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irish american news



## MILESTONES



Congratulations to Sean Lackey and the cast and crew of The Yank!! The Yank is an official 2014 selection of The FirstGlance Film Festivals (Hollywood, Philadelphia)! This is a significant milestone for The Yank as over 90% of feature films acquire distribution after screening at FirstGlance Film Fests!

Congratulations to Hooley House, opening their 4th location, in Montrose, in February 2015.



## About our Cover:

The StepCrew, featuring the beautiful Alyth McCormack, mesmerize the crowd in the glorious Swiss Alps, @Guinness Festival 2014, Sion, Switzerland.

Photo by Cara Butler.

## Editors Corner



**John O'Brien, Jr.**

*Ar sca'tha che'ile amhaireann na daoine -  
We live in the shelter of each other.*

We talk about paying it forward, maybe, maybe too much, tho they say, you can never have too much of a good thing. But a watered seed must grow. Singer Frances Black is known throughout the world for her gorgeous voice, and her music. But, her legacy is being written day by day, through her work as Founder and Executive Director of The Rise Foundation.

The RISE Foundation is a registered charity founded by Frances Black in 2009, focused on family members of those with addictive behavior. RISE (Recovery In a Safe Environment) is dedicated to helping family members to free themselves from the stress, anxiety and worry of having a loved one with addictive behavior, and to understand the nature of addiction and the profound effects it has on relationships.

I am proud to be a founding member and board member of Friends of Rise - Ireland, Inc. I look forward to following Frances' lead, and, most of all, to offer a helping hand. We're working to build

another RISE Foundation Home in Ireland, and you can help. See the flyer within, and #openyourheart.

Cead Mile Failte - probably the Irish word or phrase I am most often asked to translate - it means 100,000 Welcomes - it is the beauty of a people, and the backbone of a whole tourism industry. But it

doesn't begin to explain or explore the beauty that is the Irish language. It is a tough language to master, but often the obstacle is merely lack of opportunity.

So, in that light, the Ohio Irish American News is proud to partner with PJ McIntyre's and owner Pat Campbell to offer you the opportunity to learn the language of the Irish. Irish language classes start October 14th and run every Tuesday thru December 16 in PJ's Bridgie Ned's Irish Parlor Party Room.

The flyer detailing the class is within, but for 10 weeks, we will struggle

"Follow me where I go, what

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together, to speak as our Irish cousins do; with a lilt and laughter, the struggle becomes light. Classes start at 6:30 and go to about 8. The option of dinner at 5:30 for those willing, at your own expense, with a few guest speakers or fun



add-ins at ours, will add to the experience.

Our goal is this Intro class for the fall, then a Next Level class for those who wish to continue, starting in January. With our friends Francis McGarry and the Irish American Club East Side, we hope to build an Irish speaking community in Cleveland over the

next few years, and ever onward.

Sure it's a tough road to hoe, so we better get started. To register, send a check for \$120 to (and made out to): Ohio Irish American News 14615 Triskett Road, Cleveland, OH 44111-3123. Registrations MUST be in advance and are open only until the class is filled. We'll pay it forward, with your help.

Give me your stories, give me your words; poets that I love and things that I have heard. Things we've forgotten, or maybe never knew; Ireland's color, is really blue.

We keep growing, so we are delighted to lighten the load with a new columnist. Please welcome Richard (Living with) Lardie. A little laughter and a load of wonder keep replenishing the endless riches we offer within. Submissions are welcome and we have the opportunity to become a columnist as well.

The summer has slipped away, tho the festival season was mighty. Gifts and giving, ice buckets and rain buckets, LeBron and Johnny Football, thoughts of fall, Thanksgiving and Christmas ... it all fits.

Slán,

John



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## Terry From Derry

by Terry Boyle



### T.M.I (Too much information)

For most of us ex-pats, keeping in touch with family is now a mere touch of a switch. In a few seconds we're connected and the great stretch of the Atlantic no longer haunts us with its immense sense of distance. Whether it's Face Time, Skype, or Facebook, the miles are bridged in seconds with the miracle of technology. I marvel at the fact that my 80-year-old mother has adapted to using a mobile device equipped with camera function. She has even installed wireless into the family home; a home that, at one time, did not even have central heating.

The biological family has

taken on a virtual reality that brings with it a sense of immediacy we might not have if we were physically together in the same house. For all the drawbacks of using the Internet (hacking, embarrassing videos etc.), the web ensures that we are no longer alienated from our roots. The sense of disconnection with home is lessened. Now, if I want to find out what's happening in Derry I can access the local papers at the click of a mouse. And, if I want the back stories (gossip) to the more official news, a text message finds me up to date with the 'real' stories.

To think, that it wasn't that long ago when those who left Ireland for the U.S eagerly waited the long missive from the homeland, or the weekly

call. Now, our lives have begun to accommodate a new level of communication that has changed perceptions on both sides of the ocean.

For those at home they can now see our lives abroad; the mates, the workspace and the minutiae of our daily life. And, in turn, this deepening connection has knocked a hole in our sentimental desire for a cry in the beer. No more need for Danny Boy, or seeking out the Irish pub amid the melting pot of bars. The level of nostalgia has gone down dramatically.

The romanticizing of the relationships and country is badly hit by this overload online reality. You can hardly get to feel a pang of homesickness when the phone goes. Three minutes into the conversation, an update on the latest family bitching session, quickly aborts the sadness as you remember what it was like to be up to your armpits in the latest domestic feud.

We are closer now than we've ever been to the source

and it's disconcerting since the new sense of community has widened to incorporate a whole new dimension of direct contact. Is this a good thing? I don't know. It's definitely another facet of life that will have direct and indirect effects to our general perceptions of each other.

With the edge taken off the need to re-connect with the ethnic clan, it allows to get on with the present and the future without the constant sense of loss, of longing. We are connected events much quicker and therefore we have a greater appreciation for the changes that occur. And, as a consequence, we are not taken by surprise.

We are up to date with every new acquisition the neighbour has, who won the latest match, and who's ripping whom off. The feeling as if we're both on two different tracks, the homeland and the new country, is diminished by the constant updating thus we don't miss out on any new developments.

In like fashion, the mystery

of the new country is easier to communicate when accompanied by direct exposure via camera phones. You can bring the family into any facet of your life and thereby diminish the repeated need to describe the environment you occupy. The people you talk about can be seen, heard, and documented in an instant. So that, the big buildings, big Texans, big whatever are not the stuff of an inflated ego. They do exist, and, here, you can see them for yourself.

However, is there such a thing as too much information? Does this immediacy lead to happier relationships? Are we better off for all the exposure via the Internet? Isn't it equally true, that the human need for community is also at odds with the need for space? The greater the level of contact, the more opportunity for misunderstanding, and the greater risk of friction, so like porcupines we crave companionship knowing being too close could spike us.

## Cincinnati Irish Heritage Center Celebrates 5th Anniversary

by Edmund Adams

The Cincinnati Irish Heritage Center arose in the Queen City in 2005, starting the search for a building to house it. The search culminated in a 2009 victory in a sealed bid auction for the old McKinley School Building on Eastern Avenue in Columbia-Tusculum. The building had been vacant for four years, except for a covey of pigeons. The founders knew the building was destined to become Cincinnati's own Irish Heritage Center when they first saw above the theater-ballroom stage a ring of Celtic knots embedded in plaster along the proscenium arch. The non-profit venture was off and running.

The 44,000 square foot building dates from the 1870s and is as solid as Dublin Castle. After much hard work by a corps of volunteers, the building houses a 200+ seat theater-ballroom; a large center hallway from whose ceiling hang the flags of Ireland's counties; an office; an art gallery;

an art room; a dance room; a tea room; a 2000+ book library and museum; a music room, where the Friendly Sons of St. Patrick Glee Club practices; and, of course, because it is a touch of Ireland, a warm and engaging pub with a large oak bar.

So, what goes on at the Irish Heritage Center for its 350 members?

Concerts, including performers from Ireland like We Banjo 3, the Brock McGuire Band, The Young Wolfe Tones, Black 47, Comas, Saw Doctors Duo (Leo and Anto), Eddie Costello, and Alyth McCormack and Trione Marshal of the Chieftains, plus wonderful local bands, singers and musicians.

Theater, like Moll, What Happened Bridgie Cleary, A Couple of Blaguards, Thirst, Dancing at Lughnasa, Tho' It Were Ten Thousand Miles and the showing of the film, The Quiet Man, on its 60th anniversary. The

Irish American Theater Company has won many awards on an international level and most recently brought back the Oscar Wilde Award for Best



New Show at the 2014 Acting Irish International Theater Fest.

Exhibitions, such as those of William Butler Yeats, James Joyce, and Samuel Beckett from the National Library of Dublin, shown for the first time in

this city. Book and CD releases, as well as lectures on various political and current topics.

Visits by dignitaries like Martin McGuinness, Deputy First Minister of Northern Ireland, and Martin Rouine and Aidan Cronin, Consuls General of Ireland.

Semesters of Irish courses, including dancing, fiddle, history, language, art and singing.

Meetings of the Celtic Women International Club.

Programs from Irish Teas with soda bread and scones, to genealogy workshops, Bloomsday celebrations, Irish Famine Memorials, 1916 Easter Rising Events and St. Patrick's Day and Parade Day Afters celebrations. Irish Film series now is underway.

Celebrations, like the Grand Opening Gala with Nick Clooney in 2010, the Green Tie Affair in 2011 with Malachy McCourt, as well as a repeat Green Tie Affairs in 2012 with Aidan Cronin, and 2013 with Nicholas Michael. There are Member Picnics and Christmas Parties. And there have been a life celebrations and Irish Wakes.

Of course, Irish Pub Night

is 'third Thursday' featuring free musical accompaniment and open mic for song, stories, poetry, music and jokes.

How do they do it? By memberships, event revenues, the yearly Green Tie Affair fund raiser, private donations, and recent grants from the Friendly Sons of St Patrick Foundation and the Irish Government. You can help make history for the Ohio Irish with support of these efforts by becoming a member of the Center and coming to events like the Gala on November 1st, 2014 at 6:00 PM, the Green Tie Affair. Call the center at; 513-533-0100 for more information or visit [www.irishcenterofcincinnati.com](http://www.irishcenterofcincinnati.com) or on FaceBook.

To the corps of volunteers, supporters and members, who have created this wonderful tribute to Ireland, a totally volunteer mission, may we raise our glasses in tribute and appreciation for their contribution to the Irish cause in Cincinnati and all of Ohio.

\*Edmund Adams is the Historian of the Friendly Sons of St. Patrick in Cincinnati and a member of the Irish Heritage Center.



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## Where do you read your OhIAN?



Eamon De Barra (Slide, Damien Dempsey) and Dave Curley (Dave Curley Band, Slide) check out the OhIAN at Michigan Irish Music Fest.

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## Touch of Magic

As a child, I suffered from an overactive imagination. From the moment I could read, I obsessed over stories ripe with supernatural creatures. One of my earliest memories of reading finds me hovering over the Russian folktale of "Baba Yaga," a child-devouring witch. As I grew older, I loved stories that dealt with mysterious hidden rooms and gardens. To this day, *A Secret Garden*, by Frances Hodgson Burnett remains one of my most beloved reads. Haunted moors, dreary castles and enchanted meadows continue to captivate my imagination.

Famed poet William Butler Yeats became interested in the occult and formed a hermetical society in the late 1800s. Like Yeats, later Victorians were fascinated with the supernatural. Seances were trending in that time period in much the same way that blogs, tweets, and hashtags lead followers of social media today.

Though séances at the time were mainly staged hoaxes that played upon the lost and grieving, Yeats' inquiries into the mystical were a scholarly attempt to understand Irish mythology and Ireland's pagan past. For Yeats, the ancient teachings of the Druids, the lore of the faery folk, and the struggles of the Irish peasant were intrinsically linked.

Early in his career, Yeats compiled tales of hauntings, fairies, and the old gods: the sidhe, in an anthology of folklore entitled, *The Celtic Twilight*. Yeats comments in his preface, "Many of the tales in this book were told to me by one Paddy Flynn, a little bright-eyed old man, who lived in a leaky and one-roomed cabin."

Though Yeats was a wealthy Protestant living among the Catholic poor, he was enamored with the truth of the Irish peasant, the divine beauty of Ireland's natural world, and the revolutionary spirit behind his Irish contemporaries. In an introduction to the poetry of Yeats, Benedict Kiely reflects, "To the end of his days William Yeats could ask, 'What if the irrational should return?'"

As a senior in college, I spent an entire semester studying the myth of King Arthur and his Camelot. The course was aptly named *The Romance of Arthur*.

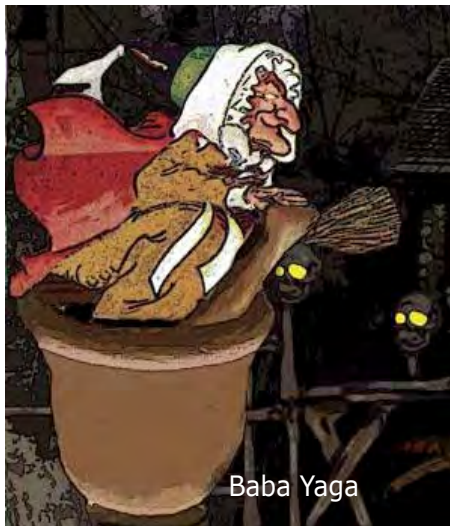
Fantastical thoughts have snared the reflections of scholars throughout history. Contemporary seekers dedicate their



lives to uncovering the fact and fiction behind the Arthurian stories. In much the same way, scientists have conducted studies on phenomena such as The Shroud of Turin and archaeological

finds from the tomb of King Tut. Believers hold fast to the unexplainable, while scientists search for the truth. What occurs, however, when the mystical is inextricably linked to the scientific?

Scientifically, fire, air, earth, and water compose the four basic elements of life. Mystically, each person connects with one of these elements. This relationship, in turn, reveals one's inner nature. Some individuals possess a gift that



Baba Yaga

links them to their element. The ancient art of water divining is one such concrete illustration of the marriage between the scientific and the mystical.

The traditional water diviner uses primitive tools, such as forked hazel or walnut sticks to locate water sources beneath the earth. Like a supernatural being, the diviner walks among land where water is suspected, with palms stretched forward and upward, the hazel fork woven between his fingers. Upon sensing water, the hazel fork propels upward, leading the diviner to the source.

The art of water divining or dowsing has been utilized since ancient times. Irish historian Kevin Danaher recounts the story of an ancient diviner told by seventeenth-century historian Dr. Geoffrey Keating:

People and cattle were on the point of death through want of water, and the King of Munster was obliged to send for Mogh Ruith, a druid . . . who released water by throwing a magic dart into the air.

Danaher goes on to discuss that folk from the Middle Ages were unsure as to whether water divination was a gift from God or the Devil. Nonetheless, water diviners have aided populations throughout centuries in their search for water. Research indicates that George Applegate, a contemporary Englishman in his eighties, has been divining water for over fifty years all around the world. His current divining even includes location of natural gas sources.

Water divining is a provocative combination of the scientific, the magnetic pull of water and elements of earth like the hazel stick, in communion with a bit of mystical crafting. In much the same way that water pulls on the forked tines of the hazel stick, things fantastical pull upon my imagination.

This gene was not lost on my daughter. I have recounted the tale of my early pregnancy when my unborn daughter spoke to me in my dreams demanding what her name was to be. In the dream, I held my finger gently to my lips cautioning the newborn that she was much too young to speak. The dream proved prophetic. My daughter was given the dream name and is still issuing demands every chance she gets!

Upon her summer holiday to Ireland, she once again had the opportunity to visit Knock, the humble Irish village where the Holy Virgin appeared to her believers.

Katie wished to purchase a common enough plastic bracelet encircled with

holy images of Jesus, the Virgin Mary, and the saints. Knowing my daughter was American, the salesman told her a charming tale. "As ye wear tha' bracelet, the pictures will disappear. The one that remains is yer guardian angel." With a smile, my daughter parted ways with the soothsayer.

Having forgotten the man's words, Katie arrived home to America. Within weeks, she began to complain that her brothers were tearing the pictures off her bracelet. I couldn't imagine why they would do such a thing. I had never found evidence of this among the candy wrappers and crumbs that litter the carpet in their rooms, so I dismissed her grievance.

At the start of school, we were sitting down to dinner, when I glanced at Katie's bracelet. All but a few of the pictures were missing from it and the plastic tiles were as smooth as glass. With surprise, I pointed out my realization. Only then, did she spin the tale of the tinker salesman from Knock who sold her a cheap plastic bracelet that might be rich only in memories, but is woven in mystery indeed.

\*Sources consulted: Danaher, Kevin. "In Ireland Long Ago." Ireland: Mercier Press, 1964.

Kiely, Benedict. "Yeats' Ireland: Enchanted Vision." London: Aurum Press Ltd., 1989.

Internet Source: [www.applegate-george.com.uk](http://www.applegate-george.com.uk)

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## Don't Forget Us

My contribution this month is a selection of memories examining my sense of ease with the large number of artefacts contained in the Kilmainham Collection; it developed simply because of the length of time I worked in that museum. Ultimately, those artefacts narrate the same story; that of the struggle for Irish Independence between the years 1796 and 1924 – spanning the lifetime of Kilmainham Prison. What they really do, is tell the story of the men and women who took part in that struggle during those 128 years.

Working daily with these objects, and by implication with these extraordinary people, does foster a certain sense of familiarity. I have unquestionably come to consider them as friends, if such can be imagined.

I have read their letters, diaries, and newspaper articles, I have held in my own hands objects which they trea-

sured. I often met their families, and heard the smaller, non-heroic stories which can make them seem more real.

I recall a conversation I once had with a colleague. We were just leaving our staff canteen, a guard cell in the East Wing, talking as usual about our 'favourite' prisoners. In a manner that only makes sense if you have been immersed in the building itself, let alone its ghostly inmates, my colleague figured that after some time, we come to look on death differently in Kilmainham.

After all, we spend every day discussing Patrick Pearse, or TF Meagher, Anne Devlin or Robert Emmet; debating their lives and their actions, and we'd even venture into their thoughts without blinking! Therefore, in the jail, we evolved a different method of contemplating death. Our prisoners were only technically dead – they lived on every day in Kilmainham, their presence lingering, occasionally even



heightened, by their pencil written words still surrounding us on their cell walls.

I recall an occasion in the Archives, many years ago. The man in charge of maintaining the prison building had called into my office. The conversation turned to Eamonn Ceannt, executed for his role in the 1916 Rising. I explained how a box in a downstairs room contained Eamonn Ceannt's pipes, including pieces he used when he played for the Pope in 1911. Tom was fascinated, being a pipe player himself. We had to go down to look.

With the utmost reverence and caution, Tom slowly assembled the pipes, and after several extremely careful attempts, he got them to ring out. Having been wrapped in their box for at least forty years, they sounded slightly off and rusty, but the deep melancholic tones were pure magic, providing a spine-tingling few moments in a building that has known such misery and pain. Ceannt's ghost hovered over us for those few precious notes.

An event which happened a few weeks ago made me remember other feelings experienced in Kilmainham. I was visiting my uncle, Terry O'Brien, down the road in Callan. Whilst talking about family and the past, he left the room to return with an object carefully wrapped in an old newspaper. It was a meticulously preserved green AOH (Ancient Order of Hibernians) sash, with a fringe of heavy gold thread. It presented beautifully embroidered Irish symbols such as the harp and shamrocks. It had belonged to his grandfather in Donegal. Wondering how old it might be, we checked the date on the newspaper, which would

provide us with at least a minimal age. 14 August, 1938. The day we looked at the sash was, by chance, 14 August, 2014. A frequent visitor to Kilmainham, a relative of another executed leader of 1916, had explained to me years ago his gut feeling of how this sort of mysterious incident was a request by our precious people from the past: Don't forget us.

Two such events feature strongly amongst my memories of Kilmainham. A visitor once brought me a letter attached to the inside of the front cover of her ancient family bible, which I recognised instantly, and with great anxiety! It was the last letter written in Kilmainham to his sister by John Sheares on 10-11 July, 1798, mere days before his trial and execution for High Treason. But that very letter was on display in our museum! While my visitor took a tour, I trawled through the archives for everything we had catalogued featuring Sheares, in an effort to solve the puzzle. The visitor's letter turned out to be a precise replica of our original letter, but since it had been published in a 1930s newspaper and pasted for so long into the bible, it had aged with the book and initially appeared authentic. I brought the visitor into a cell we believe was occupied by Sheares and we stood in silent thought. Mentally checking the date, it suddenly occurred to me that we were present in the very cell where Sheares could have written that letter, 199 years to the day.

A further coincidence involved an original, early 1800s, death mask of Robert Emmet. It was brought in on loan for display in our Emmet Bicentennial Exhibition by a member of the family who currently own it. We unwrapped it and studied it closely; I am strangely in awe of death masks, with their unnerving immediacy. Once again, inexplicably, I experienced that eerie consciousness of an accidental date: it was 26 August, 2003. Exactly two hundred years to the day since Robert Emmet's actual committal to Kilmainham Prison, after his capture in Harold's Cross, Dublin. Don't forget us.

The Kilmainham Collection does contain its own death masks of both Robert Emmet and Wolfe Tone. These would be masks made from masks, but still of sufficient significance to be highly valued. Instead of placing them on permanent display, we commissioned an artist to make replicas of both, which we could then exhibit. The artist seemed rather relieved when he delivered the finished masks. I had to ask why - he replied that he had kept them in his spare room at home. He could have sworn that he could hear them talking to each other at night. Life behind the scenes in a museum!



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## Owens Sports

By Mark Owens



## Hurling

I recently had the opportunity to watch the game of Hurling with a group of visitors to Cleveland who had only heard of Gaelic Games but had become intrigued by that game you play with a stick'. I spent a good bit of time explaining to them the rules and clarifying that it was in fact a legal game, not the violent sport they thought it might be.

As I spoke, others joined in and were too interested in this ancient game – someone joked I should write about

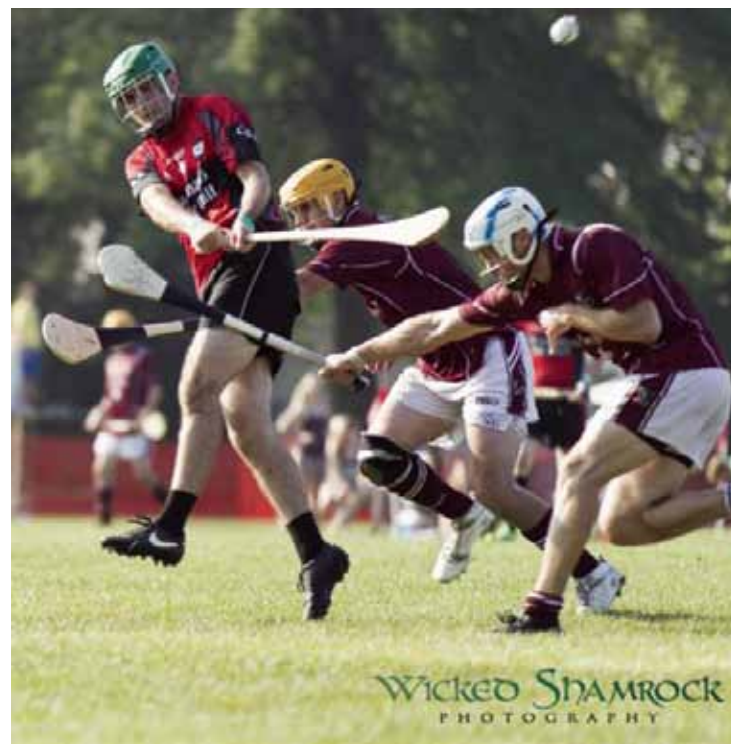
in my column!! So hear you have it, at the request of a mysterious reader a wee piece on Hurling and Camogie (the female version).

Hurling is believed to be the world's oldest, and fastest, field game. The game of hurling is unique to Ireland; it has always been a huge part of our culture and heritage and is our national sport. It is featured in Irish folklore to illustrate the deeds of heroic mystical figures and it is chronicled as a distinct Irish pastime for at least 2,000 years. When the

Celts came to Ireland as the last ice age was receding, they brought with them a unique culture, their own language, music, script and unique pastimes, including hurling.

The stick or "hurley" (called camán in Irish) is curved outwards at the end, to provide the striking surface. Hurleys are made of ash wood and are between 30 and 37 inches in length. The part of the hurley used to strike the ball is known as the 'bas'. The ball in hurling and Camogie is known as a 'sliothar' and is similar in size to a hockey ball, but has raised ridges.

Hurling is played on a pitch that can be up to 145m long and 90m long. The goalposts are similar to those used on a rugby pitch, with the crossbar lower than in rugby and slightly higher than in soc-



play until the referee signals the game to stop or until the sliothar has passed over any of the boundary lines. The sliothar can be struck with the hurley when it is on the ground, while in the air or when lifted from the hurley. Players may run with the sliothar balanced or hopping on the base of the hurley.

Players can catch the sliothar, play it on their hurley and bring it back to their hands only once. A player can strike the sliothar with the hurley, hand (but not throw it), by kicking and by hitting it from the ground. If the sliothar goes out over the end line off one of the defending players a '65' meter free 'puck' is awarded in hurling and a '45' meter free 'puck' is awarded in Camogie.

An attacking player will then take the free puck. If the sliothar goes out of play over the sideline the referee will award a 'sideline puck'. The player taking the puck must hit the sliothar from the ground. Under no circumstances can the player lift the sliothar on to their hurley.

The referee is assisted by two lines people and four umpires. The referee plays a central role in the game following the play on the pitch, while two umpires take up position at each of the two goals. The lines people follow the game

from the sidelines. The referee's decision is final, but the two lines people and the four umpires may be called upon for additional input into a decision made by the referee.

I recommend you visit the official GAA website [www.gaa.ie](http://www.gaa.ie) for more information.

### Trivia

Last month's question: Originally, Ryder Cup competition pitted the USA against representatives from Ireland and Great Britain – at which tournament (year) were golfers from continental Europe included in the team? In 1979 the event was held at the Greenbrier course in White Sulphur Springs, West Virginia. The first non-Irish/British players to be picked were Seve Ballesteros and Antonio Garrido, both of Spain. The USA won that year 17-11.

This month's question: The GAA All-Ireland Championship season has come to an end in Ireland; what teams have now won the most (a) All-Ireland Football titles, and (b) All-Ireland Hurling titles?

\*Mark Owens is originally from Derry City, Ireland and has resided in the Cleveland area since 2001. Mark is the Director of Marketing for Skylight Financial Group in Cleveland. Send questions, comments or suggestions for future articles to Mark at: [markfromderry@gmail.com](mailto:markfromderry@gmail.com)

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Jeff McGowan

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cer. You may strike the ball on the ground, or in the air.

Unlike hockey, you may pick up the ball with your hurley and carry it for not more than four steps in the hand. After those steps you may bounce the ball on the hurley and back to the hand, but you are forbidden to catch the ball more than twice. To get around this, one of the skills is running with the ball balanced on the hurley.

To score, you put the ball over the crossbar with the hurley for one point, or under the crossbar and into the net by the hurley for a goal, worth three points. Camogie is the female version of hurling.

The sliothar is in play once the referee has given the signal for the game to start or restart. The sliothar will remain in





One of the joys of traveling to various Irish and Celtic festivals throughout the US is the local jewel of a band we occasionally find. Bands that have great

bouzouki and vocals, Daniel McKewen on guitar, uilleann pipes and bodhran and Phil Franck on fiddle, banjo and vocals. Their musicianship is stunning,



no "chord bangers" in this bunch, they know how to play, they do and have great fun doing so. Aside from their musical talent, they are one of the most personable groups I've ever dealt with. See them in person if you can but at least sample their music on their CDs, worth the visit.

Another gem recently came to my attention from New Folk Records in Savage Minnesota. Paddy O'Brien, master button accordion player and walking encyclopedia of Irish traditional music, moved into the St Paul MN area a

talent and musical ability but for one reason or another, usually jobs, they don't travel far from home. Silver Arm in Cincinnati is such a band, Dulahan in Dayton and The Drowsy Lads in Columbus. It has been my pleasure to watch the Drowsy Lads for a few years now and every year they get better and better. Their first two CDs, "Live at the Shamrock Club" & "pick it up", were great fun, well produced and showed the promise of what the band could do; their new CD, "Wide Awake" shows that the Drowsy Lads are anything but drowsy and are capable of some of the finest music you'll find anywhere. I was lucky to have my booth at the Dublin Ohio Irish Fest right next to the stage where the Drowsy Lads performed this year and I can tell you that the crowds at Dublin agreed with me when I say that this band raises the rafters, grabs the audience by the ears and gets their feet moving. What a performance! The CD is only slightly less infectious and full of well done songs, sprightly reels and jigs and even a couple waltzes and polkas. The Drowsy Lads (www.thedrowsylads.com) are Josh Franck on button accordion and vocals, Bryan Brookes on flute, whistle and concertina, John McKewen on tenor banjo,

few years back and has been contributing to the Irish music scene in the area ever since. He is now playing with a group called O'Rourke's Feast (www.paddyobrien.net/orourkes-feast/) and what sweet music this group produces. Members, besides Paddy, consist of Kathleen Green, Ingrid Jans and Rosa Wells on fiddle; Suzanne Rhees and Amy Shaw on flute and Sherry Ladig on piano. Together they play a delightful selection of traditional dance, hornpipes, clan marches and old slow airs. Much of the music is of that part of traditional music that everyone asks for but is often overlooked by modern musicians. A total of seventeen tracks makes this CD a real bargain, lots of lovely music for your dollar. The twin cities have a lot of good music to offer and this CD is an excellent example.

One of the hottest touring bands this year is Socks in the Frying Pan, no question. Everyone at Milwaukee's Irish Fest was talking about the multi-talented young band. I personally look forward to seeing Seamus Kennedy. The finest voice on the circuit, Seamus is that rare singer who can make you laugh, make you cry and never fails to hold your attention.

Slainté jack@rampantlion.com

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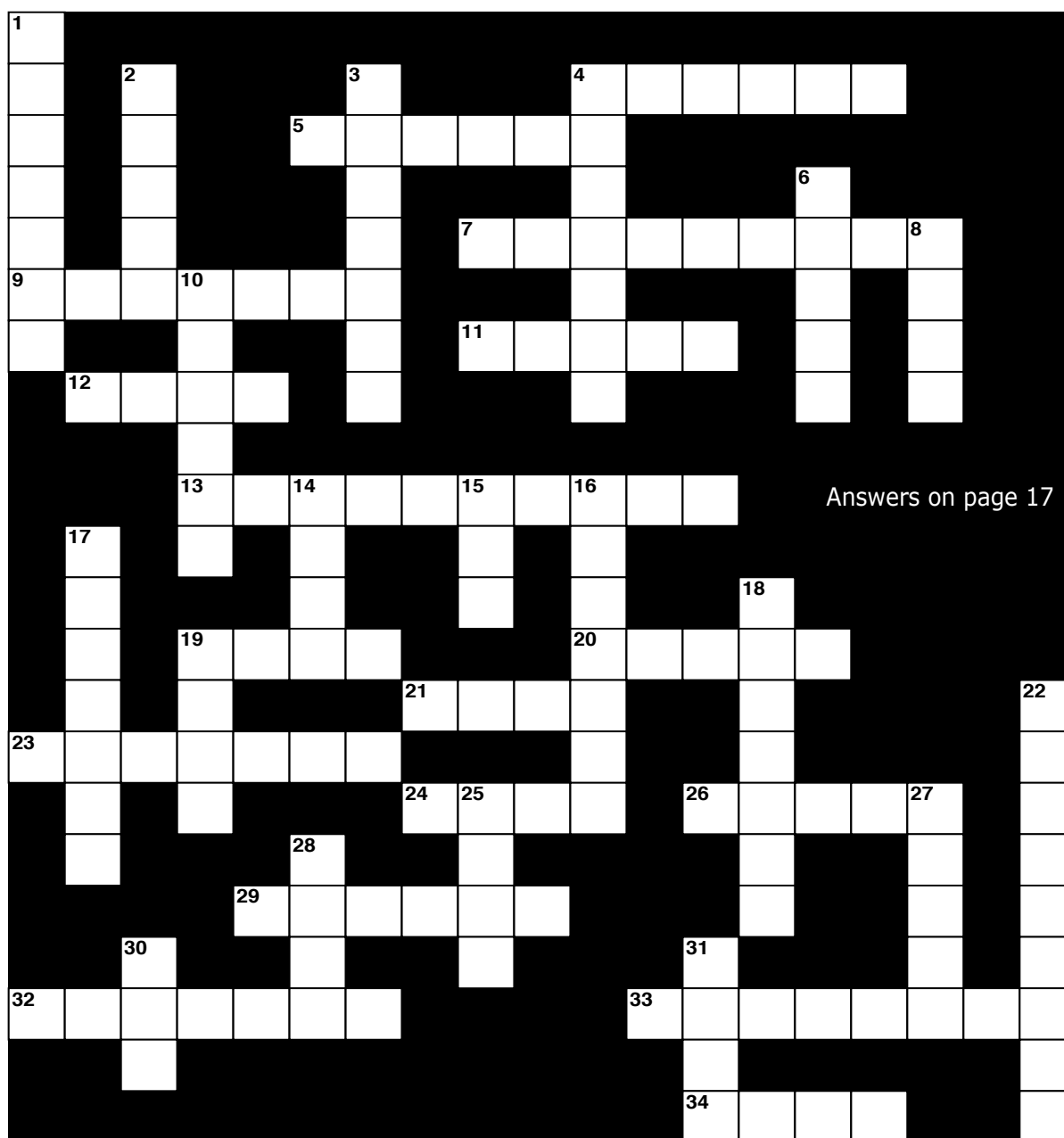
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# THINGS TO DO AND SEE IN CO. WEXFORD

by Linda Fulton Burke



Answers on page 17

www.CrosswordWeaver.com

26 Spend some time at Curracloe \_\_\_\_ to explore its wonderful dunes and Raven Nature Reserve.

29 Visit the Dunbrody \_\_\_\_ Ship Experience to live the live of the famine voyagers from both first class and steerage in a replica ship in New Ross.

32 Do some horseback riding at Selmalier \_\_\_\_ in Trinity Church, Taghmon, Wexford.

33 Designated a national \_\_\_\_ in 1952, Tacumshane Windmill is the only surviving complete windmill of its kind in the Republic of Ireland

34 Visit Duncannon \_\_\_\_ Visitor Centre, a star shaped fortress built in 1588 in the expectation of an attack by the Spanish Armada in New Ross.

## DOWN

1 Take in local artist exhibitions and grab a few goodies from the Sweet Shop \_\_\_\_ near the beach in Rosslre

2 Hike the trails of Courtown \_\_\_\_ near Gorey.

3 Visit 17th century Wells House and \_\_\_\_ in Gorey to see historical furniture, beautiful grounds, crafts, zip lines, and a 3D Archery course

4 Visit Fethard Catle, a fifteenth \_\_\_\_ castle built on the remains of a much earlier site.

6 Tour the \_\_\_\_ National Heritage Park in Ferrycarrig

8 Drive some \_\_\_\_ or race your friends at R-One Karting in Wexford Town.

10 Tour Enniscorthy Castle and be sure to check out the exhibition on designer \_\_\_\_ Gray and climb to the top of the battlements for a view of Vinegar Hill.

14 Visit 800 year old \_\_\_\_ Lighthouse at Fethard On Sea to take pics of the oldest working lighthouse in the world.

15 Have fun at Grey's Adventure Alley. home to Europe's first & largest freelane trampoline as well as an all year round indoor \_\_\_\_ Rink, plus lots of other activities.

16 Take a boat over to the Saltee \_\_\_\_ in Kilmore Quay for a great day of birdwatching.

17 Take the kids to Playzone in \_\_\_\_ Town on a rainy day for great fun!

18 Take a tour led by a relative of JFK at the \_\_\_\_ Homestead in Dunganstown, New Ross.

19 Take a peaceful walk around Our Ladys Island \_\_\_\_ on an island dedicated to Saint Mary near Rosslare.

## ACROSS

4 Tour the gardens and museum at the Johnstown \_\_\_\_ Gardens for a look at historic agricultural tools and a superb display on the Potato Famine near Wexford Town.

5 Take a Free Tour of Ferns \_\_\_\_ built in the 13th century and don't forget to check out the tapestries.

7 Attend mass or take a tour of Enniscorthy's St. Aidan's \_\_\_\_, which is a beautiful example of a Pugin cruciform church.

9 Observe many species of wildfowl from a hide in the Wexford Wildfowl \_\_\_\_ at North Slob, Ardavan

11 Visit the John \_\_\_\_ Monument, a tribute to the

Father of the US Navy, in Crescent Quay

12 Visit Loftus \_\_\_\_ in Hook Head and take a tour of this abandoned haunted house with a dark and troubled history.

13 Visit Ros Tapestry \_\_\_\_ Cente in New Ross for a tour through history told on Tapestry and to see the tapestries being made.

19 Take a peaceful walk around Our Ladys Island \_\_\_\_ on an island dedicated to Saint Mary near Rosslare.

20 Spend some time at 13th century Tintern \_\_\_\_ in New Ross and be sure to take a look at the

Colclough Walled Gardens.

21 Attend Mass at one of the The \_\_\_\_ Churches:

Church of the Assumption and Church of the Immaculate Conception in Wexford Town that were built by the same priest and opened at the same time.

23 Take a one day cooking class at the Dunbrody \_\_\_\_ School in Arthurstown.

24 Take in a performance, a class, or view the contemporary art exhibitions at the 18th century Wexford \_\_\_\_ Centre.

Continued on page 13



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## Wonder: Rathcroghan

By Lisa O'Rourke

One of the most treasured of our Halloween traditions comes right from Ireland; the carved Jack-O-Lantern. Why do people carve the gourds and illuminate them with candles on Samhain or Halloween? Legend has it, to keep back and frighten the spirits that were permitted to roam the earth on that night only.

The people of Roscommon knew just where those spirits emerged from; a cave in Rathcroghan. The ancient monument complex that is Rathcroghan is located in the lands around the village of Tulsk, Co. Roscommon. They contain a "rath", a circular mound that was used as a fortress or dwelling place. There is evidence of tall wooden fencing surrounding these Bronze Age fortresses, keeping out human enemies and the giant elk that roamed the land. Rathcroghan is a complex that includes royal buildings, a holy well, a passage tomb and the cave that leads to the "otherworld", Oweynagat, the cave of the cats.

This was the legendary home of Queen Medb, and is strongly associated with the Ulster cycle stories and the story Tain.

digging up old "fairy forts", led to these monuments being ignored or avoided. The main monument complex covers about four square miles. Within that space are at least sixty documented raths. The sincere archeological exploration is relatively new to the area.

Oweynagat, the cave of the cats, is the most amazing part of the complex. It was called the entrance to the otherworld and believed to be a place that spirits could arise from or a place haunted by "pookas", mischievous fairies. I have been in this cave several times now. It is considered a place to be left alone, and therefore, not easy to find. It took years to get anyone to tell me where it was; once you find it, it takes a bit of courage to go in.

The entrance is small; you have to crawl under a lintel stone and in a few feet before you can stand. It was not always so hard to get into, but years of rain and mud have covered the unprotected entrance. The cave does open quickly once you are in, from an area where you can stand to one that is about nine feet high.

The entrance is man-made, dating from the Bronze Age, but part of the cave is natural limestone fissure. There are plenty of stories that say that

long a wall are the first initial and last name of the first president of the Republic of Ireland, Douglas Hyde. He was born and raised just outside of Castlereagh, a few miles from Tulsk.

Across a field from the entrance is a standing stone of a reddish brown color, about seven feet high within its own ring barrow. This is called Daithi's Stone, and is reputed to be the burial marker of Daithi, the last pagan King of Ireland. This field is also reputed to be a place to avoid, especially after dark. There are many stories of people becoming disoriented and wandering around inside it for hours.

The well at the sight is called the Ogulla Well. Legend has it that St. Patrick met up with two pagan princesses, Eithne the fair and Fidelma the Ruddy. He converted and baptized them at this well. They then quickly died after this conversion, and were taken to heaven.

The well is visited regularly still. It is clearly a place that holds belief for many. The well, a small chapel and a "rag tree" (often a hawthorn tree next to a holy sight, where visitors tie rags on the tree to send a wish that may be granted when the rag rots, or to alleviate

a problem or sickness which disappears with the rotting rag). The chapel has Mass cards, rosaries and notes for intentions left around it.

The surrounding mounds themselves are also very interesting. They are best viewed from the many

aerial shots and then explored. Some of the raths are very unusual; there is one that has two enclosed mounds and a ceremonial mound in the middle, called Rathra.

There is another at the top of a hill, called Mewlaghdooey, from which you can see the tip of Croagh Patrick in Co. Mayo, which would surely have been an advantage, especially in the tribal times.



In the Tain, Medb challenges her husband Ailill to find a bull for her that is the rival of his. This sets in motion the Cattle raid of Cooley and events that end in a bloody battle with Cuchulain.

There was a great deal of local superstition regarding these sights. This superstition, combined with little government money for things like

the fissure was fifteen miles long and people followed it and came up in another village. Some over ground road and utility work has caused part of it to collapse, and it does not extend very far.

Inside the cave are carvings. That lintel stone has writing in Ogham, the ancient Celtic writing. "Fraech, son of Medb", it says. It is believed to indicate a tomb. A

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## Bluestone History

By Francis McGarry

There are various stories that define the Irish in America and in Cleveland. This one is not one of fame or vast fortune, but one told in stone. Hard work, perseverance and contribution became

stone was one of the first stones quarried in Cuyahoga County, as it was the closest available stone to the growing town of Cleveland.

Euclid bluestone was historically purposed for sidewalks that once supported the growing industrial popula-



the bedrock of success as Irish laborers worked on the Erie Canal using picks and shovels, to earn \$5 per month plus temporary housing, board, and daily rations of whiskey. Many of these Irish laborers settled in Cleveland, and they typically clustered around the east and west banks of the Cuyahoga River's mouth. Most of us know that story.

But this story begins with the placement of a block of bluestone into the tower of Blarney Castle in 1446. Bluestone in Northeast Ohio is known as Euclid bluestone. It is bluish-gray sandstone, dense and fine-grained, and harder, stronger, and less friable than other local sandstones.

Euclid bluestone is native to the east-side of Cleveland, and in areas east and south of the city, and is mainly exposed east of the Cuyahoga River. This bluestone crops out in several Cleveland area parks, including the Euclid Creek and Brecksville Reservations of the Cleveland Metroparks, and along Doan Brook at the Cleveland/Cleveland Heights border. The lip of one of the largest waterfalls in Cuyahoga County, at Mill Creek in southeast Cleveland, is composed of Euclid bluestone.

In the early 19th century, several quarries began operations just east and south of Cleveland, along Doan Brook and around Cedar Glen. Blue-

stone was one of the first stones quarried in Cuyahoga County, as it was the closest available stone to the growing town of Cleveland. In addition, the Euclid bluestone was used for exterior steps, foundations, tombstones, capstones and other cut-stone building trim, and even billiard tables.

It has occasionally been used for exterior walls of buildings, including the old City Halls in Cleveland Heights and Euclid. At the peak of production, Euclid bluestone was shipped from Chicago to Washington, DC, and contributed to the building of a nation.

One of the storied within this story, is that of Duncan McFarland, born in Cavenragh, Tyrone Co., Ireland in 1818 to James and Elizabeth McFarland. He was one of nine siblings. Duncan immigrated to America in 1837 and like many Irishmen worked on the Ohio-Erie canal for the high wages. In 1845, Duncan and his brother, Robert, went to Lake Superior to work in the copper mines in order to earn additional capital to buy property.

In 1847, Duncan, Robert and their father James purchased over 100 acres from Joseph Perkins, a Congressman and one of the founders of the Western Reserve Historical Society. In 1848, Duncan married Irish born Margaret Whigam. They built their homestead out of hand made bricks of clay. The McFarland Homestead is preserved to this day

in the South Chagrin Reservation.

In 1867 Duncan McFarland opened a quarry on the east bank of Euclid Creek in the southern section of Euclid Township. Four years later his sons, James and Thomas, opened a second quarry on the west bank. These operations formed a new village that sprang from the single industry of quarrying the rock from which it took its name.

The village of Bluestone was located near the present day intersection of Green and Bluestone roads in South Euclid. Bluestone Village reached the peak of its growth in the 1890s, when immigrant laborers were working five quarries. Bluestone was home to about 400 people and contained a general store and post office, 2 saloons, a temperance hall, a church, and boarding houses.

The growth of Bluestone Village

was based on the success of the quarries. These quarries assisted in the growth of Cleveland. One of the very first railways in the Cleveland area was the Quarry Railroad, which transported bluestone from the top of Cedar Hill to East 101st Street and then to Cleveland's Public Square. The beginning of the 20th century saw the demand for bluestone to diminish with the rise of the less expensive concrete. Most Euclid bluestone quarries were closed and the lands repurposed. By 1920 the post office was closed and Bluestone Village was incorporated into the city of South Euclid.

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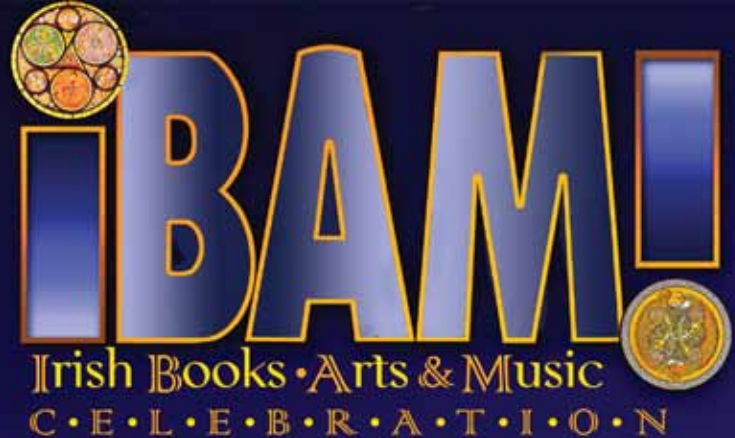
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Have you ever been (figuratively) stabbed in the back? Probably, so you know how it feels. That's what I imagined after picking up the newspaper and reading that one-time Irish leader John Bruton brashly declared the actions of those who marched out at Eastertide in April, 1916 and who, three years later, fought a twenty-month War for Independence, were participants in events that were "completely unnecessary." He then stated that honouring Britain's passage of Ireland's Home-Rule bill [1914] should rank on a par with any planned 1916 celebration. Talk about revisionism and second-guessing.

In defence of his remarks, the former Fine Gael taoiseach extolled the efforts of his old political hero John Redmond and the now defunct [1918] Irish Parliamentary Party. Both were instrumental in the passage of Britain's Home-Rule legislation granting Ireland "some limited" independence, but only after the end of the war [WWI].

I was dumbstruck and angered at Burton's comments. In retort, I concur with the opinion of Diarmuid Ferriter, UCD history professor, who's stated, "There is no evidence that Britain was prepared to settle the Irish question until it was forced to do it." Yes, 1916 and beyond certainly did force England's tyrannical hand.

[This is not the time or place to launch into a justification of Easter 1916 and its leadership's motives for resorting to revolution in striking for Irish freedom. But suffice it to say; with England's history of broken promises coupled with the then-present state of Irish political and social unrest, Ireland's revolutionary cabal had little choice.]

Returning to my newspaper, what would provoke a former Irish taoiseach to discredit the Easter Rebellion? Weren't the

roots of Fine Gael embedded in the years 1916-1922? Weren't its founding fathers Pro-Treaty Irish luminaries such as Michael Collins, Arthur Griffith, Richard Mulcahy and W.T. Cosgrave? I somehow doubt these iconic men would've ever uttered the words "completely unnecessary" when describing these two historic, watershed events of 1916-1922.

RTÉ broadcaster and journalist George Hook, speaking at this year's August Michael Collins Commemoration in West Cork, clearly refuted Bruton's ethereal remarks. In his address to a rain-dampened crowd, he said, "1916 was the starting point for the modern Irish State." He continued by restating that Fine Gael had its founding in the events of 1916 and beyond. Later, Hook made the point that the philosophy and ideals of the men/women of 1916 fashioned the very foundation of today's Fine Gael party. Our origins "...are deeply and irrevocably rooted in 1916."

Too bad John Bruton wasn't present to hear Hook. You'd never guess he would become such a 'turncoat,' but I must say, there was something 'strange' about the man I first met some two decades ago. It was in the mid-1990s. Back then, I'd the nagging impression he was likely just another political grandee, but certainly not a traitor to Irish republicanism. If he'd been so declarative then, he mightn't have 'escaped' West Cork with his dignity intact.

Certainly, that first encounter with Mr. Bruton was innocent enough. The occasion was the 70th-something anniversary of Michael Collins's death at Béal na mBláth cross, near Bandon. A warm August sun shone down on a large crowd of some five or six thousand Collins's admirers. It was a fine Sunday afternoon. A local band played. Uniformed members

of the Defence Forces were on hand. Sadly though, only two former Volunteers of the old IRA were present. [In the old days, hundreds would have lined out on this lonely stretch of country road in West Cork.]

There, on the small platform built into a hillside, hard by the stone cross marking where

Michael might have died, sat the invited dignitaries...among them was himself, John Bruton. It was the first time in a dozen years that Fine Gael was in Government, but this commemoration had always been one of their signature events.

Standing in the road with the others, I couldn't help but notice that as the VIPs spoke, the taoiseach, instead of focusing his attention on the individual presenters, constantly turned sideways in his chair, scanning the assembled crowd, as if he was looking for someone. Afterwards, we shook hands and exchanged a few words, but clearly, Bruton's heart wasn't in it. He kept looking at his watch, anxious to go.

From that day forward, I was never one of his keen supporters. His tenure as taoiseach was unremarkable and Bruton was often criticised for being too pro-unionists. In fact, his political predecessor once referred to him as "John Unionist." Despite this admonition, Bruton did take a strong stance against the British government's position of opposing talks with Sinn Féin during its mid-1990s ceasefire. [Bruton's government failed to gain re-election in 1997, but as a strong supporter of European integration, he eventually became EU ambassador to the United States in 2004.]

Now, today, in trying to puzzle out his seemingly anti-republican/pro-nationalistic stance, Bruton appears to be befuddled. Isn't it odd he's chosen to discredit the violence wrought by the men/women of the old IRA who were then fighting for Irish independence in Ireland? Instead, he's carefully chosen to ignore the brutality and bloodshed of the First War...a war supported by John Redmond and his IPP cronies who'd urged

over 200,000 Irishmen to enlist in the British army and fight on European soil...a tragedy that claimed the lives of some 50,000 Irish while earning them not a scintilla of Irish freedom.

Unfortunately, at the moment, the Irish government and people like John Bruton are casting about in ambivalent waters. Afraid they may be seen as politically incorrect, they hedge their bets. Instead of declaring 1916/the War

for Independence the major Irish event of 'The Decade of Centenaries', they focus instead on other 1914 events: the Battle of the Somme, the passage of Home Rule and the Dublin Lock-Out...almost to the exclusion of the 1916 Rebellion.

Nevertheless, it's my fervent hope that Ireland comes to its senses and stops this dithering. Up '16, no Royals & Éire Abú.

Cathal

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by Terry Kenneally  
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Peter, stationed on the eastern front, and Katherina waiting in Berlin for his return. They both steadfastly believe that their Germany will prevail in the war, allowing them to reunite.

For Katherina, life in Berlin

is comfortable as her father is a friend of a Nazi official who looks after her family by providing them with property formerly owned by Jews. Things begin to unravel as the war comes to Berlin in the form of Allied bombing and bomb shelters with food rationing becoming the order of the day.

Meanwhile, Peter's unit advances on foot toward Stalin-grad where the tide turns and the Russians begin their counter offensive. Peter is eventually captured by the Russians and sent to a POW camp for the duration of the war.

Eight years pass before Peter returns to Germany and finds Katherina; it is a wonderful novel but very, very bleak.

I rate it a TOP SHELF read.

\*Terrence J. Kenneally is an attorney and owner of Terrence J. Kenneally & Associates Co. in Rocky River, Ohio. His practice consists mainly in defending insureds' through their insurance companies throughout the state of Ohio. He has a Masters Degree in Irish Studies from John Carroll University and is currently teaching Irish Studies at Holy Name High School.

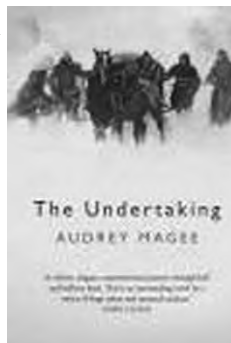
## The Undertaking

by Audrey Magee  
Atlantic Monthly Press ISBN  
978-0-8021-2245-2 2014 287 pp.

The Undertaking is a compelling first novel by Co. Wicklow's Audrey Magee, and a finalist for the Bailey Women's Prize for Fiction in 2014. This is a story of two people whose lives are blighted by a war that initially brings them together in a very unorthodox fashion and then keeps them from finding any contentment.

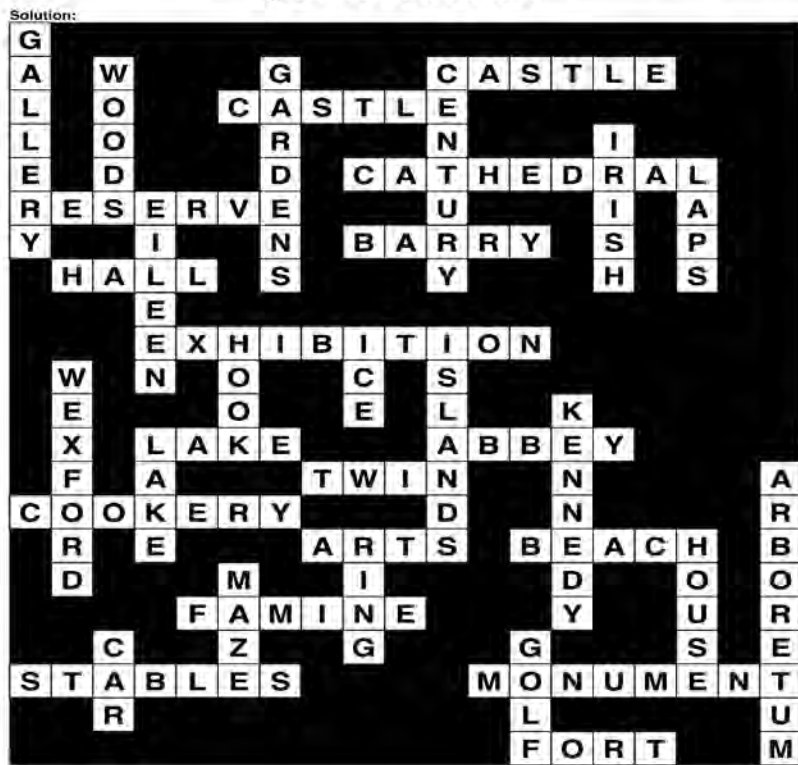
It is the story of Peter Faber, a teacher turned German soldier serving on the Russian front in 1942 as winter is approaching. He obtains the photograph of a German woman living in Berlin and decides he wants to marry her. If married, Peter receives a week-long honeymoon furlough. The woman, Katherina Spinell, likewise has his picture, and agrees to marry him over the protestations of her parents, who want her to marry a doctor. If she marries she receives the man's pension in the event of his death. Call it a marriage of convenience.

After meeting in Berlin they fall in love and Peter returns to the front reenergized. He learns soon after that Katherina is pregnant. The story alternates between



## THINGS TO DO AND SEE IN CO. WEXFORD

by Linda Fulton Burke



## Do You Remember

Clancy Brothers and Tommy Makem at Áras an Uachtarain, 1964, courtesy Rory Makem



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By J. Michael Finn



## Sinking of the RMS Leinster

On the morning of October 10, 1918 the HMS Leinster left Dun Laoghaire (DUN Leery) harbor headed toward Holyhead. The ship's log states that she carried 77 crew and 694 passengers on her final voyage under the command of Irish Captain William Birch. The passengers included more than one hundred British and Irish citizens, 22 postal workers and almost 500 military personnel from the Royal Navy, Army and Royal Air Force. Also on board were nurses from Ireland, Australia, New Zealand, Canada and the United States.

The Leinster was sunk that day, with a loss of life of over 545 souls. It remains the greatest single loss of life to occur in Irish waters. More Irish people lost their lives on the RMS Leinster than on the Titanic or the Lusitania. However, to quote a source on the sinking, "... with the passage of time the story of the Leinster sank into an ocean of forgetfulness as deep as the sea in which the ship itself lies."

The RMS Leinster was one of four mail ships built in 1896 for the City of Dublin Steam Packet Company. The four ships were each named for a province in Ireland. The Leinster was a 2,640-ton packet steamship with a service speed of 24 knots. The ship was driven by a single eight-cylinder triple-expansion steam engine.

During the First World

War, the twin-propeller ship was armed with one 12-pounder gun and two signal guns. At the time of its sinking it was ferrying mail and passengers from Dun Laoghaire, Ireland (then known as Kings-town) to Holyhead in northern Wales.

The Great War was almost at an end in October 1918. Exactly one month and one day from the sinking of the Leinster, the Armistice would be declared, bringing the "War

to End All Wars" to an end. With the entry of the U.S. into the war, the Allied victory was in sight, but German U-Boats still patrolled the waters around England, continuing their unrestricted no-warning attacks on merchant shipping.

The sea was heavy that day with swells that made for a rough trip. Because of the rough weather conditions many passengers were below decks. Just before 10:00 AM as the ship was approximately 15 miles from the Irish coast, a passenger spotted a torpedo approach from the port side and pass in front of the bow. The Leinster was in



the crosshairs of the German U-boat, UB-123, commanded by Oberleutnant Robert Ramm. A second torpedo followed shortly after the first and this one struck the ship forward on the port side in the vicinity of the mailroom.

Captain Birch sounded the alarm and ordered ship to make a u-turn in an attempt to return to Dun Laoghaire. While making the turn the ship was struck by a third torpedo, probably near the engine room, that caused a large explosion. The explosion blew Captain Birch off the bridge and into the water. The ship began sinking rapidly.

The Leinster listed to port, and many passengers, wearing their lifejackets, dived into the sea and many of them were drowned in the icy water. Lifeboats were promptly lowered by the crew, but some capsized before reaching the water, and their occupants were thrown out. Other lifeboats were smashed against the sides of the sinking ship. The wireless

operator managed to get out several calls for help before the final torpedo struck the ship. He died at his post. Responding to the call for help and assisting in the rescue were the British destroyers HMS Lively, HMS Mallard and HMS Seal. Also participating in the rescue efforts was the gun-boat HMS Helga, which two years earlier had participated in the shelling of Dublin during the Easter Rebellion.

Captain Birch landed in the water near a lifeboat, to which he was able to cling, badly wounded in the explosion. He hung on for a long time, and was eventually hauled into the boat. The lifeboat rapidly filled with water and was sinking when the rescue ship arrived. Ropes were thrown from the rescue ship, but the lifeboat capsized. All the occupants, including Captain Birch, were thrown into the water. Captain Birch, weakened by his wounds, did not survive, sinking below the water. He was awarded the Mercantile Marine

Medal and British War Medal. There has been much confusion over the number of passengers who perished. Official lists prepared record that 501 persons died when the Leinster sank, but more recent research places the number around 545. Some say it could be higher.

Newspaper and shipping company reports indicate that although 256 individuals were rescued, not all of them survived. Also, not all of the bodies were recovered immediately, and due to the currents in the Irish Sea some bodies came ashore in Ireland, Northern Ireland, Scotland, the Isle of Man, England and Wales.

The most reliable sources agree that the total figure of 545 lost breaks down as follows: 37 crew members; 138 civilians; 349 military personnel and 21 postal workers.

Among the civilian passengers lost in the sinking were Irish citizens such as Robert Jocelyn Alexander, son of Irish composer Cecil Frances Alexander; Thomas Foley, who

was the brother-in-law of the world-famous Irish tenor John McCormack; and the first member of the Women's Royal Naval Service to die on active duty, Josephine Carr.

The German submarine UB-123 was lost in a mine-field in the North Sea on its way back to Germany, on or about October 19, 1918. The bodies of her commander Oberleutnant Robert Ramm and his crew of thirty-five men were never recovered.

Response from the world was outrage at the sinking and the high loss of civilian life. U.S. President Woodrow Wilson said, "At the very time that the German government approaches the government of the United States with proposals of peace its submarines are engaged in sinking passenger ships at sea."

Wilson had just received a German peace proposal on October 4, 1918. Likely due in part to public opinion over the Leinster sinking, Germany responded on October 20, 1918 agreeing to cease hostilities against merchant ships.

In the days that followed funerals took place in many parts of Ireland. Some bodies were brought to Britain, Canada and the United States for burial. One hundred and forty four military casualties were buried in Grangegorman Military Cemetery in Dublin.

There is a memorial commemorating those who perished in the sinking in Dun Laoghaire Harbor, including a plaque and the anchor of the HMS Leinster that was retrieved from the wreck in 1990. There is also a memorial to the victims at the Holyhead Maritime Museum in Wales.

\*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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# View From Ireland

By Maurice Fitzpatrick



## Anglo-Irish Setting for Class Politics Drama

Swedish playwright August Strindberg is known for, among other things, his unremittingly bleak view of human nature and his depiction of torturous relations between the sexes. Against the backdrop of such gloom, the producers of *Miss Julie*, a new film based on Strindberg's play of the same title, saw fit to transpose his bleak vision of human beings to the uplifting socio-political circumstances of the Northern Irish State. *Miss Julie* had its world premiere at the Toronto Film Festival on Sunday 7th September and I happened to be in town.

Set in 1890, *Miss Julie* tells the story of an uppity young lady of a manor who has been disappointed in a marriage engagement. To vent her frustration, Julie fixes her attention upon Jean/John, a domestic servant who has far more education and confidence in himself than Julie expects from someone of his station—and she finds in him a worthy adversary. The two sparring partners, John and Julie, centre the film and carry its action. The instinctive consent, the click of the heel that John displays when given an order gives way to a tightening of the jaw when Julie plays at being a woman rather than the baron's daughter. "I knew who I was", as John puts it, remembering the moment when his eight year old brother had died beside him and when the family was living in what amounted to a pigsty. Julie cannot understand such deprivation. Her defence is to revert to the comforts of her caste, and to make John kiss her boot. His wrestling with

pride and subordinating that pride to her tests always makes *Miss Julie* a compelling drama. John does manage to turn the tables and issue orders of his own, only to be put back in his place: something Ingmar Bergman characterised as the pair's *swapping each other's masks*.



*Miss Julie* has been adapted several times by film-makers, but the latest version, written and directed by Liv Ullmann, is the first one to situate the film in Ireland. Northern Irish accents and cadences work well throughout the film. Colin Farrell, who plays John, is a pitch perfect Fermanagh man: "well, I tellya now", "why didn't ya waarum the plate?" Ullmann ensured that the dialogue rings true for its Northern setting, for example by occasionally ending sentences in a conjunction as is often done in the Irish language, "Frankly speaking but"—and it worked to great effect.

Catholic names for the underclass and Protestant ones for the Ascendancy also help to give this film historical resonance. All in all, this is *Miss Julie* tantalisingly inserted into the Anglo-Irish circumstances of 1890, which had the potential to give the class struggle inherent in the script a particular piquancy.

Castle Coole in Co. Fermanagh is an intriguing setting for the film. On arrival at the film's location, Ullmann chose not to dwell on the Roman architecture and Ionic columns that one might expect in a film set there. Instead, as she told the press in Toronto on September 9th, when she fully explored Castle Coole, the impact of seeing where the servants lived persuaded her to give the film a different look. Historically, servants were positioned deep underneath the castle, with tunnels constructed for them lest they obscure the view of their overlords. In her original screenplay, Ullmann positioned the servants looking through wide windows over bright vistas (it is set in midsummer, after all. However, seeing Castle Coole made her realise the importance of having servants scampering around in the castle's nether regions. There are innumerable such Big Houses throughout Ireland and the feature of servant's tunnels is quite common in many of them, but there is a particular concentration of Big Houses in what became the Northern Irish State, and a particular enthusiasm among some to preserve them. In such houses, servants could be fired if they were discovered to be literate—for some, being fired transpired to be a blessing that prompted their departure for a better life in the New World.

The Northern Irish Ascendancy in this film could have been accented all the more. Ullmann, in response to a question I posed about why she chose not to bring out a Protestant and Catholic dimension of the story more, stated that there was already enough in the play to work with; maybe so, but the result is a film made in an Anglophone locale rather than a film fully wedged to its Irish setting. Had Ullmann gone all the way in depicting a jumped up Irish "sarvin boy" pushing back against the ruling class in the Ireland of the time—post the Land War and with the land acts forcing the transference of power and status throughout Ireland

from the ruling class to small farmers—there was scope to see Strindberg's brilliant drama in an entirely new way.

In Strindberg's masterwork, the traditional seat of power begins to crack as the lower orders revolt, which links it in an uncanny way to one of this month's biggest stories: the threat represented by the rapid swing towards the answer "yes" on the part of Scotland's electorate to ending their membership in the political union with England, Wales and Northern Ireland. After systematically bully-

ing the Scots for over a year with threats of disinvestment, currency segregation, and the massive relocation of financial and insurance institutions from Edinburgh to London should the Scots declare their independence in the forthcoming referendum, the English Conservative Party turned to begging in the final hour. The Scottish Saltire flag flew over his residence, 10 Downing Street, as David Cameron and his cohorts made dainty appeals to their northern cousins to 'stay with us'. Even a worm turns and how.

## On This Day in Irish History:

**1 October 1761** - The first major outbreak of violence by the "White-boys" begins in Tipperary and spreads through Munster and West Leinster.

**5 October 1911** - Brian O'Nolan, alias Flann O'Brien and Miles na gCopaleen, wit, novelist, and Irish Times columnist, was born in Strabane, Co. Tyrone.

**7 October 1910** - Art collector, philanthropist Henry McElhenny born in Philadelphia. In 1979 he donated his Co. Donegal estate to the Irish State. It opened as Glenveagh National Park in 1984.

**15 October 1945** - Death

of Eoin MacNeill, scholar and patriot, who co-founded the Gaelic League and was Chief-of-Staff of the Irish Volunteers.

**22 October 1641** - The start of the Ulster Rebellion, Rebel Catholics surprised Protestant settlers, massacring large numbers.

**24 October 1920** - Death of Terrence MacSeving, revolutionary and Lord Mayor of Cork; his hunger strike in Brixton Prison attracted international attention.

**25 October 2002** - Death of actor, producer, director and singer/songwriter Richard Harris. His most well known film was "The Field".



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## Cleveland

**The Harp**  
1st - Lonesome stars, 3rd - Irish session, 4th - porter sharks, 8th - chris & tom, 10th - pitch the peat, 11th - kristine Jackson, 15th - lonesome stars, 17th - walking cane, 18th - fior gael, 22nd - chris & tom, 24th - brent kirby, 25th - chris allen, 29th - lonesome stars. 4408 Detroit Road, 44113 [www.the-harp.com](http://www.the-harp.com)

### Stone Mad

5th - Traditional Irish Session, 12th - Annual Clam Bake w Marys Lane, 26th - Chris Allen. Live music entertainment every Sunday. Traditional Irish Session 1st Sunday of ea/month, Happy Hour Monday-Friday 4 to 7. 1306 West 65th Street Cleveland 44102 216-281-6500

### Flat Iron Café

3rd - Becky Boyd & Claudia Schieve, 10th - Jim & Eroc Classic Rock Duo, 17th - Donal

## Cleveland

O'Shaughnessy, 24th - Cats On Holiday, 31st - Chad Hoffman. 1114 Center St. Cleveland 44113-2406 216.696.6968. [www.flatironcafe.com](http://www.flatironcafe.com)

### Treehouse

820 College Avenue, Cleveland, 44113  
[www.treehousecleveland.com](http://www.treehousecleveland.com)  
**PJ McIntyre's**

1st - Monthly Pub Quiz- w Mike D. 7pm, 3rd - House Tunes, 4th - New Barleycorn, 10th - Time Warp, 11th - Ace Molar, 14th - IRISH LANGUAGE CLASS contact [jobrien@ianohio.com](mailto:jobrien@ianohio.com), 15th - Old Time Music Jam Session, 16th - Craic Brothers, 17th - Colin Dussalt, 18th - Carlos Jones, 24th - Disco Inferno, 25th - Halloween Party w Stone Pony (Springsteen Cover Band) - Cash Prizes for best Costume!!

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

### West Park Station

'Merican Mondays & Trivia Night 7pm. Tues: Roll Call-discounted drinks for all Fire, Police, Military & Med Professionals 9pm. Wed: Karaoke 10pm. Thur: Girl's Night 10pm. Sun: SIN Night 9pm. 17015 Lorain Avenue Cleveland 44111 [www.westparkstation.com](http://www.westparkstation.com). (216) 476-2000.

### Flannery's Pub

3rd - The Higbees, 4th - Claire Stuzcinski, 10th - Bar Flies, 11th - Brent Kirby, 17th & 18th - New Barleycorn, 24th - Bar Flies, 25th - Walking Cane, 31st - Halloween Party. 323 East Prospect, Cleveland 44115 216.781.7782 [www.flannerys.com](http://www.flannerys.com)

## Columbus

### Shamrock Club Events

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

### Tara Hall

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

## Euclid

### Irish American Club East Side

3rd - Wally Franz, 10th - Shifty Drifters, 10th- Traditional Ceili dance & music w the Portersharks \$10 @door All welcome! 17th- Club Corned Beef & Cabbage Dinner w No Strangers Here, 18th- Padraic Pearse Reverse Raffle, 24th- Celtic Fright Night w Sumrade \$15 w Cash Prizes best costume. 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003 [www.irishamericanclubeastside.org](http://www.irishamericanclubeastside.org)

## Findlay

### Logan's Irish Pub

Trad Sessiún 3rd Wednesday. 414 South Main Street, Findlay 45840 419.420.3602 [www.logansirishpub-findlay.com](http://www.logansirishpub-findlay.com)

## Lakewood

### Beck Center for the Arts

3 - 5, 10 - 12 - Forever Plaid; 10 - 12, 17-19, 24- 26, 31st - [title of show], 18th - Spotlight party. 17801 Detroit Avenue Lakewood 44107 (216) 521-2540  
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Colin Dussault: 3rd Hooley House Westlake, 17th PJ McIntyre's



26th Sully's 3rd Annual Irish Wake w New Barleycorn

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3rd - Island Doctor, 4th - Smug Saints, 10th - Marys Lane, 11th - New Barleycorn, 17th - Craic Brothers, 18th - Donal O'Shaughnessy, 24th - High Strung Irish, 25th - Sully's Octoberfest w The Polka Pirates, 26th - Sully's 3rd Annual Irish Wake w New Barleycorn, 31st - Sully's Halloween Costume Party w The Music Men. 117 West Liberty Medina, 44256 [www.sullysmedina.com](http://www.sullysmedina.com)

**ianohio.com**

## Mentor

### Hooley House

3rd - Jeff Soukup Band, 10th - Carlos Jones & the PLUS band, 17th - Post Road, 18th - Abbey Rodeo, 24th - Cocktail Johnny, 31st - Hooleyween party w the band Collage. All starts @9:30. Tues: - Open Mic w Nick Zuber, Wed: - Trivia Night. 7861 Reynolds Rd Mentor [www.1funpub.com](http://www.1funpub.com) (440) 942-6611.

## Olmsted Township

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Great food & live music every Friday in The Pub. 10th - Annual Ladies Reverse Raffle, 11th - Waking Ned Devine movie, 19th - Annual Pig Roast, 24th - Children's Halloween Party, 19th - Sr. Maureen Burke talk: "Irish Rebels & Heroes in Pre-English Era". WSIA Club 8559 Jennings Rd. 44138 [www.wsia-club.org](http://www.wsia-club.org) 440-235-5868.

## Westlake

### Hooley House.

3rd - Colin Dussault Project, 10th - Top Dog, 17th - Matt Johnson's Piano Fiasco, 24th - School Girl Crush, 31st - Hooleyween Party w Breakfast Club. 24940 Sperry Dr Westlake 44145. 1Fun-Pub.com (440) 835-2890

## Willoughby

### Mullarkey's

1st - Eric Butler, 11th - Hardcore Troubadors, 17th - Mo Andrews, 18th - Dan McCoy, 24th - 107.9 Band, 25th - West Side Steve, 31st - DJ. Wed: Karaoke, Thurs: Ladies Night w/ D.J. 4110 Erie Street [www.mullarkeys.com](http://www.mullarkeys.com)





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The Irish American Club East Side is hosting an over-21 adult Halloween Party On October 29 @ 7:30pm. There will be a DJ, open bar (meaning draft beer, wine, pop, and well liquor), costume contests, and games for cash prizes. The price is only \$20 for non-members and \$18 for members. Feel free to bring your own food and snacks.



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 Toledo

**Stone Mad** - 1st Sunday of the month  
 Holleran Traditional Irish Session, 7pm  
**Plank Road** - Every Thursday 7 - 10.

All ages and experience welcome. 16719  
 Detroit Road, Lakewood, 44107

**The Harp** - 1st Friday of every month,  
 9pm

**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

**Claddagh Irish Pub** - Sundays 6:00pm-  
 9:00pm. All experience levels welcome  
 585 S. Front St. Columbus, Ohio 43215  
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 Columbus, 43207 614.444.5949.

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## Living with Lardie: Halloween's Coolest Kids

by Richard Lardie

Halloween was a special time to be twelve years old, especially if you lived in Bratenahl. It was like a Norman Rockwell village in the 1950s. Tree lined quiet streets, manicured lawns, mansions, single-family homes and doubles, all combining to make it an idyllic lifestyle. The only flies in the ointment were me and my friend Tony.

Tony and I had been discussing how we could make Halloween really exciting this year. Tony felt everyone always said "trick or treat" but no one ever did any tricks. In Bratenahl all the houses gave great candy or apples or invited us in for cider or cocoa. We never felt good about doing a trick on such great neighbors. We had to come up with something to give meaning to the trick part of that phrase.

I can't say whose idea it was because when Tony and I were together it was like a third person was making the plans. Ideas just happened and then we acted on them. The idea was to do something that would amaze every other kid in Bratenahl. Tony said kids in Bratenahl would talk about this trick for years to come. We would be the coolest kids in the village.

We decided to soap the windows at the Bratenahl police station. Now, anyone could soap the unoccupied part of the station but Tony felt it would only be cool if we soaped the part that had people (Police officers) in it.

A little info on the logistics here: the Bratenahl police had two cars at this time. (Two Hudson Hornets to be exact) so we were able to keep track of how many officers were in the building, based on the presence of cars in the drive. Tony was sure both cars would be out patrolling because it was Halloween. He thought one car was probably assigned to find and keep track of him and me while the other was on regular patrol (kind of like man to man coverage on us.)

The police station had a radio room on the southwest corner of the building with a window facing East 105th Street. The radio officer sat in that window facing north and could look out at the street simply by turning his head. This was the window that Tony said needed to be soaped on all four panels for us to go down as the best tricksters in Bratenahl history.

We giggled nervously as we snuck up on the porch of the station. Both cars were gone as Tony had predicted. We could hear the radio voices and static as we made our plans. I would soap the lower two panels because I was shorter while Tony would get the higher panels. So it began.

We slithered down the porch and were now right under the window. The problem was we could not tell when the officer was looking away so we could do our stuff. We slithered back down the porch to make a new plan. Tony said the only way it would work was for one of us to be in a position to watch the officer and tell the other to stand up and soap like crazy. Tony of course volunteered to hide in the bushes and tell me when to soap.

Tony slid off the porch and alongside the building and I scooted back under the window. I could hear the officer giving directions on the radio. Suddenly Tony gave me the signal and I jumped up and soaped the bottom right windowpane. Back down again, my heart was pounding. I looked at Tony. He gave me the wait signal. Then he whispered that he thought the policeman went to the john.

I stood up and soaped the other three windows real good. I could hear Tony giggling. Then I heard someone clear their throat. I looked to my right and there was the radio officer looking right at me.

"Hi Dick" He said sternly, "Tony with you?"

"No sir" I said meekly.

"Tony, front and center," He yelled.

Tony came around the corner.

He looked at the soaped windows and told us to follow him. He led us back into the station and straight back to the two cells in the southeast corner of the station. He put us in the cell and closed the door but we both noticed he didn't lock the cell door. I could see Tony's eyes go wide as he started planning our escape.

We heard the radio talk as he informed the two cars on patrol that we were in custody. He was laughing with the other officers as he told them what we had been caught doing. Thinking back we were the only interesting

things that happened most nights. The chief of police lived across the street from me and one of the sergeants cut my hair every other week. All of the police knew Tony and me by first name.


One of the patrol cars came back so that they could deal with us. The big question was why. Did we think we could do this without getting caught and what would we gain? Tony kept giving me the sign to keep my mouth shut but I have never been good at that. I spilled the beans that we were going to be the coolest kids in the village if we pulled this off.

When we were done we went in and sat in the station with our heads down while they told us what would happen next. They made us wash all the windows while they called our parents. We were glad we decided not to wax the windows. They then brought us in and told us that if we told anyone about this we would be in real trouble. We were forbidden to tell any of our friends what we did. Our parents were free to punish us as they saw fit but if any of this got around then we would be back at the police station for some serious consequences.

We did all that planning and we couldn't tell anyone. Oh well there was always next Halloween.

I am no longer worried about the serious consequences because Avon Lake does not have an extradition treaty with Bratenahl.

That was how Tony and I were almost the COOLEST kids in the Village in 1953.

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It all started with an email from my sister, who is deep into the process of becoming Australian. She forwarded her invitation to a formal citizenship day ceremony, inviting us to "join her in spirit." We're excited for her, but I suppose this means she's not returning to the United States anytime soon.

The invitation included a note that tea would be served following the ceremony. My other sister, who lives in Minnesota, commented, "I think it's funny that they serve tea after the ceremony. Will there be crumpets too? Gosh, I love those things." This set off an email chain about the larger and culturally determined significance of tea.

According to my freshly minted Aussie of a sister, "tea" in Australia means different things depending on the time of day: "morning tea" is the snack that you eat between breakfast and lunch; "afternoon tea" is the nosh you eat

between lunch and dinner (it may or may not include tea and could simply be coffee). "High tea," on the other hand, is a meal all its own and includes



crumpets, scones, clotted cream and other refined delicacies.

Since I've spent much of my adult life drinking Irish tea, I'd like to offer a different perspective. Whenever we visit my husband Michael's family in County Down, his mom, step-dad, sisters, brother and

brother-in-laws generously offer to pour us a cuppa tea every 30 minutes. In Ireland, it seems, that kettle never stops boiling! When I visit over the Christmas holiday, I drink seven cups a day or more. Indeed, I get my fill for the year!

I learned the hard way that there is an art to making Irish tea. With my first attempt, eager tea drinkers (Michael's family) took one sip and then dumped out their freshly brewed cups in the sink. Some complained it was too weak, others that I didn't add enough milk. Try again!

Taking pity, Michael's brother-in-law, a patient teacher, showed me the tricks. First, fill and switch on the electric kettle (the water boils much faster using one of these simple appliances). Second, set out the tea cups or mugs (be sure to check with everyone requesting tea that you have their special vessel). Third, place enough tea bags inside a metal tea kettle on the stove-top to cover all the tea drinkers (usually this means two to three Nambarrie

or Punjana tea bags). Fourth, pour boiled water from the electric kettle into the metal kettle. Fifth, switch on the gas and let the tea and hot water mingle for a few minutes (longer if you prefer stronger tea).

Using a tea towel, tightly grasp the handle of the metal

kettle while you pour the tea, now honey-colored, into the cups or mugs. Tea seems to taste better when it's poured into mugs with amusing decorations. In Michael's family, that includes one with garish floral designs and another, with a photo of the cast of Friends wrapped around its midsection. As you pour, make sure not to overfill the chalices or you may not have room for milk and sugar.

This is the part where things get tricky: No matter how expertly you prepare the tea, it's important to remember that everyone likes their tea a slightly different way. Some like it black, others prefer it with one sugar or two, and still others favor a combination of tea, sugar and milk.

While it is tempting to take orders ahead of time, this tends to be an exercise in futility, because people often change their minds about how they want their tea depending on the number of cups they already drank that day. If this is their fifth cup of the day, the tea aficionado may only take a splash of milk to avoid more sugar intake (especially if they are a "two sugars" type of person).

So now that your head hurts from processing all of this, holler into the adjoining "good room" (a.k.a. living room for the guests) and ask everyone to shout in their requests. In the end, you may only screw up one cuppa out of the seven you prepare.

Oh, and don't forget the Mcvities Hobnobs.



**Plated in Gold at Michigan Irish Music Fest; Photo by John O'Brien, Jr.**

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