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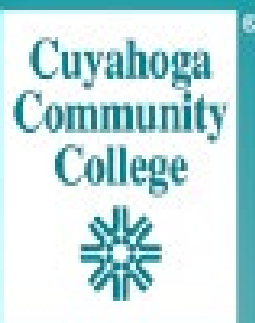
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Editor's Corner



John O'Brien, Jr.

There is just a ton of great events going on this month. A few highlights include the Akron Guards Hurling Club Al O'Leary Tournament at the Bath Community Center on Saturday the 3rd, followed by Scythian rockin out The Beachland Ballroom, with Marys Lane opening that night; the Irish Books, Arts & Music Showcase in Chicago the 9th thru the 11th; the Mayo Ball on the 10th; The High Kings at Music Box Cleveland on the 10th, sold out, a 2nd show has been added for that day; Irish Councillor Rose Conway Walsh is speaking at Pj McIntyre's on the 11th. Speak Irish Cleveland kicks off every Tuesday at PjMcIntyre's, Carbon Leaf is at Music Box Supper Club Cleveland on the 22nd ... and the list goes on and on. Check out the Out & About Ohio section within for even more. It's so easy

to fall in love: #LiveMoreLifeBeMoreIrish!

Congratulations to Cleveland St. Patrick's Gaelic Football Club on winning the 2015 North American County Boards National Championship! Held every Labor Day Weekend, in rotating cities, the Championships feature Gaelic Football, Hurling and Camogie teams from throughout the United States, Canada and Beyond the Pale. On Labor Day Weekend Friday, in a Friendly: St. Pat's defeated the Denver Gaels 6-13 to 5-2 (31 to 17). Then St. Pats defeated Saint Louis Gaelic Athletic Club 3-16 to 1-4 (25 to 7). On Saturday, St. Pats beat the Denver Gaels 4-12 to 5-2 then beat the LA Wild Geese 5-8 to 2-10 (23 to 16). On Sunday, St. Pats won over San Francisco Eire Og 3-11 to 1-6 (20 to 6), to win it all. This team is hallmarked by great effort, great sacrifice and great camaraderie. So sorry I couldn't join you in person, but Way To Go Lads!

Across our readership area in Ohio, PA, NY, KY, MI. and IL, most

everybody is doing better, yet still, many are struggling. Every year we budget for supporting the little guy, paying it forward to those who can't afford to advertise, but need to, to get support for their cause. We pay forward what was paid past. Our budget for that was \$10,000 this year. We blew by that in June.

Still, we can't let a budget break an already hurting heart. We get asked a lot, but we must pay our bills too. Yet we can't stop letting a light shine the way out of darkness; for we have been there, and know the way out. Fund and friend raisers must feed the hungry and those in need. Hard times tried to bury us, but they didn't realize we were seeds. Green thumbs indeed.

Slán,
John

About Our Cover

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Living With Lardie

by Richard Lardie



Times Were Different

The times were different then. It was 1948, and life seemed to have gone slower. We had no Television to command our attention and fill our days with mindless "entertainment" that we would forget by tomorrow. News was delivered by the daily papers once a day, not six channels 24/7 telling us how bad our world was. Mail came once a day not every minute like e-mail, twitter, Facebook updates.

We had a one telephone but it was a party line. That meant you had to check if the other people on that line were on the phone before you could make a call. The primary source of home entertainment was reading and the radio. Our radio was a huge piece of furniture that sat against the wall in the living room. (I had never heard of a family room back then).

The shows were probably not as good as I remember, but to a six year old everything was great. I would lie on the floor with my chin in my hands and listen to: The Lone Ranger (I always called him the Long Ranger), Sky King, Hopalong Cassidy, Tales of the Texas Rangers, Henry Aldrich, Arthur Godfrey, Blondie, Burns and Allen, Sgt. Preston, Roy Rogers, Gene Autry, Dennis Day, Dick Tracy, Fred Allen, Fibber McGee, Duffy's Tavern, The Fat Man, "There he goes, cross the street into the drugstore, steps on the scale, weight 250 pounds. WHO IS HE? the Fat Man." I loved that beginning; The Shadow (Who knows what evil lurks in the hearts of men? THE SHADOW KNOWS), Gang Busters, Groucho Marx, Jack Benny, Life of Riley, Our Miss Brooks, Paul Winchell, Queen for a Day, Sam Spade, Buster Brown, Superman, The Thin Man, Charley Mc-

Carthy, Johnny Dollar, The Whistler, to name a few.

The great part about radio was that my Fat Man looked like I wanted him to and yours looked like you wanted. It was all in our minds. Johnny Dollar looked just like me. When we were sent to bed we would sneak down the top flight of stairs and sit there out of sight from the living room and listen to the radio, unbeknownst to the adults.

In 1948 the Indians won the World Series. I remember being able to be anywhere on the street and hearing the games because everyone was on the front porch with the radio blaring thru the window. When the Indians scored, my dad would yell over to Joe McDonald and they would cheer together. Someone down the street would chime in and add to the neighborly togetherness. Those were neighborhoods then.

Your neighbors became almost your best friends because you were kind of stuck in your neighborhood. There were no freeways or turnpikes so people stayed home and learned how to get along. Now, if you move into a new home you can get in your car and go visit your old friends. We don't have front porches to sit on when it is hot. (Plus we have air conditioning). We go into our fenced patio in the back yard and we don't have to talk to our neighbors.

People are always lamenting the good old days because times were simpler then. I don't think times were simpler, we were simpler. We spent more time with each other. Now we spend time on the computer, the TV, the internet, the phone. We wear earphones and bluetootes and ear plugs to shut the world out and then wonder why we feel lonely

Our house in 1948 was a busy place. My grandpa James

J Flynn was the head of the house. He had immigrated from Drumshanbo, Leitrim, Ireland in 1901. My grandma, Elizabeth Mulvanerty Flynn (Rossy, Leitrim, Ireland 1901), ran the place. Then there was my dad, mom, and us four kids.

We also had two men in the attic transitioning in from Ireland most of the time. Once they got a job, they moved out and someone new would move in. So this little house on E 95th Street had six adults and four children. My memory is that it wasn't crowded. The adults may have felt different.

We read a lot. My Grandpa always had a book going. He would sit in his chair, reading and smoking his pipe. The Indians game would be on in the background and we were all expected to keep ourselves busy. He was very patient and would put his book down anytime you wanted to talk. I also learned to play cards and gamble at his knee in that living room.

How bout a game of rummy, Dickie?" That would bring me running from anywhere within earshot. "Fetch the

cards, I'll deal." Gramps would say. I would get the cards and we would play right there at his chair.

The pipe smoke smelled wonderful. He would deal the cards on his knee and I would fight to hold the cards in my little hand. I know he was a good card player but somehow I was always able to go down before him. He sometimes didn't even show me his hand because he said it was so bad. He would give me a penny for every hand I won.

After a few hands he would say. "How many pennies have ye?" I would respond with excitement that I had five pennies. "Well" says he. "That's

just about the price of an ice cream." He made a big groan, as he got up from his chair, he would grab my hand and pull me out the door for the walk to the corner drug store.

I was so proud when he told people that his grandson had won enough money playing cards to buy his own ice cream. We would walk home together while he talked about the Indians and what a great team they had. I nodded a lot but mostly concentrated on licking my ice cream to make sure I didn't lose any of it.

I wish I could have one more walk with him. So much left unasked. Love ya Gramps.

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On This Day in Irish History.

1 October 1911 - The Parnell monument by Dublin-born sculptor Augustus Saint-Gaudens was unveiled before a massive crowd in Sackville St. (now O'Connell St.) by John Redmond.

2 October 1852 - Birth of William O'Brien, Irish party MP, associated with the campaigns for land reforms which would force landlords to reduce exorbitant rents.

3 October 1971 - Death of Sean O'Riada, founder, composer, and arranger for The Chieftains.

5 October 1995 - Seamus Heaney, Harvard professor and Irish poet, wins the Nobel Prize for literature.

6 October 1891 - Death of Charles Stewart Parnell, champion of the tenant's rights and co-founder of the Land League.

12 October 1798 - The battle of Tory Island is fought, ending the final attempt by the French Navy to land substantial numbers of soldiers in Ireland.

16 October 1854 - Oscar Wilde, playwright, author, and essayist, is born in Dublin.

19 October 1745 - Death of Jonathan Swift, author and poet, known for Gulliver's Travels.

25 October 2002 - Death of actor, producer, and singer-songwriter Richard Harris.



The Parnell Monument

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MILESTONES

Sincere and heartbroken condolences to State Senator Marty Sweeney and his four daughters and extended family, on the passing of Kate Dempsey Sweeney on September 13th. Kate was brave, thoughtful, always a ready smile, and so much loved in our community. You are in our thoughts and prayers Marty.

Another angel.

Congratulations to Martin and Jennifer Wall on the birth of Hannah Wall on August 25th!

Congratulations to Cleveland St. Patrick's Gaelic Football Club on winning the 2015 North American County Boards tional Championship!



Congratulations to Patrick and Coleen Casey on their engagement



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Mayo Councillor Speaks on 1916 and Rural Ireland

Rose Conway-Walsh (SF), an elected member of Mayo County Council and a member of the Mayo 1916 Commemoration Strategy Committee will be the featured speaker at a 1916 Centennial event – "The West's Awake, 1916 and the Promise for Rural Ireland."

The commemorative event will begin at 7:00 p.m. on Sunday, October 11, 2015 at PJ McIntyre's Bridgie Ned's Party Room. Local musicians and actors will present excerpts from "Easter 1916 Through Song and Story," the dramatic musical which premiered in July 2015 at the Cleveland Irish Cultural Festival.

Admission is free and refreshments will be available. An informal reception will follow the presentation by Councillor Conway-Walsh.

She has worked full time in Community Development and has been an active member of Sinn Féin including serving on the Party's Ard Comhlaire. Cllr. Rose Conway-Walsh was first elected to Mayo County Council in 2009 becoming the first woman elected for that district in the history of the stay. She was re-elected in 2014, topping the poll for the Belmullet-West Mayo constituency, including Achill and Ballycroy, where Rose was born and raised.

Rose has a Masters in Local Government and a BA Public Management. She has substantial training

and experience in economics, human rights, policy development, domestic

violence, applied suicide intervention skills, gender equality, conflict resolution and many other areas.

Rose has led campaigns in her area to address issues such as the closure of rural schools, retention of beds in Belmullet Hospital, registration of septic tanks, water charges, farming cuts, unemployment and many other issues affecting rural communities. On a daily

basis, Rose works hard to build capacity in others and find sustainable solutions to problems causing social exclusion

The reception is sponsored by Friends of Sinn Féin, Irish Northern Aid, and the Ladies Ancient Order of Hibernians. Admission is free but Rsvp to Jack Kilroy at 440-759-1253 or jpk1798@gmail.com.



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Give Them Their Names

Imagine Kilmainham Prison, sometime late on the night of 2 May, as it merges slowly into the morning of 3 May, 1916. The forbidding, eerie heap of limestone looms out of the cold darkness. Ready to change the Irish landscape, utterly. Somewhere within the building the British Commandant, Major Lennon, reputed to be a humane man, reaches for a single sheet of paper and writes a hurried note to one of Dublin's Capuchin fathers, Father Aloysius. He grants the priest permission to visit one of the prisoners facing imminent execution: "H. T. Pearse".

Nearly 100 years later, PH (Patrick Henry) Pearse still suffers incorrect versions of his name being bandied about, but nearly everyone recognises exactly who he is, even with faulty combinations. I'm writing this month about another



Dublin man, as yet known to few but his immediate family, also present in Kilmainham that night, and also inaccurately named: Matthew James Fahey, of 70 Rialto Buildings, Dublin.

In 2003, working in the Kilmainham Archives, I received a letter from Matthew Fahey's granddaughter, Maureen Fahey, enquiring whether we had any information on Matthew in the Archives. I consulted our historical 'bible': an original Sinn Fein Rebellion Handbook, compiled by Dublin's Weekly Irish Times and published in 1917, from their own contemporary listings of prisoners following the Easter Week Rising of the previous year.

I found him, sort of, on page 77. He was listed among those prisoners sent from Kilmainham and received at Wakefield Detention Barracks, England, 6 May 1916. His name appeared incorrectly as Matthew FILEY, 70 Rialto Buildings. I continued my search and found another possible reference on page 90 referring to a list of 191 prisoners whose release had been ordered on 8 June, after a full investigation by military authorities: Fahey, Mat. J., Dublin; the same man – any similarities fitting only him.

Maureen stated it best in a recent email: "So to summarise, they got his name wrong when they arrested him but got it right when they released him." Maureen confirmed the 70 Rialto Buildings address, stating that Matthew still lived there when his first child James was born in 1920, on the fourth anniversary of PH Pearse's death.

Matthew was one of those men involved who rarely, if ever, spoke of those events. One narrative the family can describe is of how Matthew was given a hard time by the military guards in Kilmainham and told that he was "to be executed within the next few days." Not difficult to believe, considering exactly what was happening in the prison at that time. Matthew would in all probability have heard the shots fired at the dawn executions of PH Pearse, Thomas MacDonagh and Thomas Clarke, on 3 May, before his journey to Wakefield commenced.

Maureen emailed me earlier this year, ever concerned about her grandfather. As the 1916 Centenary rapidly approaches the Fahey family find themselves in a thought-provoking quandary. Different, interesting websites are appearing, and as their information is based on names taken from the Sinn Fein Rebellion Handbook, Matthew continues to appear incorrectly as Filey, rather than

Fahey. His granddaughter wondered was there any way we might finally correct the spelling of his name?

As always, the staff in the National Museum of Ireland, Collins Barracks responded swiftly and helpfully to our enquiries. I agree with their verdict: the Sinn Fein Rebellion Handbook is indeed a historic document, and should not be altered, no matter the cause. No official evidence exists to prove that Matthew was a member of the Irish Volunteers; he does not appear on the 1916 Roll of Honour. There is nevertheless a strongly held belief within the Fahey family that Matthew was in the Volunteer move-

"none of his business". Some men, and women, did what they needed to do and never revisited the facts, whilst others openly recounted their stories. But that simple phrase, Had I another ten minutes with him / her, haunts me still.

Matthew Fahey played his part in a significant event in Ireland's history. He was arrested after the Easter Rising, imprisoned in Kilmainham and subsequently sent to Wakefield Detention Barracks in England. I have read many descriptions of the vessels used to transport the men across the Irish Sea; most refer to them as "cattle boats". Matthew deserves his true and



ment, and if not an actual member, he was certainly closely associated with them. His younger brothers Martin and Billy were also said to be involved. Martin is thought to have taken part in the 1914 Howth gun running, before joining the Dublin Fusiliers one year later and fighting for Britain in WW1.

Amongst the details known by the family are that Matthew was arrested immediately after the Rising, in the vicinity of the Abbey Theatre. They believe that he was in possession of incriminating documents, which implicated him in the Rising. The family state that firearms were definitely hidden in 70 Rialto Buildings. Maureen herself wrote: "If Granddad hadn't been such a reserved, intensely private man, he might have spoken more about this period..."

I have heard countless family members echo that statement countless times during my years in the Kilmainham Archives. One adult son even mentioned how his father told him it was

full name to be recorded, as indeed does his family, scattered today throughout Dublin, England and New Zealand: Matthew James Fahey 1888 – 1955.

Another member of the Fahey family, related through marriage, was John Beirnes. John, a drayman at Monks' Bakers, was among a number of civilians shot by British soldiers of the South Staffordshire Regiment in the North King Street area of Dublin, on the Saturday of the Rising. He was on his way to the bakery to tend to the horses. John left behind a widow and five young children.

There is a further deep sadness to this story. Matthew Fahey's first child, Jimmy, born on the fourth anniversary of Pearse's execution in the Rialto area, was mentioned in those 1916 Prisoner Lists, and joined the British RAF (Royal Air Force) in January of 1939. On 5 February 1944, Jimmy failed to return from a sortie. When the inevitable telegram arrived, neighbours gathered with the family on Rialto Street and wept.



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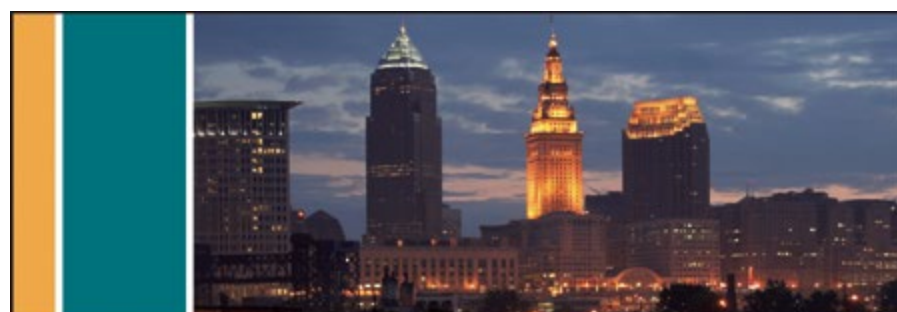
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GOT IRISH?

Stone by stone builds the castle: I n-
erdiaidh a chéile a thógtar na caisleáin
(eh knee-uh ah kay-lee ah
hoag-tur na kash-lawn)
This month I promised we would

learn to introduce ourselves and also
learn a few new ways to say goodbye.
I thought this might be easier if we
listened in a conversation between
two Irish speakers, Brian and Eimear.
Brian - Dia duit (jee-uh ghitch) hello
Eimear- Dia's Muire duit (jee-uh

smwir-uh ghitch) Hello in response
Brian- Is mise Brian (iss mih -shuh
bree-uhn) My name is Brian
Cén t-ainm atá ortsa? (kayn tan-um
uh-taw ort-suh) What's your name?
Eimear- Eimear is ainm dom (eemer
iss annyim dum) My name is Eimear
Conas atá tú? (kun-us uh-
taw too) how are you?
Brian- Tá mé go maith (taw
may guh mah) I am well
Agus tú féin? (ah-gus too
fayne) and yourself?
Eimear-Tá mé go breá (taw
may guh braw) I am fine
Go raibh maith agat (guh
ruh mah ah-gut) thank you
Brian- Slán! (slawn) goodbye
Eimear- Slán agat (slawn ah-gut)
Goodbye, to someone staying behind
A few other ways to bid farewell;

Tabhair aireuh (toor a-ra) take care
Tóg bog é (tohg boag ay) take it easy
Rath Dé ort (rah d'ay
ort) God bless you
Oíche mhaith (ee-hah
wah) good night
Slán abhaile (slawn uh-
wah-lyuh) safe home.

That's it for this month, now we
can introduce ourselves, ask how
someone is, and part company. A
few more stones in the castle that is
Irish! Next month, off to the pub!
Oíche Shamhna Shona (ee-hah
how-na hona)- Happy Halloween
Slán Go Foill (slawn guh
fall)-Goodbye For Now
Questions, comments or
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literary tradition has kept accounts of werewolves and banshees, fairies and wizards alive and well. Such tales are part of the folklore cannon.

In old Ireland, the Se-anachie would travel

from hearth to hearth on long autumn nights entertaining rural villagers with stories of the Pooka and apparitions haunting the cross-roads. The storyteller's payment was a draught of whiskey or a bite of bread, but mostly the tales drew isolated peoples together, if only for an evening.

William Butler Yeats wrote most eloquently about the plight of the fairies. In "The Stolen Child," the reader is seduced by the fairy world. Here "slumbering trout" are held in sway and the rush of Glen-Car waterfalls drown out the clamorous dance of the fairies. We are led to question whether the comforts of our human world are enough recompense for the sorrows that we face. The reader is left, at once beguiled by a world where nature and magic reigns, yet longing for the simple peace of human comfort.

The fairy world has long provided fodder for the poet's dreams and the child's fantasies. Folklore and legend is inherent to the cultural make-up of any society. Yet, there are those individuals for whom legend unwittingly morphed into reality.

Journalists and historians have documented the bizarre case of County Tipperary's Michael Cleary and his 26 year-old wife Bridget. In 1895, Michael and Bridget Cleary lived in a tenant's cottage in the isolated village of Ballyvadlea near Clonmel. According to local legend, this area was rife with fairies. In fact, the home of Michael and Bridget overlooked the mountain of Slievenamon. According to Bob Curran, the author of "A Bewitched Land: Ireland's Witches," this "fairy-haunted mountain, once said to be the stronghold of the legendary Fenian knights, where all manner of supernatural creatures were said to dwell" figured tragically in the life of Bridget Cleary. In her own home, across from the slopes of Slievenamon, Bridget Cleary was burned to death by her husband. Newspaper headlines sensationalized this case, claiming Bridget Cleary to be the "Last Witch Burned in Ireland."

Tragically, Bridget was neither witch, nor fairy changeling, but a talented young milliner, seamstress, and entrepreneur victimized by her husband's madness.

Educated and self-assured, Bridget Boland Cleary did not conform to the typical woman's role of mother and dutiful wife. She dressed fashionably in clothes and hats of her own making. Bridget stood out, rather than fitting in amongst the other

villagers.

One cold day in March 1895, Bridget went walking to collect payment for eggs that she sold to the townspeople of Clonmel. She caught an illness that likely progressed to pneumonia.

Unsatisfied with his wife's progress, Michael Cleary went in search of a "fairy doctor." It was a long held belief that the Cleary's home was built upon a fairy rath or fort. If mortals tampered with such sacred places, only tragedy would ensue.

Wrapped in such superstition, Michael Cleary sought the help of Dennis Ganey, a known "fairy man," or individual schooled in the ways of the fairies. From Ganey, Michael Cleary purchased herbal remedies to rid his wife of what he believed was a fairy changeling that possessed her body.

For a week's time, Cleary and a host of relations attempted to bring Bridget, his own true wife, back from the fairy world. He mixed herbs with the first milk of a cow, physically forcing that and other potions into his sickly wife's mouth. Convinced that her feeble state and illness were still signs of the fairy's presence, Michael began more radical treatments.

Witnessed by cousins, and aided by Bridget's own father Patrick Boland, Michael Cleary held his wife, trussed in a bed sheet, over a fire. He repeatedly stabbed at Bridget's mouth and forehead with a hot poker to force the fairy from his wife's body. In an ultimate fit of madness, Michael Cleary doused Bridget with paraffin oil, set-

ting fire to her body. In Michael's mind, he had at last exorcised the fairy.

Moreover, Cleary was convinced that a healthy Bridget would be brought back to him, riding on a white horse over the known fairy fort Kilenagranagh.

Fortunately, the Royal Irish Constables conducted an extensive search of the area found the sad remains of Bridget Cleary and brought the group to trial. Though charged with manslaughter, Michael Cleary never once believed that he killed his wife, but rather the fairy woman that abducted Bridget.

Incarcerated for ten years, Michael Cleary immigrated to Montreal. Here all record of Michael Cleary ends. However, the name and tragic fate of Bridget Boland Cleary, ignominiously referred to as the "Last Witch in Ireland," will never be forgotten.

*Internet Sources Consulted: Celtic Studies Resources. "Bridget Cleary: Fairy Intrusion in Nineteenth Century Ireland." Ireland of the Welcomes. "The Last Witch Burned in Ireland," May 3, 2013. Old Moore's Almanac: "The Last Irish Witch" extracted from Bob Curran's "A Bewitched Land: Ireland's Witches." Tuapeka Times New Zealand, 15 May 1895, "Burned as a Witch. A Terrible Irish Tragedy."

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Forgotten

"Are you a witch, or are you a fairy?
Are you the wife of Michael Cleary?"

(A Children's Rhyme. Origin: County Tipperary)

For now, the weather holds fast to summer. Hot days continue to ripen fragrant tomatoes. Orchard trees are heavy with fruit. Recently, I stumbled upon one such tree. Its trunk was diminutive, fairy-size, while the branches thick and heavy, extended stoutly, resolutely, bearing perfectly shaped apples. The fruit was rose-red with pale green stripes running through the upper half of the juicy globes.

It was all I could do to not trespass into this unknown neighbor's overgrown yard, and venture to pick fruit from this seemingly forgotten tree. The fruit looked so crisp and the day was so very warm. Though the tree was beautiful in its stature, I began to think of temptation and how nature continues to exist, remote, unaware of all the joys and sorrows of the humans who bear witness to her many seasons.

It is interesting to note how the apple has appeared as both symbol and metaphor in literature and in film to entertain, threaten, warn, and delight people for centuries. In the Old Testament, we read how Eve is tempted by the devil in the guise of a serpent to eat an apple from a tree. Her decision changed the course of eternity.

Hollywood filmmakers portray the misled Dorothy and Scarecrow entering into an enchanted forest where they would gather and eat apples from haunted trees. The Wicked Witch perches on a nearby branch reminding the viewer how one must remain firmly planted on his path to salvation and not be led into temptation. In the land of fairy tales, the Evil Queen poisons the virginal Snow White, again with a bite from a fatal, but oh so beautifully red apple. Funny to think how something as lovely and natural as an apple can host such sinister undertones, but of course, this is autumn and our minds can play tricks upon us as the days fade so early into night.

I have always loved a good ghost story. As a kid, I was a walking encyclopedia of monster trivia. Phantoms gave rise to my creative imagination, witches made me shriek, and vampires absolutely unnerved me. These creatures are cast in stories meant to chill and horrify the lover of a tale. For generations, both oral and written

An Irish Halloween

Twás the banshee's lonely wailing
Well I knew the voice of death,
On the night wind slowly sailing,
O'er the bleak and gloomy heath.

A lot of people don't realize it, but Banshees are not the bringers of death, but rather the speakers for the soon to be dead. They sing of the deeds done by the soon to be departed, but to mortal ears, only the keening wail is heard. She is solitary faire woman, mourning and forewarning those only of the best families in Ireland, those with most ancient Celtic lineages, whose names begin with 'Mac/Mc' or 'O'. According to tradition, the banshee can only cry for five major Irish families: the O'Neills, the O'Briens, the O'Connors, the O'Gradys and the Kavanaghs.

Intermarriage has since extended this select list. Each Banshee has her own mortal family and out of love she follows the old race across the ocean to distant lands. Her wails or keen can be heard in America and England, wherever the true Irish have settled.

When someone is about to die, the Banshee appears at the family's home during the night and weeps and wails. Sometimes, the Banshee cries for several nights in a row. Her sharp, cries and wails are also called 'keen'. The wail of a banshee pierces the night, its notes rising and falling like the waves of the sea, it always announces a mortal's death. It is said that when a member of the beloved race is dying, she paces the dark hills about his house. She sharply contrasts against the night's blackness, her white figure emerges with silver-grey hair streaming to the ground and a grey-white cloak of a cobweb texture clinging to her tall thin body. Her face is pale, her eyes red with centuries of crying. Unseen, banshees attend the funerals of the beloved dead. Although, sometimes she can be heard wailing, her voice blending in with the mournful cries of others.

In some parts of Leinster, she is referred to as the bean chaointe (keening woman) whose wail can be so piercing that it shatters glass. In Kerry, the keen is experienced as a "low, pleasant singing"; in Tyrone as "the sound of two boards being struck together"; and on Rathlin Island as "a thin, screeching sound somewhere between the wail of a woman and the moan of an owl".

It is possible to offend a Bean Sidhe (banshee). Never cut down a Faerie tree, or move an ancient boundary marker. Or disturb her while she laments the dead. If you've managed to get yourself into one of the bean sidhes bad books, go to the place where she most often appears after dark and leave a peace offering of bread. If it is gone the next day, you know that all is forgiven. If not, you must have really got her angry. It is

said that if you meet one and she gives you her name, do not tell anyone else her name as she'll never forgive such an intrusion of her privacy.

A word of warning, an Adh Sidhe should never be confused with a bean sidhe. Similar in appearance to the Banshee, the Adh Sidhe are spirits that are only seen by people who have an unclear conscience. They appear as either beautiful women who lure the evil to their destruction, or as sleek, terrifying black horses with red glowing eyes. You have been warned.....

Samhain. All Hallows. All Hallow's Eve. Hallow E'en. Halloween. So many terms, all Hallow's Eve is the eve of All Hallow's Day (November 1). And for once, even popular tradition remembers that the eve is more important than the day itself, the traditional celebration focusing on October 31, beginning at sundown. Halloween is a Celtic holiday, ancient, before the written word. The Celts called it Samhain, which means "summer's end", according to their ancient two-fold division of the year, when summer ran from Beltane to Samhain and winter ran from Samhain to Beltane.

Samhain is pronounced (depending on where you're from) as "sow-in" (in Ireland), or "sow-eeen" (in Wales), or "sav-en" (in Scotland), or (inevitably) "sam-hane" (in the U.S., where not many speak Gaelic). Samhain was seen as the end of the year by the Celts, a new years eve. The new year itself began at sundown of Halloween night with the onset of the dark phase of the year. The night itself is a celebration of the dead.

As a feast of the dead, this was the one night when the dead could, if they wished, return to the land of the living, to celebrate with their family, tribe, or clan. And so the great burial mounds of Ireland (sidhe mounds) were opened up, with lighted torches lining the walls, so the dead could find their way. Extra places were set at the table and food set out for any who had died that year. And there are many stories that tell of Irish heroes making raids on the Underworld while the gates of fairy stood open, though all must return to their appointed places by cockcrow.

It is also classed as a Celtic feast of divination. The reason for this has to do with the Celtic view of time. In a culture that uses a linear concept of time, like our modern one, New Year's Eve is simply a milestone on a very long road that stretches in a straight line from birth to death. Thus, the New Year's festival is a part of time.

The ancient Celtic view of time, however, is cyclical. And in this framework, New Year's Eve represents a point outside of time, when the natural order of the universe dissolves back into primordial chaos, preparatory to reestablishing itself in a new order. Thus, Samhain is a night that exists outside of time and, hence, it may be used to view any other point in time. At no other holiday is a tarot card reading, crystal reading, or tealeaf reading so likely to succeed.

The jack-o'-lantern is a well known sym-

bol of Samhain. It's of Celtic origin, when those who had to travel on All Hallows Eve carried lanterns with scary faces painted on them. These were meant to help scare away fairies and dark spirits. These were also placed outside households, to help keep them safe from demonic forces that roamed that night. Nowadays, the pumpkin seems to have taken its place.

The custom of dressing in costume and "trick-or-treating" is of Celtic origin. However, there are some important differences from the modern version. In the first place, the custom was not relegated to children, but was actively indulged in by adults as well. Also, the "treat" that was required was often one of spirits (the liquid variety). This has recently been revived by college students who go 'trick-or-drinking'.

In ancient times, the roving bands would sing seasonal carols from house-to-house, making the tradition very similar to Christmas. In fact, the custom known as caroling, now connected exclusively with Christmas, was once practiced at all the major holidays. Also, the costume often consisted of nothing more than dressing up like the opposite sex. It seems as though ancient societies provided an opportunity for people to "try on" the role of the opposite gender for one night of the year; Celtic cross-dressing if you like.

On Halloween night in present-day Ireland, adults and children dress up as creatures from the underworld (ghosts, ghouls, zombies, witches, goblins), light bonfires and have firework displays. Children walk around to all the houses in their neighborhood looking for candy and nuts. Salt is still sometimes sprinkled in the children's hair to ward off evil spirits.

Houses are covered in decorations. The traditional Samhain cake is served, called bairin breac (a type of fruit bread). Every member of the family gets a slice. Contained within the cake are three objects, a piece of rag, a coin and a ring. If you get the rag then your financial future is doubtful. If you get the coin then you can look forward to a prosperous year. Getting the ring is a sure sign of impending romance or continued happiness. Naturally, the most important thing to remember is that Halloween has been around a lot longer than Christianity. It was the church that finally abolished (tried to anyway) the old pagan day of the dead and changed it to All Saints Day.



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By Lisa O'Rourke

**Don't
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The Cure

To what lengths would you go to cure a minor or major ailment? Do desperate times call for desperate measures? After several tries at conventional medicine, who would not be open to trying something else, especially if that treatment had the recommendation of a trusted friend and generations of testimonials?

A trip to a faith healer might not be something that a person would want to broadcast, especially since they would, at the minimum, be on the receiving end of a skeptical glance for buying into superstitions. Many people, especially here in the U.S., might think that a person trying such a treatment was a bit soft in the head. However, sometimes, those treatments work.

When our youngest son was small, he used to suffer from asthma almost as soon as we touched down in Ireland. His asthma was sporadic here in the U.S., but was exacerbated by something out in the Irish countryside.

A family friend told us that she knew someone with the "cure" for asthma, and she also knew someone who had been cured by that individual. Conventional treatments had worked for our son in some capacity but always had worrisome side effects.

The woman with the cure lived somewhere out in the country in Co. Omagh in Northern Ireland; we decided to go. A long drive and a border crossing later, we found ourselves at the door of a trailer on a lonely hill-top. The woman who answered the door was very normal in appearance, none of the gypsy affectations that were in my imagination. She definitely exuded a gentle and warm energy. She asked to have a few minutes alone with our son.

Later, when we asked him

what had happened in our absence, what he recalled was praying with her while she had her hands on his head. Ten minutes or so later, and all was done. The lady refused any money or compensation.



Our son did have an episode or two afterward, but never anywhere near as bad as what he had experienced prior to that trip. Now, there is no trace of it. I can imagine what you might be thinking- loads of kids grow out of health problems. He started growing out of his asthma right after that visit.

Healers have long been a part of Irish culture, whether their ability was given to them as an accident of birth or the gift was passed on to them. There are some powerful folk mythologies that we have all heard of, such as a seventh son of a seventh son being a person with unique abilities and healing powers. Anyone who has listened to blues songs will know that there is supposed to be some power imbued in a person just because of birth order and or gender.

The recommendation to go to someone for a "cure" may be whispered to you, but it is not because the person doesn't believe in it, it is because they have an idea that they shouldn't. There are specific ailments that are more prone to being cured than others; warts and shingles are maladies that are often cured. The healers themselves often use prayer and the sign of the cross as

part of their treatment, so people are supported spiritually and reinforced in their Irish Catholic tradition.

It may be the use of religion or even a simple placebo effect that helps people to feel better after seeking the treatment of a healer. Generally, people report a sense of well-being after a visit to a healer. Most healers do not accept either money or other compensation for their help; their gift is one that they freely share.

They do not look for patients. People seek out the healers themselves or are referred to them by friends and family. A quick visit to the website, <http://www.boards.ie/search/submit/?query=cures> will quickly confirm that there are plenty of people using technology to connect to the traditions of healing. Healers also don't tell everyone what it is that they do to achieve the cure; there is an element of secrecy regarding their work. The general consensus is that their techniques simply won't work for just anyone, and they should not be diluted with overexposure.

The conditions that are typically cured are not ones that are really life-threatening. I have not heard of anyone with a cure for brain tumors or heart disease. The problems that are cured are more in line with irritations.

The technique of the healer often involves some type of contact: touching, blowing or spitting on affected areas are ones that I have heard being done. Prayer of some type is also a component of the cure. What of the people for whom these cures don't work?

They do exist of course. They often just list the visit to the healer as another step that was tried on their path to healing. Since the healers do not ask for anything, a person could only complain about lost time. I suspect that those for whom the cures don't work are embarrassed because the cure didn't work for them or that they attempted it in the first place.

For whatever reason, the ones for whom the healing worked

Continued on next page

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The Cure

are much more vocal than those for whom it did not work. Such is the contradictory nature of most of us at times. I saw a country vet, who prescribed antibiotics daily for animals, seek a healer for himself when he had shingles. The healer that he went to was profiled in The Irish Times article listed below. The man seems to be the archetypical "quack," as they are often called with a wink.

Francis McGlynn, from the Boyle area of Co. Roscommon, is a deeply religious man who inherited his abilities from his father. His cure for shingles involves touching the affected area with a holly branch while reciting a specific prayer. He also believes in talking to his patients at length and bringing a sense of mindfulness to them, since he believes stress is the cause of many ailments. The veterinarian was cured.

Healers can be viewed as silly and superstitious; however, sometimes their cures are effective. In this scientific online age, it is funny to see the use of healers move to the digital, like the use of the boards.ie website to seek them. The Irish have seemingly reconciled the use of the ancient and modern by simply slapping the two together in a spirit of "whatever works."

Source: "Magical Mystery Cures" Peter McGuire The Irish Times, (October 26, 2013).



No Simple Matter

Next year is the centenary of the 1916 Rising; the one singular event that became the catalyst for Ireland's independence, and subsequent creation of an Irish Republic. Plans to celebrate this important historical rebellion are beginning to emerge in the virtual world, as well as in Ireland. Here in Chicago, iBAM will prepare the way for many of these proceedings by concentrating its annual gathering on the events of Easter Week 1916, and since I'm on the committee, my own head has been buzzing with thoughts about the myth making, and demythologizing of this 'terrible beauty'.

Ironically, as I was pondering this subject, a friend introduced me to the composer Richard B. Evans. The list of credits attributed to this talented artist is impressive.

Evans is a member of the American Society of Composers Authors and Publishers, an alumnus of the BMI Advanced Musical Theatre Workshop in NYC, a member of the Dramatists

Guild, the Dutch Treat Club, and the Irish Arts Center, the American Music Center, and Opera America.

His interest in all things Irish has found him writing a musical based on Synge's seminal work, The Playboy of the Western World, called The Playboy of Ballyduff. The Chicago Sun Times wrote of this musical "a lovely lyrical score that very skillfully blends traditional Irish melodies and a Broadway sound."

Evans score obviously demonstrates an adept sense of evoking the primal, rustic, quality of Synge's love of the duplicity of the Irish peasant. It is no mean feat to undertake the translation of such a classical work into the world of musical theatre, but Evans has managed to do it. And it is his success with Synge's play that has led him to explore the heart of the 1916 Rising with a new work called The Poet-Patriots.

Among those who find voice in this concert are Robert Emmet, Jeremiah O'Donovan Rossa, William Butler Yeats, Maud Gonne, Ella Young, George William Russell (A.E.), James Connolly, Pádraic Pearse, Peadar Kearney and Francis Ledwidge. By including poet and patriots who were not directly involved in the Rising, Evans captures the spirit of nationalism and republicanism. The inspirational words of Emmet are later echoed in words of Pearse's famous Proclamation.

Evans musical rendition of these well-known figures is wonderfully communicated in a beautiful collection of 'airs, reels and jigs'. What the composer accomplishes in this new work is the evocation of a world on the verge of change. War in Europe, unrest in Dublin, and the emergence of a greater Irish artistic sensibility are enshrined in musical compositions that are in context with the time, as well as providing us with the words and ideas that burn brightly in the hearts of the poet-patriots. What Evans offers through his musical score is an invaluable insight into the power of words, and music to move men and women into action.

The cacophony of voices, each with their own unique perspective on the Irish nation, is perfectly mediated to the audience with passion and fervor. The complexity of the time is harmoniously connected through a common thread of cultural affinity with being Irish. Musical references to classical and modern works brings these diverse voices into to a unifying, yet indefinable sense of shared identity.

The lament of the poet-patriot, while unified in its struggle for independence, is both temperate and radical. The poet-

patriot also transcends gender and creed. Men and women, Protestants and Catholics are equally treated in a concert that Evans describes as 'non-political, and non-sectarian'. Each voice

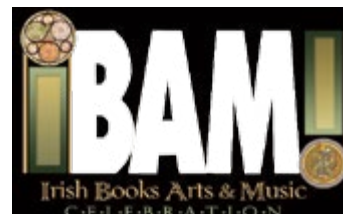
adds to the colourful musical display of thoughts and actions that revolve around the Rising, an event that still resonates with Irish people everywhere. This is no simple matter, and this is what makes Evans' work so pertinent.

Amid the cries for rebellion, and moderation, there also lies the levity of the Irish working classes. The sacrilegious and irreverent humour of the Dublin tenements that O'Casey delivers in his dramatic trilogy is also evident in Evans work. The jovial tones of a whiskey or beer song in the midst of revolution lightens the mood and reminds us of the Irish knee jerk reaction towards levity.

What The Poet-Patriot gives the audience is an insight into the humanity of those involved, directly or indirectly, with the Rising. The clever lines of Yeats, the romantic nationalism of Pearse, the revolutionary voice of Maud Gonne, as well as others are balanced out with the Irish love of dance and music. The poet-patriot knows how to write, speak, love and enjoy, what Kavanagh calls a 'pint of the plain'. Evans presents us with a three-dimensional perspective of the Irish psyche. He celebrates in his music the caustic wit and rambunctiousness that we Irish love about ourselves.

The concert will make its initial debut in Washington, D.C in 2016, and from there begin its journey through other cities. Hopefully, as interest in this marvelous musical composition grows it find its way to Chicago. If you are interested in this incredible tribute you can find out more at the following websites:

<http://thepoetpatriots.com/>
http://www.richardbevans.com/RichardBungerEvans_music.html



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Lucky seven? No question! Irish author and historian Paul O'Brien has hit it big... again. His seventh volume, each centred on the run-up to and the action surrounding Ireland's 1916 Rebellion, recently hit bookshop shelves with justifiable acclaim.

Entitled Battleground: The Battle for the General Post Office, 1916, it focuses on the men and women of the Irish Volunteers, Irish Citizen Army, Cumann na mBán [women volunteers] and Fianna Éireann [Irish boy scouts] who occupied battalion headquarters during that six-day conflict. Occupying the iconic GPO in Sackville Street [today O'Connell Street] during Easter Week 1916, those brave souls, totalling a force of some three to four-hundred, faced the daunting task of holding off a portion of Britain's great military empire.

Led by a somewhat introverted school master, poet and Gaelic intellectual Pádraig Henry Pearse and a dyed-in-the wool labour leader and self-avowed socialist James Connolly, much of Dublin's rebel garrison mustered in front of Liberty Hall, Connolly's union headquarters in Beresford Place, hard by the great Custom House. That fateful date was Easter Monday morning, 24 April 1916.

In his opening to the book, O'Brien paints the scene well. Dressed in an odd collection of military garb and civilian attire, the somewhat puzzled Irish combatants "...were armed with a variety of weapons, including rifles, revolvers, shotguns and automatic pistols."

It was only then that the Volunteers' speculation became reality and the full intent of their assemblage was realised.

As the action of Easter Week unfolds, the author carefully paints a picture of an ill-prepared and poorly equipped insurgency that hurriedly begins fighting with increased determination and heightened patriotic fervour. Unfortunately, their foe, initially caught unawares, quickly rallies to engulf the insurgents by sheer force of numbers and overwhelming military kit.

Battleground concludes the research and writing endeavour that Paul O'Brien set out for himself seven years ago. Intent on explaining and detailing the major events surrounding the 1916 Rebellion,

he launched his ambitious scheme with Blood on the Streets: 1916 & the Battle for Mount Street Bridge in 2008.

This volume was soon followed by Uncommon Valour: 1916 & the Battle for the South Dublin Union, my personal favourite, if I had to choose.

At this point, O'Brien faced the unexpected dilemma of having to change publishers. In a decision, I'm sure Mercier

Press would soon regret, New Ireland Press stepped in and gladly assumed the publishing duties for Paul's future works. Thus, in 2012, New Ireland published the military historian's next volume as part of their 1916 in Focus series. Titled Crossfire: The Battle of the Four Courts, 1916, Eoin Purcell, the series editor, stated that with the growing plethora of new books centred on the Rebellion and the ensuing War of Independence, there'd

be a likelihood that "...particular aspects of the Rising will be lost. [Thus], this series, 1916 in Focus, [brings the reader] short, accessible and informative books on very specific aspects of the Rising or individual events as an attempt to ensure [that] does not happen."

With increased fervour, O'Brien completes Field of Fire: The Battle of Ashbourne, 1916 also in 2012, and just a year later, his new press publishes Shootout: The Battle for St Stephen's Green, 1916.

At this point the author takes a step back. In 2014, he completed A Question of Duty: The Curragh Incident, 1914. In this 164-page volume, he details one of the major political

events of Anglo-Irish history that eventually helps trigger Dublin's 1916 insurrection.

Finally, Battleground, his concluding 1916 piece, closes the circle on events surrounding the Rising. It's a day-by-day accounting of events transpiring in and around Pearse and Connolly's military headquarters, the GPO.

In O'Brien's own words, "For seven days, [Ireland's] newly proclaimed republic fought a week-long bloody engagement with British Crown Forces as part of

the 1916 Rising that would see hundreds die and Dublin city reduced to rubble after an intensive artillery bombardment."

Transported back in time, a hundred years, the reader experiences life as it was during that remarkable week. "As they opened the doors, the air outside was thick with smoke from the burning buildings and the smell of cordite from the British guns."

Then, as the week dragged on, "Sackville Street burned throughout the evening. At 19.30 hours, the facade of the Waverly Hotel collapsed into the street, followed soon after by Hopkins and Hopkins. The DBC and Reis's followed suit; the walls of flames, the acrid smoke and the noise of the crumbling buildings being ripped from the city's skyline."

O'Brien frequently uses first-hand written accounts of persons who experienced the conflict. One man, Charles Saurin, graphically states, "The men were soot-stained, steam-scalded and fire-scorched, sweating, weary and parched."

In conclusion, O'Brien writes, "As the final shots echoed throughout the stonebreakers [sic] yard in Kilmainham Gaol, the blood sacrifice of those who participated in the Rising elevated a minor military encounter

into an epic battle for Irish freedom."

Of those many historians working today, Paul O'Brien is one of a handful who is able to distil history into clear, understandable and readable prose. Copies of his works are available in Irish bookshops and via the internet. Pick up one of his books and you'll see what I mean.

In keeping with this 1916 theme, I owe Enda Kenny and his Government an apology. I was very impressed with its initial 1916-2016 event: The State Commemoration of the Funeral of O'Donovan Rossa 01.08.15. It, combined with Sinn Féin's re-enactment later in the day, can be view in their entirety on YouTube.

In addition, the Government, in conjunction with the Glasnevin Trust, has created a commemorative booklet reproducing the original 1915 O'Donovan Rossa funeral pamphlet with original photographs and letters of tribute from such notables as Arthur Griffith, James Connolly, Thomas MacDonagh, O'Leary Curtis and P.H. Pearse himself. Entitled Souvenir of Public Funeral to Glasnevin Cemetery, Dublin, August 1st 1915, it's a complete accounting and is fully illustrated...a true collector's treasure. My thanks to Dublin's Ronnie Daly. Slán, Cathal



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Growing UP Irish

by Maureen Ginley

Welcoming The New Rose

As many of you know from my articles in the Ohio Irish American News, my many tweets, and countless photos posted online, I am a huge fan of the Rose of Tralee International Festival. My experience of going through the 2015 Ohio Rose Selection was nothing short of amazing,



and I find the Festival as a whole to be a wonderful celebration of Irish heritage and strong, inspiring women.

These thoughts were 100% reiterated when I watched the Festival's Stage Nights on the RTÉ Player on August 17th and 18th. Over the course of two evenings, thirty-two young women from all over the globe spoke of their Irish heritage, their hobbies, and what the Festival

meant to them. A few even performed a song, poem, or other unique talent! I found myself laughing, crying, or cheering along the whole time.

I've had a lot of people ask me why I continued to be involved with the Festival despite not being chosen at the 2015 Ohio Rose.

"Why bother? You weren't chosen, so I'd think you'd be a little bitter. I know I would be."; "You should just forget about it and move on."; "Are you going to give it another go some other year?"

These are just a few of the comments I brushed off and forgot about as I went on Quinn Irish Radio, attended the Claddagh Ball and joined the 2015 Ohio Rose Kaytee Szente (amongst other wonderful women I'm blessed enough to call Rose sisters) on a float in the Cleveland St. Patrick's Day Parade. I just have no bad feelings regarding not being chosen as this year's Ohio Rose, and I am so proud of all of the work Kaytee has done to make our Centre known around the area and all the way over in Portlaoise!

"You have to be a Rose to know just how wonderful the experience truly is," I would tell the naysayers and negative nellys I encountered.

The beauty of the Rose of Tralee Festival is that it fosters positive female friendships rooted in something real, something personal to so many women around the world – being a part of the Irish diaspora. I saw this positivity unfold during the week of August 14th to 18th as photos from the Rose Tour were posted online and videos were shared by various Rose Centres.

Everyone – Roses and Escorts, volunteers, Rose Buds, and even our 2014 International Rose of Tralee Maria Walsh – looked like they were having the time of their lives. The smiles on everyone's faces were genuine; the laughs in the background of videos posted by the Festival on their Facebook page were loud, and almost endless; the updates from different Centres connected those of us unable to attend the Festival in person to the fun that was occurring in Tralee. Even if you weren't in Ireland, it sure felt like you were.



When the Stage Nights were broadcast online, I was blown away by the poise each of the Roses possessed. It reminded me of the Ohio Selection Night and how maturely my Rose Sisters presented themselves! Dáithí Ó Sé, the host of the Rose of Tralee television nights, interviewed each Rose, asking them questions about their family, their hobbies. He joked around with them, and they joked back. It was almost like watching two old acquaintances palming around each time a new Rose walked onstage to the sound of thunderous applause in the Dome.

One moment from the Stage Nights that I remember distinctly occurred during the Meath Rose's interview. Elysha Brennan, who would go on to be crowned the 2015 International Rose of Tralee, spoke with Dáithí about how she was a terrible driver. The way she spoke about this with such candor made me laugh out loud. As someone who is probably not the greatest driver either, I felt a kinship with Elysha and I found myself saying "right on!" as she continued her interview. As she spoke of her schooling and overcoming Hodgkin's Lymphoma, I grew to be more and more impressed with her confidence and positivity. As someone who has gone through so much, she presents herself with the grace and fairness that the Rose of Tralee Festival is all about.

When Dáithí called her name at the end of the evening, announcing that she had been chosen as the 2015 International Rose of Tralee, her Rose sisters bombarded her with congratulatory hugs before she was presented with her new sash and tiara from Maria Walsh.

Continued on next page

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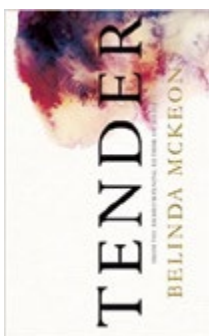
an aspiring artist and fellow exile from rural Ireland. When they meet in Dublin, Catherine and James become as close as two friends can be.

Tender

By Belinda McKeon
Picador ISBN 978-1-4472-5217-7
432 PP 2015

There are several things which are immediately noticeable about this month's "Off the Shelf" selection, *Tender*. The author, Belinda McKeon, has an inimitable "to-die-for" writing style, especially her dialogue, which springs off the page. While the story is about a specific obsessive love, it is also the story of youth itself, about how one can change reality to suit one's desires- just by wanting it enough. As noted Irish author John Boyne says in his review of *Tender* for the *Irish Times*: Desire is any force in the world more powerful, more traumatizing, or more capable of making us act like psychopaths."

The book is set for the most part between 1997 and 1998 during the Celtic Tiger years. The two principal characters are Catherine Reilly, who is in her first year of studying English and art history at Trinity College, Dublin and James Flynn. Living apart from her family who live on a farm in county Longford, Catherine meets James,



She has led a sheltered life, while James is an adventurous young artist brimming with gusto. The two could not be more opposite, but Catherine opens herself up to James and to new experiences that he exposes her to.

From the moment they meet, this pair of opposites connects with a haste and intensity that can only lead to disaster. Catherine is a virgin, while James is similarly inexperienced but also gay, which in Ireland the chances of being bullied or physically assaulted were higher than now.

Tender is a dazzling exploration of human relationships, the story of first love and lost innocence, of discovery and betrayal. Belinda McKeon is a major voice in contemporary Irish fiction and *Tender* is a TOP SHELF read.

*Terrence J. Kenneally is an attorney and owner of Terrence J. Kenneally & Associates in Rocky River, Ohio. He is an insurance defense attorney who represents companies and their insureds in civil litigation. Mr. Kenneally received his Master's in Irish Studies from John Carroll University and teaches Irish history and literature at Holy Name High School. He may be reached at terry@tjkenneally.com.

Growing Up Irish

continued

She seemed shocked – I expect anyone would be in that situation – but quickly recovered and gave a speech thanking the Roses who stood beside her and the one that presented her with the stunning headpiece just moments before.

On her year ahead, Elysha says, "I'm really looking forward and excited for the year ahead, I hope to represent myself, my 64 other rose sisters and the Rose of Tralee festival proudly. This time next year I hope to be able to look back on my year as the Rose and say I gave it my best shot and made a positive impact in some way."

If her presence in Portlaoise and Tralee

are any indication of how she'll do, I'm positive she is going to be an incredible International Rose of Tralee.

I cannot say it enough: the Rose of Tralee Festival is one of the best things that has happened to me in recent years. During a time when I was trying to re-establish myself back home after being away at college for four years, it helped me to find a community of people that inspire me every day. It showed me the kindness and warm heartedness I had always known was so inherent to the Irish. I was able to not only make new friendships that will certainly last a lifetime, but grow as a person even more proud of their heritage than I was before.



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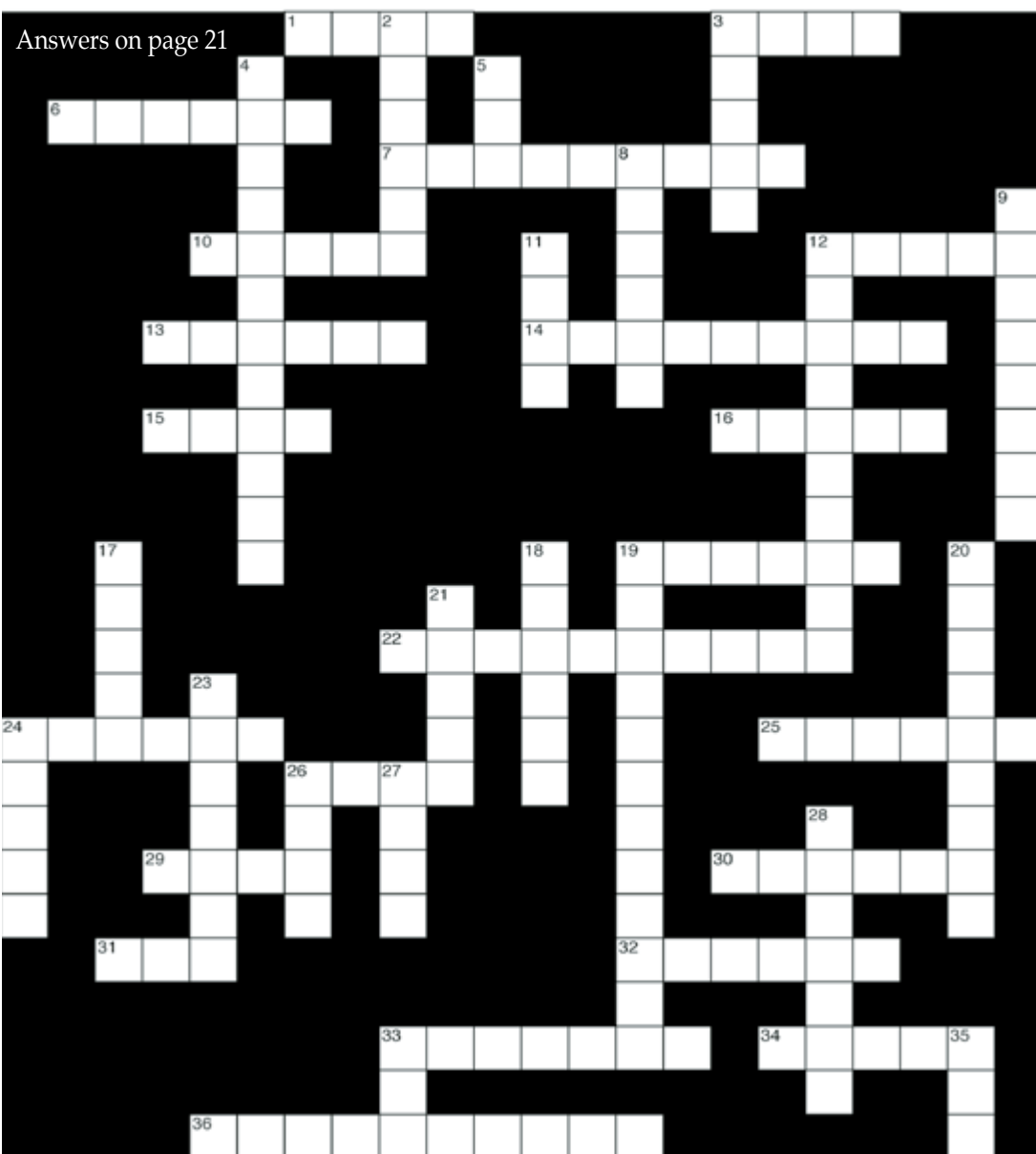
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More Pubs around Ireland

by Linda Fulton Burke

Answers on page 21



ACROSS

1 ____ Coili in Galway City
 3 Lough ____ Inn in
 Tourmakeady, Co. Mayo
 6 McGann's Pub in
 ____, Co. Clare
 7 The Woodma Bar
 in ____
 10 ____ Quinn's Bar
 in Corofin, Co. Clare
 12 ____ Coyne's Pub
 in Tullycross,
 Connemara, Co. Galway
 13 O'Donoghue's Pub
 in ____, Co. Clare
 14 ____ Pub in Ennis,
 Co. Clare
 15 The King's ____ in
 Galway City
 16 Au ____ Pub in
 Galway City
 19 Flannery's ____ in
 Ballinrobe, Co. Mayo
 22 ____' Rest in
 Cashelard, Co. Donegal
 24 ____ Browne's Pub
 in Galway City
 25 Johnny ____' Bar in
 Spanish Point, Co. Clare
 26 Gleason's in
 Six-____-Bridge, Co. Clare
 29 The Crowe's ____ Bar
 in Cong, Co. Mayo
 30 The ____ House in
 Westport, Co. Mayo
 31 ____ O'Connor's Pub
 in Doolin, Co. Clare
 32 M.J. ____' in
 Westport, Co. Mayo
 33 Dillon's Bar
 in ____, Co. Mayo
 34 Brogan's Pub
 in ____, Co. Clare
 36 ____' Pub in

Doolin, Co. Clare

DOWN

2 Taaffes Pub in ____ City
 3 ____ Luke's Pub in
 Tourmakeady, Co.
 Mayo
 4 The Roadside Tav-
 ern in ____,
 Co. Clare
 5 ____ Cohan's Bar in
 Cong, Co. Mayo
 8 O'Connor's ____
 Pub in Salthill
 9 ____' Inn in Kilkenny
 11 ____ Meade's Pub
 in Waterford City
 12 ____ Pub in En-
 nis, Co. Clare
 17 ____' Corner Bar
 in Ennis, Co. Clare
 18 Monroe's ____
 in Galway City
 19 O'Lochain's Pub
 in ____, Co.
 Clare
 20 Linnane's Pub
 in ____, Co. Clare
 21 The ____ in Galway City
 23 ____' Bar in
 Feakle, Co. Clare
 24 ____ Bynre's
 Pub in Kilkenny
 26 ____ the Millers in Kilkenny
 27 ____ Carney's Bar
 in Ballinrobe, Co.
 Mayo
 28 ____' Sheebeen
 in Westport, Co.
 Mayo
 33 Beckett's ____ in Waterford
 35 ____ Harkin's
 Pub in Kilkenny

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to the North American County Boards Championship Labor Day Weekend in Chicago.

Once there, they defeated St. Louis GFC 3-16 to 1-4 (25 to 7); and then Denver Gaels 6-13 to 5-2 (31 to 17) on Friday. On Saturday: Los Angeles Wild Geese 5-8 to 2-10 (23 to 16); and won the Junior C Football Championship by beating San Francisco Eire Og

by a score of 3-11 to 1-03 (20 to 6).

For more info on the GAA Midwest, email Division PRO Matt Lomott at pro.midwest.usa@gaa.ie.

For more team photos and more pictures from all the games, see our facebook page: www.facebook.com/OhioIrishAmericanNews



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An Unsung Irish Hero

For those that have not followed the pugilistic career of Andy Lee, he was always a terrific boxer and an even better man. In the world of professional sport, and in particular boxing, the Limerick middleweight has always had an almost intangible quality that makes him so easy to root for.

Maybe it is his open disposition and warmth of character that draws people in. But it is more than that, for Lee has always exposed a genuine class in his dealings with everyone that sees him held in great esteem by his peers and those media commentators associated with the sweet science.

Last December, he stopped the unbeaten Russian Matt Korobov to become the WBO World Middleweight champion. It was the realization of a life's ambition and the fulfillment of a childhood dream. That he took the scenic route to the top of the mountain only made people that much happier for him. For there were ups and downs on his journey that made his greatest triumph, all the sweeter. Young Gun: Andy first came to national prominence in Ireland when, as a 19-year-old, he became the only Irish boxer to qualify for the 2004 Olympic Games in Athens. Back then he was a tall, good looking gangly sort of

kid. Middleweight southpaws at a height of 6 foot 2 with power and precision certainly didn't grow on trees, but along with those traits he also had the pedigree. He won a silver medal at the 2002 World Junior Championship that was followed up with a bronze at the European Games in Croatia in February 2004.

In June the same year, Lee won silver at the EU Amateur Games and looked destined to be a star of the Olympics. He won his first fight in Athens before losing his second bout under the dreaded computer count-back system after his contest ended in a draw.

This was a time before the high performance boxing unit came into being under the tutelage of Billy Walsh, when sending throw of boxers to major championships and coming back with a fistful of medals became the norm. Even then what marked him out as different was how he told of his appreciation for the support he received from people back home when his Olympic dream hadn't come close to fruition.

From 2004 to 2006 Lee won three consecutive Irish amateur middleweight titles; there were offers on the table from the Irish Sports Council to keep him in the amateur ranks until the Beijing Olympics. However, Lee declined and moved into the paid

ranks, signing a professional contract with Hall of Fame trainer Emanuel Steward, who had followed the Limerick Southpaw's progression since the World Junior Games. Theirs would be a friendship that exceeded boxing and would withstand the test of time. Andy even moved into and lived in Steward's home for many years while he worked out at the famous Kronk gym in Detroit.

The professional: From the start Steward espoused Lee's credentials and believed him to be a future world champion. Andy won his first 15 fights as a professional, the standout moment being when he knocked-out Carl Daniels with one punch in the third round of a bout at Madison Square Gardens. In his 16th fight he suffered his first loss to the tough Texan, Brian Vera. It was the first of only two professional losses on his record and one it would take him three years to expunge after a unanimous decision in the rematch against Vera in Atlantic City.

Between those fights Lee had a succession of victories both in the States and at home in Ireland. The one that stands out was a last round KO against Craig McEwan at the Foxwoods Resort Casino in Connecticut. It turned out to be a tougher than expected matchup, with the Scot turning the contest into a brawl. When it looked like Lee was on the verge of losing, he knocked down McEwan in the final minute of the bout to take the contest. It would not be the first time Lee would save his best for when it was most required.

Winning the Vera rematch in 2011 led to a world title shot the follow-

ing year against Julio Cesar Chavez Junior at the Sun Bowl Stadium in El Paso, Texas. And although Lee was ahead on the three judges' scorecards, a flurry of punches from the Mexican saw the referee stop the fight in the seventh round with the Irishman still on his feet. It would be the last time Andy Lee tasted defeat in the ring.

At the time, many people started to waiver in their faith that Andy would deliver on his promise. He had taken his shot and come up short. But throughout this period Andy remained steadfast in the conviction that he had more to give. He began training with Adam Booth and a handful of wins saw him stretch his record to 32-2.

Then came that stunning fifth round knockout against John Jackson that would travel the world on social media. Andy was losing the fight after being knocked to the floor in the opening round. He was on the back foot for most of the contest until a stupendous right hook from Lee saw Jackson sprawled out on the canvass and out for the count. Once again, when the need was greatest Andy molded his will to deliver the knockout blow.

It was a wonderful moment, which took place on the undercard of the mega pay-per-view fight between Miguel Cotto and Sergio Martinez at Madison Square Garden. It served to put Andy back in the big time and his next fight was once again for the world title, this time against Korobov.

This was a chance Lee did not let slip. Once again, with a right hook, this time in the sixth round, followed up with a barrage of 18 punches, saw the referee call the fight; Lee was the World Middleweight Champion.

As Andy was buzzing with euphoria and the excitement of fulfilling his boxing dreams, yet he did not let his moment of crowning glory pass without acknowledging those who had toiled with him on his journey. He made special mention to his former mentor and friend Emanuel Steward, who had passed away in 2012. That Steward's wife, Marie, had flown specifically to be in attendance to see Andy reach his destiny made his sentiments all the more poignant.

The Limerick man will put his World title on the line when he encounters the very promising Billy Joe Saunders before the end of the year. Win or lose Andy Lee is an Irish hero and an even better man.

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Columbus

Shamrock Club Events
Happy Hour every Friday from 5-7pm! 60 W. Castle Rd. Columbus 43207 614-491-4449 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 - Celtic Comedy Night, 8 PM \$11, 9th - Kevin McCarthy, 17th - Padraic Pearse Reverse Raffle. 16th - Club Dinner, 24th - Murphy's Irish Arts Hooley, 25th - Kid's Halloween Party, 30th - Irish Wake Memorial Service. IACES 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003 www.eastsideirish.org

Findlay

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

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



Marys Lane: 2nd - PJ McIntyre's, 18th - Hooley House Brooklyn, 25th - Treehouse, 31st - Sully's Irish Pub.

Medina

Sully's
2nd - High Strung Irish, 3rd - Craic Brothers, 9th - Pompous Ass, 10th - New Barleycorn, 16th - Michael Crawley & Friends, 17th - Donal O'Shaughnessy, 23rd - One, 24th - The Music Men, 25th - Sully's Annual Irish Wake w the New Barleycorn, 30th - Ray Flanagan & the Authority, 31st - Halloween w Marys Lane. 117 West Liberty Medina, 44256 www.sullysmedina.com.

Hooley House Montrose
2nd - The Players Club, 9th - Almost Famous, 16th - Faction, 23rd - Velvet Shake, 30th - Hooleyween Party with Big in Japan. 145 Montrose West Avenue Copley, Oh 44321 (234) 466-0060 www.1funpub.com

Mentor

Hooley House
2nd - Collage, 9th - Post Road, 10th - Abbey Rodeo, 16th - Carlos Jones, 23rd - Bluestone Union, 30th - Hooleyween Party with Almost Famous. Every Tuesday - Open Mic w Nick Zuber, Every Wednesday - Trivia Night. 7861 Reynolds Rd Mentor www.1funpub.com (440) 942-6611.

Hibernian Reverse Raffle, 11/6 - Sponsored by the AOH Boland-Berry Division/LAOH Our Lady of the Rosary Division. 6:30 - 11:30 pm. Brennan's Banquet Center. \$60 includes reverse raffle ticket, dinner & open bar. Pat Lavelle: 440-899.5185, plave31228@gmail.com

Olmsted Township

W S Irish American Club
9th - Ladies Reverse Raffle, 11th - Rosemary Geraghty, researcher on the "Blacksod Bay Emigration" project speaks on Irish emigration from 1883-84 from Achill and surrounding areas, 4p.m. 17th - James Kilbane in Concert 7:30, 25th - Pig Roast. 11/8 - Fall Card Tournament, 12/11 - Wilmoughby Brothers Christmas Dinner/Concert. Great live music and food in The Pub every Friday. WSIA Club 8559 Jennings Rd. 44138 www.wsia-club.org. 440-235-5868

Put-in-Bay

Hooligans
5th - The 815's, 26th - ½ Way to St Patrick's Day w/traditional music, bagpipes, & more! Live entertainment every Sunday 10:30am-1:30pm, Wednesday 4-6: Iseult O'Connor on fiddle & guitar. Sundays open early w/ Irish Breakfast. Every Wednesday: The Movies. Plus Weekly Dinners - check website for more info! Whiskey Wednesdays w food & drink specials all day. 421 Co Rd 215, Put-In-Bay, OH 43456 (419) 285-8000. www.hooliganspib.com.

Valley City

Gandalf's Pub
3rd - Lego Legros, 10th - Dean & Chad, 17th - Marty Scionka. Great food, atmosphere, staff and now open, our Patio! 6757 Center Road Valley City, 44280 www.gandalfspub.com.

Westlake

Hooley House.
2nd - Top Dog, 9th - the Atraxxon, 16th - Pieces of Eight, 23rd - The Players Club, 30th - Jukebox Heroes. 24940 Sperry Dr Westlake 44145. 1FunPub.com (440) 835-2890

Irish Network USA Keynote Speaker for 2015 Conference

Irish Network USA is proud to announce that Mark Redmond, Chief Executive of the American Chamber of Commerce Ireland, will be a keynote speaker at our third annual National Conference to be held on November 5-8 in Boston, MA. Mr. Redmond will address delegates during the plenary session on Friday, November 6, on the continued efforts to drive trade and investment between Ireland and the US in both directions. Mr. Redmond will also formally

introduce Irish Network USA to the American Chamber's "World of Talent in Ireland" initiative and participate in a Q&A with those in attendance.

The American Chamber is the leading international business organization in Ireland. It repre-

sents the interests of the 700 US companies in Ireland who employ 140,000 people. In May the Chamber, in partnership with IDA Ireland, launched the World of Talent in Ireland campaign.

The initiative promotes strength of the career opportunities that now exist in Ireland, targeting third level graduates of Irish universities. The conference will be the third hosted by INUSA, with the first two being held in Washington, D.C. and Austin, Texas respectively. These conferences provide an opportunity for INUSA members to hear from a variety of speakers on topics related to INUSA's mission of encouraging "investment" in Ireland. Other speakers confirmed for this year's conference include Ambassador Anne Anderson, Christina Noble, Founder, The Noble Foundation, and Joe O'Brien, Project Manager, Cross-care Migrant Project.

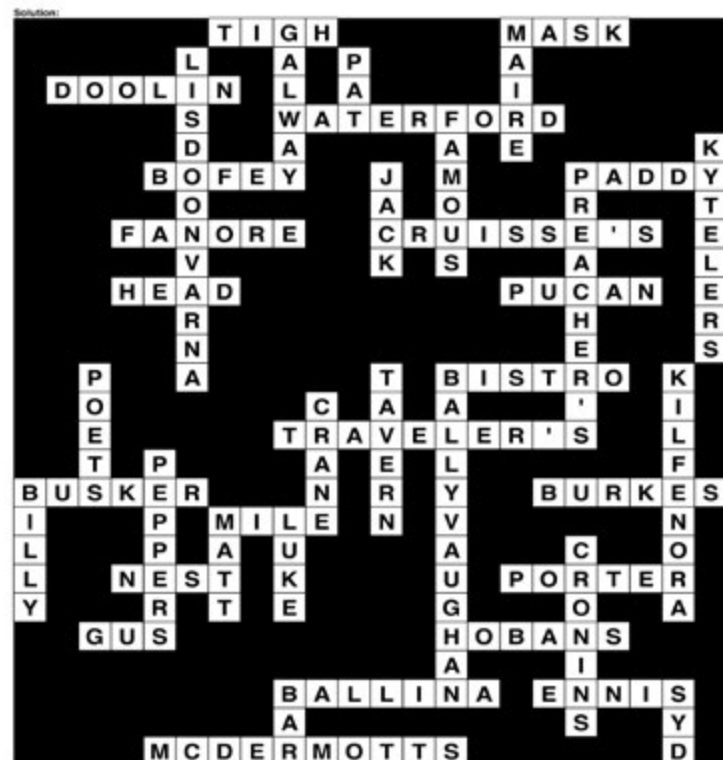
We look forward to Mark's keynote and hope to see you at the INUSA 2015.



Mark Redmond

More Pubs around Ireland

by Linda Fulton Burke



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By J. Michael Finn



Blessed Margaret Ball

Included in the list of Irish Martyrs are hundreds who are remembered for giving their lives for the Catholic faith in Ireland between the years 1537 and 1714. A huge number of priests and lay people suffered much in Ireland during the reign of Queen Elizabeth I and that of her immediate successors, as well as during the era of Oliver Cromwell.

Religious persecutions of Catholics in Ireland started under King Henry VIII (died in 1547) and continued under Queen Elizabeth I (1558-1603), James I (1603-25) and Charles I (1625-49), then under Oliver Cromwell and the Commonwealth (1649-59) and followed by the Restoration (Charles II, William of Orange, and Queen Anne, 1660-1714).

Persecution began when the English Parliament, under the direction of King Henry VIII, adopted the Act of Supremacy. The Act of Supremacy was an act of Parliament passed in 1534 that recognized Henry VIII as the "Supreme Head of the Church of England." The act also required an oath of loyalty from all English subjects that recognized his marriage to Anne Boleyn. It was repealed in 1555 under Mary I, but in 1559 Parliament adopted a new Act of Supremacy during

the reign of Elizabeth I.

In England, Wales, Scotland and Ireland, bishops, priests and lay people who continued to recognize the Pope were tortured and killed. Monasteries that cared for the poor and sick were closed, ancient relics were destroyed and Catholic education was no longer allowed. Mass had to be celebrated in secret. Further legislation stated that any act of allegiance to the Pope was to be considered treason.

Margaret Ball was born Margaret Bermingham near Skryne in County Meath in 1515. Her English father, Nicholas Bermingham, had left England and purchased a farm in Corballis, County Meath. The family was Catholic and politically active.

When she was fifteen years old Margaret married Alderman Bartholomew Ball of Ballrothery, County Dublin. His wealthy family operated the bridge over the River Dodder, which is still known as Ballsbridge. Margaret and Bartholomew lived at Ballygall House in north county Dublin and had a town house on Merchant's Quay in the City of Dublin. They had ten children, though only five survived to adulthood. Her husband was elected Lord Mayor of Dublin in 1553. Margaret led a comfortable life in Dublin with a large household and many servants. She was recognized for organizing classes for the children of local families in her home.

Queen Elizabeth I reversed the policy of her sister, Queen Mary I, and imposed her own Act of Settlement. In 1570 Pope Pius V responded to Elizabeth's actions with the encyclical Regnans in Excelsis which declared Elizabeth I to be a heretic and illegitimate usurper of the English throne. In addition, the Pope excommunicated her and anyone taking the Oath

of Supremacy.

During this time of religious persecution, it was well known that Margaret provided "safe houses" for any bishops or priests who might be passing through Dublin, protecting them from arrest. Margaret's eldest son, Walter Ball, embraced the "new religion" of Elizabeth I and

Walter declared that his mother should have been executed for harboring a Catholic priest, but he had spared her. She would, however, be allowed to go free and return to a life of comfort if she took the Oath of Supremacy, which she refused to do.

Her second son, Nicholas, who supported her, was elected Lord

Taylor. He served as Lord Mayor of Dublin from 1595 to 1596. Taylor was elected to Parliament but refused to take his seat because it required him to take the Oath of Supremacy. He was arrested in early 1614 for Catholic activities and spent seven years in prison without charge or trial. He also refused to take the Oath of Supremacy which would have brought about his release. He died in the Dublin Castle dungeon on January 29, 1641. Francis Taylor was married to Gennet Shelton, a granddaughter of Margaret Ball.

On September 27, 1992 Pope John Paul II beatified Margaret Ball and Francis Taylor along with Archbishop O'Hurley and fourteen other Irish martyrs. They were beatified officially as Dermot O'Hurley, Margaret Bermingham Ball, Francis Taylor and their fourteen companions. Each of the 17 martyrs is entitled to bear the title Blessed.

Today a memorial bearing figures of Blessed Margaret Ball and Blessed Francis Taylor stands in front of St. Mary's Pro-Cathedral on Marlborough Street in Dublin. Francis stands slightly behind the figure of Margaret and he is holding a large cross. The inscription is a 1992 quotation from Pope John Paul II, "Faithful witnesses who remained steadfast in their allegiance to Christ and his Church to the point of extreme hardship and the final sacrifice of their lives ... God sustained them in their trials. He comforted them and granted them the crown of victory. May He also sustain those who work for reconciliation and peace in Ireland today." In addition to the memorial, there is a Blessed Margaret Ball Church in Whitehall Parish in Dublin.

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

FCoolavin@aol.com.



was appointed Commissioner for Ecclesiastical Causes in 1577.

Naturally, Margaret was very disappointed with her son's change of faith and she made several attempts to change his mind. In 1581, she told him that she had someone he should meet and invited Walter to dinner. Walter arrived early with a company of soldiers, and found that the person his mother wanted him to meet was Dermot O'Hurley, Archbishop of Cashel. He was celebrating Mass when Walter arrived. Amazingly, Walter then had his own mother and Archbishop O'Hurley arrested. They were paraded through Dublin in a cart and then imprisoned in the dungeon of Dublin Castle.

When her family protested,

Mayor of Dublin in 1582. However, Walter was still Commissioner for Ecclesiastical Causes, which was a crown appointment. He outranked Nicholas and this kept him from securing the release of their mother. Nicholas visited Margaret daily, bringing her food, clothing, and candles. Margaret died in 1584 at the age of sixty-nine, still a prisoner in Dublin Castle. She was crippled with arthritis and had lived for three years in the cold, wet dungeon with no natural light. When she died she was buried in the cemetery at St. Audoen's Church in Dublin. Although she could have altered her will, she still bequeathed her property to Walter upon her death.

Thirty three years later the pattern was repeated with Francis

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Cleveland Irish

By Francis McGarry

Shall the Sun Set?

"The sun never sets on the British Empire" was a statement often used by members of British Parliament and scholars alike. The Age of Revolution altered the understanding of empire in the Atlantic world with revolutions in America, Haiti and France. The Industrial Revolution altered the lens through which the notion of empire was conceived and exported. "Pax Britannica" was on the horizon, the global hegemony of the British industrial empire.

The implementation of the Act of Union in 1800 attempted to ensure that the British Empire would always control the foreign land directly across the Irish Sea. It established the Parliament of the United Kingdom for the interests of industrial Britain. Ireland was not an equal partner in this arrangement, which was forced upon a Catholic majority who were constitutionally second-class citizens.

King George III refused Catholic emancipation. He stated the Union was "calculated to augment and consolidate the strength and resources of the empire." The goal was not Irish freedom nor Catholic equality. Members of Parliament urged the pacification of the Catholic population, not the sovereign rights of the island. To the British, Ireland was to ever be a colony with limited to no voice. The Irish had other ideas.

The early years of the Act of Union witnessed an increase in trade from Ireland to Britain as Irish resources fed the Industrial Revolution. Irish imports from Britain decreased as the Irish economy as a whole received limited benefits from the Union. Linen

and cattle industries improved as the Napoleonic Wars increased demand and markets; however, this improvement was short lived because 1815 signaled the end of Napoleon. The economic depression following the Napoleonic Wars disproportionately affected Ireland.

Wages in Ireland fell by 20% during those years, while wages in Britain fell only 5%. The price of linen declined by 26%, as did its production. Ireland produced 55.5 million yards of linen in 1826 and only 37.4 yards in 1831. As prices declined, Irish tenants could not pay rent, tithes and taxes. Unemployment increased, as did landlessness; thousands were evicted. This situation was exacerbated by the recovery of the cattle industry in Ireland. As cattle prices rebounded, more land was converted from tillage to grazing.

The Irish people could not recover from the Act of Union. It encumbered the Irish economy and dictated its deindustrialization. Irish industry and agriculture did not grow at the same rate as the Irish population. In 1821, 41.2% of those employed in Ireland were in the industrial workforce and by 1841 that figure stood at only 33.6%. Those rates need to be contextualized by an increase in population of 3.5 million between the years 1800 and 1845. By 1841 over half the employed population was in agriculture devoting over 2,500,000 acres to potatoes. Only 3,500,000 Irish were employed out of a total population of over 8 million. However, the Irish were not starving, yet. The shrinking of the domestic economy and the monocrop subsistence of the potato structuralized the forthcoming genocide while Britain became the richest

country in the world.

The United Kingdom utilized its powers and control to limit the Industrial Revolution to England proper and retard the economic growth of Ireland. This was the catalyst for the beginning of the Irish diaspora, which initially was only migration within the newly conjured United Kingdom. Irish neighborhoods in Liverpool, Manchester, Birmingham, Glasgow and London were founded by these Irish immigrants, who were most likely employed in industry. Their brethren in Ireland were most likely unemployed or in agriculture, a trend that would intensify in the years preceding the Great Hunger.

Over one million Irish, over half of them Catholic, left the island of their birth to find opportunity in North America. That is more immigration than in the 200 years before. Irish Protestants primarily made their way to Canada. Ulster suffered from the economic realities as did the rest of Ireland.

However, the increased industrialization of Ulster and the ability to more fully participate in society lessened the hardship in the North. The transatlantic journey to Canada was half the cost than that to the United States as a result of British restrictions on shipping to their former colony. Canada was still British and its population was mainly Protestant with relatively few Irish Catholics. Irish Catholics who took advantage of the lower fare typically continued their migration south; most Irish Protestants stayed in Canada.

Canada offered opportunity to Irish Protestants. Mexico even had Irish settlements including the town of San Patricio de Hibernia just south of San Antonio. The United States was beginning its role as the main beneficiary of Irish immigration and offered opportunity to all Irish. Irish immigrants took advantage of the transatlantic shipping industry already established with the 18th century trade in linen and provisions.

The introduction of primogenitor land inheritance reduced the prospects of all children who were not first born, especially women. Irish women comprised over a third of Irish immigrants by the 1830s. America gave Irish women the chance at occupations and more independent living. These women monopolized the servant industry and sent remittance back to Ireland like their brothers and husbands.

Pre-famine Irish immigrants, men and women alike, faced poor wages and long hours. The birth of American industry translated into fierce exploitation of the workforce. The vast majority of Irish immigrants were reduced to menial labor, their lack of skills a byproduct of an undeveloped Irish economy.

These early immigrants also faced prejudice and anti-Catholicism. Newspapers in New York and Boston claimed that the Irish were violent and a race of drunkards, more akin to apes than humans. In Virginia slave owners refused to rent slaves for work on the Chesapeake Canal stating, "Get Irishmen instead. If they die there is no monetary loss."

Despite these hardships the Irish in early 19th century America sent money back to their families to pay rent, build homes and fund passage to America. It was remittance that financed half the immigration to America. It assisted in institutionalizing immigration as a permanent feature of Irish life before the Famine. The Irish Diaspora had truly begun, and the sun has not set on it yet.

For additional readings: "The Act of Union, British-Irish Trade, and Pre-Famine Deindustrialization" by Frank Geary; "Erin's Daughters in America: Irish Immigrant Women in the 19th Century" by Hasia Divers; "Emigrant and Exiles: Ireland and the Irish Exodus to North America" by Kerby Miller; and "Why Ireland Starved: A Quantitative and Analytical History of the Irish Economy, 1800-1850" by Joel Mokyr.

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East Side**

**22770 Lakeshore Blvd
Euclid, OH 44123
(216) 731-4003**

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10/9 - Kevin McCarthy
10/17 - Padraic Pearse Reverse Raffle
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Call Colleen at 216-956-7651 or

Tim at 216-210-0828 to RSVP

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