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## Editor's Corner



**John O'Brien, Jr.**

I played Gaelic Football most of my younger days. Cleveland St. Pat's, and later Cleveland St. Jarlaths filled my summers with sport, travel, Irish culture and friendships that still vibrate today. There is a new generation of course, but getting to know the Cleveland Football and Akron Hurling teams, plus a few guys and girls from Pittsburgh, Columbus and beyond the Pale solidifies reassurance that the same heart and passion hums in them, as in my generation. Be

Not Afraid.

August 7th, 8th and 9th will feature the Midwest Division battle to the Tom O'Donahue Cup, held this year in Pittsburgh. I am going; I love both sports. Men's, and Women's Irish Football and Hurling Division winners go on the Nationals, held this year in Boston; so looking forward to both amazing weekends. If you haven't seen the national sports of Ireland, this is a chance for games all day Saturday and Sunday to choose from. Our own Ohio teams will be there, as well as the surrounding states.

We have extensive history and partnerships with the GAA, locally and nationally. Schedules, game results, highlights and events are within, each month, but especially all summer, when the games and teams are most active. The chance to share these wonderful bits of authentic Irish

life, right here in America, is not to be missed.

Take the fields of Glory, form the first formation of the Irish Identity, independent and free, to nurturing the Irish Diaspora across the world ... All Our Wars are Merry, all our games are fierce!

There are a lot of fundraisers and benefits this month, so many could use a helping hand, and so many have done that, and much more, for us. Support where you can, they need our help.

Ohio Irish American News and Pj McIntyre's are proud to sponsor Irish Language Cleveland again this fall. Classes are every Tuesday, 6:30 to 8ish, for ten weeks. A fair few folks gather before for dinner, a speaker or just great craic. I have found great shared values, and new friendships there.

Classes kick off September 29th, in PJ McIntyre's Bridgie Ned's party room. Registration is required, so send cash or check to: Ohio Irish American News, 14615 Triskett Road. Cleveland, Ohio 44111-3123.

Don't forget World Day, August 23, held at the Irish Garden on Martin Luther King Blvd. Parade, bands, food and much more fill the day (11-8:30). It is a wonderful event, and the Irish always host wonderful events!

Hope to see you at the GAA Games Midwest Finals August 7-9. As always, please say Hi; I'd love to meet you all.

Slán,  
John

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**About Our Cover**

Marys Lane - Irish  
Rock's Hottest Band. Photo  
by Tom McInerney



## Living With Lardie

by Richard Lardie



## I'm not a Three

Something reminded recently of an adventure I had while in the Army. I had mentioned earlier of my tendency to goldbrick at every chance. The reception Center is where you go the first week in the army. You get your haircut, clothes, nametags etc. You wait for orders on basic training assignment. I pulled a stunt there - this stunt kept me on pins and needles for 8 weeks. I will explain.

We were all in formation in front of the barracks. We did not have name tags on our uniforms yet and were being told what would be happening over the next 24 hours. The sergeant then told us to count off by fours. 1, 2, 3, 4, 1, 2, 3, 4 etc. All the threes were then told to stay back and everybody else was dismissed. I was a three so there we stood. The sergeant informed us that he had seen that we all had special talents and had been chosen to be on KP to enable us to show those talents off.

We would all be awakened before reveille around 5 AM and we would be marched to the kitchen, where we would be on duty until about 7:30 PM. 14 hours, are you kidding me? The sergeant then told us to tie a towel on the end of our bunk so the cooks would know who to wake up in the morning.

The rest of my day was spent thinking of how I could avoid this without getting into trouble. I kept coming up with no solution until just before I tied the towel. I figured out that the sergeant didn't know who we were. That was why we had to tie the towel. Aha, I thought, I just won't tie a towel. They won't even know I am gone. I went to bed.

I lay awake thinking of all the horrible things they would do to me for not tying the towel. I swear it would have been easier to go on KP, but I was commit-

ted. Then, while I was up using the head it dawned on me that they may have a count on how many guys they picked. Hmmm!

That presented another problem. I must have been groggy in the middle of my sleep but a brainstorm struck me. I tied my towel on the bunk next to mine. I giggled as I fell asleep knowing they would wake him up for KP.

I awoke to hear them waking the guy up next to me. He was arguing with them that he wasn't on KP. The cook said "That's what they all say private, now get out of that rack and get dressed." "I'm not a three. I don't have KP". He said. The cook pointed at his sleeve and said; "These stripes say you have KP. Up and at em, NOW." "Yes sir" My bunkmate said.

He got dressed and I heard him saying he was going to kill somebody for this. That was when I saw how big he was. He had to be 6 foot three and 200 pounds of lean 18 year old muscle. He stopped just before he walked out and just above a whisper said; "I will find out who you are."

Everyone was fast asleep again in minutes so I got up and retrieved my towel. I was planning my escape if he discovered it was me. When I went thru the line at breakfast I saw him doing the pans in the back. The day progressed and we found out the next day we would be assigned to our companies and we would relocate to our basic training barracks. I had to get thru the next 24 hours without him finding out. Then I would be home free.

We got lined up for our companies alphabetically. That is when I found out my 6'3" bunk mates last name was Lawrey. We would be bunkmates for the next eight weeks. We both had lower bunks next to each other and I was incorporated into his search for the person that had messed with him in the reception center. I assured him I had seen

nothing that night but I would ask around to see if anyone else had seen anything. I joked that if we solved this we could start a detective agency when we got out of the army. Twice during the next eight weeks he yelled my name loudly in the barracks and I thought, Oh, oh, here we go, but he usually just wanted to tell me something funny.

For eight long weeks I bunked next to this guy and we became good friends. I still couldn't tell him it was me. When our training was over we were all leaving at different times

and by different means.

Busses and trucks out front, names being called, bags being loaded, good byes being said, promises to write and we will keep in touch being assured. I watched my bunkmate get on the bus and sit by a front window. We were all waving and saying goodbye as the bus started to pull out.

I walked along as it slowly moved out and mouthed the words, "It was me, I did it". He looked at me blankly and I mouthed the words again feeling safe as the bus driver gunned

the engine. The top sergeant came running up yelling for the bus to stop. He held up some more paper work for the bus driver. The bus stopped and the door opened and out comes my bunkmate running at me like a linebacker.

Oh, crap, I stood there frozen waiting for the beating that he had been promising for eight weeks. He stopped, looked at me and said "What were you yelling at me? I couldn't hear you."

"I am going to miss you." I said "Me too," he said, got back on the bus. I never saw him again.

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## MILESTONES

Congratulations to Colin and Jill Lackey, married June 20th; we wish you great Health, Wealth and Happiness.

Congratulations to Ohio Irish American News CoPublisher Cliff Carlson, elected to the Board of Directors of the Irish Heritage Center, Chicago.

Congratulations to Music Box Supper Club, celebrating their 1st Anniversary.

## On This Day in Irish History

**3 August 1916** - Sir Roger Casement is hanged for treason by the British for his part in working with German and Irish nationalists in planning the Easter Rising of 1916.

**12 August 1652** - "Act for the Settling of Ireland" allows for the transplantation to Clare or Connacht proprietors whose land is confiscated by Cromwell to meet promises made to adventurers and soldiers; also known as the "To Hell or Connacht" Act.

**14 August 1598** - Battle of the Yellow Ford in which Irish forces under Hugh O'Neill defeat the Crown in one of the greatest Gaelic victories.

**15 August 1649** - Oliver Cromwell lands in Dublin with a 10,000 strong army.

**22 August 1922** - Michael Collins, commander-in-chief of pro-Treaty government forces, was killed in an ambush at Beal nam Beath, near Macroom, Co. Cork.

**23 August 1826** - Death of Michael Dwyer, a society of the United Irishman leader in the 1798 rebellion. He was transported to Australia in 1803 as an un-sentenced exile, where he became High Constable of Sydney.

**28 August 1897** - John Huston (81), film director, screenwriter, and actor whose last film released that same year was an acclaimed adaptation of James Joyce's *The Dead* died.

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*Pat Kilbane and Pat O'Donnell checking out the Ohio Irish American News*



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## Connecting Digitally Pales to Connecting Personally

By Steve Lennox, President Irish Network USA

It is indisputable that the advent of mobile technology and social media has changed the way we live our lives. There is no doubt that the information that makes the world go around is right at our fingertips, keeping us 'plugged in'. And for many, this access to information, and the devices that provide it, is a critical lifeline to the outside world.

However, while the benefits that come with having these powerful little computers always at the ready far outweigh the negative, it is fair to say that they have brought with them just as many unintended consequences.

For many, connectedness means the ability to communicate their every thought with the world quickly. Technology has broken down many barriers to communication, reduced individual's inhibitions when it comes to sharing opinions, and offered anyone with an internet connection access to an audience that far surpasses that of this publication, or that of any other individual outlet. Thanks to these powerful tools the whole world is indeed a stage.

But have we lost the ability, or forgotten the importance of, connecting with each other on a personal level? The art of the deal sealed by a handshake, the need to look someone in the eye to truly understand their needs, the importance of being 'in the moment' with others are quickly becoming parts of a forgotten era. Today, we seek to communicate, negotiate and facilitate our interactions, whether business, personal or otherwise in short and snappy messages that dare not exceed 140 characters in length.

Don't get me wrong, I am by no means anti-technology, and in fact am a great proponent of, and have spoken and written about, the value of social media in connecting with others.

But I also believe that to truly communicate, these tools must be part of a greater plan, used to supplement and continue discourse that comes from face-to-face conversations.

Two events earlier this month showed again that when it comes to engaging the global Irish community, lawmakers in both Dublin and Belfast also believe that bringing people together is critical in efforts to make outreach to the Diaspora even more effective. Irish Network USA was proud to be a part of both.

The first of these, the Global Irish Civic Forum, was hosted by Minister Jimmy Deenihan. Over the course of two days more than 200 delegates from 17 countries came together at Dublin Castle to connect with government, learn from each other, and deepen their own understanding of what it means to be 'Irish', and specifically 'Irish abroad'. A series of panel discussions and workshops intertwined with networking opportunities where attendees had the chance to ask questions, share best practices, and develop relationships that will continue to grow as we all returned back to our organizations and redouble our efforts to keep our members connected to 'home'.


Not knowing what to expect going into this event, I was inspired by the dedication of the leaders in the room whose "year-round commitment to Ireland and Irish people" Minister Charlie Flanagan commended during his own comments, had for making sure the conversations we began in Dublin continue on. Noting the success of the 'inaugural' Civic Forum, Minister Deenihan brought the event to a close by noting that he believed we'd be back together for the 2nd Global Irish Civic Forum in the not too distant future.

Running concurrently to the Global Irish Civic Forum, in a city that has been largely built on the blood, sweat and determina-


tion of Irish immigrants, Mairtin O'Muilleoir convened his 6th annual New York/Belfast conference at Fordham University. The largest to date, #NYNB15, as it became known in the 'twitverse' served as an opportunity for community and business leaders to focus on the growing economic relationship between New York and Belfast, while again offering plenty of time for one on one networking and personal interactions fostering formidable relationships.

Reflective of Irish Network USA's own mission, both of these events deftly combined efforts to connect Irish around the world not just through business links, but also through a celebrations of Irish arts, culture, sport, and education. They also created environments that allowed for real conversations and meaningful dialogue to flourish. With new foundations laid, the opportunity exists for many of these relationships to continue to grow, and truth be told much of this will be done within the prism of social media, but now with an incredibly strong base to work from.

While getting people to take time out of their busy lives, sacrifice time away from their families, and put away their mobile devices long enough to listen is never an easy task, efforts to engage the Irish Diaspora in a more meaningful way are stronger because of the Global Irish Civic Forum and New York/New Belfast.



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## Ireland Past and Present

By Niamh O'Sullivan



### Uncomfortable Artefacts

If you could journey back to witness one moment in Irish history, which precise moment would you choose? I cheat here, frequently changing my answers. One occasion would be the seminal moment in early 1848 when Thomas F Meagher, home from his trip to Revolutionary France, unfurls a present gifted him by the women of Paris: an Irish tricolour of green white and orange. John Mitchel, present on that occasion, stated: I hope to see that flag one day waving as our national banner.

Mitchel had to wait a long time. But the Tricolour flew from the General Post Office in Dublin during Easter Week 1916. In the 1937 Constitution, it was recognised as the national flag of Ireland. Less than 15 years after both friends discussed their flag, they found themselves embroiled in the American Civil War, fighting under two distinctly different banners.

Meagher, openly sympathetic to the South before the Civil War, quickly clarified his position once the Confederacy opened fire upon Fort Sumter: Damn them for firing on that flag! Meagher recognised the debt owed to the United States



by the many Irish fleeing the Famine and its horrifying aftermath.

John Mitchel, on the other hand, lost his youngest son Willie fighting under the Confederate battle flag with General Lee in Gettysburg. Mitchel's oldest son, John junior, died defending Fort Sumter for the South one year later.

Flags provoke strong emotions. I have a huge interest in the American Civil War, but am acutely conscious of being an outsider, observing. Until I started visiting National Park Service Battlefields in the 1990s, studying the battle flag of the Army of Northern Virginia in the context of the Civil

War, I would have considered it just another accessory in American movies.

The Confederate flag is under scrutiny again after the appalling church shooting

earlier this summer in Charleston.

In writing this article, I sincerely hope to offend nobody, and to portray all facts accurately. I am personally not unaware of the reactions flags can evoke, almost unconsciously.

Many years ago, whilst working in Kilmainham, my boss and I brought several artefacts to an exhibition in Belfast. I have vivid memories of the kerbstones in certain areas – the British Union flag painted brightly on some, fading on others. I experienced a tangible feeling of not wanting to linger.

This trip pre-dated the Good Friday Agreement. But it seemed to me in some areas, the Union Jack featured wherever a large enough surface could be found. The situation was not without its own strange sense of humour.

We passed a small lake containing a tiny island. A single tree grew on that island; on top of which somebody had attached an omnipresent flag. To this day I honestly cannot recall whether it was the Irish tricolour or the Union Jack – I just remember thinking somebody went to considerable lengths to secure it atop that scrawny tree...

Closer to home, I fought a peculiar emotion one Sunday morning in Dublin's O'Connell Street, in the early nineties. Strolling with my mother on the far side of the road from the GPO, we both simultaneously noticed a Union Jack flying proudly from the roof of the building which had been the week-long headquarters of the Irish Volunteers and the Irish Citizen Army during the 1916 Rising! Startled, we tried to interpret our expressions, both attempting to confirm our own powers of observation. A Union Jack, on the GPO, in the late 20th century?

Still working in Kilmainham, I recalled a crew filming Young Indiana Jones in the prison; they must also simply be recording scenes from the Rising in the GPO that early Sunday morning. It was sobering to reflect on the depth of emotion we felt at the sight of that flag floating over O'Connell Street. Sobering to reflect on the relief we experienced upon realising that just that morning, the GPO was merely a film-set... Thank God for the Good Friday Agreement and the solid growth of goodwill that is developing firmly be-

tween our two countries. For the utter respect demonstrated by Queen Elizabeth II during her visit here in 2011.

Further questions demand to be asked - where will this debate end? Are there varying degrees of odium? Worse artefacts to consider? We might keep some of this material, but absolutely none of that? I was thrilled to see the film Lincoln in Fredericksburg, Virginia. After the powerful narrative, I confess to feeling unsettled when the taxi back to my friend's house drove via Jefferson Davis Highway. As a visitor, have I any right whatsoever to question?

I've also recently learned of the existence in England of the Wheatcroft Collection; a large assembly of German military vehicles and Nazi memorabilia. It is seemingly of suf-



ficient quantity, containing sufficient Grade A objects, to found a museum of the Third Reich. Is there any heart for such a museum? Where might it be located? Major auction houses and eBay will not handle such items and the Swastika is illegal in Germany. Can people afford not to have such a museum, though, into the future?

Concentration camp horrors appear to be receding – humanity cannot afford this decline. People yet unborn must be allowed view objects remaining from this savage era, in order to never forget. As a teenager working in Germany I stood beneath the Arbeit Macht Frei gates at the entrance to Dachau. I can still visualise them as clearly today. Is it possible to tell that story without Nazi objects, letters or photos?

On my last visit to Wales we drove to a marketplace, where I noticed a 5 Reichsmark coin. I admit to being intrigued, I have worked most of my life in museums. My sister informed me I could buy it if I wished, but I would be walking home to Caernarfon. Museums must take in all questionable, awkward, even ugly historical artefacts. Amazing places of respect and learning, they can accept, absorb and place in the proper context every ghastly object from the past, from whatever country, from whatever time. I would plead against the destruction of these things. We need them.





## Tell Me a Story

One of the more notable attributes of the Irish is the love of a good story. Recently, I've been reading Frank Delaney's novel Ireland. The tone, and diction of his stories took me back to days when I lived with my grandparents and stories seemed to have more importance than they do now. Delaney evoked memories of nights sitting listening to a favourable uncle regale heartwarming tales.

Of course the element of exaggeration, added for dramatic effect, was the most charming aspect of the story. The art of storytelling, as a communal form of bonding, has, for the most part, been lost, saved now for wakes and special occasions.

For those of us who were fortunate enough to remember stories of strange apparitions and tales as big as the one that got away are among the last of the witnesses to a dying art. Delaney in his novel demonstrates an art form that can-

not be reproduced by any other medium, since the basis of storytelling is the love of direct human interaction. The storyteller is as mysterious as the tale he tells.

The impact of the storyteller goes beyond stirring up the imagination. Our enchantment with him or her is almost spiritual. They become the medium through which the forces beyond our

comprehension manifest themselves in a tale that seems almost credible, no matter how skeptical we think we are. The power of the storyteller is without doubt magical. Facts become less im-



Frank Delaney

portant than the mysterious truth that puzzles and perplexes the listener.

Ancient traditions and cultures draw us into a consciousness of a shared memory, so far hidden in

*Continued to page 8*

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## Tell Me a Story

*Continued from page 7*

our psyche, that it appears lost, until the storyteller awakes in us a genetic connection to our distant ancestors. And, Delaney, in his novel, does this most effectively.

In my ruminations about storytelling and its effects, I've been captivated by the power of the word. Language, as we know, is more than simply words structured together to convey meaning.

If the sociologists are right then most of our language is non-verbal. Words are enhanced, refined, and elaborated by inflexion, body language, and setting. The priest's formal attire in the performance of a mass creates a message that goes beyond his words. The sports commentator deciphers the listeners' thoughts and feelings and communicates them to millions of others. A raised voice, short staccato sentences take words to a new level of excitement.

Each radio or television personality elucidates the power of the storyteller, consciously or unconsciously. The same words delivered in a monotone voice lose their magic as the words fall dead, lifeless, and the audience either changes channel or parish. Even those of us who use the Internet more than we should know how much our conversations are improved by emoticons and clever use of punctuation marks. The story is devoid of personality without these technological cues.

The art of storytelling has been evolving with our technological advancements. Epic tales are being formed with the aid of new mediums. Now we see videos of alien spaceships, apparitions of ghosts; religious mysteries are being resurrected in new and invigorating ways.

The doorway to the imagination is firmly open. The viral pathway to discovery drives us to seek out new stories to share and elaborate on. And, yet despite this burst of quick fire bytes of oddities, there is still a deep need for the direct human connection, something that cannot be replicated.

Perhaps the old adage for aspiring radio DJs about speaking to the listener as if they were only person listening is what we all long for. Each of us wants to be told a story. We long to be transported on the imaginative powers of one who transcends the immediate gratification of a cute cat video, or the stupidity of human folly. We want a story to do more than tickle us.

The epic stories of our childhood connect us to something we cannot always explain in rational terms. We read into

the themes of human and spiritual entities a quest that brings some sort of meaning to the empty materialism that we call modern life. The current explosion of fantasy based movies and Television shows are a perfect example of this desire to escape the dearth that we call modernity. We live in cages of our own making, while watching the shapes and shadows move around us, wishing that we could step outside into the fantastic world full of challenges and perils.

The storyteller prizes open the cage door and invites us to fly. The invitation may go unacknowledged, or realized, but we still want to hear its call. It's this cry of the heart that makes us crave a new story, or an old story with a new context. We want someone to rattle our cages and force us to see how we've allowed ourselves to simply exist. The effect of the storyteller is felt in the pin and needles of a soul being revived, as the imagination rouses from its sleep.

So go ahead and tell me a story that makes me feel alive, and opens up the cage that has become home.



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## A Fish Tale

My father had a band of friends who called themselves the Beaver Chiefs. Though I am told the name was a nod to O'Henry's classic story "The Ransom of Red Chief," it was more than likely a title that spoke of bravery to these young lads. Never fearing wind, sleet, snow, or the apron-clad Italian momma brandishing the boys from the kitchen garden with her trusty wooden rolling pin, the Chiefs would scour the streets of Chicago in search of adventure.

In the heat of summer they would wrestle garden snakes in the Brickyard fields, cooling off with a dip in the Riis Park lagoon. As a child, Riis Park held me in sway with its pair of rolling hills and mystery. Our neighborhood was much like any other Chicago enclave; the houses were pre-war brick bungalows and three-story brick apartment buildings replete with fire escapes, some covered, others not. Chain-linked fences separated the homes, spaced so closely that the gangways remained in shade even during the scorching heat of the afternoon sun.

During the winter holidays, my own band of playmates would walk to the park dragging old Radio Flyer sleds, probably handed down from our parents, across the side streets to the Riis Park Hill. Crowds of children glided down that stretch of hill for hours, until the streetlights came on and we all risked hypothermia.

Summers in Chicago were as hot as the winters were cold. Like our fathers and mothers before us, we would ride our Schwinn bikes the few miles to the park and glide down the paved hill at Riis Park with our feet in the air and our heads in the freedom of a youthful blue sky.

Before leaving for the day, my friends and I always took a turn around the lagoon. Our fathers had told us tales of the Creature from the Black Lagoon, a monstrous half-man, half-fish, who would rise out from the depths of the pond and pull us into a murky grave.

As the years went on, my friends became lifeguards at the pool, and I



was more interested in running around the park for fitness rather than adventure, the lagoon seemed to shrink. The trees and shrubs were cut down for protection.

Real-life monsters in the form of violent gangs stripped the park of its lore. It is sad how innocence fades when reality dawns. Nonetheless, a story well told can always keep the child in us alive and the monsters in the secure grip of one's imagination.

Though we are often to drawn to tragic histories of shipwrecks, such as the Titanic and Edmund Fitzgerald, the legends of sirens and sailors, selkies and mermaids most capture our youthful longing for unknown mystery.

Irish tales of the sea abound. We all know of the selkie and her conflicting desire for love and home, hearth and sea. The legend of Fionn Mac Cumhail and the Salmon of Knowledge has even been referenced in the children's PBS cartoon "Jaker's." Less commonly known is a story, passed down by the monks of Skellig Michael, about a young boy from Kerry named Fiachra who is gifted with the second sight and can converse with the fairies.

Fiachra's father was a fisherman, and like many a fisherman, he experienced visions of unexplainable lights twinkling far off the rugged Irish coast. He became concerned when his son Fiachra began to waken at night in terror. Fiachra claimed to hear the cry of seals, yet no one else could hear the alarming pleas for help. His parents tried to dissuade him from his imagined fears, but Fiachra knew that he was a conduit between the land of mortals and the fairy world. His parents refused to believe him, until one day a ghostly selkie visited Fiachra as he hunted for mussels by the shore.

When I was young, my parents, like Fiachra's, didn't always have time for my nonsensical tales. Too busy with the reality of work and home, we children were left to devise our own narratives. During my summer trips to Missouri, my cousin Michael and I would spend many an afternoon in the shade of a weeping willow tree casting cane poles laden with golden nuggets of corn into an old pond. There we would sit, fishing for carp and bass, more often than not, catching more stories than fish.

Missouri is not as ruggedly romantic as the coast of Ireland, but flashing indigo dragonflies hovering

diaphanously above the loden green pond conjured a sense of pastoral enchantment. Those were quiet times when our innocence was splayed before us like a baptismal blanket.

My oldest son, like the clan of Beaver Chiefs before him, has inherited a love of adventure and lore. When he was a young boy, I would regale him with tales of an ancient fish named the Old Mother of Crooked Lake, who has long evaded the snares of even the most skilled fisherman that ever boated on his grandfather's lake. Old Mother is the length of a full-grown elephant seal and has the girth of a circus strong man.

For a time, my son believed me, but now he just humors me by listening to my tales that quench our shared longing for nostalgia.

Recently, he spent his graduation money on enough lures and a fishing pole long enough to catch the Old Mother and a selkie to boot. His dream is to catch an enormous fish. For now, when we visit the lake, he fishes for small blue gill and holds them in such an angle that when I photograph my son and his day's catch, the fish appear to have grown exponentially in size. Sometimes, a tale appears closer to the truth when the light of youthful conviction shines bright.

\*Consulted Source: Burns, Batt. "The King with Horse's Ears." Sterling Publishing. New York/London: 2009.

\*Susan holds an MA in English from John Carroll University and an MAEd from Baldwin-Wallace University. She may be contacted at suemangan@yahoo.com.

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## Gaeilge Immersion

What is in a word? Some would say that in the big picture, getting the gist of an idea would be good enough. Still others would say that we distinguish ourselves with our subtleties, that nuance is expression. After spending this last month in the Gaeltacht studying Irish, I would have to agree with the second opinion. I recently received a scholarship to attend the Gaeltacht in Carraroe in Connemara, Co. Galway. The program is sponsored

in part by the Irish government, using lottery funds, in conjunction with the Fulbright Commission and the University of Galway. The project is an attempt to spread the use of the language.

Being a bit of a cynic, I have always believed that the Irish language was on theoretical life support since I have known about it. Many people in America of Irish descent are not aware that a separate language exists; many thought that I was referring to dialects when I told them that I was coming here to study language.

To say that I was shocked when I received notice that I had received the award would be an understatement. I was so shocked in fact, that I almost declined it. I am an adult after all, how could I mix with college age adults and share a room with a stranger for three weeks? These were daunting concepts to say the least, yet not enough to put me off in the end. Arriving here in Carraroe has proved to me definitively that there are people who are "cradle Irish"; they speak Irish as a first language from birth.

The other comment that I have frequently heard is, why bother to study the language when you aren't going to use it? One of my answers is that I hope that I do get to use it. I have already had the opportunity to use it here in Ireland.

It is a harsh sounding language at times, to my ear anyway. Some of the sounds that the speaker has to make come from the back of the throat like the sound in the word "loch".

But like any instrument that can sound harsh, it can depend greatly on the player. A fluent Irish speaker makes the language sound as lovely and flowing as any other language. The other answer to that question is, the thing that impresses me most about the language is the insight that you get into the Irish thought process. There is no verb for "to have" in Irish, so that lovely trait of generosity is manifest in the language itself.

To spend time with people here is also to see that generosity also manifests itself in how the people view other people on a day-to-day level. People aren't defined as angry here, anger is on them.

Our Anglo-Saxon language implies judgments that may not have to happen at all. For example, we say, "He is angry", and in Irish it would be "Anger is on him". In Ireland, the judgment is removed. Even daily expressions like "Cén docur", meaning "what harm", are very different thoughts to our more puritanical spin on behaviour. We are more likely to ask some-

one if something was necessary.

Irish is neither puritanical nor in a hurry to judge. Another example: the Irish for its citizens is the same word that is used for an extended family, muintir. This word means that the citizens of Ireland are part of one big family, and who hasn't seen that in the way that the Irish treat their own when they meet them, especially abroad.

I had the opportunity to ask a few people their thoughts on the Irish language. First I spoke

that we were studying in the Gaeltacht, he said that he had spent fifteen years in school learning Irish and learned nothing. That statement was a bit sad. He told us about an occasion when he was sitting between two old gentlemen on Inis Oírr. He said that for all of his education in the language, he couldn't understand more than a few words; he believes that Irish is an oral language, meant to be spoken and heard. His education in Irish was





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to my teacher here in Carraroe, Padraic O'Griallais. Padraic grew up in Indreabhán, in Co. Galway; Irish is his first language. He is a very skilled Irish teacher.

I asked him what he thought that teaching a bunch of Yanks this language would accomplish, and he replied that he sincerely hoped that Irish would be perceived as alive and thriving. He certainly communicated his passion for the language daily. One day in class, I recited the quote, "Tir gan teanga, tir gan anam", and he replied that I had now spoken the truth. The translation of the quote is, a land without a language is a land without a soul. The language has deep meaning for the native speakers in the Gaeltacht.

Another example: the word for extended family is the same word that is used for the people of a country, muintir. To spend time with the Irish is to see how much they treat each other as family, especially when needed.

We had the funny luck of meeting Leo Moran of the Saw Doctors in a pub in Galway. When my friend and I told him

spent conjugating verbs.

Leo said that the Irish television station TnG is the best one in the country; it is also available on the internet. Leo made the statement that, "Irish is beautiful, you can say things in Irish that there is no English for. That is why the Irish are so respected as writers, the Irish shaped their English. You can really call someone out in Irish, you can really make your point."

The comedian Des Bishop spent time a few years ago learning Irish. He is a native New Yorker who now lives primarily in Ireland. He made a very funny documentary about his experience learning Irish in Connemara. It is called "In the name of the Fada". His challenge was to learn Irish well enough to do a stand-up comedy act all in Irish.

The results are very funny and can be found in snippets at least, on YouTube. I would agree with his summation that the language is not without its difficulties, but the results are so worthwhile. This experience in Connemara has been amazing!



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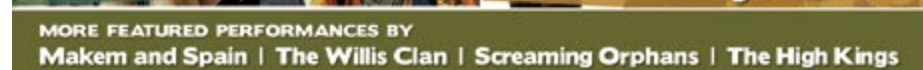
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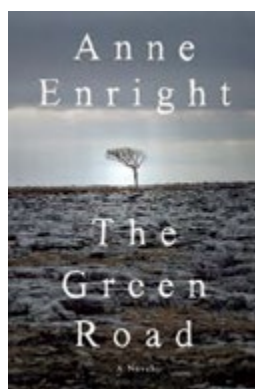
The first half of the book deals

primarily with the children, a somewhat dysfunctional foursome. When word comes that Rosaleen is thinking of selling the family home, the children return at Christmas time after years away, to persuade their mother not to sell. The green road of the title

is a real road that runs through the Burren in County Clare. Rosaleen is a dark character who battles demons within herself over her relationship with her children. When she goes missing following the Christmas dinner, the children must come together, as they used to do when younger, to try and find her.

Enright is a master at understanding the workings of a family, especially the aberrations that befall families. I rate "The Green Road" a TOP SHELF novel.

\*Terrence J. Kenneally is the owner of Terrence J. Kenneally & Associates Co. in Rocky River, Ohio. He is an attorney who represents insurance companies and their insured's in civil defense litigation. He received his degree in Irish Studies from John Carroll University and teaches Irish Studies at Holy Name High School. Reach him at [terry@tjkenneally.com](mailto:terry@tjkenneally.com).



THE GREEN ROAD  
By Anne Enright  
W.W. Norton & Company, Inc. ISBN:  
978-0-393-24821-0 310 pp. 2015

Currently No. 2 on the Irish Times fiction best sellers list, The Green Road is Anne Enright's latest novel. Enright was the winner of the Man Booker Prize for The Gathering.

Set in County Clare, where the Cliffs of Mohr are located, The Green Road is the story of the Madigan family over a period of roughly a quarter of a century. Like some of her previous novels, Enright writes of the family in a funny, bleak, and unsentimental manner, examining a

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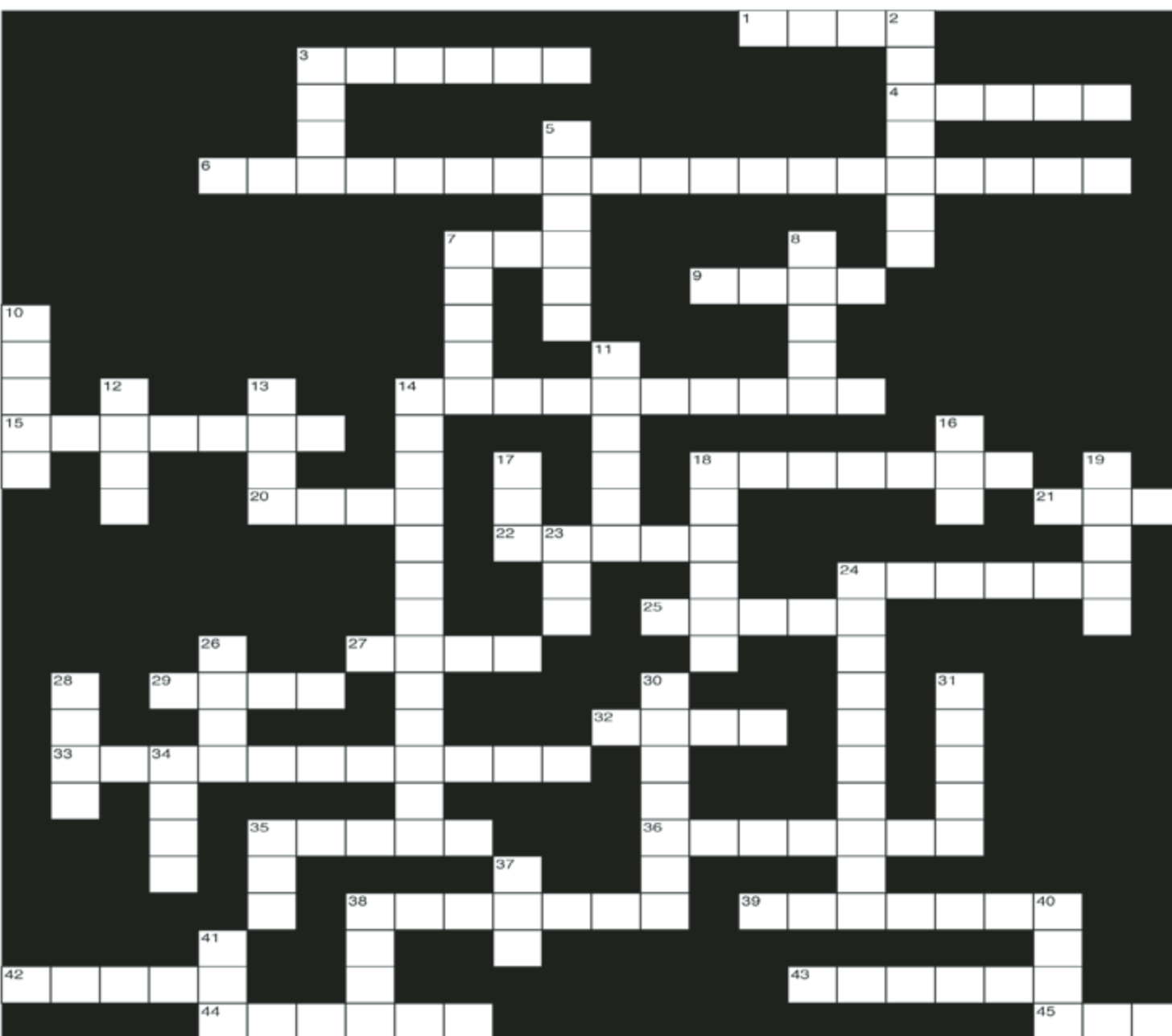
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# A Bit More Irish

by Linda Fulton Burke

Answers on page 24



## ACROSS

1 doras  
3 scoil  
4 dubh  
6 ta?naiste  
7 rith  
9 gorm  
14 an post  
15 geansai?  
18 aimsir  
20 sna?mh  
21 bosca  
22 glas  
24 tice?ad  
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29 la?mh  
32 leabhar  
33 da?il  
35 croi?  
36 be?arla  
38 rothar  
39 bainisteoir  
42 ba?n  
43 pictiu?rlann  
44 leathreas  
45 la?

## DOWN

2 bru?scar  
3 siopa  
5 ora?iste  
DOWN  
7 raidio?  
8 ceol  
10 gaelige  
11 garda si?ocha?na  
12 seachtain  
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14 taoiseach  
16 leaba  
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19 be?al  
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34 go maith  
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37 su??il  
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38 liathro?id  
40 bo?thar  
41 fli?uch

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## Growing Up Irish: Twenty-Three Irish Memories

### Part Two

By: Maureen Ginley

Since writing for the Ohio Irish American News last, I have done a lot of fun, exciting, and new things. I went on a week-long road trip that took me all over the Midwest, I tried a Chicago-style hot dog for the first time, and most importantly – I turned 23 years old! In continual celebration of this, I am going to complete the list I began last month of my twenty three most treasured Irish memories.

11. The first time I spoke with



Denise McConville, I was in the school supply aisle of Marc's picking out folders and notebooks for my second semester as a graduate student. I was in a heated debate with myself about whether or not to purchase several one-subject or one three-subject notebook when the Ohio Rose Centre coordinator called me. We spoke on the phone for several minutes about what needed to be done in order for me to become an entrant in this year's selection, and when I hung up, I had completely forgotten about my notebook conundrum. My time as an Ohio Rose entrant had officially begun!

12. One of my favorite parts about this busy time was getting to write a bio about myself that would be included in the Selection Night program. This presented me with an opportunity to look a little closer at my heritage and think about why I had entered the Festival in the first place. I wrote about my education,

which is strongly influenced by the support of my Grandmother and Grandfather; I wrote about my extra-curriculars, which I chose to join and participate in because of the values of hard work and honesty instilled in my by my ancestors; and finally, I wrote about my family history in Ireland and where we all hail from (County Mayo, as many of you could have guessed).

13. I cannot choose a favorite part of my experience with the 2015 Ohio Rose Selection, but one of the most special was having Casey's Irish Imports as my sponsor. It was sheer luck that Denise hooked it up, and boy, am I glad she did. My family has a long history with the Caseys, so it was especially great to share my

experience so closely with them.

All of the Claddagh rings my family own were purchased at Casey's, and Vera even did my Mom's hair on the day of her wedding. Upon re-meeting the three wonderful women who guided me through the process and discussing what was to come, I realized what it meant to be an Irish American in Ohio, welcoming an (almost) complete stranger into your life and making them feel as if they'd been there all along.

14. I spent many mornings, afternoons, and evenings researching the Rose of Tralee International Festival, past Roses, and how different centres operated and worked. My keen interest in research stems from my academic background, but there was something different about this research. I was pouring over articles on the Festival and its history, all while establishing a new, stronger connection to the heritage I

had grown up learning about.

15. My first day of Ohio Rose Selection events was one of the scariest, most exciting, and busiest days of my life. I spent the day surrounded by strangers that would grow to be dear, dear friends, trying to explain exactly what my Irish heritage means to me. I found myself worrying that things were moving too fast, that I wouldn't be able to remember it all.

I sang along to Taylor Swift songs with the other Roses, I spoke of John Carroll memories with the other Blue Streaks in my Rose class, and I learned of connections my family had with members of the community I was lucky enough to meet throughout the entire process. By the end of the day, a happy grin remained plastered on my face.

16. After that first day of Selection events, I was so eager to see my new friends again that I Facebook messaged Annemarie Cunningham and arranged to meet up for coffee. Inevitably, our drinks grew cold as we talked non-stop about how exciting the past weekend had been for us. I gushed about how much I enjoyed the chocolates I picked up from our stop to Casey's, and she told me about her study abroad trip to Ireland and how it influenced her to participate in the Ohio Rose Selection. We joked about starting a countdown to the following weekend, as we were that excited to meet Maria Walsh, the 2014 International Rose of Tralee, and the other visiting Roses.

17. Selection Night is an evening I'll always remember. After weeks of preparation, I got to spend a wonderful several hours surrounded by friends and loved ones as we celebrated our Irish heritage. I stood on stage and joked around with Dan Coughlin and Bridget Linton, I met some of my grandparents' friends and heard about their shenanigans back in the day, and I saw a great young woman crowned the 2015 Ohio Rose. It was a wonderful culmination of all of the hard work of the Ohio Rose Centre, Westlake World Partners, and the Rose of Tralee International Festival. I will cherish this night as a memory for years to come.

18. One would think the morning after Selection Night would be spent sleeping off the weekend, but on February 15th, I was at my Grandmother's house listening to Gerry Quinn's show and showing her all of my photos from the night before. The group message the Roses had going was blazing away – everyone was sharing snaps and memories from the past two weeks. It was a nice way to keep the night before alive.

19. When I was offered the chance to appear on Gerry's program and talk about my experience with the 2015 Ohio Rose Selection. Armed with a loaf of soda bread, I laughed and reminisced with Gerry and the gang. I spoke of my education, my fam-



ily's history in Ireland, and why I decided to be a part of the Ohio Rose Selection. I was able to speak openly of our time as Ohio Rose entrant, and to encourage other young women to enter the festival in years to come.

20. It's always a good time when Roses reunite; on the evening of the Claddagh Ball, I remember walking into the West Side Irish American Club and being stunned by how beautifully it was decorated. I made my way through the room saying hello to new friends and trying not to shriek when I saw old ones. As the night continued, there was no shortness of chocolate Roses or dancing. I may have left my cell phone in my ride's car that night, but my heart was so full with happiness from the evening that I didn't care if I ever got the device back.

21. I have always enjoyed St. Patrick's Day, but this year's celebration was particularly special. I got to view the parade from the best seat in the house – the Ohio Rose float! The float, which was right near my Grandpa's former Pipefitting Local's float, moved down the streets of downtown, as I waved along with Kaytee and the other girls.

It was so fun seeing so many familiar faces in Cleveland celebrating being Irish! Following the parade, I attended a few parties with some of my Rose sisters, and we spoke of plans for the months to come – events we were going to go to, how our semesters were wrapping up, and how we'd keep our bonds strong.

22. Towards the beginning

of June, five of Roses went to the Indians game. This is the biggest reunion I've had with my Rose Class to date, so of course it's one of my favorite memories. We ate a ton of Dollar Dogs, waited in line for a ridiculous amount of time for nachos, and ended the night at P.J.'s. I don't remember who won the game, or who the Tribe was even playing, but I do remember that not a moment went by that we weren't laughing.

23. And finally, writing for the Ohio Irish American News. This is only my third piece for this wonderful publication, but the opportunity to explore my heritage each month and sharing that with others is something I am more than excited about. The roses on my road, past and present, keep opening doors for me, and create amazing memories.





## 100th Commemorations

By Anne Waters



### Dr Kathleen Lynn Unsung Heroine

by Anne Waters

The men of 1916 have been justly commemorated with word and song, but there were many women who fought bravely by their side who have largely remained invisible. One such woman was Dr Kathleen Lynn, an Irish heroine by any standard. The story of Kathleen Lynn is one of conviction, compassion, courage and strength, but also of prejudice because of gender, religion and sexuality.

Kathleen Lynn was born into a comfortable middle class family in County Mayo in 1874. Her father was a Church of Ireland clergyman, so her background was not a typical breeding ground for Irish republicanism. From an early age she was horrified at the poverty that surrounded her, particularly acute in the aftermath of the Irish Famine.

It is believed that from the age of sixteen she was determined to become a doctor, no easy achievement for a woman at that time. She was educated in private schools and received

medical training first in Ireland and eventually the United States. Kathleen was an active feminist and nationalist, which was contrary to the upbringing she would have received. She became a close confidante of James Connolly, himself a tireless advocate of the downtrodden, working in the soup kitchens during the infamous 1913 Lockout; he later made her Chief Medical Officer of the Irish Citizen Army.

It was during this period that she met her lifelong friend and companion Madeline Ffrench Mullen, who was also committed to the service of the poor and to the nationalist cause. Kathleen's contact with the Dublin poor continued through her membership of the Irish Women's Workers Union and became a lifelong commitment.

During the Rising she was stationed in City Hall; when the commanding officer was shot she took charge. The first casualty of the Rising was a young man called Sean Connolly. He died in Kathleen's arms and afterwards she wrapped him in a green flag. Subsequently she was imprisoned in Kilmainham Jail with other female activists

Constance Markievicz and Madeline Ffrench Mullen.

Kathleen continued the political activism and joined Sinn Féin, becoming vice president of the executive in 1917. The Civil

War in Ireland between those supporting the Treaty to set up of a State of 26 counties, and those fighting for full independence for all 32 counties, was bitter and violent. Kathleen supported the anti-treaty side, but she was in the forefront campaigning to bring the war to an end because of her desire for peace and an end to bloodshed. Although she was elected to the Dail (Irish Parliament) Kathleen's involvement in politics lessened as she focussed her energies on her new venture St. Ultans Hospital

St. Ultan's was a pioneering institution in Ireland of the early 20th century. Kathleen Lynn and Madeline Ffrench Mullen were a driving force, and instrumental in its establishment. Poverty and in particular the health of women was always a major concern. She petitioned to have soldiers tested for Syphilis before re-entry to Ireland after the war. An anticipated 15,000 soldiers were expected to return with a consequent surge in the incidence of the disease. Her pleas fell on deaf ears, in the main because it was 'only prostitutes' who would become infected.

St Ultans catered for these women and the babies born infected with venereal disease. Before long, Kathleen was once again arrested, but Dublin's Lord Mayor successfully petitioned for her release, citing the new threat in the country, 'Spanish Flu'. It is estimated that more than 18,000 people died from the flu and medics were in short supply.

The establishment of St. Ultans provided a place where women and their babies could be safely delivered and treated. Kathleen envisioned not just a hospital

but an education centre where women could learn how to care for both themselves and their children.

The child-centred approach advocated by Dr. Maria Montes-



Dr. Kathleen Lynn

staff and supporters believing in a secular Republic, but Independence had given the Catholic Church tremendous power. In their estimation, Kathleen Lynn was unacceptable as woman and a Protestant, but also a lesbian. When she tried to amalgamate St. Ultans with National Children's Hospital, she met a strong adversary in Archbishop McQuaid. The hospital eventually closed in 1964.

Kathleen Lynn is very much an unsung hero. Her background alone made her an unlikely Republican, but combined with her gender she was a woman out of step with the times she lived in. Her educational achievement as a doctor was unusual enough but to dedicate herself to easing the lives of the poverty stricken women of Dublin displayed exceptional compassion and courage.

The Catholic Church could not see beyond her gender and her

sexuality and recognise the beauty and integrity of this woman who could have had a life of ease if she had so chosen. When she died, the President of Ireland, Eamon DeValera, paid his respects but remained in the Church grounds because the funeral was non-Catholic.

The recent referendum in Ireland placed the country on the world stage with regard to the rights of gay and lesbian citizens. Kathleen Lynn's sexuality became such a focus of the Catholic Church that the life she spent tending to the poor in Dublin was almost subsumed and obscured, and certainly undermined.

Almost 100 years later, the question of a person's sexuality is still a contentious subject. By voting yes in the referendum to allow gay and lesbian couples to marry, it is hoped a climate of acceptance and equality can be nurtured so that others like Kathleen Lynn can be remembered and honoured for their deeds and not their sexual orientation.

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

### 100th Commemorations.

## NFL predictions is the waiting game

Soon the long wait will be over. It's been six months since the Superbowl but to every NFL fan, June/July is a particular lull in the offseason. Long finished are the postmortems of the previous year. The hiring's and firings of head coaches and co-coordinators is yesterday's news.

The off-season certainly had its moments. The first week of the free agency was absorbing. The draft satisfied without ever threatening to knock anyone over. In between there were surprise trades and tantrums, there were lines in the sand drawn and plenty of money grabbing. Between the owners and coaches, players and agents, there were so many PR battles and spin doctoring going on, it would make a politician dizzy. However, for the last few weeks there has been a sort of calm before the storm.

To their credit, the league analysts and ex players did their best to play along with the importance of the annual Top 100 player countdown, offering incredulities on the merits of this and that entry. JJ Watt was almost believable with his lip service at the honor of being voted number one.

So who are the winners and losers of the offseason? Who are the Superbowl challengers or have the pedigree to make the playoffs?

There are varying abacuses of success in the NFL. For the serial contenders, anything less than walking away with the Vince Lombardi will be seen as failure. For all the sides that failed to make the playoffs last season, January football will be viewed as tangible progress. There will be clubs who will fall short of their lofty ambitions and there will be those teams, where not sucking as badly as they did last season will be enough. So before the curtain comes up on the season, let's make season projections the order of the day.

### AFC

The NFL champions, New England Patriots will no doubt have their hat in the ring again for Superbowl success. Listening to the seemingly never-ending trials and tribulations over 'Deflate-gate' has bore a hole in the skull of even the most ardent NFL supporter over the past few months. Coupled with an unhealthy dose of self-righteousness and indignation, a certain amount of disdain for the Patriots has been apparent throughout the league. They may call it sour grapes, but nevertheless it is there.

Although the Bills and Jets went big in the offseason with a plethora of additions including LeSean McCoy and Darrelle Revis respectively, it is hard to see either side knocking the Pats off their divisional perch in 2015. The Indianapolis Colts look best to challenge for AFC honors with Andrew Luck getting offensive help in new toy wide receivers Andre Johnson and Philip Dorsett, in addition to the arrival of Frank Gore in the backfield.

The AFC North was highly competitive throughout last season. Both the Baltimore Ravens and the Pittsburgh Steelers should challenge for AFC honors if they continue their form. However, I find it difficult to see the Cincinnati Bengals reaching the playoffs

again or the Cleveland Browns being as competitive as they were until the final stretch last season.

I hope I'm wrong about that one.

The Browns have become a second favorite team to many NFL fans in Ireland. Maybe there is something about being perennial underdogs that appeals to the Irish disposition or maybe it is an unwillingness to jump on a successful bandwagon. However, from my perspective, too many of their wins last season were one score games, that even the loss of a Bryan Hoyer could see a decrease in production to swing a 7-9 season to a 5-11.

The only AFC team that didn't make the playoffs last season that could go all the

way is the Houston Texans. The arrival of Vince Wilfork and the return of Jadeveon Clowney in addition to draft selection of Benardrick McKinney, I expect JJ Watt and his defense to open up a metaphorical 'Can of Whupp\*ss' from the get go. If that transpires, they should be able to have a proper cut at the post season.

The AFC South is a toss of a coin between the Broncos, Chargers and Chiefs with the eventual winner to finish their season on the first weekend in January. I'll go with the Broncos.

### NFC

Where the AFC looks predictable, the NFC looks to be where the fun is with Seattle and Green Bay the only post-season certainties. Seattle started slowly last year but a home defeat by Dallas sparked a return to form that brought them within one yard of Superbowl victory. By my estimation they have won the off-season with the acquisition of tight end Jimmy Graham. He will cause matchup problems for every defense while also taking a tackler away from Marshawn Lynch on third down and in the red zone. He is certainly going to make Russell Wilson's

job at quarterback so much easier.

In the NFC West, the Jim Harbaugh's San Francisco 49ers are gone and the squad in almost unrecognizable. Gone is the heart of the side with the retirements of Justin Smith, Patrick Willis, Anthony Davis and Chris Borland, while Mike Iupati, Chris Culliver, Frank Gore, Michael Crabtree and Perrish Cox have taken their talents elsewhere. It is hard to make a case for them finishing anywhere but bottom of their division.

The Cardinals will be in the mix for the playoffs but I have a feeling that the St. Louis Rams are a team to watch. They have a strong defense, a strong special teams unit and if Nick Foles and Todd Gurley can give them some consistency in attack, I can see the Rams playing football in January.

In the NFC North, it will be interesting to see if anyone can run Green Bay close for divisional honors. They return with the same cast that took the Packers within a kickback recovery of a Superbowl appearance last time out.

The Minnesota Vikings and the Detroit Lions both have post season objectives. The Vikes finished last season very strongly

with rookie QB Teddy Bridgewater dispelling doubts of his NFL credentials. If Mike Zimmer can get Adrian Peterson's head right, Minnesota should be playing playoff football. Detroit looks weaker in defense than they did last year with the departures of Ndamukong Suh and Nick Fairley. However, an injury free Calvin Johnson should also have them in the hunt.

The NFC East should be an enthralling division with favorites Dallas always likely to implode much to the satisfaction of everybody who doesn't support 'America's Team. I wouldn't rule out both the New York Giants and the Washington Redskins making a run for divisional honors. I have been very impressed with GM Scott McCloughan's start as in DC. The additions of hungry talented players at the right age like Stephen Paea, Chris Culliver and Terrence Knighton have set the tone in what surely will be an improved Redskins defense. Similarly, the arrival of Bill Callahan and the selection of Brandon Scherff at number 5 in the draft could see the Redskins significantly improve their offence as well.

In the NFC South, it's as you were with all four teams with the capability of topping the division but little else. I'll begrudgingly take the New Orleans Saints.



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## GAA: Preparing to Take the U.S. Fields of Glory



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Columbus and Cleveland are members. The Midwest Division is made up of the following eleven clubs:


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Cincinnati GAA  
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Cleveland St. Pats  
Cleveland St. Pats Ladies  
Columbus Naghton Street  
Detroit:  
Detroit Wolfe Tones  
Detroit St. Annes  
Kalamazoo GAA  
Pittsburgh:  
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Rochester Erin's Isle  
Syracuse Gaels



Casey at the Ash Photo by John Wijsman

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over Cincinnati GAA:  
4-18 to 0-7 (30 to 7)  
Philadelphia St. Pat's  
Donegal over Pitts-  
burgh Banshees 3-21  
to 3-1 (30 to 10)

July 11:  
Akron Celtic Guards Hurl-  
ing Club defeats Pittsburgh  
Pucas 5-16 to 6-4 (31-22)

July 18th :  
Cleveland St. Pats  
won 4-10 to 3-9 (22 to 18)  
over Pittsburgh Celtics

Cleveland St. Pats  
beat Cincinnati GAA  
1-22 to 3-5 (25 to 14)  
Pittsburgh Celtics Junior  
beat the Buffalo Fenians  
GAA 2-9 to 1-6 (15 to 9)

Pittsburgh Banshees beat  
Philadelphia Notre Dames  
3-12 to 1-7 (21 to 10)

Philadelphia Kevin  
Barry's Sr. Football  
beat Pittsburgh Celtics  
1-25 to 2-8 (28 to 14)

## Final Standings for the 2015 Columbus Irish Football League:

1. Brazenhead Grandview
2. Fado Irish Pub & Restaurant Columbus
3. India Oak Grill
4. O'Reilly's Pub



2015 Columbus Irish Football League pic Cour Columbus Naughten Street GFC



## Researching Your Irish Ancestors Columbus Event

Join us at the Ohio History Center on Tuesday, August 11 at 7pm for an evening of discovery with our genealogy workshop, Researching Your Irish Ancestors. Nationally-recognized Irish family history expert Dwight Radford will present useful and innovative ways to help you uncover your family's story.

A Salt Lake City native, Radford has been in the professional genealogy business for more than three decades. He's co-authored several Irish family history resources, including the book *A Genealogist's Guide to Discovering Your Irish Ancestors* and the magazine *The Irish at Home and Abroad*, which was devoted to Irish life and culture. He's also traveled extensively throughout the United States and Canada, giving talks and providing family historians with best practices for conducting research.

"Families face many roadblocks on the journey to discovering Irish heritage," says Radford. "Irish family history is some of the most difficult to uncover. This is due in part to the poor record keeping in Ireland, illiteracy among many families and the complex turmoil found in Irish political and religious life."

Throughout the workshop, you'll be given tools and helpful tips to help you overcome those challenges. Radford will present a series of online resources dedicated specifically to understanding Irish family history. In a question-and-answer portion of the workshop, get personalized guidance for challenges you've encountered in researching Irish heritage.

The Ohio History Center is located at 800 E. 17th Ave, Columbus 43211 I-71 & 17th Avenue in Columbus. Cost is \$20 or \$15/Ohio History Connection member. Advance registration is recommended. For more information or to register, visit [ohiohistory.org/genealogy](http://ohiohistory.org/genealogy) or call 614.297.2510



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By J. Michael Finn



## The Galloglass

Galloglass was a class of elite mercenary warriors who were members of the Norse-Gaelic clans of Scotland. They were active in Ireland between the mid 13th century and the late 16th century. The title Galloglass is the English corruption of the Irish word gallóglaigh meaning foreign soldiers. The Irish word is made from three words, gall, a foreigner, óg meaning young, and laoch meaning a warrior or hero.

As Scots, they were Gaels and shared a common background with the Irish and they had intermarried with the 10th century Viking settlers of western Scotland. Early Galloglasses came from the Hebrides Islands off the coast of Scotland. Later Galloglasses (also known as "Redshanks") came to Ireland from the highlands of Scotland.

In return for military service, Galloglass contingents were given land and settled in Irish lordships, where they were entitled to receive supplies from the local population. The first record of Galloglass service was in 1259, when Aedh Ó Conchobair (O'Connor), King of Connacht, received a dowry of 160 Scottish warriors from the daughter of the King of the Hebrides, Dugald MacSorley. When the Normans invaded Ireland their advance was stopped in 1270, when Ó Conchobair put his Galloglasses to good use and slaughtered the Norman force near Carrick on Shannon.

Large numbers of Galloglass clans settled in Ireland after being dispossessed of their lands in Scotland for choosing the wrong side in the Wars of Scottish Independence. The most famous of these were the MacSweeneys, settled in Ireland by the O'Donnell's in north Donegal. These were followed

by MacDonnells, MacCables, MacSorleys and several other groups brought to Ireland by powerful Irish nobles in different areas. While these mercenaries were often used against the Norman-English they were also used in wars between the Irish nobles. The MacSheehys and the MacSweeneys were used during the Desmond Wars in the south of Ireland.

An Irish military chieftain would often select a Galloglass to serve as his personal aide and bodyguard because, as a foreigner, the Galloglass would not be subject to local feuds and influences. In time there came to be many native Irish Galloglass and the term came to mean a type of warrior rather than an ethnic designation (native Irish mercenary warriors were also known as Bonnaughts).

The Galloglass were an effective fighting force because they were a heavily armored, trained infantry that could be relied upon as a strong defense for holding a position. Most Irish foot soldiers of the time were less well armored. In the days of hand-to-hand combat the Galloglass became the Irish noble's chief weapon of mass destruction. Their attack was ruthless and relentless. They always fought at the head of the army, leading the attack.

The Galloglass warriors were noted for wielding the massive two-handed sparth axe (a custom noted by historian Geraldus Cambrensis to have derived from their Viking heritage) and a two-handed broadsword or claymore (from the Irish: claidheamh mór, meaning great sword).

For armor, the Galloglass wore chain mail shirts over padded leather jackets and iron helmets. Each warrior was usually accompanied by two boys (similar to a knight's squires), one of whom car-

ried his throwing spears and darts while the other carried his provisions. Some of the Galloglass were also skilled in the use of the longbow, but most used the claymore and axe as their primary weapons. Wearing mail and charging into battle with his axe or sword, a Galloglass was able to tear the enemy apart. They were truly a fearsome, loyal and effective fighting force.

An English soldier who faced them in battle wrote, "Picked and selected of great and mighty bodies, cruel without compassion. The greatest force of the battle consisteth in them, choosing rather to die than to yield, so that when it cometh to bandy blows they are quickly slain or win the field ... the weapon they most use is a battle-axe, six foot long; the stroke whereof is deadly where it lighteth."

By 1512, there were reported to be fifty-nine groups throughout the country under the control of Irish nobility. In 1569 Turlough O'Neill married Lady Agnes MacDonald of Kintyre in Scotland. Her dowry consisted of at least 1,200 Galloglass fighters.

Around the year 1570, Fionnghuala MacDonnell (known as Iníon Dubh or the Dark Daughter, the mother of Red Hugh O'Donnell) married Aodh Dubh O'Donnell, who was The O'Donnell, Lord of Tyrconnell and the chief of the O'Donnell clan. Iníon brought to the marriage 1,000 Antrim-Scots Galloglass soldiers.

The 16th century in Ireland saw an escalation in military conflict, caused by the Tudor conquest of Ireland. Galloglass fighters were joined by native Irish mercenaries called Bonnaughts (literally "quartered men") and by newer Scottish mercenaries known as "Redshanks." The flow of mercenaries into Ireland was such a threat to English occupation that Queen Elizabeth I took steps against them in 1571 – around 700 of them were executed after the first

of the Desmond Rebellions.

The Galloglass remained an important part of Hugh O'Neill's forces in the Nine Years War (1594-1603). After the Irish defeat at the Battle of Kinsale in 1601, recruitment of



Galloglass waned, although Scottish Highland mercenaries continued to come to Ireland. It has been recorded that Galloglass were used as late as 1645, when MacCarthy Riabhach used them in an assault on Mallow in County Cork. They also fought under the Irish General Owen Roe O'Neill at the Battle of Benburb, where O'Neill achieved an overwhelming victory in 1646.

The Galloglass were rendered ineffective by the adoption of gunpowder into the mix of weapons. The Galloglass could no longer take the field by charging into a hail of gunfire and cannon fire. They

hung on bravely though, and in the 1600s there was still a demand for Galloglass troops. They were used effectively for hit-and-run attacks as opposed to massed frontal assaults. The wars against the Tudors had shown them that methods of war had changed - so the Galloglass changed their methods.

Eventually the Galloglass faded away in Ireland. Their three hundred year role in Gaelic-Irish armies was the major factor in the stemming of the tide of the Anglo-Norman conquest of Ireland. It is also suggested that by helping to tie up English armies in Ireland, the Galloglass may have also delayed the Anglo-Norman takeover of Scotland.

The Galloglass never died. Some of the Ulster and Connaught Galloglass families followed The

O'Neill and The O'Donnell into exile in Europe and entered the service of Spain, which formed distinct Irish Regiments. Irish Regiments were also raised in French service until 1650.

\*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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## Irish Immigration

Grace McGarry always said, "if you want the whole story you have to start at the start". In 1978, Nelson J. Callahan and William F. Hickey provided us with *Irish Americans and Their Communities of Cleveland*. It was a part of a series of publications by the Cleveland Ethnic Heritage Studies Department at Cleveland State University. These publications were made possible by with the support of the U.S. Office of Education, Department of Health, Education, and Welfare and a grant from The George Gund Foundation. It is my intention to amplify that seminal work on the Cleveland Irish to reflect an expanded understanding of the Irish in America as well as in our great city, and to include source material. My work is made possible by an occasional pint of Guinness. My monthly article will be devoted to disseminating sections of my research to the readers of the Ohio Irish American News.

To start at the start, at least the start of the Irish in America, has typically meant a ubiquitous recitation. The History of the Irish in America is the story of the Great Hunger and the consequent exodus of masses of Catholic Irish who made their way to America. These faceless hordes invaded New York and Boston, then made their way to Chicago and in lesser numbers places to the south and west. They were preceded by small numbers of Irish, mostly Presbyterians from the North, who became in America the "Scots-Irish." Our story is not that simple of a history.

Every narrative of immigration is distinctive to the immigrant and to share each story is an insurmountable task. However, Irish American history has much more to share than a far-too-generalized basic recitation of our migration and settlement.

The Famine not only accounted for exodus, but can be classified as genocide beyond comparative

comprehension. As a singular event, it defined Irish history on both sides of the Atlantic and throughout the Irish Diaspora. However, there was history and migration before the Famine and not all of Ireland was effected by the Famine in the same manner.

The population of Ireland in 1841 was over 8 million people and by the 1920s it was just over 4 million. However, the population of Donegal experienced a slight increase during the Famine years and a relatively low Famine-related death rate. Donegal felt the effects as a county and as individuals of the mechanization of spinning in 1828 and weaving in 1845 perhaps more than the Famine.

Irish history is often viewed as inextricably interwoven with the potato. The potato, native to the Peruvian Highlands, was domesticated over 8,000 years ago. The wild potato still has over 2,000 species in the Americas, and today, the Andes farmers grow over 5,000 potato domesticated varieties. Historically in the Andes, time was defined by how long it took to cook a potato. The potato was one of the new world crops introduced into Europe in the 16th century. Tomatoes, peppers, tobacco and cane sugar were other new world crops. Feel free to share that info at the Mayfield Smoke Shop during The Feast, particularly the information about the tomato. The potato was introduced in the American colonies in 1621 and was not widely cultivated until one hundred years later.

Irish American history before the American Revolution established the macro settlement pattern for later Irish immigrants and direct trade relationships between Ireland and America. The 17th century witnessed the arrival of up to 100,000 Irish. The majority of these immigrants were indentured servants being sent to the West Indies or the tobacco plantations in the Chesapeake Bay area. Some of these folks

were prisoners, rebels, and felons. Their sentence was America.

This migration was forced and the pattern of settlement was determined by the powers that be. Many of the Irish who first landed in the West Indies eventually made it to the colonies because of the expansion of the sugar economy.

The early 18th century experienced an increase in Irish immigration to America. Large numbers of these Irish filtered their way to the frontiers of Pennsylvania and the Carolinas. They were primarily Presbyterians, descendants of lowland Scots, who had been assisted in relocating to Ireland by the British. Quakers, Methodists, Baptists and Catholics also migrated in lesser numbers.

Taxes, tithes and high rents were a catalyst for these Irish to leave from their adopted northern ports. In the south of Ireland seasonal labor in the fisheries of Newfoundland and an extended historical and generational attachment to the land lessened the economic pressures and want to migrate. The relaxing of the Penal Codes also permitted the Irish in the south to perceive that things were getting better for them.

The Irish who made their way to America did not all reach the frontier like Davey Crockett, whose paternal ancestors left Ireland in the early 18th century. Irish also established themselves in the colonial cities along the east coast, primarily in New York and Philadelphia, and in the Delaware Valley.

The majority of the half a million Irish who immigrated to America in the 18th century were a part of the relationships these Irish established with their personal, familial and

Church connections in Ireland. It is a story of flax, linen and people as a commodity.

During this time, over 90% of American flaxseed was from New York City and Philadelphia. This was cause for ¾ of all ships from Ulster between 1750 and 1775 to sail to these two cities. American flaxseed fed the Irish linen industry, consolidated in the north of Ireland. The south of Ireland and its provisions were exported via Britain and sent to Europe or commandeered for its colonies in the West Indies.

The merchants involved in the trade of flaxseed were not fond of ships sailing for American ports devoid of cargo. This issue was answered with the commodification of the Irish. They became the cargo. As the linen industry doubled following the American Revolution, immigration increased as an impetus for this trade.

The American Revolution also affected the economies of the south. Before 1776 nearly ¾ of all southern Irish beef was taken to the West Indies. After 1783 that same Irish beef was sent directly to America. Irish ships began on greater occasion to sail for northern American ports like Boston and New York. This was the beginning of transportation structure for the Famine Irish.

Next month, the post Revolution and pre-Famine migration to America will be detailed. Additional information can be found in: *New Directions in Irish-American History*, edited by Kevin Kenny; *Out of Ireland*, the story of Irish emigration to America by Kerby Miller and Paul Wagner; *To Hell or Barbados*, the Ethnic Cleansing of Ireland, by Sean O'Callaghan; and *The Irish Diaspora in America* by Lawrence J. McCaffrey.

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A collective 'thanks' to all who've written in response to my recent letters, particularly my comments regarding next year's 1916 Centenary celebration. If you're interested, I realise you've done your own research beyond my words and for that, I also thank you. Both Easter 1916 and Easter 2016 are historic, momentous events.

The 1916 heroes and their actions are now fixed in time. We can only choose to remember and honour them, as we will. But for 2016, it is up to all of us to do our best by paying homage for the deeds and values of those who stood up and fought for our nation's independence and freedom a century ago.

Back in my June letter I referred to, most likely, a small offshoot of mainly Brits who wanted some kind of joint memorial in Dublin dedicated to both the English and Irish military dead of Easter Week 1916. Talk was of placing the monument on or near Mount Street Bridge.

Why there, you ask? You might remember that one of the major battles of Easter Week 1916 took place along the Northumberland Road in Ballsbridge, Dublin on the Wednesday, 26 April. Strategically positioned inside four buildings along that roadway, seventeen Irish Volunteers rained death and destruction down on hundreds of advancing British troops from the 59th North Midlands division.

These soldiers, nicknamed the Sherwood Foresters, were reinforcements who'd disembarked from ships docked in Kingstown harbour [today Dun Laoghaire]. They were attempting to advance into the city centre with the hope of quelling the Uprising.

Today, as it has for years, stands a simple stone memorial to Ireland's freedom fighters who turned back wave

after wave of British soldiers. This diminutive stone bridge, Ireland's Thermopylae, is a national symbol of patriotic courage against overwhelming odds...two-hundred-twenty British soldiers and officers died or were wounded trying to cross that paved span while only a handful of Irish Volunteers gave their lives defending it.

Knowing me, I took an instant dislike to the suggestion of 'entwining' our histories. But after giving it some additional thought, I decided to conduct a small survey...a pub-crawl for my own edification.

As I suspected, the majority of those I spoke with hadn't a clue about the joint memorial. Tom 'the Publican' Richardson in Galway was one of those I queried. After a moment of contemplation, he began waxing eloquent. "Cathal, you know my thoughts on history...the past is the past so best let it be. This is a new age...a time to mend fences...for stretching out hands across the water. The future is about togetherness not division. No more neurotically looking over your shoulder to see who's after you."

Sure, he didn't answer my question, but he didn't need to...his words spoke volumes.

My Dublin friend Ronnie Daly had a novel answer. He suggested memorialising the names of all the dead from that week-long conflict, maybe in Stephen's Green, or some other appropriate place, much as America has done with their dead from the Vietnam War.

You should know, Ronnie, a forty-year

veteran of the Irish Defence Forces, was recently in Washington, DC and had visited that impressive and poignant, engraved stone tribute located on the Mall. Sure, I can't blame him. As so many before him, he was moved by that iconic listing of names, both of dead and missing American soldiers, so artfully placed for all to see and remember their sacrifice.

I must admit, Ronnie's proposal is all-encompassing. A roll of all Irish Volunteers [IV] killed as well as the dead from such groups as the Dublin Metropolitan Police [DMP], Royal Irish Constabulary [RIC], Home Defence Force volunteers [aka the Gorgeous Rex] plus, of course, members of the British army and innocent-enough city-dwellers. An accurate accounting of civilian casualties was unclear, as many of the Irish military wore no uniforms, thus making the Volunteers almost impossible to distinguish from the ordinary citizenry.

Listening to Ronnie's suggestion, I held my tongue. I realised he was trying to find

common ground between what some loyal British sympathisers were proposing and what some Irish diehards would tolerate. These two reactions, along with others, are causing me to rethink my position.

Today, much of the flap over the 1916 Centenary seems to be sorting itself out as the months tick by, but, in my mind, one major issue remains. Why not fix the date of 24 April for all future Rebellion commemorations, instead of holding the festivities on the transitory date of Easter Monday, as past tradition now dictates.

Back in August 2012, I wrote to you about that issue and suggested an answer to this conundrum. I believe my proposal deserves reconsideration. Ireland has no national 'independence' holiday as many countries have seen fit to designate. Sure, 24 April is our Independence Day!

As I stated back then, "Pearse, Connolly and the others marched out on the 24th, taking up arms for an ideal. That date is forever burned into

our national conscience. Let it remain and be honoured so. Besides, it would make things much simpler, while in no way diminishing the Insurrection's Easter symbolism of rebirth from the bonds of servitude and injustice."

By designating the 24th as the birth date of our national freedom, just as 4 July is in the United States, most shops would be closed and street traffic minimised, offering the same social, civic and celebratory conditions now present on an Easter Monday.

If you support this proposal and are so inclined, do shoot off a text or a tweet to Enda Kenny or your favourite Dáil TD.

Finally, maybe you've read the new figures from the Irish Central Statistics Office: "1.5 million trips were made to Ireland by overseas visitors in the first three months of 2015, a 13% increase over last year...and Americans are leading the way." Good on ya, my friends and happy travels, Cathal

# August

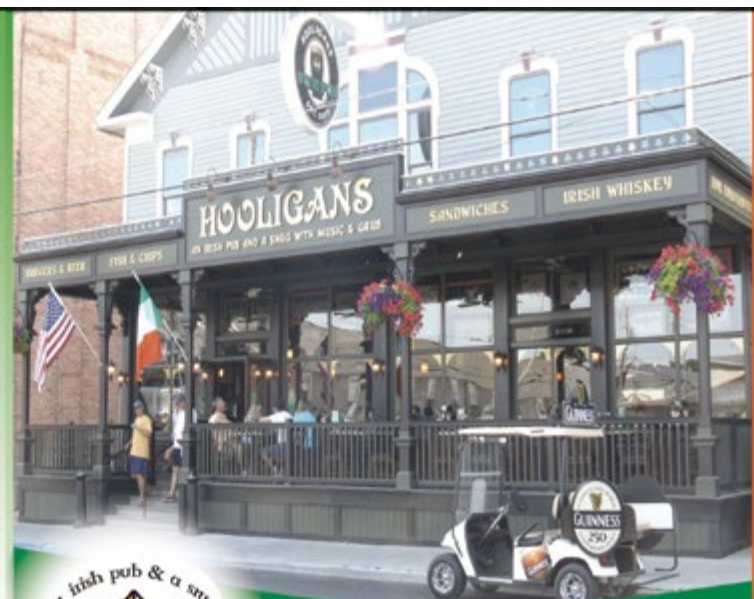
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## Cleveland

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www.treehousecleveland.com

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The Westies - 14th Gandalf's Pub

## Cincinnati

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

## Columbus

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**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.

## Euclid

**Irish American Club East Side**  
8 - Jack Kilroy Memorial Golf Outing, 28 - No Strangers Here. PUB: 7:30 - 10:30. IACES 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003  
www.eastsideirish.org

## Findlay

**Logan's Irish Pub**  
Trad Sessiún 3rd Wednesday. 414 South Main Street, Findlay 45840 419.420.3602 www.logansirishpubfindlay.com

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www.sullysmedina.com.

**Hooley House Montrose**  
1st - Almost Famous 7th - Little Rock on the Patio 5:00, Juke Box Heroes 9:30, 14th - Morrison & McCarthy Patio 5:00, Charlie in the Box 9:30, 21st - Vince Menti Patio 5:00, Faction 9:30, 22nd - Brigid's Cross Patio 5:00, 28th - Nick Zuber Patio 5:00, Michelle Romary Band 9:30 29th - Brigid's Cross Patio 5:00, Attraxxion 9:30. 145 Montrose West Avenue Copley, Oh 44321 (234) 466-0060 www.1funpub.com



Gary Gormley:  
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1st - School Girl Crush, 7th - Dan McCoy Patio 5:00, 8th - Jukebox Heros, 14th - Nick Zuber Patio 5:30, Faction 9:30, 21st - Sunset Strip, 28th - Vince Menti Patio 5:00, The Players Club 9:30. Every Tuesday - Open Mic w Nick Zuber, Every Wednesday - Trivia Night. 7861 Reynolds Rd Mentor www.1funpub.com (440) 942-6611.

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Ceili Dancing lessons every Thursday except meeting night, 7:00-9:00. \$10.00. Info call instructor Maire Manning at 216-456-5395. WSIA Club 8559 Jennings Rd. 44138 www.wsia-club.org. 440-235-5868.

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## Westlake

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## Willoughby

### Croagh Patrick's Pub

4857 Robinhood Dr, Willoughby, OH 44094. (440) 946-8250 www.croaghpatrikspub.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

### The Wild Goose

4144 Erie St, Willoughby, OH 44094. (440) 951-6644 www.wildgoosewilloughby.com

## Traditional Irish Sessiúns

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### 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

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.

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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

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SUMMER 2015



at RiverWorks

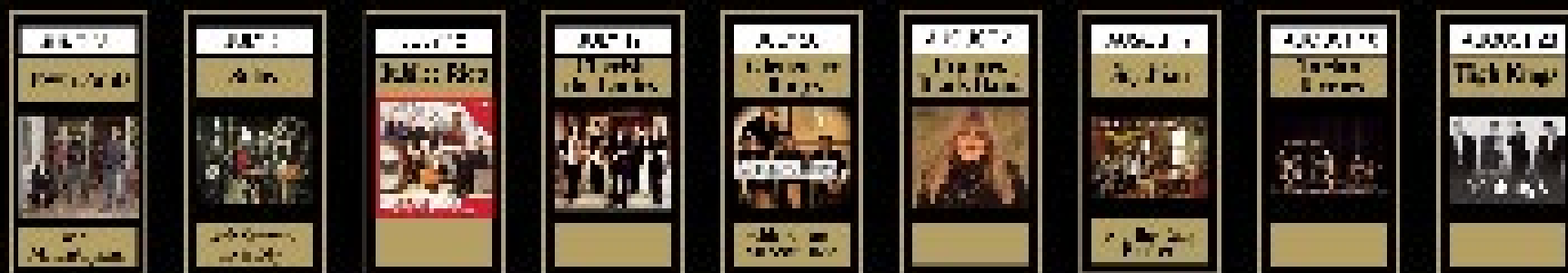
#15 Sunday  
Show

Includes Buffalo Irish Festival  
or 1st Buffalo  
Irish Festival

# GUINNESS SUNDAY AFTERNOON CELTIC CONCERT SERIES

Pre-Sale Discounted Ticketing Begins June 1st

For the most current information visit our website: [ShannonPub.com](http://ShannonPub.com)  
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Doors open at noon, opening acts at 2:00pm, headliners at 3:00pm  
Following the Celtic Concert Series, also at RiverWorks, join us for:

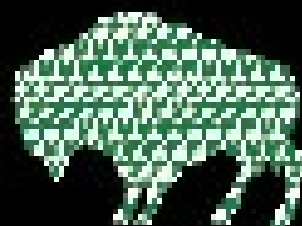
## the Buffalo Irish Festival

AUGUST 28-30, 2015



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