



September 2016
ianohio.com



**Ireland's Rising
Star Aoife Scott**

irish american news

Irish American Law Society of Cleveland Symposium in Ireland

From September 29 to October 1, 2016, a group of Irish American lawyers will participate in a symposium in Ireland sponsored by the Irish American Law Society of Cleveland. Leading off on Thursday, September 29 at Kings Inn, Dublin will be the presentation of the Trial of Roger Casement. Participants include Terrence J. Kenneally of Kenneally & Associates, who will be representing the defendant, Roger Casement. Also participating will be Martin Galvin of Reminger

& Reminger, representing the Crown. Two of the members of the Ohio Supreme Court, Chief Justice Maureen O'Connor and Justice Judith Ann Lanzinger, will preside along with two members of the Irish Supreme Court.

The following day, the symposium will move to Galway, where there will be a number of continuing Legal Education Sessions dealing with subjects such as Death Penalty in the U.S. and E.U., Same-Sex Marriage in Ireland and the U.S., Comparison, and Software Protection, U.S. and E.U. Methods. The Friday and Saturday sessions will be held at NUI, Galway University.



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InnerView

by Bob Carney

"Blowin' In" Columnist Susan Mangan

Susan was born in Chicago, Illinois, and holds a Master's degree in English from John Carroll University and a Master's degree in education from Baldwin-Wallace University. Her column gives her perspective on an Italian girl who married an Irish American, and became immersed in the Irish culture and ways. A "Blow-in" is an Irish term for a person new to the neighborhood.

OhIAN: Susan, I love to ask writers and English majors who their favorite writers are, who are yours?

Susan: William Butler Yeats is my favorite poet. "When You Are Old" is my favorite poem, and "The Dead", by James Joyce is the most poignant of the many short stories I've read. I've had the opportunity to travel to all my favorite literary hotspots in the United States, England and Ireland.

OhIAN: Childhood memories play a large part in your writing, can you tell us a little about growing up?

Susan: As a child, I always had what my mother called an "overactive imagination." Growing up in the city, I loved the museums, beaches, and the many festivals that Chicago offered. Fortunately for me, I was also able to indulge my love of nature as my mother grew up on a farm in Billings, Missouri.

Every year we would visit my grandmother, uncles, aunts and cousins. I

was happiest helping on the farm. My grandmother Mim passed at one hundred and two. She was a great reader, world traveler, and a gifted teacher. As I grew older, we discovered our

shared interest in antiques, literature, and quiet time. When my first child was born she encouraged me to "set that child in her pumpkin seat and get on with your writing!" Well over the years I've spent more time rearing children than writing the next great American novel, but that feat is still on my to do list.

OhIAN: What else inspires your writing?

Susan: Upon meeting my husband in Ireland, her rolling hills, imposing mountains, and sweet streams also proved inspirational to my writing. Moreover, I value the kindness and hospitality of my husband's family.

OhIAN: What do you do when you're not writing for the Ohio Irish American News?

Susan: Currently, I'm a private tutor helping students to become better readers and writers. I also teach creative writing at Bay Arts in Bay Village, Ohio. I also have a cottage baking business; "Rosa-Peasant Cookies with Style".

I'm very grateful to John O'Brien, Jr. for providing me the opportunity to write for the OhIAN: for the past nine years. In the future, I would like to publish my series of Christmas stories that I've written, as well as compile a "Best of Blowin' In" book of essays. Additionally, I've written a children's Irish fairytale that I hope will make it to the hands of some publishing house. Lastly, I am well on my way to creating the next "Great American Novel", at last count I was ten pages into my dream!

Eunan McIntyre Plays Cincinnati Irish Center

Musician Eunan McIntyre is an award winning singer/songwriter from Glencolmcille in Co. Donegal, Ireland, coming to the Irish Heritage Center on Friday, 16 September, 2016 @7:00 PM.

Eunan is known for his amazing vocal ability and guitar skills and has performed with Irish greats such as Sean Keane and the Wolfe Tones, Sean Cannon from the Dubliners, Daniel O'Donnell and many more.

The Irish Pub opens at 6:00 pm, followed by the concert at 7:00 pm. A meet-and-greet "After's" event in the Pub follows; Eunan will sign purchased CDs.

Irish Heritage Center of Cincinnati
3905 Eastern Avenue, Cincinnati, 45226
513-533-0100.



Editor's Corner



John O'Brien, Jr.

St. Patrick's Day is certainly an amazing thing – a culture so rich, so pervasive, that its patron saint is celebrated, not just in Ireland, but all over the world. Cleveland's next one is its 175th one. The celebration has some stereotypes, but any effort at all will expose them.

What does catch people by surprise, is the vibrancy of Irish sports around the world. In Ohio alone, there are an Irish Football clubs in Cincinnati, Columbus and Cleveland, and a Hurling team in Akron; that's a lotta power in place 3,000 miles from home.

August 13 & 14 were the Gaelic

Athletic Association (GAA) Midwest Championships, with the winners going on to The Nationals, held over Labor Day weekend, this year in Seattle. The culture and camaraderie draw, but the networking/connection paints a bright picture for our heritage and its future. We are proud to be a sponsor of the games and the Ohio Irish American News Championship Cup. We are

prouder still to see so many gather, and take The Fields of Glory, in the name of preserving and practicing Irish sport, culture and friendship; long may they live.

Pictures of the GAA Midwest Championship are throughout this issue.

Go dtí an mhí seo chugainn, slán a fhágáil
(Until next month, goodbye)
John

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MILESTONES

Congratulations to Richie & Christina Reece on the birth of Richard Rory Reece born July 21 @ 8:07pm. 7 lb 10oz and 19 3/4 inches!

Our thoughts and prayers go

out to Maureen and the family of Donie Greene, who passed away August 10th. A football, broomball and Marblehead legend, his kindness and grace will forever remain in our memory.

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On This Day in Irish History

by Terrence J. Kenneally

1 September 1864 - Sir Roger Casement, civil servant and revolutionary nationalist, born in Sandycove, Co. Dublin.

4 September 1997 - Mary Robinson becomes the United Nations High Commissioner for Human Rights.

8 September 1798 - Battle of Balinamuck; the French-Irish forces are defeated by Lord Cornwallis.

11 September 1649 - The Massacre at Drogheda, in which Cromwell captures the town and slaughters nearly 4,000 people.

18 September 1914 - The Home Rule Act was suspended for the duration of the war.

18 September 1964 - Death of Sean O'Casey, playwright, whose works include The Shadow of the Gunman, Juno and the Paycock, and The Plough and the Stars.

20 September 1803 - Robert Emmett, United Irishman, is hanged.

21 September 1881 - Revolutionary Eamonn Ceannt, one of the seven signatories of the Proclamation of the Republic, is born in Glenamaddy, Co. Galway.

30 September 1944 - Eoin O'Duffy, first commissioner of the Garda Siocharra (1922-33) and Blueshirt leader, dies.

About Our Cover

Ireland's Rising Star, Aoife Scott and her new CD, Carry the Day are featured on page 17

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Ireland Past and Present

By Niamh O'Sullivan



Man in a U-Boat

12 April 1918, Crab Island, off the west coast of Ireland: The Great War had entered its final year. Pte L/C Joseph Dowling (No. 8243) of the Connaught Rangers, who had appeared seemingly out of nowhere, sat on that island wondering how to cross to the Clare mainland. Dowling was a member of the Irish Brigade, recruited from Irish prisoners of war held in Germany, by 1916 leader Roger Casement, executed 100 years ago.

Joseph Dowling had a colourful past, landing in France with the Connaught Rangers on 14 August 1914, arriving in Mons on 23 August. On 27 August, separated from his regiment after heavy fighting, he was briefly attached to a French regiment. He was captured by the Germans on 3 September, spending three years and

seven months in various German prisoner of war camps. Whilst detained in Limburg with other Irish POWs he

joined Casement's Irish Brigade on 27 March 1915.

Dowling was ferried to Clare by a fishing boat passing Crab Island. He had, however, been noticed by a Coastguard who brought him to the nearest Coast Guard station, where the Petty Officer ordered him to Galway for further questioning. In Ennistymon a suspicious Police Sergeant led him to the Barracks to be interviewed.

Dowling gave a false name and informed his interrogators he had been aboard a torpedoed US ship, but had managed to reach Crab Island. The British authorities sent a trawler to the island, which located neither survivors nor wreckage, only the foreign-built dingy which had brought Dowling ashore. Dowling was ultimately handed to the Metropolitan Police in London.

Interrogations continued at New Scotland Yard with the Director of Naval Intelligence. As Dowling had "appeared from

the sea", those involved believed he was a seaman, not a soldier. Dowling revealed his true name and story to the Director. He had come ashore on the dingy from a German submarine.

The Director, to the frustration of subsequent British officials dealing with this case, had promised Dowling that if he would "speak the truth", his life would be spared. Dowling, awaiting Court Martial, was sent to the Tower of London where Casement had previously been incarcerated. He was indicted on three counts: That he:

1. when a prisoner of war, voluntarily served with the enemy (by joining Casement's Irish Brigade. In British documents, it is sometimes referred to as the German Irish Brigade).

2. when a prisoner of war, voluntarily aided the enemy by inciting to persuade fellow POWs, British subjects, to forsake their duty to the King by joining the armed forces of the enemy (Dowling became a recruitment officer for the Irish Brigade).

3. when a prisoner of war, voluntarily aided the enemy by departing from a port in a German submarine with the object of landing in Ireland to voluntarily aid ... the enemies of the King...

Dowling was found guilty on all charges in July 1918 and sentenced to be shot. The Naval Intelligence Director's promise to him ensured this was converted to penal servitude for life. In one of Dowling's subsequent (rejected) petitions for reduction of his sentence, he made several valid points - as regards joining Casement's Irish Brigade "One cannot call an unarmed body of men a Brigade"; furthermore when someone is deprived of his freedom "he cannot voluntarily do anything".

Meanwhile events in Ireland continued after 1916 with the War of Independence and the signing of The Anglo-Irish Treaty 6 December 1921, following which the Irish Free State was formed. President Cosgrave's government was to debate the Indemnity Bill, which would amnesty British Forces in respect of acts committed under Martial Law.

Irish political prisoners were released under a Royal Amnesty, including those sentenced to death. Cosgrave was strongly pressured by his opponents and the Irish people to request the freedom of Joseph Dowling, "the last Irish prisoner languishing in a British gaol" whose continued

Continued on next page

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Brothers, and friends

Man in a U-Boat

Continued from last page

incarceration was "a serious and increasing embarrassment to the Free State Government".

Members of the Connaught Rangers in India, who mutinied in protest against atrocities carried out by Black and Tans at home, had been released by an Act of Grace. The British were unwavering in their determination to hold Dowling, convicted of "the most heinous crime which a soldier can commit", maintaining adamantly that Dowling's offence was not political, rather it was a military crime. It was therefore not covered by any amnesty.

Political agitation and unrest in Ireland escalated. Letters flew across the Irish Sea between the Free State Government and the British authorities. The British realised that by releasing Dowling, nobody could argue they had "in any way failed to apply the principle of amnesty for political offences to the fullest possible extent". Churchill himself trusted the British Army Council would agree to Dowling's release. This they did, explaining that the grave situation in Ireland changed the nature of the offence from a purely military to a political one.

Dowling's luck was twofold. Almost simultaneously in January 1924, the Brit-

ish recognised it was absolutely vital to conclude an agreement with the Free State for the control of wireless stations in time of war. Their requirements in relation to wireless stations would demand considerable concessions on behalf of the Free State Government. The British knew that the atmosphere in relation to Dowling must be cleared "of this last outstanding grievance". Dowling's release was quietly brought about on grounds of high policy in early February 1924, almost ten years after he was first made a prisoner of war.

In 1926, Joseph Dowling married his second cousin Henrietta Hovenden, who had previously written to the British authorities requesting clemency for him. At the time of writing, she barely knew him. Their marriage was short-lived - Joseph died of cancer in 1932, aged 46.

The British reluctantly released Dowling but had been inspired by the circumstances of his case. On 17/18 May 1918, they arrested and deported 73 leading members of Sinn Féin in Ireland, on suspicion of being involved in treasonable communication with Germany: the "German Plot". At the illustrious first assembly of Dáil Éireann on 21 January 1919, many elected members were unable to attend, as they would not be released until March 1919.

[Source: the Joseph Dowling Papers, courtesy of the family]

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The Trial of Roger Casement

By Terry Kenneally

Roger Casement was one of the most enigmatic figures in 20th century Irish history. He was a pioneer investigator of the abuse of human rights. Before his execution in 1916, his international prestige was comparable to that later enjoyed by Nelson Mandela and Martin Luther King. His reputation remains controversial today because of his active involvement in the Irish rebellion of 1916, the centenary of which is being celebrated this year. It remains controversial as well because of the notorious "Black Diaries", which six different tests have failed to conclusively prove might not be authentic.

Born near Dublin, but raised in Ulster as well as England, Casement was knighted by the British for distinguished service as a British foreign officer in 1911. Five years later he was changed by the British, having been convicted of treason for his role in the Easter Rising of 1916.

Casement was captured by the Irish police on the Kerry coast near Tralee Bay, where he had landed, having been dropped off by a German submarine on the 21st day of April, 1916. He was transported to England, where formal charges were brought against him, alleging that he had committed treason, without the realm (outside), by attempting to persuade Irish prisoners of war who had been captured by the Germans to return to Ireland with him to fight against England.

Specifically, Casement was charged with High Treason in adhering to the King's enemies 'elsewhere than in the King's realm, to wit, in the empire of Germany, contrary to the Treason Act of 1351." That statute provided that it should be treason if a man were "adherent to the King's enemies in his Realm, giving to them aid and comfort, in the Realm, or elsewhere."

Casement did not deny that his conduct was capable of be-

ing construed as treasonable as that phrase was commonly understood. He was an Englishman who had sought to assist the cause of Irish nationalism by joining forces with an enemy, with whom at the time the UK was at war. His purpose in com-



ing to Ireland at this time was at very least to liaise with his revolutionary comrades', intent upon an uprising against the established government, though whether this was an order not to whip them up but rather to persuade them to desist from their enterprise was never clarified at the time.

When the defense's argument that the statute did not apply failed, the case proceeded to trial, where a number of witnesses were called by the prosecution, including seven Irishmen, ex-prisoners of war, to describe Casement's attempts to win them over to fight for Ireland. Casement's counsel attempted to point out that it was not to please

Germany that he sought to recruit the Irish POW's but rather in order that they might serve their own country. Casement's counsel called no witnesses, but Casement was permitted to speak, not in a direct examination manner with the right of the prosecution to cross examine, but rather in the manner of a speech.

The trial lasted four days. On 20 June 1916, the jury returned a verdict of "Guilty." Casement was again afforded an opportunity to speak. He protested the jurisdiction of the court and spoke of the case of Ireland and her people's persistence in facing oppression. He defended the right to arm Irish Volunteers under the circumstances. When he finished, the Chief Justice passed a sentence of hanging by the neck.

Casement appealed the verdict. He was permitted to make a long statement from the dock after his conviction had been affirmed. He said,

"And what is the fundamental charter of an Englishman's liberty? That he should be tried by his peers. With all respect I assert this Court is to me, an Irishman, not a jury of my peers to try me in this vital issue, for it is patent to every man of conscience that I have a right, an indefeasible right, if tried at all under the statute of High Treason, to be tried in Ireland, before an Irish court and by an Irish jury."

Casement went on to promise that if a jury of his own countrymen tried him, be they Protestant, Catholic, Unionist or Nationalist, he would accept the verdict and its consequences.

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Tipperary and Kilkenny set for All-Ireland battle

In my informed and slightly biased view the most magical sporting occasion in the world arrives annually on the first Sunday in September when 83,000 supporters pack into the coliseum that is Croke Park to witness the All-Ireland hurling final.

Hurling is a game unique to Ireland, although it is played within some Irish expatriate communities around the world and for the uninitiated, it is the fastest field game in the world where skill, speed, physicality, intuition and teamwork is needed to operate at the highest echelons of the game.

For those lucky enough to be born or raised within a hurling family or community, it comes to mean more.

Prowess on the field can give a hurling supporter distractions from the tribulations of life, but it also has the ability to help a community cultivate its identity and maintain a pride of place of where they come from.

This is especially true of the

two protagonists that will line out against each other in this year's final on September 4.

Kilkenny and Tipperary are neighbouring Irish counties for whom hurling has largely facilitated to define its people in the eyes of a nation. Especially along the border separating the pair, both entities lay claim to being the 'Home of Hurling' but despite such jovialities, they are, in 2016, by most estimations the two best hurling sides in the land.

Kilkenny

Kilkenny come into this final with the lure of winning their third All-Ireland in a row.

They are the county that has dominated the hurling landscape for most of the last two decades and their manager, Brain Cody has overseen a record 11 All-Ireland victories since he came manager in 1999. This year in the championship they overcame Galway in the Leinster final after a powerful second half display saw them emerge convincing winners.

Yet in their first semi-final against Waterford, Kilkenny were fortunate to come away with a draw against a youthful De-

cies team who played the better hurling for most of the encounter. Kilkenny were looking down the barrel of a championship exit, yet they managed a late goal from Walter Walsh to force a replay.

In the second contest, Cody introduced three new starters, with Liam Blanchfield particularly catching the eye, which helped Kilkenny win the replay. In that second game Waterford's fight and aggression was matched and bettered by the Kilkenny men who were deservedly two points ahead when the referee blew the full time whistle.

The worry in Kilkenny is the ligament injury sustained to midfield powerhouse Michael Fennally, who looks set to miss the final and it will be interesting to see whether Cody fills the void with Conor Fogarty who was redeployed to centre back last time out or decides to bring in Lester Ryan.

Encouragingly for Brian Cody star forward TJ Reid was more involved in the second game against Waterford, while full forward Colin Fennally was razor sharp scoring two goals in his first possessions of the game.

Where Kilkenny look vulnerable is in the fullback line, where Paul Murphy apart, questions still linger over whether Joey Holden and Shane Prendergast can be exploited by the Tipperary full forward line.

Tipperary

In the Munster championship, Tipperary were in imperious form overcoming Cork in impressive fashion, before accounting of Limerick despite being a man down for most of the contest when John 'Bubbles' O'Dwyer was sent off for striking an opponent with his hurl.

Then in the Munster final, Tipperary destroyed Waterford scoring five goals against a sweeper system that was contrived to stop the opposition scoring goals. It was the contest which raised eyebrows across the country that



Kilkenny's Eoin Larkin, who serves in the Irish Army, will be looking for his ninth All-Ireland medal when his team play Tipperary on Sept 4 in Croke Park

of Seamus Hennessy, Michael Breen, Dan McCormack and John McGrath and the redeployment of Ronan Maher to centre back and Brendan Maher back to midfield. These changes have made Tipperary both younger and a physically bigger side and presently Breen and McGrath have been two of Tipp's best performers in the championship.

Tipp were exposed in their semi-final victory over Galway, when twice they got punished for goals after turning over possession inside their own half. Also their backs invited contact to often before getting

rid of the ball, which resulted in poor deliveries into their forward line. Additionally, they were also outworked in midfield.

However, when the game seemed to be slipping from their grasp they managed to conjure two goals from Bubbles and John McGrath in the final 10 minutes

Tipperary might be the team to topple Kilkenny's grip on the Liam McCarthy Cup.

Tipp last won the All Ireland in 2010 by beating Kilkenny in an epic final but since then they have exited the champion at the hands of their biggest rivals in 2011, 2012, 2013 and 2014.



John 'Bubbles' O'Dwyer scored a vital goal to help Tipp win their semi-final against Galway last month. Can he find All-Ireland redemption after missing a last gasp free in the final against Kilkenny in 2014?

In 2014 the drawn final between Tipperary and Kilkenny is generally regarded as the greatest final ever played with Tipperary missing a last gasp free from 90 metres to become champions before losing the replay.

However, this year new manager Michael Ryan has put his stamp on the side with the introduction

which saw them over the line with a one-point win.

This final is the game that will set pulses racing across Ireland. It is must-see sport and although Kilkenny will be favourites in the bookies, I believe Tipperary have the inside forwards that will see them come out triumphant on the day.

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Matt McGowan – runohio@ee.net



Irish Resistance and Irish Republicanism

Ireland today is a member of the European Union with a GDP of over 230 billion. Its economy is an unfamiliar comparison to the Irish economy of 1916 and before. It now has less than 2% of its GDP from agriculture. Ireland also has 40 airports, 24 of which have unpaved runways, according to the CIA website. That has nothing to do with this article, but it did strike me as odd. Perhaps that is how some of you get better deals on the trips you sponsor; Grace McGarry always said to read the fine print.

The heroic actions of 1916 alone did not ensure the establishment of an Irish Republic. A 1916 lens could not have foreseen all of the events leading to the Anglo-Irish Treaty of 1921. The sacrifices and commitment of the rebellion, combined with the inability to attain a Home Rule accord and discussion of partition increased the voices and volume in which the Irish people called for independence, in some form. Sinn Fein electoral success in 1917 did not bring national unanimity on issues of unequivocal separation and the utilization of military means.

The aftermath of the Easter Rising saw institutional change within Irish nationalism. Sinn Fein and the Irish Volunteers were reorganized in 1917. Arthur Griffith was replaced by Eamon de Valera, the only living commandant of the Easter Rising. As leader of Sinn Fein, it was calculable that he could captivate the passionate cogency of the Rising and recent political nationalism. De Valera quickly transitioned from the philosophy of the Rising and the Irish Republican Brotherhood to a leadership position in a nationalist coalition unified for independence. It was a unity secured by compromise.

De Valera soon became president of the Irish Volunteers, who had been reorganized in Dublin. This appeared to unify the political and military organizations of Irish nationalism. Members of the IRB attained influential roles within the Volunteers. De Valera championed nonparticipation in the British Parliament and acknowledgment of the right of independence by garnering international approval. Ineffective British efforts to enforce conscription in 1918 only assisted Sinn Fein's cause and strategies.

The history of Irish resistance and Irish republicanism that employed physical force long predated any political organization. This proved difficult for Sinn Fein. There had never been operational hegemony of armed movements. This was more pronounced by the extensive precedent of clandestine armed undertakings and societies, both agrarian and political.

The Irish Volunteers, with plenty of IRB men in its ranks, was still controlled by its own leaders. The members of the IRB were first and foremost members of the IRB. Their relationship with Sinn Fein and the Irish Volunteers was ambiguous and occasionally divisive. The IRB retained its importance and continued its claim to be the official government of the Irish Republic until 1919.

Sinn Fein had an unobtrusive principle at its core in the 1917 and 1918 elections: Republic first, and then figure the rest out later. Harmony had to be sustained and divisive issues avoided or ignored. This policy led to increased electoral success in 1918, although not all Irish eyes were seeing the same causality.

Michael Collins noted the elections "were not won on the policy of upholding a Republic, but on the challenge it made to the old Irish party." The Irish people appeared disgruntled with the Irish Parliamentary Party and the failure of Home Rule.

Collins continued, the "declaration of a Republic was really in advance of national thought." A revolution is struggle between the future and the past.

Sinn Fein was shut out of the Paris Peace Conference and the limitations of appealing to international sentiment were exposed. The Irish Volunteers began to take their own initiatives with military actions in Tipperary and Cork. The British response was to ban the Dáil from meeting and to prohibit nationalist organizations. One thing is clear and consistent in Irish history: the British will escalate any situation. To paraphrase Brendan Behan, there has never been a situation so dismal that the British couldn't make it worse.

The military actions of the Irish Volunteers and the IRB continued and intensified during 1919 and 1920. British decree and unlawful detainment had taken the political leadership out of direct control of the nationalist movement; the more military-minded republicans now dominated it.

Michael Collins, Harry Boland and Diarmuid O'Hegarty each held leadership roles in the struggle. They were all IRB members, but not exclusively. Collins was the Director of Organization and of Intelligence in the Irish Volunteers, Minister of Finance in the Dáil and President of the Supreme Council of the IRB.

With the help of Collins, De Valera escaped from Lincoln Prison and went to Paris. His pleading in Paris failed and he pursued diplomatic goals in the United States until 1921. De Valera raised considerable funds and gave speeches at well-attended events and meetings.

The government of the United States did not recognize the Irish Republic due to his speeches and political maneuvering. His time in America did demonstrate the ineffectualness his strategy of political and diplomatic persuasion. It also detached him from Ireland and the bulk of the Anglo-Irish War.

This moment in Irish history is not only about two men. It is also about the General Election of 1918, when women over 30 years of age were granted the

right to vote. Countess Markievicz was elected and named Secretary for Labour. She was the first female cabinet minister in Western Europe. She had been elected to the British Parliament following the Rising and while in prison. Markievicz was the first female to be elected to the British Parliament.

As noted in this column previously, Hanna Sheehy Skeffington was the first Sinn Feiner to enter the White House. Sheehy Skeffington was widowed as a result of the 1916 Rising. She was arrested and began a hunger strike, which resulted in her release and deportation to the USA.

It is in reading the fine print of history that the names of those who contributed come forth. There are many more names of

those who gave what they could, sometimes their lives, so that an Irish Republic could exist. This article has mentioned just a few names from the other side of the Atlantic. Next month we will discuss Irish America during the Anglo-Irish War.

For additional readings please see, "No Ordinary Women: Irish Female Activists in the Revolutionary years 1900-1923" by Sinead McCoole; "Green against Green: The Irish Civil War" by Michael Hopkinson; "Mick: The Real Michael Collins" by Peter Hart; "The Irish Revolution and its Aftermath 1916-1923" by Francis Costello.

*Francis McGarry is President of the Bluestone Division of the Ancient Order of Hibernians in Cleveland, Ohio.

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Living With Lardie

by Richard Lardie



We Take It All for Granted

I have been reading about the 100 year anniversary of the Easter Monday events and started to marvel at everything we take for granted now; how tough life was 100 years ago. In Ireland and America times are so different now; most of us could not survive back then. Where to begin?

Let us start with outhouses. Today we finish our business, push a little handle and never give it another thought. No fuss, no muss, no smell, not for long anyway, we just turn on the fan or plug in a fragrance enhancer. We sit in air conditioned or heated bathrooms with never a thought to those who for centuries had to go out into the cold at 4 in the morning to sit and

hope they could get their business done quickly. Hot showers in heated bathrooms is something to be grateful for.

Next is travel: we jump on a plane and travel to Ireland in eight hours and complain if we have too long a lay over. Last Saturday my wife went to the Dublin, Ohio Irish festival; it took her two hours to get to Dublin, Ohio by air conditioned car. 100 years ago that would have been a seven hour train ride or a three day horse and buggy ride.

I just booked a flight from Cleveland to Los Angeles; it will take six hours. It was four or five days by train 100 years ago. Our cars provide us with so much freedom.

land would have had in 1916. I can get beef, chicken, lamb, pork, perch, salmon, crabs, lobster, or clams. I can even get Orange Roughy from



the coast of Australia, or foods from China, India, Japan, Brazil or anywhere on the face of the earth; 100 years ago we could only get what we grew, was in season and what was local.

Think of our entertainment options: first we have electricity that lights our nights; 100 years ago most people were still using

candles and lamps. You couldn't afford to stay up too late because you would use up all your candles. When the sun went down, you went to bed (made for larger families).

Today we have lights and TV and computers and the internet and stereos and DVD's. We can go out to the movies or a night ball game. As I write this I am watching a soccer match live being broadcast



from Rio for the Olympics; truly amazing.

We have at our fingertips all the knowledge of the world, we just have to ask Google and all will be revealed. I think about all the encyclopedias that were purchased over the years and now we just need a little four inch device in the palm of our hand to access

everything that was in twenty five volumes of the Britannica and it is more current and up to date. Need to know who was President in 1842? Ask Google. Need to know the population of California? Ask Google. It is amazing the information we have available to us.

Communication has advanced beyond belief. 100 years ago when someone left Ireland they would probably never talk to the people back home again. Now, everyone walks around with a cell phone and for pennies can talk to anyone in the world. We can text and Facebook people with pictures and videos of ourselves and our grand kids. We can Face time live with people anywhere in the world. We then get immediate feedback and discussion on everything.

The most amazing advances since 1916 are in medicine. I have friends walking around with new hearts, kidneys, eyes, knees, hips, lungs, skin, etc. We have pills for everything (except getting taller. I keep checking on that.)

If you became sick in 1916 you might consult a folk healer, a midwife, a druggist or a doctor. More than half the doctors in the U S had no medical degree. The illnesses that killed people are easily treated today.

Polio killed 6,000 Americans in 1916; there were 9,000 cases diagnosed in New York City alone and 27,000 nationwide. The Spanish flu struck in 1917 and killed more people than the Bubonic plague. More Americans died in WW1 in Europe, from the flu, than from war injuries. Antibiotics were not discovered yet, so people died from infections and pneumonia with regularity.

When any one talks about the good old days, I just smile and nod, while I am glad to live in the present. Take a day and think what it would be like in 1916 while you go through your activities. Awaken without an electric alarm, wash or shower in cold water, breakfast without gas or electric help. Think about how long it would take you to get to work without a car, lunch choices with no restaurants or fast food.

Spend the day at least thinking about all we take for granted today. I think you will agree there is no place or time like home and now.

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Terry From Derry

by Terry Boyle



Keep Calm, and Breathe

As quite a reactive person myself, I understand what it is to simply spout out what's in my head without the slightest bit of reflection. I tend to be one of those people who think while talking, and the downside to such a personality is when I'm taken seriously. Having grown up in a family, all of whom have strong opinions, we were used to all sorts of weird and wonderful philosophies coming to light; none of which were ever thought to be credible under they were thrashed to death by everyone else.

Invariably, those who were most critical were to some degree affected by the opposing side. Now, it would be unfair to present these discussions as mimicking something akin to a Roman Senate meeting, or Socrates with his disciples. After all, we're Irish, or Northern Irish, and therefore our discussions were usually laced alcohol and hyperbole.

There was no shortage of exaggeration for effect, and if there was a grain of truth to be found, it was a treasure hunt to find it. And, even when things became heated, teetering on the brink of physical confrontation, there was something enriching about the process.

For one thing, the clamour of voices, and complete disregard for 'waiting until someone finished', was and still is refreshingly honest. The constant intrusion was never considered 'bad manners' but enthusiasm. Someone's point of view had struck a chord with another, and suddenly there was a sandwich of half eaten, half digested, ideas.

Nothing was ever truly resolved, no one would ever admit to being wrong, and there was certainly never a clear win-

ner, but whether acknowledged or not, the process enabled a healthy form of debate. We learned something from the chaos, and torrent of ideas. Again, this was something that was never admitted to, but nevertheless it was there.

If you can imagine what it was to live through the Troubles, then it's easier to see how the hotbed of politics, religion, and divided culture was reflected in and through every conversation. My role as the pacifist, and quasi-religious teenager, was to interject, as I saw it, sanity to a society moving towards civil war. Whereas my brothers saw themselves as agents of social change; complete with a developed form of Marxism, while my father parroted the sentimental Nationalist rhetoric of stereotypes. Together we formed a microcosm of what was taking place around us on a grander scale. As a house divided, within a province torn by its history, the effects were tangible.

This was not simply the raving of semi-inebriated minds on a sophomoric quest for the meaning of life. Real people were dying, order (as we understood it) was crumbling, and the uncertainty produced by the volatility of the situation produced a real sense of fear. As the old system of disparity began to give way to a more equitable system, the reaction on both sides the religious divide was to dig in their heels. Everyone's opinion had some element of truth to it.

However, the truth of the matter was usually sacrificed to some greater political ideology, and inevitably barricades were erected (metaphorically, and physically). However, after 30 years of violence it was decided by the majority that co-existence involves discussion and the acknowledgement of difference of opinion.

Keeping your head when everyone is losing theirs is not a easy choice. It's easier to get swept up with the ranting and raving of the crowd. But the herd mentality forces the voice of reason into silence, and suddenly our position is substantiated by a need to belong instead of reason.

I used to think it was an exclusively Irish trait to not admit to being wrong, but since moving to the United States, it seems that I have been misled. Human beings are prone to simplifying the truth, and, when it suits, twisting it to conform to their belief system. We talk ourselves into positions that we find difficult to extract ourselves from, and this is not honourable, nor is it democratic. When we take an absolute stance, politically, or morally, we silence the still, small voice of reason. That part of us that is not convinced by the need to defend a position, and ostracize the alternative, will not be silenced.

When I look back at the heated discussions my family had, I rejoice. They taught me a lot, though I would not have said

so at the time, but they did. We were divided on so many things but we were still family. The shared sense of attachment was enough to keep us united, and it allowed us to hear each other, though we may not have said so at the time. I'm not the same person that I was then. My views have changed, and this is due, in part, to the oppos-

ing perspectives of my brothers.

It's so tempting to simply react, whereas it's harder to keep calm and breathe. We each see a different side of the room, but its limited and incomplete, and to quote the bard 'the lady doth protest too much' when we defy reason when we obliterate the right to free speech. It's harder to keep calm, and listen.



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**Don't
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By Lisa O'Rourke



Raggle Taggle Gypsy- Oh!

We were walking into the show right on cue, to the strains of a song that strike a chord in me every time that I hear it, "The Raggle Taggle Gypsy". I am a little embarrassed about this, since I think that the song is akin to a clichéd bodice-ripper romance novel. The narrative of the song has a wealthy lady forsaking her position and possessions all for the love of the handsome gypsy. It is a romance novel at heart and I should know better!

But I don't, and I found out that I am far from alone. The song has been recorded by Planxty, the Waterboys, and Celtic Thunder, to name a few. It is performed locally by Pitch the Peat.

I thought that the only cure was to look into this and see if research could help me understand why this song has such a hold on me. I even went as far as to think that

Scottish Popular Ballads by Francis James de Child, who was acting as an archivist at that time.

The origins of the actual story are not in Ireland at all. The account that the song is based on an occurrence that happened in the Scottish lowlands, in Ayrshire. The clan involved was named Kennedy and they occupied several castles in the area.

That name is one that has notable Irish roots too. Some say that it goes back to Brian Boru, with part of the family staying Ireland and some going to Scotland at that time. This Scots Kennedy clan was very involved in the tragedy of Mary Queen of Scots, with one member witnessing her ill-fated French wedding and another being the lady to bind her eyes before Mary's execution.

In our gypsy story, a lady named Jean Hamilton married the very "grave and solemn" member of the Kennedy clan, the 6th Earl of Cassillis in 1621. The Earl was away on some type of business when a handsome gypsy arrived at the door. The gypsy was named Johnny Faa. He arrived at Cassillis and persuaded our heroine to run away with him.

The couple never made it to the Scottish border to complete their escape. The Earl pursued them and caught the party. It was tough justice. Legend has it that he hung all but one of the gypsy men on the Dule Tree outside the Countess' window, right in front of Lady Jean. The story continues that their heads were carved in stone outside the window of her room and that she was imprisoned in that room in Maybole Castle until her death in 1642.

All of this would be plenty of story for anyone. However, like many of these old ballads, there is some question as to whether older myths have penetrated the fabric of the tale. The writer Nick Tosches wrote about this ballad in the book Country: The Twisted Roots of Rock & Roll.

Tosches traces the story back to an older Scottish ballad called "King Orfeo"; a fairy king charms the wealthy woman away from her lord with music. He states that this story harkens back to the Greek legend of Orpheus. Orpheus was a musician who charmed with his lyre.

There are also comparisons to be made to the Irish story, The Wooing of Étaín in which the lovely Étaín was taken, not so unwillingly, from her husband. The man who lured her away was the Tuatha de Danaan, Midir, in a version of a "trickster" tale.

The character of Johnny Faa has appeared in numer-

ous diverse stories. He appears as anyone from a fairy king to a gypsy lover, and many things in between. The word gypsy in this story seems to refer to the Romani people who originated in Northern India rather than the Travellers of current Ireland. These early refugees arrived in England and Scotland around 1500.

They were not welcome in either country, and hovered over the border between the two countries to avoid authorities. Many men of that group had the last name of Faa and it was the name given to all of the men called Kings of the Gypsies at that time. There is a record of a Johnny Faa who was hung in Edinburgh in the mid-1500s for not obeying and order to leave Scotland.

Some contemporary renditions of the song do reference the ancestors of the Irish displaced people, who are also called gypsies. The word gypsy is not one that is used for the Traveling people of Ireland now due to its negative connotations. Yet another version of the ballad which flips the role of seducer onto the Lady, stating that she put the "glam o'her" and bewitched the gypsy men, glam being an old Scots word for spell or witchery.

Clearly, this is a story of depth and resonance. It has surfaced in music and story in numerous incarnations. There are multiple names for some older versions of the same song, "Black Jack David" and "The Gypsy Laddie" amongst them. The song must have traveled to the US with our Celtic ancestors and influenced the old folk songs. Woody Guthrie recorded a version of the song.

In our culture, there is an undeniable archetype in the irresistible outsider who bewitches people, rich ladies in particular, to act against their better judgment. I am going to agree with Nick Tosches and say that these images have deep roots in our current music and culture. For myself, I am relieved to know that I am in good company and that so many people have liked this song, even Robert Burns was reputed to like it. It's no more shame for me and back to the romance novel!

Sources:

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By Susan Mangan



Bridges

The summer I graduated from college, my mother and I took a trip abroad. After touring throughout Ireland, we met up with my father's cousin and wife in Scotland. The couple enjoyed adventures together all across the globe. Quiet and dutiful, my father's cousin was a patient and steady travel companion. Being Italian, the cousin loved to dine alfresco; he particularly enjoyed a good picnic.

His wife, earthy and adventuresome, was a foodie before foodies were in vogue. She had a penchant for small rustic jars of red wine, crusty bread, cheese, and olives. With a nose for the outdoors, she could find the perfect glen for dining.

My fondest memory of the trip, aside from the overly stuffed red rental car, was a delightful picnic beneath an old aqueduct in the Scottish Highlands. Our motley crew pulled into an unassuming village grocery store. There we purchased bread and oatcakes, cheese and pickled cornichons. For drinks, we mustered up the best bottle of red wine we could find and grabbed armfuls of spring fresh sparkling water. With a roll of Hob Knob biscuits and apples for dessert, we were ready to hunt for a picturesque picnic spot.

Driving over a stone bridge, the wife suggested we pull off to the side, climb down the sloping hill and have our picnic along the quiet bank of a stream beneath this quaint old aqueduct. The mist was light, purple foxgloves and heather were in bloom, and the air smelled of clover and honeysuckle. Laying out our raincoats for picnic blankets, we risked battle with midgies and black flies, toasting our health and good fortune at discovering such a tranquil site to enjoy our simple luncheon.

For me, this time was a transition period in my life. I gradu-

ated from college and was embarking on my graduate studies in the fall of that year. I treasured those three weeks with my mom. We saw a bit of the world together before our world lurched into the twenty-first century. Life seemed a bit more innocent then. Untroubled by mobile phones and internet connections, travelers were able to slip into new destinations unencumbered by the media. I received a taste of travel as an adult and arrived at university ready to learn and to embrace my destiny, however it may unfold.

The years have fled more quickly than a rushing river, and I have crossed over many bridges since that peaceful day so long ago. The cousin passed away earlier this year from complications arising from Parkinson's disease. I will always remember his gentle laugh and dry sense of humor, the way he graciously took care of my mother and me. Mostly, I will remember how he and his wife embraced the world through their love of travel, family, and food.

It takes vision to cross the bridges we encounter in life. I have held my youngest son's hand as we rode a double decker bus across London Bridge. In our travels to Ireland, my middle son and I looked out over the River Liffey as we crossed a Dublin bridge holding sacks of Tayto Crisps and Club Orange. We were hoping to see the Salmon of Knowledge rise out of the swirling eddies in the water, but all we saw was a late spring blossom set adrift amid pools of deepest green.

When my daughter was in her tender years, she coerced our entire family, brothers and dad included, into tracing the steps her beloved 1Direction took across the Niagara Bridge from the United States into Canada. Many photo ops later, we collapsed onto a park bench, listening to my daughter swoon about the other spots we needed to visit

as we recreated our 1 Direction odyssey.

Again, I am struck by the innocence of those days. My children had yet to cross the threshold into their tumultuous teen years, and they were quite happy to hold on tightly to my hand.

At times it takes courage to cross over life's bridges. Once when visiting another of my father's cousins in San Francisco, I helped her navigate the Golden Gate Bridge during rush hour. Overwhelmed with the traffic and sheer height of this iconic bridge, we crossed with our hearts held in our throats.

Some bridges provide great comfort, whereas others provide insight into the plight of the survivor. My father-in-law hailed from Achill Island. He would often joke that the worst day in the history of Achill occurred in the late 1800s when the Michael Davitt Bridge opened, connecting Achill Island to the mainland.

A William Maxwell once remarked that, "many an islander has lived and died without ever seeing a town." Somehow, I believe my father-in-law would have understood Maxwell's words, but would have recognized the bridge as the necessary pathway he had to take to become a man, a husband, and a father. Destiny leads and we have no choice but to follow.

This summer has been a unique one for our family. My oldest child has been enjoying time with friends, but preparing for her last year of high school. She has visited colleges and has begun a new job. She has set new goals for her year and has, ironically, taken her senior pictures beneath the ironwork of a blue bridge. Her greatest challenges lie ahead, but for now, it is simply time for her to enjoy the view from the highest point of her adolescence.

My middle son is working diligently at his sports and fearlessly



cence. He has yet another year in grade school - time enough to retrace his steps back to his father and me if he needs guidance or simply a hug for reassurance during the trek of his early teens.

Me, I continue to look for inspiration. I find that the older I become, I search for bridges that lie peacefully above hidden ponds, surrounded by meadow blooms and damselflies. Perhaps a time will arrive when I search out the tallest bridges once again for new adventures and challenges. Perhaps I will save those dreams for my children as they embark among the crowds of this brave new world. Perhaps I will simply ask my husband if he would enjoy a quiet picnic with me on a sandy bank,

beneath a bridge alongside blessedly untroubled waters.

*Internet Source Consulted: discover Mayo. "The Michael Davitt Bridge."

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

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

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Shamrock Club Events
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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
9th - No Strangers Here, 30th - Michael Crawley. PUB: 7:30 - 10:30. IACES 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003 www.eastsideirish.org

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Cleveland Comhra by Bob Carney

Art by John P. O'Brien

Music is My Life!

Webster defines music as the science or art of combining tones into a composition having structure and continuity or an agreeable sound. Music has always been an enjoyable part of my life, over the years many friendships have been the result of my love and involvement in it. Never more than a "hobby" for me, I've had the pleasure to know many of Cleveland's great working musicians.

Bob Bruno and George Haley, co-owners of Bruno Bros. Music in Brunswick are two such people. I met Bob sometime around 1980 when he opened his first store, and George soon after.

On a recent trip to the store, picking up new microphones for Speak Irish Cleveland classes, George and I had a chance to talk about our Irish backgrounds, growing up playing music as teenagers, and the future of traditional ethnic music. At a recent folk music festival, I noticed that most of the participating musicians were, shall we say, of a mature nature. This gave me concern, and had me thinking of our own traditional music.

OhIAN: George, You've told me before you started playing drums in a band when you were thirteen, what's the biggest difference a thirteen year old today would encounter?

George: Video games, internet, television, but I think the biggest thing is there's no place for the kids to play. When I started, we could play at school dances, CYO dances and even mixers at the Irish American Club. Now most dances are done with DJ's. With less opportunities to play out, it kind of follows, fewer kids will pursue performing live.

OhIAN: How do you think that will affect traditional Irish music?

George: I think ethnic music is different, it's passed down generation to generation in families. Traditional music can be centuries old. Irish music will survive as long as Irish family survives. The Irish community is especially fortunate because there are a lot of people involved in Trad music who teach the traditional music and instruments. Most of the musicians want to pass the

music and heritage down. It's a very important part of our past and present culture.

It's more the modern music, rock, rap or what-

ever that's probably a passing thing, of course they were saying that when I was thirteen, and I turned 65 in July. I'm still playing rock and dance music with my bands!

OhIAN: Who are you playing with these days?

George: Well my band, "Raisin' Cain" is still around, but we've become an all occasion band, weddings and private events mostly. I also play drums in "Buckshot", a country rock band.

OhIAN: Do you still teach?

George: Yes, truthfully that's the biggest part of our business, lessons and instrument rentals. With the internet and the "Big Box Stores", retail has fallen off. Although usually you get better prices and better service from smaller stores like ours, there's just not a lot of us left. When Bob opened his first store, he made lessons a priority as far as services he provided. We've kept it up and have about two-hundred students here.

OhIAN: That surprises me, I've heard from others that a lot of kids have too many other distractions to learn music.

George: Kids have to take a music class in school, band or choir or something. But 60% of those that start on an instrument in 5th grade will put it down by high school. It's that other 40% that I relate to, the ones that don't have to be told to practice, I believe some of us are born musicians and because of that music will be around forever. The kids that want to, or maybe need to play, will!

OhIAN: Irish language is a requirement in school in Ireland, yet many students rarely speak it once they finish school. Many can only recite memorized things but are unable to converse in Irish.

George: Music is the same, you can't force music on someone, you can only allow them to experience it and make their own choice. That's why instrument rentals are important, a \$14 a month rental makes more sense than a \$500 dollar purchase for a violin, if you don't know if the desire is there. You can always find the perfect fiddle later as a child's skills develop.

OhIAN: What do you see in the future for yourself?



George: Bob and I would like to see somebody younger come in and take over the business, and continue with the same personal service we've tried to provide all these years, rather than just retire. Music is my life, I'll play as long as I possibly can!

OhIAN: Best advice for someone just beginning their musical journey.

George: I'm a drum teacher, I tell my kids, if you can say it you can play it. Reading music is critical, if I spoke Irish to you and you didn't speak Irish, there

would be no understanding. Music is a language. Reading and writing music is a way to communicate it with other musicians. Music is the language that brings us all together.

OhIAN: For more information about introducing a child to the joys of playing music, contact George at Bruno Bros. Music Shoppe www.brunobros.com

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The Immortal Irishman

By Timothy Egan
Houghton Mifflin Harcourt
ISBN 9780544272880 2016 368pp

In the pantheon of all-time great Irish people, the name of Thomas Francis Meagher deserves special recognition. This month's Off the Shelf selection, *The Immortal Irishman*, is a saga of the heroic achievements of a man whose relatively short life made him famous in Ireland, but also the most famous Irishman in America of his time.

Thomas Francis Meagher was born in 1823 in Waterford, one of the oldest cities in Ireland, founded by the Vikings in 914. Meagher's family had money and Thomas received a good education as a result, first at a Jesuit boarding school at Clongoes Wood in County Kildare and then later at Stonyhurst College in England.

After graduation Meagher became involved in the nascent Irish nationalist movement that became known as the Young Irelanders. As a member of the Young Irelanders, Meagher took part in the rebellion of 1848. The word rebellion is actually a bit of a misnomer since besides being a failed nationalist uprising, it lasted one day and resulted in only two casualties.

Nonetheless Meagher and others were arrested, convicted of sedition, and sentenced to death. However, his sentence



by Terry Kenneally
A TOP Shelf Selection



was commuted to transportation to Van Diemen's Land (now Tasmania) for life. In 1852 he escaped and made his way to the United States.

His arrival in the U.S. was met



with much popular support by the Irish in America. He settled in New York City where he studied law, worked as a journalist, and traveled extensively to lecture on Irish causes. Because of the fact that he escaped from imprisonment, he remained wanted by the British and as a result could not return to Ireland for the rest of his life.

When the Civil War broke out in 1861, he joined the Union Army and rose to the rank of brigadier general. He was notable for recruiting and leading other Irishmen in a unit called the Irish Brigade. The unit performed heroically in several ma-

jor battles of the war, including the First Battle of Bull Run, the Peninsula Campaign, and the Battle of Antietam.

For his heroic deeds during the war he was appointed acting governor of the Montana Territory. In 1867, Meagher drowned in the Missouri River after falling overboard from a riverboat, under mysterious circumstances. His body was never found. He died at the young age of forty-three years old. Author Timothy Egan suggests in the book that Meagher was murdered by some of his Montana opponents.

The Immortal Irishman is a must read for anyone interested in Irish-American history. I rate this a Top Shelf read.

**Terrence Kenneally is an attorney and owner of Terrence J. Kenneally & Associates Co. in Rocky River, Ohio. He defends insureds and insurance companies in insurance defense litigation throughout the state of Ohio. He received his Master's Degree in Irish Studies from John Carroll University and currently teaches Irish history and literature at Holy Name High School. Mr. Kenneally is the current President of Holy Name High School.

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Out of the Mailbag ... Comes Songs & Stories

By John O'Brien, Jr.

Aoife Scott Carry the Day

12 tracks, 70 minutes

One of the highlights of last year's Cleveland Irish Fest was the performance of the legendary Frances Black. One of the highlights of the performance was the songs sung by Frances' daughter, Aoife Scott. A mesmerizing warm voice, full of emotion, inquisitive and when wanted, power filled, Aoife has gone on to release her first CD, Carry the Day. It was worth the wait. While rushing from singing with Sharon Shannon, to practice, we talked; me in Cleveland; Aoife in a cab in Dublin.

How did Carry the Day come about? – "It took an awful long time to get there, there was a long period, where I was always feeling uncomfortable. I worked in television and radio for 10 years. I kept going year to year with all the work; I kept putting recording off; it was scary. Finally I was able to put it all down, to get what I wanted, to know what I wanted.

"To finish the album, to have it down, after so long – it felt like I was winning, perseverance. Getting to sing all the time makes you feel like you're winning the lottery. Singing for me is when I actually feel normal.

"I feel I wasn't ready at all. A lot of: I don't have the money,

so have to raise the money, a big ball of worry; maybe people won't like it. It all put more pressure on me to make sure I was happy. I wanted to be sure of the songs, the songs I wrote and picked. The more I did the better I felt about the songs. I had to go thru a lot of stuff (to be ready). My supporters were not demanding, they were waiting until I was ready. I felt the pressure, coming from the family that I came from, it had to be a good album; I didn't want to let them down.

"I guess, when I left school, I had the choice of going to music college or media college. I felt like I wanted to do something different than my family – I said, I will do it, but I kept putting it off; there was a fear of letting my family down, a fear I would not do it well. They are all successful. I had to make what I wanted, that is what is dear to me. You try to make your own way but that is where I came from, that is who I am.

"It is Dublin folk, I sit on a bed of traditional music – I like having the instrumentalist as part of my sound; every element of Irish culture, into the set. First, I had to decide what kind of album – new songs? Songs I had always

sang? Once I decided that, I put it all down, some were brand new, some were older, that I had been singing for a long time, Like Down by the Shellybanks, of growing up in Dublin, it was a magical world coming out of the city.

"I felt I would be letting down the Irish population if I didn't record a song I wrote in Irish. Spreading the language is really important. It's a personal thing, an expressive thing; Slán Leat was important to me.

"I knew what order they were going to go in. Everything worked out well, I had it down. It took so long to make (8 months), it was painful – feeling you are not worthy of

making an album, confidence. Making an album is like marrying somebody, it's for the rest of your life. That feeling of having an album, of enjoying it – it makes you happy to hear comments, to have people tell you how much they like your album, it great, great.

"I was really, really shy. To be honest with you, I still have that kind of fear, of not being good. I am still nervous, that child hood fear, of not being able to do it, of not being good.

"People respond to something if they love it. If you love it, it takes over; it feels ... I feel, very grateful; how lucky I am to do it, what I love; I am really lucky, to be able to do it. That love and gratitude can rub off on the au-



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

dience, if you project that. I am wearing them down with love.

"In a broader sense, my passion for the music, that included the ballad tradition, came from watching my mom; instrumental

tunes are really important. The song is around the ballad, there are so many different levels of traditional music, from instruments to sean nos – some may not see the gamut as traditional.

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but for me, anything that is connected to the history or tradition of Irish, true folk music, is the main thing for me.

"The love that I have for Irish music ... is amazing – it is what I like to do on stage, to bring it away from Ireland, to the world. The audience connects, especially Irish Americans, I connect with them, I love it as much as they do. I love singing for them. "I try to make it into a new music, a new sound. It is considered old style, maybe considered traditional, but I am adding to it. It is a part of me – I suppose my music is not like anyone else, a twist.

"New folk, traditional, Gaelic, people have different interpretations. There is great emotion that

goes into – if you make someone in the audience, I am doing my job; that's the main aim of what I do, to touch emotion.

"I traveled in the 80s and the 90s, and am socially aware - the Irish political and social system – what it comes down to, is injustice in Ireland. I like to sing songs that make people think in a different way sometimes. Not all my songs, but try to be a voice for the angry injustices – such a small country, but with terrific influence all over the world – that to me is so important.

"It is only when you go away that you see it. We stood up for ourselves. What we have come through. Put your head down, we pick ourselves up, and we make it work.

"It's only been a few weeks, but it has been so memorable for me. It has just been the best year in the world for me. I am following my dreams. This American Tour has been tops, I am following my dreams. I hope to tour Japan. I can't even tell ya how happy it has been. I'm feeling really lucky."

From the first song, a wonderful, warm swing dance, called All Along the Atlantic Way - celebrating her love for Ireland, old and new, to the last, The Wallflower Waltz, the remarkable voice, with echoing soft touches of mom Frances and the power of Aunt Mary Black, are lush and addicting. I have heard Aoife sing many times, and each time, I love her more. Aoife is not a rising star, she is a star, in full blazing light.

When will you bring me, my love

I'm counting down the days,
When will you bring me, my love

All along The Wild Atlantic Way

The 2nd track is We Know Where We Stand – written about the 100th Anniversary of the Easter Rising – did they now the freedom they fought for, died for, would still be resonating 100 years later?

From Irish to English, from whisper to lyrics with a wallop,

Carry the Day is a Top Shelf CD and highly recommended.

For more about Aoife and her music, visit Aoifescott.com or her facebook page.

Runa LIVE 2016

16 Tracks 73 minutes

Runa is an electrifying band,



and sound. Your head may sway softly, your head may rock the beat, but either way, you're going to be moved by their music, their passion and their joy. Gifted, genuine and with endless innovation, it is with good reason that RUNActics can't get enough of the dance and drive of Runa. Irish, Bluegrass, Gaelic, Scottish, a few sets, Roots, the possibilities and influences meld seamlessly.

Some favorites include: Aint No Grave – gonna hold my body down is the first track. Vocalist Shannon Lambert-Ryan shines. A lament turns into a celebration; you gotta move with the

sentiment and the song. From there, song and dance, trad & love, alternate, in English and Irish. Mae Colven is a fun come all ye story -yay Mae, to wise to fall to deception, or with the sun.

I've always loved Dave Curley's music and his voice; Padraig's Lamentations offers advice and longing ... "And I wish I was at home in dear old Dublin", as he must go and fight for Lincoln. Across the sea, in another time but with another battle cry, is The King's Shilling – a bit haunting – in love but taking the king's shilling and off to war; in the ear and in the heart, the cannons roar.

Fear a Bháta (The Boatman) is an auld Scots Gaelic song; she scans the sea, seeking her love: will he ever come home again?

Runa are Vocalist and Step dancer Shannon Lambert-Ryan; madolin, vocals, bodhran and step dancer David Curley; Guitarist Fionán de Barra; percussionist Cheryl Prashker; and fiddler Maggie Estes White. Runa LIVE is their 5th CD, following Current Affairs, Jealousy Stretched on your Grave and their first CD, Somewhere along the Road.

Runa Live is a Top Shelf Selection, full of song, story and laughter. Check out Runa at a festival near you, or at www.runamusic.com and on Facebook.

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25th Annual Pittsburgh Irish Festival September 9 - 11



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17th Annual Muskegon Irish Music Festival September 15 - 18

Featuring: Scythian, Altan, Anthony Irvine, JigJam, Tupelo, Aoife

Scott, Bonny Men, Ten Strings & Goatskin, Dallahan, Seamus Kennedy, Blackthorn, Moxie Strings, Kennedy's Kitchen 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! Continuous 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.

21st Annual Indy Irish Fest September 15 - 18



Featuring: Off Kilter, Led Farmers, Gailfean, Tom Sweeney, Brian Doherty & Kevin Evans, Chance the Arm, Whiskey of the Damned, The Fighting Jamesons and more.

PLUS: commemoration of the 100th anniversary of the 1916 Easter Rising, herding exhibitions, Celtic Canine, hurling demonstrations, Kilted Mile shopping, food and Wee Folk children's activities, cultural exhibits that include information on the Easter Rising, Irish American Presidents, the history of Ireland, memorials to the Great Famine, origins of popular Irish songs, Celtic Saints, and Wild Irish Women, sporting events and more. Sunday has a 10:30 a.m. Celtic Mass. For other highlights, sched and more, www.indyirishfest.com

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OHIO



Skellig Michael

At the end of the most recent Star Wars movie, we find that Luke Skywalker has been hiding out on a mysterious island on the planet of Ahch-To. But those familiar with Ireland know that while the island is indeed mysterious, the island is actually 7 miles west of the Inveragh Peninsula in County Kerry Ireland. It is known as Skellig Michael (Irish: Sceilig Mhichíl. Pronounced: skel-ig Vee-heel. Meaning: (St.) Michael's Rock).

The stone steps and the bee-hive huts seen in the movie were not a created for a movie set, but are real ruins of an ancient monastery on the island. The island off the coast of Ireland is one of the most remote sacred sites in Europe.

Accounts in Irish Mythology indicate the island's importance in pagan times. The myths tell of Milesius, the first Celtic invader of Ireland, whose son Irr was buried on Skellig around 1400 BC. Another legend records the tale of Daire Domhain, a "king of the world," who stayed on the island preparing before an epic battle with the warrior Fionn mac Cumhaill (Finn McCool) and the Fianna army.

Sometime after the tenth century, the island became known as Skellig Michael. The island was named in honor of St. Michael the Archangel. A thirteenth century German source claims that the island was the final location of the battle between St. Patrick and the venomous snakes and devils that plagued Ireland. The source states that Patrick was aided in this effort by St. Michael, the "dragon slayer." This legend is the source of the island's name.

The first known historical reference to the island comes from the end of the fifth century when the King of Munster, pursued by the King of Cashel, fled to Skellig. Another early mention of Skellig Michael is found in the Annals of Innisfallen from 823 AD, which says: "Skellig was plundered by the heathen (Vikings) and Eitgal (the abbot) was carried off and he died of hunger on their hands."

From the early ninth century, the Vikings repeatedly pillaged the monastery, killing many of its inhabitants. The monks endured, however, and legends tell that in 993 AD, the Viking Olav Trygvasson, who later became the king of Norway and introduced Christianity to that country, was baptized by a hermit on Skellig Michael. The monastic

site was finally abandoned sometime in the thirteenth century and many of the monks moved to the monastery of

Ballinskelligs on the mainland. The small cluster of six bee-hive huts, two oratories (small chapels) and small terraces are located 714 feet above sea level, after a steep climb of 600 stone steps. Facing southward and sheltered from the winds, the site was favored by hermits and monks wanting to live far away from normal life.

While the slate rock huts appear to be round from the outside, their insides are rectangular with walls curving inward and there are shelves and sleeping platforms built into the walls. The stone huts were carefully built so that no drop of rain ever entered between the stones.

Terraces around the huts and oratories were used to grow vegetables, which along with fish from the ocean and bird's eggs were the main food supply of the monks. There are also three wells on the island. The total area of the island is only 44 acres. At a rocky crag higher up on the south peak of Skellig, called the "Needle's Eye," is another oratory, inaccessible today for safety reasons, that was favored as a pilgrimage destination even after the monks left the island.

Little is known about the origins of the Celtic monastic settlement on the island. Local lore associates it with St. Fionan, the Kerry saint and abbot. These monks of St. Fionan's monastery led simple and difficult lives. They lived in the stone, bee-hive huts and were constantly exposed to the elements as storms and gales are regular occurrences, particularly in the winter months. Every morning the monks would descend the 600 steps and fish for the morning's breakfast. They would spend most of the day praying in the oratories, tending to their gardens, studying and copying manuscripts.

Due to the large numbers of seabirds that breed there, Skellig Michael is a statutory Nature Reserve. Large numbers of Storm Petrel breed on the island with birds nesting both in the stonework associated with the monastic settlement and in natural crevices among the rocks. Large numbers of Puffins also breed on Skellig Michael.

Skellig Michael was made a United Na-

tions World Heritage Site in 1996, at the 20th Session of the World Heritage Committee in Mérida, Mexico. An evaluation of the site by the International Council on Monuments and Sites (an advisory body of the World Heritage Committee), recommended that the island be named on the basis of the cultural significance of a site. The Committee approved this recommendation, describing



Skellig Michael as of "exceptional universal value," and a "unique example of an early religious settlement," while also noting the site's preservation as a result of its "remarkable environment," and its ability to illustrate "as no other site can, the extremes of Christian monasticism characterizing much of North Africa, the Near East and Europe."

Access to Skellig Michael is by boat during the season that begins in May. The

recent winter weather has caused severe damage to some of the walkways. The government is repairing the damage and hopes to restore public access to the island. But even on its best days the island can be a challenge.

Climbing the 600 stairs to the monastic site is not an easy task. If the stairs are wet visitors are not permitted to climb them.

Rock slides are also a constant danger. Visitors are warned to be careful at all times. There have been several deaths associated with the island.

There are a number of excellent books on the market about Skellig Michael. One of them is *The Forgotten Hermitage of Skellig Michael* by Walter Horn (University of California Press, 1990). The book contains the following advice about attempting to explore the island: "But only a climber with a good head for heights and reasonable physical agility should ever try the ascent, and no one should attempt it when the ground is wet or when gusting

winds lash the island."

*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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Achill Experience: A Digital Twist to the West of Ireland's Latest Tourist Attraction

On the 7th of July, the Achill Experience added a digital dimension to its cultural and historical attractions with the release of the Offline Tourist Tablet.

Gerry Quinn, President of the Mayo Cleveland Association, who officially launched the Offline Tourist Tablet, "could not believe the transformation in the space of a year". He believes the plans for the future of the Achill Experience are "phenomenal". "It's a wonderful thing for Achill, Mayo and Ireland", enthused Mr. Quinn.

The Achill Experience offers a unique glimpse into life on Ireland's largest island, based in the all-weather visitor centre which was opened in April. It includes Mayo's first aquarium, featuring two themed salt water tanks and an open touch tank, so visitors can fully engage and interact with the local sea life. It also features a rebuilt Deserted Village Boley House common to Achill throughout the 18th and 19th Centuries, allowing visitors to step back in time to the famine era. Additionally there are displays and storyboards containing local information about Achill's rich cultural history like the practice of "booleying".

Senator Rose Conway Walsh spoke passionately at the launch of her experiences of tourism information in Achill and about the importance of both the tourist tablet and facility to the island. "Everyone should come to visit but it will be a huge attraction for families on rainy days and particularly suited to children with special needs".

The Achill Experience has instantly become an integral part of the community. Majella Uí Ghalachobhair, a local primary school teacher and vice chairperson in the Local Development Company in Achill Comhlacht Forbartha Áitiúil Acla (CFFA), "The Achill Experience ticks a number of boxes in terms of being a positive development for Achill. For years the lack of an indoor facility was identified as a huge disadvantage in the area,

as there was nothing for tourists to do when the weather was bad. A visit to Achill Experience, informs and educates about the marvelous plant and animal life living in the waters around Achill and also offers an opportunity to see at first-hand what life was like in a typical Achill home in times gone by."

Another character who has contributed to the advancement of the Achill Experience is local historian, Tommy Boley McNamara. His family represents the strong links between Achill and Cleveland, as both his parents were born in Achill but emigrated to Cleveland to live the American dream, like many others did in the area. However the call from home was too strong, and the family came back to Achill after the depression.

Since his return, Tommy has owned a hugely successful restaurant called the Booley House in Achill and has been part of many community initiatives including the Achill Experience. The response to Mayo's first aquarium has been overwhelmingly positive, and Tommy believes "It has been really good for the community, the great thing is how many Achill locals have visited and loved it, so it's been really encouraging so far. It's only the beginning of the Achill Experience initiative."

The Achill Experience is already expanding. The Offline Tourist Tablets offer a digital, self-guided tour of the island, allowing visitors to explore the history and beauty of Achill at their own pace. Best of all, no internet connection is required.

The user-friendly tablets are preloaded with information on the various sights and focal points of the Achill Parish and are available from the Achill Experience visitor centre in Crumpaun. Visitors to the island can pick up a tablet and learn about Achill's history from



Back row L-R – Cllr. Paul McNamara, Pat Kilbane, Chairman of CFÁA, Declan Nee, BIM, Senator Rose Conway Walsh, Gerry Quinn, President of the Mayo Society of Greater Cleveland, Steve O'Cualain, CEO of Udaras na Gaeltachta, Kenny Deery & Damian Kilbane CFÁA & Terence Dever, CEO of CFÁA.

Front row L – R – Carol Ann McNulty, CFÁA, Colleen Corrigan Day, Mayo Society of Cleveland, Nora English, Irene Gielty & Majella Gallagher, CFÁA and Ann Moore, Mayo County Council attending the launch of the Achill Experience offline tablet tours.

detailed, local accounts, and when they're finished, simply drop the tablet back.

The release of the Offline Tourist Tablet is an exciting innovation for Achill, merging the historic way of life on the island with the digital age and making the beautiful island more accessible than ever. Kenneth Deery, a key member of the Achill Experience development, wants the Offline Tourist Tablets to enable visitors to experience Achill in a very different and more informed way, using the cutting edge software and hardware of Apple's iPad Air.

The release of the Offline Tourist Tablet has been made possible by the software expertise of Stubborn Goats Creative Services and funding from Údarás na Gaeltachta, and completes the first phase of

the Achill Experience initiative. Terence Dever, CEO of Comhlacht Forbartha Áitiúil Acla (CFÁA), strives for constant improvement of the device and welcomes feedback on the it from "visitors and locals alike", knowing in the future "there will be aspects of the stories that will evolve and there will be new stories." The Offline Tourist Tablet promises to be an important addition to the tourist attractions

of the area, allowing Achill's cultural heritage to be shared with a wider audience than ever before.

The Achill Experience Visitor Centre is open from 10am to 5pm every day, and can be found in the Achill Local Development Company (CFAA) building in Crumpaun, Keel, Achill, Co. Mayo. Bookings can be made on 098 43292, or by contacting enjoy@achillexperience.ie



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Cleveland Ceili Club:

The Cleveland Ceili Club promotes the musical traditions of Ireland by providing opportunities for adults to enjoy traditional Irish music and dance.

Set dancing lessons:

Tuesdays 8-10 pm, St. Clarence Church, North Olmsted

Wednesdays 7-9 pm, Irish American Club - East Side
No Ceili dancing lessons for the summer.

Set Dancing workshop at the Cleveland Irish Cultural Festival on Saturday & Sunday.

For more information, contact CeiliClubCleveland@gmail.com or find us on Facebook



Ongoing Traditional Irish Sessiúns

Bring your instruments and play along!

- Unitarian Universalist Church of Fairlawn, 3300 Morewood Dr. 7:30 p.m. Wednesdays. All skill levels welcome.
- Bardic Circle @The Shamrock Club of Columbus Begin-

ner - friendly, intermediate level Irish session meeting every other Thursdays 8:00 pm - 11:00 pm

• Briquette's - 1st Saturday of the month, 2-4 pm. Ashtabula on the Harbor

• The Harp - 1st Friday of every month, 9pm. 4408 Detroit, Cleveland

• Logan's Irish Pub - 3rd Wednesday of the month, 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

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

• 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 Irish Social Dancing:



The Cleveland Ceili Club promotes the musical traditions of Ireland by providing opportunities for adults to enjoy traditional Irish music and dance.

Ceili at the Cuyahoga Valley National Park on August 4th from 8-10:30 pm. Music by the Portersharks

Set dancing lessons, Tuesdays 8-10 pm, St. Clarence Church, North Olmsted / Wednesdays 7-9 pm, Irish American Club - East Side. No Ceili dancing lessons for the summer.

For more information, contact CeiliClubCleveland@gmail.com or find us on Facebook

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Around the Midwest GAA: Aug. 2016

by Vincent Mitchell

We are on the doorstep of the Championships for Gaelic Football and Hurling where the winners go on to the National Championships in Seattle over Labor Day Weekend.

Finishing out July's recap: The July 9th meeting of Cincinnati and Buffalo ended with the score of 2-14 to 1-9 for Cincinnati. On July 16th, Cleveland St. Pat's-St. Jarlath's traveled to Detroit and returned with the road

close battle, 3-9 (18) to 2-9 (15).

Also on July 23rd, Cleveland hosted the mid-season Midwest Division Youth Blitz, where teams from Buffalo, Detroit, and Pittsburgh converged with their U8 through U16 players at the West Side Irish American Club. It was a great day for the GAA in Cleveland.

Despite the hot weather, the enthusiasm and skillful play were at a high amongst the more

Junior B Men's Football	Wins	Losses	Goals For
Pittsburgh	4	0	24
Cleveland	2	2	10
Detroit	0	4	7

Junior C Men's Football	Wins	Losses	Goals For
Cincinnati	3	1	15
Columbus	3	1	19
Buffalo	0	4	6

Junior C Hurling	Wins	Losses	Goals For
Akron	2	0	10
Pittsburgh	0	2	4

win, 4-4 (16) to 0-9 (9). Also in Men's Football, Cincinnati came away with a road win against Columbus by the score of 5-18 (33) to 5-10 (25). And, in Ladies Football Inter-Divisional play the Pittsburgh Banshees defeated Philadelphia Notre Dames 5-8 (23) to 2-13 (19).

On July 23rd, the Detroit Wolves traveled to Pittsburgh where the PGAA rained goals again, the final score being 7-21 (42) to 2-4 (10). The Columbus GFC was able to win against the visiting Buffalo Fenians by the score of 4-16 (28) to 2-4 (10). And, in an inter-divisional (intercounty) friendly, the Albany Rebels defeated the FDNY in

than 80 players being cheered on by an equal number of spectators. At the end of the day, the clubs celebrated together and looked forward to reuniting at the Blitz during the Midwest Champion-



ships in Pittsburgh.

On July 30th, Cleveland hosted Pittsburgh in the final St.

inner-division friendly, upstate New York saw Syracuse and Albany clash. And, the Pittsburgh Banshees traveled to Baltimore to take on the Bohemians in a Ladies Inter-Divisional match.

The Continental Youth Championships were held in Chicago this year from July 28 through the 30. Our very own Buffalo U12 Football team beat out teams from across the United States and Canada to win the National Championships. They took on the traditional powerhouses and beat Boston in the final (halftime score was 2-7 (13) to 0-1 (1)). Congratulations to

to Columbus 3-8 (17) to 4-9 (21). The team was however able to secure the top seed for the Men's Football Junior C Final.

To clarify, the regular season tie-breaker for top seed in the case of an equal number of wins is the head-to-head total points. If head-to-head total points are equal, then Goals-For becomes the tie-breaker. In the case of Junior C Men's Football, Cincinnati scored more total points against Columbus and thus regular season champions.

Good Luck to all at the Midwest and congratulations to winners Columbus GAA, Pittsburgh



Pat's-St. Jarlath's home game of the year. In a competitive game, Pittsburgh won out 3-11 (20) to 2-8 (14), clinching the regular season first spot and earning the top seed into the Junior B Final at the MW Championship. In an

them and their hard work. The Division is growing stronger and stronger every year and a major contributor to the sustainability of the game are the Youth and Minors teams.

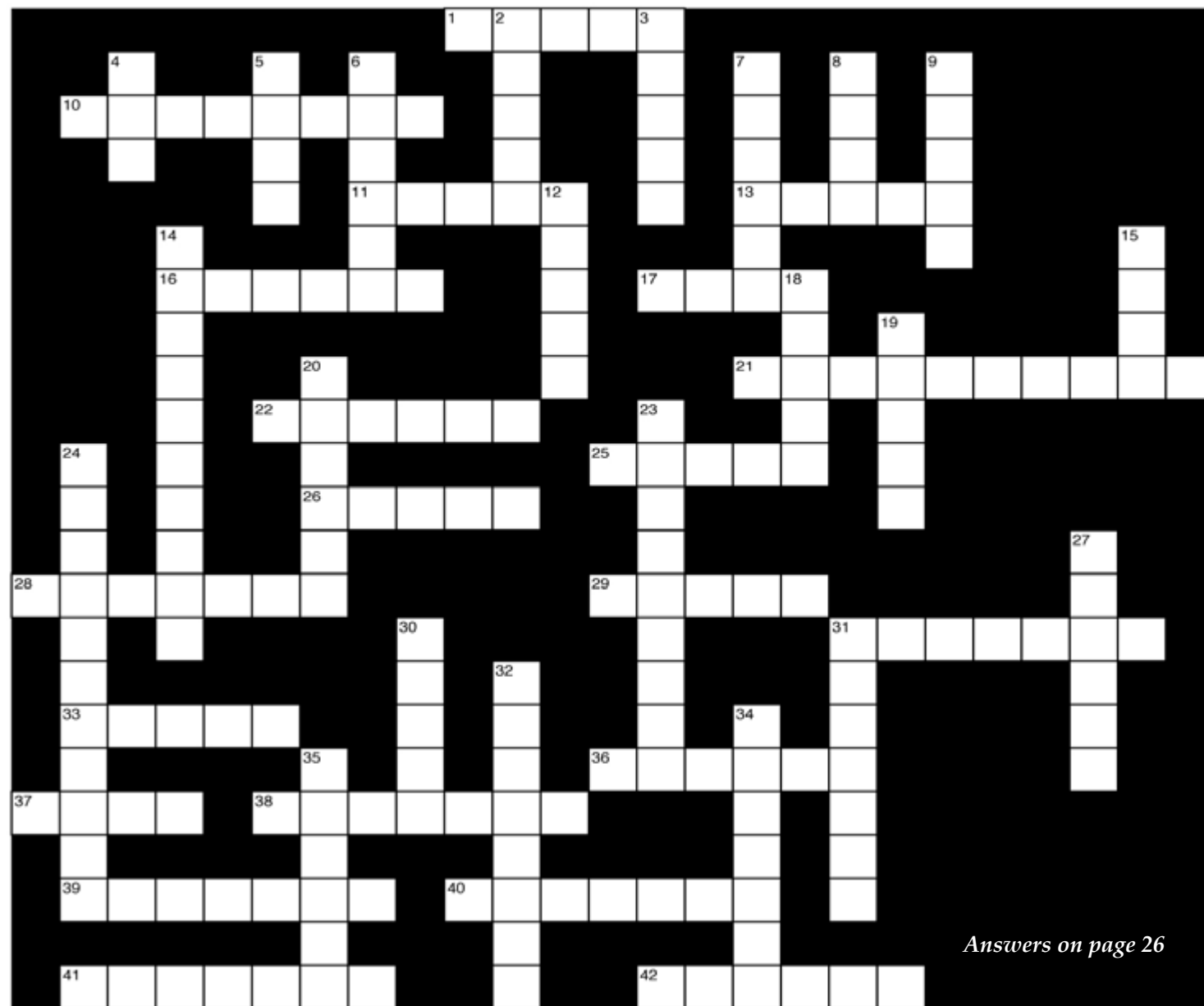
On August 6th, Cincinnati fell

Celtics and Akron Guards, going on to represent the Division in Seattle over Labor Day Weekend for the U.S. National Championships.



Maeve Binchy (1939-2012)

Linda Fulton Burke



Answers on page 26

www.CrosswordWeaver.com

ACROSS

1 The ____ Lake (novel)
10 ____ Line (short stories)
11 Evening ____ (novel)
13 The ____ Bus (short stories)
16 ____ was a 4 part TV series based upon

her novel of the same name.

17 She was born ____ Maeve Binchy.

21 ____ Woods (novel)

22 The ____ Journey (short stories)

25 A Few of the ____ (short stories)

26 Light a ____ Candle (novel)

28 Minding ____ (novel)

29 ____ and Soul (novel)

31 Silver ____ (novel)

33 Maeve was a journalist for The Irish ____.

36 Chestnut ____ (short stories)

37 ____ Road (novel)

38 ____ Summer (novel)

39 After working in a ____ in Israel, she became an atheist.

40 Scarlet ____ (novel)

41 She earned a degree in ____ from UCD.

42 Maeve was born in ____ on 28 May 1939.

DOWN

2 Cross ____ (short stories)

3 ____ Teller: Collection of Short Stories

4 Maeve was over ____ feet tall.

5 My First ____ (non-fiction)

6 ____ of Friends (novel)

7 ____ 4 (short stories)

8 ____ House (novella)

9 The Copper ____ (novel)

12 Maeve was married to Gordon ____.

14 Quentins (novel) was named after a ____.

15 ____ Sullivan (novella)

18 ____ and Pains (non-fiction)

19 Nights of Rain and ____ (novel)

20 Dublin ____ (short stories)

23 This Year It Will Be ____ And Other Stories

24 Binchy died on 30 July 2012 in Dublin of a ____.

27 ____ Transports (short stories)

30 A Time to ____ (non-fiction)

31 The Maeve Binchy ____ Club (non-fiction)

32 The ____ (novella)

34 ____ Line (short stories)

35 A Week in ____ (novel)

Akron Celtic Guards Hurling Club: 2016 Midwest Champions



Growing UP Irish

by Maureen Ginley



In Defense of the Rose of Tralee

This summer has been busy for me, as I'm sure the past few months have been for you. I started a full-time nannying job, I began working on my thesis project, and I did a little traveling. In fact, just the other day I returned home from a brief trip to Dublin, Ohio, where I attended the Dublin Irish Festival with my Ohio Rose sister Gráinne (Hutchinson).

While at the festival, we indulged in the fun of wonderful Irish music, the Celtic Canines exhibit, and the endless amounts of delicious food. As we walked the grounds, Gráinne and I caught each other up on what was going on in our lives.

Gráinne had just returned home from a summer in Arizona (where she met the 2016 Arizona Colleen & Rose) and is currently preparing for a trip back to Ireland, where she will be studying for the fall semester. I updated her on what I've been up to – spinning, reading, thesis-writing – not leaving out one detail. Before we knew it, nearly five hours had passed and it was time to head home. We were shocked at how quickly the time flew by.

In the car we listened to cheesy Top 40 music and reminisced on our Ohio Rose experience – both years. We talked about the continued influence it's had on our lives, and how excited we are to see the Festival – both at the state and international levels – grow and flourish.

Now as many of you know, I absolutely love and adore the Rose of Tralee International Festival. In a world where there is so much sadness and negativity popping up on news sites every day, there is – in my opinion – so much to find comfort in when Irish folk from all over the globe come together to celebrate the heritage that makes us unique.

Hundreds of thousands of people flock to Tralee every August to catch a glimpse of the women that have the Irish Diaspora buzzing. They want to see the teachers, the students, the doctors that are the future leaders of the Irish community.

It takes a lot to be a Rose, and even a Rose Entrant. It's not easy to put yourself out there, to join a group of people – most of whom you may not know – for intense (but fun!) interviews, appearances, and finally a Selection Night.

I can speak from experience that walking into a room on the first day of Selection events is absolutely nerve-wracking. It's not like you

can say exactly what the judges want to hear, because they just want to get to know you, how you connect to your Irish heritage, and what it means to live that heritage in today's crazy world.

Some people view the Rose of Tralee Festival as a pageant, a competition that requires little to no preparation except for the occasional Princess Diaries-esque wave session and an afternoon of primping and pampering at the local hair salon. To those people, I politely say "Huh?"

It's not the most eloquent response, but to me, an aversion to something that inspires people – both those participating in the Festival and just watching one of its many events – is completely shocking. I feel for the naysayers, the haters, those that think being a Rose or a Rose Escort takes nothing besides the ability to smile and wave.

The Rose of Tralee International Festival does much more than bring smiley, waving women and men to Tralee every year. It brings a booming tourism increase to County Kerry. It provides the opportunity for Roses, entrants, and Escorts alike to discuss platforms and social issues that are important to them in a public light (I'm looking at you, Unmask For Pieta, led by 2015 Roses and Escorts).

It gives individuals like myself the opportunity to meet like-minded folk who are passionate about charitable giving, developing strong relationships, and their Irish heritage. Without the Rose of Tralee, I know I would be a completely different person. Though I participated only in a state-wide Selection, I was given countless opportunities (writing for the OhioIANews, riding on the Ohio Rose float in the Cleveland St. Patrick's Day Parade, appearing on Gerry Quinn's radio show) that have helped to develop me into a more poised, mature young woman.

The Rose of Tralee Festival, more specifically the Ohio Rose Centre, has taught me lessons in bravery, kindness, and perseverance. Without the continued influence of this organization, I would have never been bold enough to start writing more freely, submitting to journals and magazines across the nation. I would have never met friends like the Casey family or Gráinne. I would have never had the



nerve to get on a Selection Night stage and perform yoga in a full-length gown and heels. I am a different, changed per-

Rose Ball, or even just a stop on a Rose Tour. That way, they can experience the magic for themselves.




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SPEAK IRISH

Labhair Gaeilge

By Bob Carney



An seod do-fhála is é is áille

*That which is hard to put together
is most beautiful to behold*

Cleveland Irish Cultural Festival has come and gone, another fantastic event. I love being involved, even in the small capacity I am. It amazes me to see this event come together. I have no doubt the O'Brien family is already in the planning stages for 2017!

For now I'm looking forward to cooler weather. I know it seems backwards to some, but for me, Fall and Winter are the best seasons in Cleveland. I feel I have more free time, yard work tapers off and I don't feel the need to "enjoy" the Africa like temperatures. Whatever the case, I find I have more time for my books and music, and the dogs and I definitely enjoy our walks much more.

It is also a good time to spend quality time on yourself. Maybe because of the years at school, Autumn always seems to be a time of learning. New classes brought new teachers, new avenues to explore, and new ways of seeing my own life.

This fall I'd like to ask something of you: Turn off the T.V., take a walk, read a book, write a poem, learn a song. Don't get me wrong, there are some wonderful programs on television. I'm talking about when you're sitting with the remote in your hand flipping from one channel to the next searching hopelessly for something worthy of your time.

You don't know what to do? OK, if you didn't see this coming, DUCK! This is Speak Irish after all! Our Fall classes begin the first Tuesday in October and run for ten weeks, skipping Thanksgiving Week. We gather at P.J. McIntyre's Irish Pub (go raibh maith agat Pat) at Kamm's Corners. We start at 6:15 and finish up around 8pm. These are very informal lessons in the Irish language, suitable for an absolute beginner or someone with a working knowledge of the language.

If you're planning a trip to Ireland, these classes can assist you

in pronouncing place names or even in basic conversation. Before becoming involved with the Irish language, I could only guess at some of the names I would encounter reading Irish history or mythology.

Registration is required, by Sept. 15. If you have any questions or would like more information about the class, please send me an e-mail at Carney-speakirish@gmail.com. For registration and more info, see the Speak Irish Cleveland ad within this issue. Our goal is to have fun, while learning and

Ceol (ke-yole) music
Rac-cheol (rock ke-yole) rock music
Ceol tíre (ke-yole teer-a) country music
Ceol pobail (ke-yole pub-ull) folk music
Ceol traisisiúnta (ke-yole trad-shoon-ta) traditional music

Fidil (fid-ill) fiddle
Drumaí (drum-ee) drums
Pib uilleann (peeb ill-inn) bagpipes
Bodhrán (bow-ron) bodran
Feadóg stain (fa-dough-g ston) tinwhistle
Fliúit (flute) flute
Seisiún ceoil (se-shoon) music session
Amhrán (ow-ron song)

keeping our culture alive.

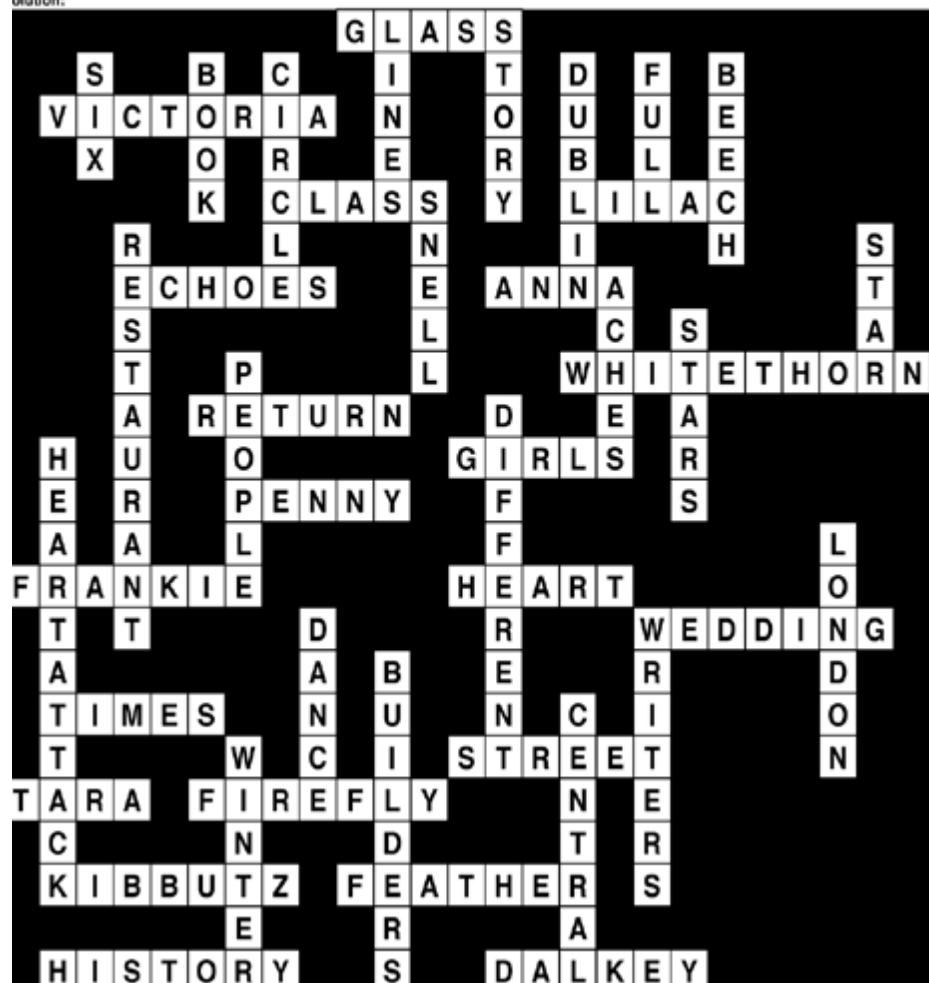
October's column will be a new beginning in exploring the beautiful Irish language. I will try to parallel what we are doing in class along with some seasonal phrases and vocabulary. Until then here's a cúpla focal for my friend George Haley.

Slán go Foill!

Maeve Binchy (1939-2012)

Linda Fulton Burke

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7am - 9am: *Sweeney Astray* WCBS FM 89.3 & on wcsb.org
10am - 12pm: *Gerry Quinn's Irish Hours* WHK AM 1420
w/ Colleen Corrigan Day & Eddie Fitzpatrick
1pm - 3pm: *Echoes of Erin* WCWA AM 1230 w/ John Connolly
6pm - 7pm: *Songs of Britain & Ireland* WCPN FM 90.3
w/ Joe Nichols & Kevin McGinty
4pm - 6pm: *Beyond the Pale* WRUW FM 91.1 w/ Roger Weist
5pm - 6pm: *The Hooley Hour* WHK AM 1420
9pm - 10pm: *Hooley Hour* WHK AM 1420
w/ Tara Quinn & Josh Vaughan



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All levels welcome jobrien@ianohio.com

8th – Singer James Kilbane and Seanachie Batt Burns @WSIA

14th to 16th – Irish Books, Music & Arts Showcase (iBAM), Chicago Irish Heritage Center

14th – Kay Forrey Reverse Raffle @WSIA
15th – Mayo Ball @Renaissance
16th – Pig Roast @ WSIA
20th – Tommy Fleming @ MusicBoxCLE
21st – Kids Halloween Party @WSIA

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