allen, 17th - Lonesome Stars, 19th - Walking Cane, 20th - Fior Gael, 24th - Chris & Tom, 27th - Hillbilly Idol. 4408 Detroit Road, 44113 [www.the-harp.com](http://www.the-harp.com)

**Stone Mad**  
7th - Holleran Traditional Irish Session, 12th - Friday Happy Hour Porch Party w Chris Allen & Friends, 14th - Marcus Dirk & Friends, 28th - Chris Allen. Happy Hour Monday-Friday 4 to 7. 1306 West 65th Street Cleveland 44102 216-281-6500

**Flat Iron Café**  
5th - Donal O'Shaughnessy, 12th - Donegal Doggs, 19th - Becky Boyd & Kristine Jackson, 26th - Joe Rollin Porter. 1114 Center St. Cleveland 44113-2406 216.696.6968. [www.flatironcafe.com](http://www.flatironcafe.com)

**Treehouse**  
14th - Craic Brothers, 21st - Hippie Jukebox Flashback, 28th - Top Hat Black. 820 College Avenue, Cleveland, 44113 [www.treehousecleveland.com](http://www.treehousecleveland.com)

**PJ McIntyre's**  
3rd - Monthly Pub Quiz w Mike D, 5th - New Barleycorn, 6th - Iced Cherry, 12th - Disco Inferno, 13th - Craic Brothers, 19th - Smug

## Cleveland

Saints, 20th - 2nd Annual BEACH PARTY w/ Burning River Sound, 25th - Carl & Joe, 26th - Burning River Sound. Don't forget 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 all your parties & Events in our Bridgie Ned's Irish Parlor Party Room. 17119 Lorain Road, 44111. [www.pjmcintyres.com](http://www.pjmcintyres.com) 216-941-9311.

**Flannery's Pub**  
5th - Claire Stuczinski, 6th - Bar Flies, 12th - Walking Cane, 13th - Derrik Davis, 19th & 20th The New Barleycorn, 26th - Kristine Jackson, 27th - Alex Kates  
323 East Prospect, Cleveland 44115 216.781.7782  
[www.flannerys.com](http://www.flannerys.com)

## Cincinnati

**Irish Heritage Center**  
Irish Teas/Library / Genealogy Detective/ all three by appointment. Irish Heritage Center 3905 Eastern Avenue 513.533.0100. [www.irishcenterof-cincinnati.com](http://www.irishcenterof-cincinnati.com).

## Columbus

**Shamrock Club Events**  
Happy Hour every Friday from 5-7pm! 60 W. Castle Rd. Columbus 43207 614-491-4449 [www.shamrockclubofcolumbus.com](http://www.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.

**Patrick Pearse Division Golf Outing**  
13th - Columbus Patrick Pearse Division #1 2015 Hibernian Golf Classic @Splitrock Golf Course: Shotgun start @1pm. \$65 per golfer, \$260 per foursome. Contact Chris Konik at [chriskonik@mindspring.com](mailto:chriskonik@mindspring.com).



*There's always something fun happening at Hooligans in Put-in-Bay!*

## Euclid

**Irish American Club East Side PUB:** 7:30 - 10:30. IACES 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003 [www.eastsideirish.org](http://www.eastsideirish.org)

## Findlay

**Logan's Irish Pub**  
Trad Sessiún 3rd Wednesday. 414 South Main Street, Findlay 45840 419.420.3602 [www.logansirishpubfindlay.com](http://www.logansirishpubfindlay.com)

## Lakewood

**Plank Road**  
Open Sessiún Every Thursday 7 - 10. \$3 Guinness and Jamieson. 16719 Detroit Avenue, 44107

## Olmsted Township

**W S Irish American Club**  
18th - General Membership Meeting. Great live music and food in The Pub every Friday: 5th - Canyon Wind, 12th - Shifty Drifters, 19th - Kevin McCarthy, 26th - Karaoke Rich. SAVE The Date: 8/30 - 3rd Annual Irish Bluegrass, Country Festival. WSIA Club 8559 Jennings Rd. 44138 [www.wsia-club.org](http://www.wsia-club.org). 440-235-5868.

## Put-in-Bay

**Hooligans**  
6th - Paper Planes, 13th - Ryan Pope Duo, 20th - Smug Saints, 25th & 26th = The 815's, 421 Co Rd 215, Put-In-Bay, OH 43456 (419) 285-8000. [www.hooliganspib.com](http://www.hooliganspib.com).

## Mentor

**Hooley House**  
5th - No Strangers patio 5:00/ Pop Culture stage 9:30, 6th - London Flatts 12th - Nick Zuber patio 5:00/ Big in Japan stage 9:30, 13th - Cocktail Johnny, 19th - Stripped patio 5:00, 20th - School Girl Crush, 26th - Michelle Romary Band, 27th - Charlie in the Box. Every Tuesday - Open Mic w Nick Zuber, Every Wednesday - Trivia Night. 7861 Reynolds Rd Mentor [www.1funpub.com](http://www.1funpub.com) (440) 942-6611.

**The Twisted Paddy**  
7079 Lakeshore Boulevard, Mentor, OH 44060 (440) 525-5565. <https://www.facebook.com/thetwistedpaddy>

## Medina

**Sully's**  
5th - Smug Saints, 6/6 - The New Barleycorn, 6/19 - The Music Men, 6/20 - Brittany Reilly Band, 6/26 - Marys Lane117 West Liberty Medina, 44256 [www.sullysmedina.com](http://www.sullysmedina.com)  
**Hooley House Montrose**  
5th - Joe Morehead patio 5:00/ Players Club stage 9:00, 6th - Big in Japan 12th - Dan McCoy patio 5:00/ Mo Mojo stage 9:30, 13th - Michelle Romary Band, 19th - Liam Jones patio 5:00, 20th - Cocktail Johnny, 26th - Morrison McCarthy patio 5:00/ Light Weight Slams stage 9:30. 145 Montrose West Avenue Copley, Oh 44321 (234) 466-0060 [www.1funpub.com](http://www.1funpub.com)

## Westlake

**Hooley House.**  
5th - Carl & Joe patio 5:00/ Velvet Shake stage 9:30, 6th- School Girl Crush, 12th - No Strangers patio 5:00/ Monica Robins & the Ninja Cowboys stage 9:30, 13th - Faction, 19th - Dan McCoy patio 5:00/ Carlos Jones stage 9:30, 20th - Big in Japan, 26th - Carl & Joe patio 5:00/ The Beams stage 9:30. 24940 Sperry Dr Westlake 44145. 1FunPub.com (440) 835-2890.

## Willoughby

**Croagh Patrick's Pub**  
4857 Robinhood Dr, Willoughby, OH 44094. (440) 946-8250 [www.croaghpatrickspub.com](http://www.croaghpatrickspub.com).  
**Mullarkey's**  
5th - Thrifters, 6th - Kevin McCarthy, 12th - Eric Butler, 13th - Craic Brothers, 19th - Nick Zuber, 20th - Dan McCoy, 26th - 107.9 Band, 27th - Mossy Moran. Wed: Karaoke, Thurs: Ladies Night w/ D.J. 4110 Erie Street [www.mullarkeys.com](http://www.mullarkeys.com)  
**The Wild Goose**  
4144 Erie St, Willoughby, OH 44094. (440) 951-6644 [www.wildgoosewilloughby.com](http://www.wildgoosewilloughby.com)

## Valley City

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## Traditional Irish Sessiúns

**Akron Hibernian's Ceili Band Sessions,** Wednesdays 7:30 pm. Mark Heffernan Div 2 Hall 2000 Brown St, Akron 330-724-2083. Beginner to intermediate

**Croagh Patrick's** - 2nd Tuesday of every month 8 - 10pm

**Bardic Circle @The Shamrock Club of Columbus** Beginner - friendly, intermediate level Irish session meeting every other Thursdays 8:00 pm - 11pm

**Irish Eyes Heavenly Pub,** 1st Wednesday of month. 3324 Secor Rd, Toledo

**Stone Mad** - 1st Sunday of the month Holleran Traditional Irish Session, 7pm

**Plank Road** - Every Thursday 7 - 10. All ages and experience welcome. 16719 Detroit Road, Lakewood, 44107

**The Harp** - 1st Friday each month, 9pm

**Logan's Irish Pub** - 3rd Wednesday 414 S. Main St., Findlay, 7:30 pm

**Oberlin's Traditional Irish Session** - 2nd Monday of the month 7 - 9 Slow Train Café, 55 East College St., Oberlin. Informal all experience welcome: [www.oberlin.net/~irishsession](http://www.oberlin.net/~irishsession)

**Claddagh Irish Pub** - Sundays 6:00pm-9:00pm. All experience levels welcome 585 S. Front St. Columbus, Ohio 43215 Tara Hall -Traditional Irish music w General Guinness Band & Friends 2nd Friday 8:00 - 11:00pm. 274 E. Innis Ave. Columbus, 43207 614.444.5949.

## Traditional Social Dance for Adults

**Set Dance Lessons:** Tues: 8-10 pm, St. Clarence Church, N. Olmsted / Wed: 7-9 pm, Irish American Club - East Side

**Ceili Lessons:** will resume in the fall @ the West Side Irish American Club. Contact [CeiliClubCleveland@gmail.com](mailto:CeiliClubCleveland@gmail.com)



Northern Ohio Rose Coordinator Denise McConville, surrounded by Roses.

## Journey of the New Rose

Continued from page 21

I have been a busy bee, but I am enjoying every second of it. As I near my departure for the regionals on 25 May, I reflect back on the wonderful support and opportunities that have come with my venture. Something I personally love about this experience is that it is YOUR journey; you have the ability to make your term as the Rose exactly how you want to

remember it. I will admit, upon being crowned, I quit my job! Sound crazy? Not to me. I reminded myself I have 50+ years ahead of me to work, but only one year to be the Rose and I am determined to make this year count.

I invite aspiring future Ohio Rose hopefuls to email me directly at [kls0815.szente@aol.com](mailto:kls0815.szente@aol.com) with any questions or thoughts they have regarding the Rose selection. I would love to personally welcome you into the sisterhood that is continuously sweeping the nation as word of mouth and fantastic experiences like mine keep it alive and prospering.

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An O'Brien (O'Brien Enterprises) website and Author John O'Brien, Jr.  
[www.facebook.com/OhioIrishAmericanNews](http://www.facebook.com/OhioIrishAmericanNews) - [www.twitter.com/jobjr](http://www.twitter.com/jobjr)

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I'm not sure I'm able to convey to you my sense of aggravation and disappointment or that you'll share my feelings of utter frustration over the possible debacle our upcoming national celebration of the 1916 Rebellion is becoming.

Unfortunately, the schisms that so often curse Ireland's political and historical past are wrapping themselves around the plans for what should be a great countrywide celebration. These divisions unfortunately are squeezing the very life breath from our centenary remembrance plans.

Sure, there've been moments of genuine exaltation. The move by either the British or the Irish Government, maybe both, to cancel any British royal involvement in the 2016 commemoration is most welcome. Possibly citing security concerns, the matter of a royal Easter visit died a quiet death.

Then recently, cheering the decision of the Irish Government to purchase the four disputed buildings on Moore Street for four million euros, devoted Irish breathed a sigh of relief. The last Easter-Week GHQ [Headquarters] of the Irish Volunteer army will be finally preserved as a national heritage site. But I wondered, as you no doubt did, why this decision was so long delayed? These are significant structures from an historic struggle, long ignored. Do you think the United States would ever consider selling Appomattox Courthouse to some property developer or leasing Bunker Hill to Disney for the construction of a theme park?

Saving Moore Street has been a festering topic in Dublin for a number of years. Why on God's green earth did the Irish Dáil dither so? Now, I wonder when the lawsuits will surface over the broken promises and agreements previously negotiated with private financiers to rid the city of these gritty but treasured facades lining Moore Street. Then of course, why wait to the very last minute to act? It will take a miracle to have the renovations even partly completed by March, 2016.

So, now as time draws nigh, some argumentative issues have been decided, but new ones constantly surface. I'm almost embarrassed to give them the dignity of public airing... their absurdity tests the rational mind.

Enda Kenny, our current political

leader, in a moment of what presumably was blind musing, suggested rewriting the 1916 Irish Proclamation originally

penned by Pádraic Pearse and James Connolly on the eve of the Rising.

Though quickly retracted, his proposal, pictured with a photo of the seven signatories, disappeared into the 'cloud.' In its place, Kenny endorsed a school project called 'Proclamation for a New Generation.' In response, David Quinn, writing in the 10 April Independent, hit the nail on the head: "Try for a moment to imagine any American politician of any note suggesting that American schools ought to come up with their own, more modern version of the Declaration of Independence. It would probably be the end of his career."

As I wrote in a recent email, rather than rewrite the Proclamation, suggest students describe how that fateful document's intent could prompt and inspire today's twenty-first century citizenry.

With my head still spinning from the latest ill-advised Taoiseach's utterance, I was totally gobsmacked when I read the remark by Tom Cooper of Templeogue, Dublin, also in the Independent. "As part of what revisionists call our 'shared history', relatives of British soldiers

who fought and died during the Easter Rising in 1916 have called for a permanent joint memorial to the British soldiers and Irish Volunteers killed to be erected on Mount Street Bridge."

Of the many books, etc. I've read about Ireland, I seldom recall running across the term "shared history" as often as I have lately. It is as though the British, guardedly embarrassed for the many transgressions inflicted upon the Irish, are feeling some unrequited sense of guilt for their many offenses over the centuries. Yes, I know its right to forgive, but who can forget? Do you mean to tell me that at this stage of my life I'm to wallow in the muck of our "shared history" and raise a monument of absolution for the years of contemptible, fetid deeds committed in the name of God, king and country? Well, I'll be damned!

Can you imagine the Jewish community of Warsaw putting up a tribute to the Nazis soldiers who burned their homes and murdered millions of their kinfolk under Hitler? Or what of the underground freedom fighters who resisted German oppression during the Second War? Do you think each village, town or city in Belgium, France, Denmark, Norway or the Netherlands should begin passing the hat to collect for a new war memorial?

Mr. Cooper concluded his letter with the following. "Calls for us to venerate and commemorate those who ruthless-

ly suppressed the Easter Rising is both insulting and demeaning to the memory of those who gave their lives in 1916 for Irish freedom. Would the British government memorialise at the Cenotaph [Whitehall, London] the countless Irish rebels killed in Britain." I think not.

To conclude on a more positive note, the next British general election will be held on 7 May. The incumbent Conservative/Liberal Democrat coalition Government may be in for a surprise. Ever since the Scottish National Party [NSP] failed to secure its country's independence from Britain last autumn, it hasn't been idle. Under the new leadership of Nicola Sturgeon, the party has quadrupled in size and is on the verge of winning as many as fifty seats in the House of Commons.

If so, this will make the NSP the third largest political party in Parliament. With the two major parties, Conservative and Labour, not likely to win an outright majority, Sturgeon and her crowd could be asked to help form the next ruling coalition British government. This would be a great accomplishment for the upstart Scots. With Sturgeon now leading the NSP, Scotland may finally realise its long-held dream of leaving the United Kingdom and becoming truly self-governing. Surely then, can Ireland be far behind? Éireann go Brách!

Cathal

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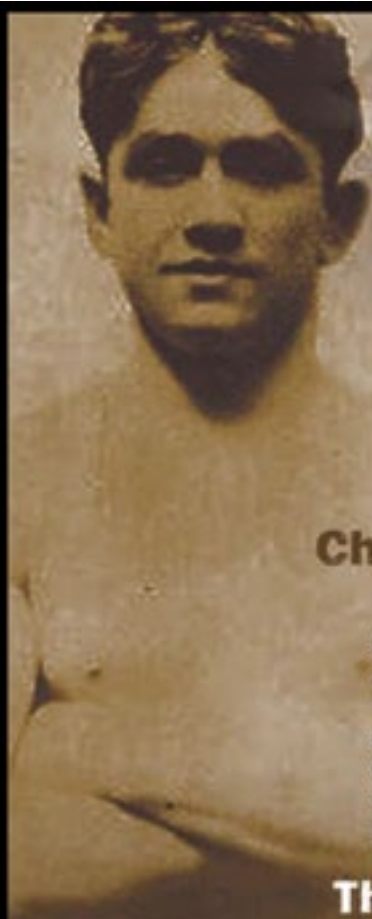

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