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DECEMBER 2019 • Volume 13 - Issue 12



Nollaig Shona Duit!





EDITOR'S CORNER

By John O'Brien, Jr.



Lie Back, and Let Loose

I was just turning my mind to fall, when Winter let loose. I have all those great memories of cross-country skiing in Montreal, and sliding down the back porch into snow piled high by plows at Nana's 2nd floor apartment in Ville St. Pierre; of praying for more snow, so we could not drive back to Cleveland, and school when the holiday ended; of straining to hear the Miracle of Richfield in 1976, while lying on my aunts bed in Montreal, as the radio cut in and out, trying to will the win over the Bullets.

Still, no matter the miles or the memories, I still wish for warmth. Three hugs a day for wellness is way better than an apple a day, and the manliness of a hug has changed dramatically in my lifetime.

Book Signing: Laura DeMarco is a Cleveland based journalist and Plain Dealer columnist passionate about

promoting all the people and events going on about town. She is also a gifted author. Last year we hosted a book signing for Laura's *Lost Cleveland* and heard a fantastic talk and presentation on our history.

It was so much fun, we're going to do it again, with Laura's latest release, *Mark Twain's America*, with a few locale surprises within. Join us Monday December 16th, 6:30 pm, at PJ McIntyre's Irish Pub party room.

Admission is free. The book will make a fantastic Christmas gift too, and Laura will autograph it for you. **2019 Highlights** ~ The Year that Was:

We started 2019 with our 12th Anniversary and are now a month away from our 13th. Don't Blink; Our 1st Christmas Party was more fun than anyone should ever expect; We welcomed new columnist Mar-

garet Mary Hicks and Interns Molly Adams and Marty Whalen, and bid farewell to MK Campbell, starting her first year of law school.

We are proud to Sponsor St Pat's Gaelic Football Club this year: to see the work Vincent Beach and his crew have accomplished – with men's, women's and youth teams in Gaelic and in Hurling is a level of expansion and involvement Cleveland has never seen;

We are proud to celebrate our 5th year presenting Speak Irish Cleveland classes 30 weeks a year in 3 ten-week sessions, and generously hosted by PJ McIntyre's.

We are proud to have given over \$23,000 in sponsorships and support for local and national charities too this year.

The new year looks even brighter, as we continue our efforts and welcome new partnerships with Tri-C, Global Cleveland, the City of Cleveland, community papers and as many new advertisers as we can join together with, to bring our readers even more content each month, all year long.

None of these highlights can come close to the gratitude we have for all of our supporters – readers, advertisers, and ambassadors in and out of Ohio and Ireland. So many have reached out to us, and reach out to others on our behalf, that we had such a long list of people to appreciate and thank the GOOD Lord for this Thanksgiving.

I will do my best to keep growing and polishing this gift of the OhioIANews for each of you, in recognition and appreciation for these gifts you give us with the growth and success of each issue.

May you have a Blessed Christmas full of family, faith and grace; may 2020 be filled with great memory making people and events. Don't forget to hug your neighbor.

Nuair a stadann an ceol, stadann an rince
(When the music stops, so does the dance)
John

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Irish cottage Dooagh,
Achill Island.

Cover photo by Katie Mangan



WHEN IRISH EYES ARE SMILING; BE VERY AFRAID

By Maury Collins



There was an elderly couple who in their old age noticed that they were getting a lot more forgetful, so they decided to go to the doctor. The doctor told them that they should start writing things down so they don't forget.

They went home and the old lady told her husband to get her a bowl of ice cream. "You might want to write it down," she said.

The husband said, "No, I can remember that you want a bowl of ice cream."

She then told her husband she wanted a bowl of ice cream with whipped cream. "Write it down," she told him, and again he said, "No, no, I can remember: you want a bowl of ice cream with whipped cream."

Then the old lady said she wants a bowl of ice cream with whipped cream and a cherry on top. "Write it down," she told her husband and again he said, "No, I got it. You want a bowl of ice cream with whipped cream and a cherry on top."

So he goes to get the ice cream and spends an unusually long time in the kitchen, over 30 minutes. He comes out to his wife and hands her a plate of eggs and bacon.

The old wife stares at the plate for a moment, then looks at her husband and asks, "Where's the toast?"

It is the first day at the kindergarten in Dublin when the children are no longer allowed to use baby words, but only words that adults use. "Sarah," says the teacher, "what did you do this weekend?"

"I went to visit my nana," replies Sarah.

"No," says the teacher, "we don't say nana any more, what do we say?"

"My grandmother," says Sarah.

"And what did you do this weekend, Padraig?" asks the teacher.

"I went for a ride on a choo-choo."

"No," says the teacher, "we don't say choo-choo any more, what do we say?" And the little boy answers, "Train!"

"Very good," says the teacher. "And what about you, Patrick?" asks the teacher.

"I read a book." "Very good," says the teacher, "What was the name of the book?" Patrick replies, "Winnie the Sh*t!"

Three couples are trying to get married at the same church. There is a young couple, a middle-aged couple, and an elderly couple. The three couples meet with the priest and discuss when they can get married. "If you wish to get married in my church, you must all go one month without having sex," says the priest. One month later the three couples return to the church and talk to the priest.

He then asks the elderly couple, "Have you completed the month with sex?" "Yes we have, it was easy," replies the elderly couple.

"How about you?" He asks the middle-aged couple. It was hard, but we didn't have sex for the whole month," they respond.

"And how about you two?" He asks the young couple. "No we couldn't do it," responds the boyfriend.

"Tell me why," says the priest. "Well my girlfriend had a can of corn in her hand and she accidentally dropped it. She bent over to pick it up and that's when it happened." The priest then tells them, "You're not welcome in my church."

"We're not welcome in the supermarket either," says the boyfriend.

A Christmas Gift

A guy bought his wife a beautiful diamond ring for Christmas. After hearing about this extravagant gift, a friend of his said, "I thought she wanted one of those sporty four-wheel-drive vehicles." "She did," he replied. "But where was I going to find a fake Jeep?"

To All Employees From Management: Subject: Office conduct during

the Christmas season

Running aluminum foil through the paper shredder to make tinsel is discouraged.

Playing Jingle Bells on the push-button phone is forbidden (it runs up an incredible long distance bill)

Work requests are not to be filed under "Bah humbug."

Company cars are not to be used to go over the river and through the

woods to Grandma's house.

All fruitcake is to be eaten BEFORE July 25.

Egg nog will NOT be dispensed in vending machines.

In spite of all this, the staff is encouraged to have a Merry Christmas. ■

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BLOWIN' IN

By Susan Mangan
@SueMangan



Joy in Peace

*Outside in the cow-house my mother
Made the music of milking:
The light of her stable-lamp was a star
And the frost of Bethlehem made it twinkle . . .*

*My child poet picked out the letter
On the grey stone,
In silver the wonder of a Christmas townland,
The winking glitter of the frosty air. . ."*

("A Christmas Childhood" by Patrick Kavanagh)

Just before midnight on Christmas Eve, the lights in my childhood church were dimmed nearly to the point of utter darkness. The flicker of white light dancing off so many candles lit the church like the night sky of Bethlehem.

Not a sound was heard. Children nestled into the comfort of their parents' arms, while our community of parishioners held their breath in collective awe as a young woman sat at the keys of a black grand piano and began to play Silent Night.

My mother would host a small dinner for our family and close relations. We dined on homemade Italian ravioli and trays of antipasti. For dessert we enjoyed dried figs and oranges, hard-shelled hazelnuts and almonds.

After eggnog, coffee, and strawberry trifle, my mother would clean the kitchen and tuck us into her bed. Christmas might have been dawning the next day, but as a nurse, my mother knew there was no holiday for the sick.

My cousin Rita, more of a favorite aunt than cousin, and I would walk the short distance through my small Chicago neighborhood to midnight mass at St. Ferdinand Church. Here we sat in silent camaraderie, thanking God for yet another Christmas and the blessings of family.

After the pianist stopped playing, the lights rose, ushering in the dawn of Christmas and the promise of a new

day. My cousin and I would walk slowly through the side streets, enjoying the briskness of the midnight air and the delicate shower of snowflakes as they settled on our woolen coats and dotted the curls in our hair. When we returned home, the house was quiet, but the tree in the living room was still lit. Rita stayed the night, tucked into thick blankets on the couch across from the tree.

We drank hot chocolate and ate my mother's buttery spritz cookies, talking and laughing far into the night. The magic of Christmas is not in the mayhem and frenzy of this season, but in the peace of a moment spent in church or during a long walk with a loved one, embracing the beauty of this fleeting time.

I asked my mother-in-law if she had any special Christmas memories of her beloved St. Patrick's Church in Newport, County Mayo, Ireland. Her large brown eyes lit up with the first hint of memory.

Throughout the year, the children would walk to mass through the neighboring villages and down the winding rocky roads into town. On Christmas Day, the town's hackney driver would make many a special trek up to the family homes in her village of Buckagh, collecting the parish families for mass; there were three masses.

Being that it was Christmas, the church was filled with villagers, friends, and family. Some folks stayed

right through each mass to enjoy the beauty of the candles and illuminated lights. The choir resounded with gorgeous carols and hymns that filled the church. Yes, there is a simple peace in the joy of a world untouched by extravagance.

Again, I asked my mother-in-law if she would have ever dreamt that she would celebrate Christmas Eve mass at St. Patrick's Church with her three young American grandchildren many years into the future. She just smiled at the thought.

A few years ago when my children were young, we spent Christmas in Newport. It was a magical holiday. On Christmas Eve, the streets were dark and quiet, lit by dim streetlights and the translucent glow of mist falling on the wet pavement. Inside St. Patrick's Church, a lighted tree, boughs of holly, and a crèche decorated the altar. Children processed up the aisle in Communion dresses, angels delivering gifts to the Baby Jesus. My children sat still nestled between their grandmother, father, and me, probably wondering if Santa knew they were in Ireland. I look back at this time and the innocence of our children, thanking God for my family.

I have been blessed with the friendship and love of many fine women in my life. They have taught me the values of kindness, perseverance, humility, and joy. One lovely woman who has touched my heart is Bridgie Conway. No matter the rains that fall, she will always see the rainbow. Truly, Bridgie understands the peace of family and the comfort of home.

She shared with me her love for her native town of Doona, Ballycroy, County Mayo, Ireland. With laughing eyes and a joyful heart, she told me about the church in Ballycroy. Interestingly, I can so relate with the daughters and sons of Ireland who identify their childhood homes with their parish. In Chicago, we would always ask new friends from different neighborhoods to which parish they belonged.

Bridgie shared with me interesting photos and knowledge of her childhood church, Holy Family, and the ruins of Fahy Church, which dates back to the 12th or 13th century; it rests on the sweeping coast of the Atlantic

Ocean, the nearest point to America. Legend has it that a fierce gale swept over the parish on the 6th of January in 1839, literally raising the thatched roof of the church and setting it to rest on what would become the exact spot of Holy Family Church. Building of this church commenced in 1845, but was delayed by the Famine and financial hardship. It finally opened in 1853.

In my research, I uncovered an interesting aside that testifies to the deep faith of the people of Ballycroy. During the Penal times, mass was celebrated along the shores of Loch an Aifreann.

A person held watch at a rock known as Clogh an Aifreann, so the devout could worship in peace. To me, this signifies that a church is not just a construct, but rather a treasured symbol for community, faith, and family that does not necessarily reside between the confines of four walls, but rather in the chambers of one's heart.

Truly, this notion of family is what struck me most during my conversations with Bridgie Conway. Her heart lies with her family and the simple memories of her mother's homemade Irish bread and hand-churned butter.

Her love lies with her husband, brothers, sister, children, grandchildren, and her many friends. Her laughter rings in the hearts of all who know Bridgie and her enthusiasm for life, its challenges and joys.

This Christmas remember that there is truth in the sadness which tugs at our heartstrings, fondness in memories, and hope in the promise of a new year. As long as we have hearts that feel, tales to tell, and songs to sing, we will never be far from the simple joy in peace. ■

*Sources Consulted: Ballycroy: A Walk Through Time, copyright 2019. Diocese of Killala: Vineyard, Issue 56, Easter 2017.

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

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OFF THE SHELF

By Terry Kenneally
@TerryKenneally



THE HEART'S INVISIBLE FURIES

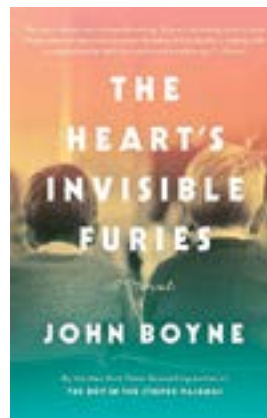
By John Boyne
Hogarth Publishing
ISBN 978-1-5247-6079-3 585 pp. 2018

Recently a dear friend of mine, a former priest, recommended a book to me that he said was the "best book he'd ever read about Ireland." Intrigued by his statement, I purchased it from Amazon and found it to be one of those books that are hard to put down despite its running almost 600 pages in length. The author, John Boyne, is the bestselling author of "The Boy in the Striped Pajamas", a 2006 novel which sold more than nine million copies worldwide and has been adapted for cinema, ballet, and opera.

"The Heart's Invisible Furies" (the title came from a line Hannah Arendt had once said about the poet W.H. Auden: that life had manifested the heart's invisible furies on his face) is a bildungsroman type of story about an unmarried and pregnant sixteen-year-old girl, denounced as a whore and ostracized by her parish priest, who gives birth to a son which she gives up for adoption in the patriarchal state of 1940s Ireland. The boy, named Cyril by his adoptive parents, is the novel's protagonist, and a homosexual.

Cyril's early twenties were defined by the dangers of being gay in the 1960s and his intense longing for intimacy. The climax of Cyril's discontent in Ireland can be seen in the hours after his marriage to Alice, a marriage he didn't want to go through with but was forced into by Julian, Alice's brother and Cyril's long-time childhood friend. Rather than take his own life by jumping from the balcony of Shelbourne Hotel, he flees to Amsterdam and to the hope of a new life.

"The Heart's Invisible Furies" charts many of Dublin's haunts and landmarks from the Gresham Hotel on upper O'Connell Street to the Shelbourne on the other side of Ha'penny Bridge or from Palace Bar on Fleet Street to Bewleys and Switzers on Grafton Street. Anyone who has visited Dublin will



recognize these places. It is in Amsterdam where Cyril finds the companionship and love he longed for but never found in Ireland, in the form of Bastiaan. The two of them befriend a young boy from Slovenia who is estranged from his parents. Ignac becomes like a son to Cyril and Bastiaan for the rest of Cyril's life.

Throughout the book there occur violent incidents which change the direction of Cyril's life, from the death of Sean MacIntyre, a young man who befriended Cyril's real mother upon her arrival in Dublin, to the death of Ignac's father in Amsterdam to the death of Bastiaan at the hands of a group of homophobes in New York City years later, after emigrating to the United States during the Aids crisis in the 1980s, all of the death in some way connected to homosexuality.

Upon Cyril's return to Ireland in the 1990s, his relationship with himself changes and his capacity to relate to others is also altered by Ireland's progression into the twenty-first century as it becomes the first country to legalize same sex marriage by popular vote. Once he realized that the country had changed forever, he asks himself why Ireland couldn't have become like that when he was a boy. Cyril's life comes full circle in the denouement of the book, which the reader should find fulfilling. The book dramatically depicts the drastically different social climates in Ireland from the novel's beginning and its end. It

galvanizes optimism for tackling even the most difficult challenges of today. I couldn't put this book down and feel the reader won't either. This is surely a TOP SHELF read. ■

Terrence Kenneally is an attorney and owner of The Kenneally Law Firm in Rocky River, Ohio. He specializes in insurance defense litigation and rep-

resents insureds and insurance companies throughout Ohio. Terry received his Masters from John Carroll University in Irish Studies and teaches Irish History and Literature at Holy Name High School where he is also the President.

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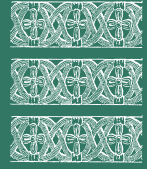


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TERRY FROM DERRY

By Terry Boyle



Seeing is Believing

Some people think of art as a mirror that reflects who we are, *warts and all*. However, since the emergence of photoshop, we can now doctor our reality and we can no longer believe everything we see.

Reality has become a matter of perspective. It is highly subjective and allows us to blind ourselves to what we choose to edit out. Contrary to this need for self-satisfaction, true art, in its many various forms, is inherently subversive and challenges us. The best art confronts our innate desire to blind ourselves to the truth by forcing us to come to terms with our denial of what is blatantly obvious.

A good example of the subversive nature of art is J.M Synge's play, *The Well of Saints*. Mary and Martin, a blind married couple, are happily living

with their belief that they are the most beautiful of people.

In a strange turn of events, a holy man arrives in their village and is enticed by the villagers to perform a miracle. Of course, restoring sight to the blind couple is deemed by all to be a great sign and wonder.

Having never seen each other, Martin, when receives his sight, mistakenly rushes to a beautiful young woman that he believes to be Mary. The mistaken identity is witnessed by Mary who is undergoing her own reality check. Martin is not the handsome man she thought him to be.

With eyes wide open, they are forced to see the cruel pettiness of those around them. Village life will never be the same for Mary and Martin, who are now keenly aware of

their surroundings.

As their despair begins to climax, blindness, once again, descends on them. So, that when the saint returns, the couple are brought out to be healed for a second time, only this time they less than enthusiastic about receiving their sight back. They disrupt the service and refuse to be healed. Eventually, they are alienated from the village. In their exile they find that they are content with the gift of blindness.

The human tendency to blind itself against unpleasant realities is superbly captured in Synge's work. Rather than face the truth, we romanticize, create mythologies, and avoid what lies in front of us.

My mother used to say, 'love is blind, and marriage is an eye-opener'. We never want to marry our ideals. To do so, those same ideals would lose their charm. Instead, we prefer to keep the illusion alive while blinding ourselves to our own deceptiveness.

Art, in our day, has an important role to play. We live in a country where a significant power broker is blinded by his own ego. In his unseeing world, everything that threatens his blind reality is quashed with empty rhetoric.

To those of us who daily witness his ignorance and incredible small-mindedness, we wonder at those who have blinded themselves to his lies. It may be, as Synge suggests, that human nature is incapable of facing its true condition, but there are those, the artists among us, who see what we choose to avoid seeing. It is their job to find ways to restore our sight.

The artist must rouse and discomfort us. It is the artist who must perform the task of disillusioning us of our blind obedience to dominant ideologies that foster corruption and injustice. Indeed, there are many artists, modern day prophets, who force us to see the

dystopia we are creating for ourselves when we deny the consequences of climate change, radicalized dissident groups through our political bullying, and refuse to accept responsibility for our actions.

The nightmare they present to us is fast becoming a reality. It is no longer something in the future to be feared. No, when the blinkers are off we will have to reckon with the fact that we are already living in a dystopia of our own making.

The warnings of Orwell's 1984 are now realized. Big brother, disinformation, and domination by political elites are the Frankenstein's monster we have created. We made this scenario happen. It did not simply evolve on its own.

We watched it develop as our democracy was undermined by politicians who cared more about their ego than their constituents. It was us who ignored the warnings of scientists and continued to pollute our planet.

The future of our world is irrevocably changed because of us and those who come after us will see for themselves that we are the culprits. They will look back on our blind ignorance and wonder why we didn't see it coming.

Mary and Martin cannot live with seeing life as it is since it stops them believing in the fantasy they have created for themselves. The world is not as we blindly wish it to be. We are on the edge of a major catastrophe pretending that if we shut our eyes it will go away but it won't. No matter how much play down the actions of our greed, the results of our exploitation of natural resources, destruction of the planet's gift to us...the air we breathe, we continue to refuse to see the harm we are doing. ■

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CLEVELAND IRISH

By Francis McGarry



The Foggy Pew

"Holy Catholic Church, or the Communion of Saints in the Mystical Body of Christ- a sermon by Bishop McIlvaine, for sale by MC Younglove." That is how the advertisement read in the Plain Dealer on August 5th, 1845, just before the ad for a horse of "good moral and physical character."

Yeah, a horse. MC Younglove was more than just a book salesman; he owned a substantial property just east of Euclid and Dodge. We know Dodge as East 17th. Saint Peter's Catholic Church has been on the corner of Dodge and Superior since 1854. It was a place for German Catholics to worship, just eight blocks east of the Cathedral. Saint Columbkille and Immaculate Conception were at 26th and 41st respectively.

This relative proximity did not cause much issue, which was not always the case in mid 19th Century America. In Pennsylvania during June of 1848, Germans and Irish rioted against one another with muskets, swords, clubs and stones with "the full intention of taking life."

Many were seriously injured and several prosecutions were a result of the melee. However, the Catholic bond kept the Irish and the Germans united for the most part. United, meaning they were attacked collectively by Nativists.

Protestant violence against Catholics in America was nothing new. It occurred throughout the 19th Century in various forms of severity. In 1831 Protestants burned down Saint Mary's Church in New York City. The increase of both Irish and German immigration resulted in an increase in anti-Catholic violence in America.

The Kensington Riots occurred in Philadelphia in 1844. Nativists and Irish clashed near Kensington's Nanny Goat Market for three days. Catholics opposed the exclusive use of the King

James Bible in public schools. Gunshots rang out in the market; fists and bricks flew. Irish homes were destroyed. St. Michael's and St. Augustine's Catholic churches were burnt to the ground. Three weeks later St. Phillip Neri was the target of Nativists, but the state militia intervened again. 16 people were killed in the riots.

On August 7th, 1854 in St. Louis, Protestants attempted to suppress Irish voting. They gathered in the Irish 5th ward. Nativist mobs attacked residents and destroyed Irish homes and businesses. Irish steamboat workers fought back with rocks, bricks and gunfire. Ten people were killed, 30 or more injured and nearly 100 Irish homes and buildings were damaged.

The Cincinnati Riots of 1855 were more directed at the German population of the Queen City. Nativist attacked a German neighborhood and destroyed ballots in two wards. The Germans organized and pushed out the invading Protestants. Nativists died a quick death in the press and marginalization of the local movement.

In Louisville on August 6th, 1855, Protestant mobs attacked Irish and Germans neighborhoods on Election Day. "Bloody Monday" resulted street fighting and a shootout on Main Street. The German Parish of St. Martin was attacked and Irishmen were attacked on the street by Nativists. In the end, 22 people were killed, according to the press, and not a single conviction. In 1995 the Louisville AOH applied for a historical marker near the location were Patrick Quinn was shot and thrown back into a burning row house on what was called Quinn's Row.

In Cleveland there was ethnic violence. However, there were no events that rose to the level of a riot. Anti-Catholic press, including the Cleveland Leader, was retorted by the

Catholic press. Large audiences of Clevelanders attended anti-Catholic rallies with anti-Catholic speakers. On March 7th, 1855, Clevelanders in the 4th and 6th wards gathered to show support for the Nativist movement and "general" John Crowell. They rallied against Catholic "foreigners" and looked to enlist Protestant Orangemen from Ireland and Protestant Germans to their cause.

The Orangemen needed no prompting. Riots occurred in Montreal, New York, New Jersey and Massachusetts in the 1870s. Cleveland had Orangemen lodges and representation in city government. However, still no riots.

This is not what consumed my thoughts during Octoberfest. It is what I shared with my niece who was just confirmed and received her first communion on the same day. Her maternal family is Lutheran.

It was a great Mass seeing 52 newly confirmed young folks. The Bishop gave a homily about the seven gifts of the Holy Spirit. He even went flashback and said Holy Ghost, twice. I like it when people say Holy Ghost and I am not completely sure why.

What I don't like is when people wear hats in church. We are not talking Easter. We are not talking grandma. We are not talking for medical reasons. Some kid had on a skull cap and took communion. Father Bob served it up which doesn't shock me because he downloads his homilies and sometimes for the wrong readings. First time that happened I had been at the Nook the

night before and I thought I was the one at fault. Not so fast my friend.

I am a Eucharistic Minister and would refuse to administer the blood or the body if someone had a skull cap on. As I talked with my niece about Catholic history in America outside of the pew and how she will never wear a hat in church, others who overheard me shared that many folks take their handgun to Mass.

To say taken aback does not do justice to the perplexion that overwhelmed me. Apparently, in some parishes it is common. I did not know. Apparently, "church is where they get you." I did not know, and still not sure on who "they" is.

No judgement here, come as you are. It just never occurred to me. If we are talking 1850, then I get it. If Patrick Quinn said he kept a pistol on him, then so be it, giddy up. After reflecting, it is a good thing I don't. That kid with the skull cap would be in trouble. ■

Francis McGarry holds undergraduate degrees from Indiana University in Anthropology, Education and History and a Masters in Social Science from the University of Chicago. He is an assistant principal and history teacher. Francis is a past president of the Irish American Club East Side. He is the founder and past president of the Bluestone Division of the Ancient Order of Hibernians.

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SPEAK IRISH

By Bob Carney

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Cuireadh do Mhuire

Máirtín Ó Direáin was born on Inis Mór in 1910. He left the Irish speaking community for Galway and eventually, for life as a bureaucrat in Dublin. After attending a lecture by Tadhg Ó Donnchadha, one of the more prominent figures of the revival period, he became determined to write poetry. He developed a style that came from the everyday speech he heard growing up among the farmers and fishermen of the Aran Islands, who according to Ó Direáin, spoke poetry without realizing it. "Invitation to Mary" has an even stronger message when you envision the time of it's writing.

CUIREADH DO MHUIRE

(cur-ahd do wor-ah)
An eol duit, a Mhuire
(ahn ell gwit ah wor-ah)
Cá rachair i mbliana
(kah rah-ker ih mleeana)
Ag iarraidh foscaidh
(egg eer-ahd fos-keed)
Do do Leanbh Naofa,
(doe doe lah-niv nye-fa)
Tráth a bhfuil gach doras
(traw will gach dor-ahs)
Dúnta Ina éadan
(doon-ta ina ayd-ahn)
Ag fuath is uabhar
(egg foo-ah iss oo-er)
An chine dhaonna?
(ahn kinn-ah gay-na)

Deonaigh glacadh
(dawn-ig glaw-ka)
Le cuireadh uaimse
(le cur-ahd oo-amsha)
Go hoileán mara
(guh hee-lawn mara)
San Iarthar cianda:
(san eer-her kin-da)
Beidh coinnle geala
(bayd kween-la gay-la)
I ngach fuinneog lasta
(ih nach fwin-ig lasta)
Is tine mhóna
(iss tin-uh woh-na)
Ar theallach adhaite.
(ar hall-ach eye-ta)
Nollaig 1942 Máirtín Ó Direáin

INVITATION TO MARY

Where will you find
this year, Mary,
Shelter for your holy child?
Every door is shut against him
By human pride and
human hatred
Let me, if you'll allow, invite you
instead
To a distant island in the
western sea.

Candles will shine a welcome in every
window
And a turf fire blaze
in every hearth.

This time of year, an easy way to help spread Irish, is to use it in our Christmas greetings and cards. Traditions, folklore, history and language are all part of our heritage and should be a part of our Christmas celebrations.

"There is no other way to revive Irish than for a crowd of people to spread it."

—Douglas Hyde

Nollaig shona duit (null-ig hoe-na gwit) Happy Christmas to you
Nollaig shona daoibh (null-ig hoe-na yeev) Happy Christmas to you (when addressing more than one)
Beannachtaí na Nollaig (ba-knock-tee na

null-ig) Christmas Blessings (or greetings)
Beannachtaí an tSéasúir (ba-knock-tee an tay-soor) Seasons Greetings
Blián úr faoi shéan is faoi mhaise duit (blee-un oor fwee iss fwee voosha gwit) Happy New Year to You

Nollaig faoi shéan is mhaise daoibh (null-ig fwee hayn is voosha yeev) Christmas happiness and goodness to you all
Go mba hé duit (guh mah hay gwit) And to you (an acceptable response to any of the above)

Oíche Nollaig (ee-ha null-ig) Christmas Eve
Lá na Nollaig (law na null-ig) Christmas Day
Drualas (dhroo-ah-lus) Mistletoe
Cuileann (kwill-un) Holly
Sneachta (shnak-tuh) snow
Fear sneachta (far shnak-ta) snowman
Fuar (foo-ur) cold
Réalta (rayl-tuh) star
Crann Nollaig (krann null-ig) Christmas tree
Daidí na Nollaig (dad-ee na null-ig) Santa Claus
Ciste Nollaig (kish-ta null-ig) Christmas cake
Gé (gay) goose
Ioscaid (us-kidh) ham
Bronntanas (brun-than-us) present or gift
Stoca na Nollaig (sthuk-ah na null-ig) Christmas stocking

Cártaí Nollaig (cawr-tee null-ig) Christmas cards
Ornáidí (ur-naw-djee) decorations
Íosa (ee-uh-suh) Jesus
Muire (mwir-uh) Mary
Seosamh (shoh-sow) Joseph
Aingeal (ayn-gul) angel
Máinséar (maw-in-share) manger
Drama faoi Bhreith Chríost (dhraw-mah fwee vreh khree-usth) Nativity Play
Aifreann Méan Oíche (af-runn mahn ee-ha) Midnight Mass

"Agus duirt an t-aingeal leo: "Ná bíodh eagla oraibh: óir féach, tá dea-scéala agam daoibh a chuífidh áthas mór ar an bpobal uile: rugadh Slánaitheoir daoibh inniu- is é Chríost an é i geathair Dháiri."

Lucás 2:10-11

"And the angel said unto them, "Fear not: for behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Siócháin Agus Nollaig Shona Daoibh ■

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ON THIS DAY IN IRISH HISTORY DECEMBER

2 December 1805 - Birth of William Thompson in Belfast, known for his "Natural History of Ireland," which has become a standard work on the subject.
6 December 1982 - Sixteen people, including eleven British soldiers, were killed in an INLA attack on the Drop n Well public house in Ballykelley, Co. Derry.
11 December 1956 - The IRA begins what it calls "The Border Campaign of Resistance to British Occupation," also known as "Border Campaign."
17 December 1883 - Patrick O'Donnell (45) was hung in Newgate Prison, London, for the murder of police informer James Carey (see Off the Shelf review, "The Invincibles," Sept 2019 OhioIANews).

21 December 1917 - Heinrich Boll, author of "Irish Journal" (1957) and Nobel Laureate (1972), is born in Cologne.
21 December 1948 - The Republic of Ireland Act repeals the External Relations Act (1936), providing for the declaration of an Irish Republic.
22 December 1989 - Death of Samuel Beckett, playwright and winner of the Nobel Prize for Literature (1969).
27 December 1969 - Death of Dan Breen, member of the IRA and a Fionna Fail politician, whose wartime exploits read like an adventure novel.
29 December 1937 - Constitution of Ireland comes into effect, drafted by Eamon de Valera.

1916 Irish Rising Commemoration Added to the Washington Monument

By Neil J. Conway

It has been decades since a nation was honored in Washington like Ireland was recently, at a grand opening of the Washington Monument after a 3-year renovation was completed. A special plaque was added that is now a permanent part of the Monument, containing the words of the 1916 Easter Rising Proclamation, as follows:

IRISHMEN AND IRISHWOMEN:

"In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom."

The plaque was presented in September 2019 by Irish President Michael D. Higgins on behalf of the people of Ireland. It was dedicated with reference to both Ireland and America's struggle for independence, noting similarities between the two. The Irish Proclamation itself occupies a spot in history like the Declaration of Independence of the United States of America. Both announced its foundation on both liberty and equality.

Much like America, Ireland also announced their coming fight for independence. However, while American founding fathers eventually became statesmen and leadership figures in American history, most of the signers of the Irish Proclamation spent their last moments facing a firing squad.

Attending the unveiling in Washington were Minister of State Kevin Moran and Senator Mark Daly, later honored in a

ceremony by First Lady Melania Trump and White House staff acting Chief Mick Mulvaney. Mr. Moran spoke at the ceremony stating,

"The pledge acknowledges the unique and exceptional links between our two countries, and recognized the contri-

bution that many Irish have made, and continue to make, to The United States of America." ■

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AKRON IRISH

By Lisa O'Rourke



Siobhán

A few weeks ago, I answered the phone only to hear my usually bubbly friend sobbing into the receiver. Her mother died and she needed something for the funeral, something unique, something Irish.

Her mother was a steely, music loving woman with a strong sense of her Irish ancestry. I needed to find help, since my musical abilities have yet to

be discovered.

Enter the old cliché that a friend in need is, and here you can sing it with me, a friend indeed. And those clichés are ridiculous until you are in need and that person seems to descend from heaven to help you out. Siobhan McCarthy was that friend, and for the second time in our brief acquaintance.



was an expensive and esoteric instrument for a young girl to want to play. Siobhan was lucky to find a teacher who had one for her to practice on. As soon as she had the money, Siobhan bought her own Irish harp.

The Irish harp is a smaller, portable version of the larger concert instrument. The classical harp has pedals that allow each string three sounds. It is very heavy, prohibitively expensive and sensitive to movement. The Irish harp uses levers at the top of each string to create sharps. While it has less range, it is more affordable and portable. It seems a bit like the violin versus the fiddle.

The Irish or Celtic harp has music that was written just for it, which is predominately Irish in origin. The most famous of the composers is Turlough O'Carolan. Although, he lived over three hundred years ago, his legend is large in the history of Irish music, and the harp in particular.

If you imagined an Irish female harpist, you could not improve on Siobhan McCarthy. She certainly looks the part, with long copper hair, blue eyes and a light dusting of freckles on her not-for-intense-sunlight Irish skin.

She plays the harp and sings. She has talent and range on both of her instruments. She plays everything from classical and opera on through to folk music. Siobhan's passion though is Irish music, and all things Irish for that matter.

She grew up in a small neighborhood in Terre Haute, Indiana. A significant childhood memory for Siobhan was feeling different. She was the only redhead that she knew and since she didn't look like anyone else, she felt obliged to find her own path in her other pursuits.

So, when it was time to choose an instrument to learn as a child, the harp was it. It was a unique choice and one that she believed spoke to her identity.

After all, the harp was pictured on the pre-Rising Irish flag, on old coins and is the national symbol of Ireland. Looking as stereotypically Irish as she does, she had to be drawn to the most Irish of instruments. But harps are not found in every music store. It



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the passions of her mother. And in a moment of serendipity it led to a girl at the other end of her life looking for a similar type of authenticity.

We have let convenience homogenize us, and we are all clawing our way back in some capacity. The handmade things that were kind of ridiculed in the past are now part of the artisanal, shop local, individual things that we value again. The authentic and specific are what provide the Velcro to our memories.

In this life, there are times when we want to be seen for who we are, what we stand for and a farewell is certainly one of them. It was serendipitous that it was Siobhan who was the person who was able to help. She answered my "why the harp?" question by telling me that the harp seemed to her to be the best way to get into her identity, her authentic self and to give that self a voice.

Siobhan was drawn to an instrument that has depth and a legitimate place in Irish heritage. Being Irish is part of many people's search for identity.

Leave the green beer to the once a year crowd and look for the things that are genuine parts of the culture. I will remember the girl who was keeping the Irish spirit alive with a harp. It seems. a perfect fit.

Siobhan is working on her web site but it is not quite finished yet. Look for the Red Harper on Instagram and YouTube. ■

Lisa O'Rourke is an educator from Akron. She has a BA in English and a Master's in Reading/Elementary Education. Lisa is a student of everything Irish, primarily Gaelige. She runs a Gaelige study group at the AOH/Mark Heffernan Division. She is married to Dónal and has two sons, Danny and Liam. Lisa enjoys art, reading, music, and travel. She enjoys spending time with her puppy, cats and fish. Lisa can be contacted at olisa07@icloud.com. Please send any Akron events to my email!

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**CLEVELAND
COMHRÁ**
By Bob Carney
@BobCarneyGTR



A Christmas Walk

Being dog "parents", Christmas morning, like any morning Mary and I are not working, starts with a walk in the woods. Our walks on Christmas morning have become special in the years since my brother and sister and their families have moved out of state but return to spend Christmas with us. Usually someone joins us on our early morning walk and it's a wonderful way to reconnect. Cuyahoga Valley National Park is often our destination. There are numerous trails, 125 miles worth, to hike and explore with varying degrees of difficulty or ease. As I've gotten older, we tend to more of the flatter trails. The park is open year round and I can honestly say we've walked its trails in every type of weather Ohio has to offer. Hot coffee in a thermos left in the van, along with towels for muddy paws help when the walk is over. The correct clothing, boots and jackets for us and the dogs make the walks enjoyable even in adverse conditions.

Recreation in the valley started back in the 1870s, when people from neighboring cities would come to the area for carriage rides or boat trips along the canal. In 1880, the Valley Railway became another way to enjoy the scenery of the valley.

Park development began in the 1910s and 1920s with the establishment of Cleveland and Akron's Metropolitan Park Systems. Planners realized the importance and potential for Cuyahoga Valley being a refuge from the noise, grime and bustle of city living.

In 1929, the estate of Cleveland businessman Hayward Kendall donated 430 acres around Richie Ledges, with a stipulation that the land would only be used for park purposes. This is a beautiful area of the park, with its scenic views and rock formations, early morning visits will usually allow you the opportunity to spot owls hunting along the bottom of the ledges.

Across the road is Virginia Kendall Lake, named for Hayward's mother, home to beavers, hawks and the occasional coyote. During the 1930s, the Civilian Conservation Corps constructed much of the parks infrastructure in this area. Numerous outdoor recreational enterprises, including golf courses, ski resorts, scout camps and later Blossom Music Center made their home in this area of the park.

As Cleveland and Akron grew, many feared Cuyahoga Valley would succumb to encroachment from the cities. Concerned citizens worked with state and federal government looking for a permanent solution, eventually deciding that the valley should become a National Park. In 1972 the National Park Service set a precedent when urban park areas in San Francisco and New York City became part of the National Park System through Nixon's "Parks to the People" policy.

Gerald Ford signed the bill in 1974 that established Cuyahoga Valley as a National Recreation Area. In 2000, the name was changed to Cuyahoga National Park to make it more recognizable as part of the National Park System.

In the winter months, the park is quieter than summer, but in my opinion is, it is more beautiful, especially after a snowfall. Robert Frost's poems stick in my head as we walk on those mornings. With the trees clear of their leaves, visibility increases, deer and coyotes are easier to spot, along with foxes, hawks and bald eagles.

Cross-country ski rentals and instruction are available, as well as snow shoeing, both great exercise. Photographing barns is something I like to do and wintertime portrays them very dramatically.

This year at the end of October, the new Boston Mill Visitor Center opened. National Park Guide Lidia Murillo



Photo by Bob Carney

gave me a tour of the center and said to think of the center as the front door to the park. It's stocked with maps and information about the park.

Lidia, and the rest of the folks in the center, as well as every employee I've ever encountered in all the years we've been using the park are friendly, knowledgeable and helpful, making sure that whether it's your first visit, or like us, a weekly visit, that you enjoy everything

the park has to offer. So get outside this winter, you may be missing the best time of the year. After all, a morning walk in the crisp air makes an afternoon nap on the couch well deserved.

One of my favorite poems this time of year is by Patrick Kavanagh. He was born in 1904 in the village of Innskeen Co. Monaghan. He worked his father's farm until he was thirty-three years of age, when, at the urging of his brother,

a school teacher, he moved to Dublin to pursue a career as a writer. He is well known for his poem, "On Raglan Road" thanks to performers like Luke Kelly. An excerpt is below:

A CHRISTMAS CHILDHOOD

One side of the potato-pits
was white with frost
How wonderful that was,
how wonderful!
And when we put our ears
to the paling-post

The music that came out was magical.

The light between the
ricks of hay and straw
Was a hole in Heavens gable.

An apple tree
With its December-glinting fruit we saw-
O you, Eve, were the world
that tempted me.

My father played the melodion
Outside at our gate;

There were stars in the morning east
And they danced to his music.

Outside in the cow-house my mother
Made the music of milking;

The light of her stable lamp was a star
And the frost of Bethlehem made it
twinkle.

My father played the melodion,
My mother milked the cows,
And I had a prayer like a white rose
pinned

On the Virgin Mary's blouse.
-Patrick Kavanagh

Merry Christmas,
Bob

Bob Carney is a student of Irish history and language and teaches the Speak Irish Cleveland class held every Tuesday @Pj McIntyre's. He is also active in the Irish Wolfhounds and Irish dogs organizations in and around Cleveland. Wife Mary, hound Morrighan and terrier Doolin keep the house jumping. He can be contacted at carneyspeakirish@gmail.com

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ILLUMINATIONS

By J. Michael Finn



Father Paul Francis Kehoe, Farwell to Wexford

Paul Francis Kehoe was born at Moortown, Ballymitty, County Wexford, Ireland on March 2, 1858. He was the son of Paul Kehoe and Elizabeth O'Leary. Little is known regarding his early years of life. His religious education was at St. Peter's College, in Wexford, where he began his studies for the priesthood. Students for the priesthood at St. Peter's did their theological and philosophy studies at the College of St. Patrick at Maynooth, Ireland.

During his years at St. Peter's, Paul Kehoe became interested in Irish politics. As an Irish speaker, he was very interested in the promotion of the Irish language. He was a supporter of the Irish National Land League and its president, Charles Stewart Parnell, who was also an elected member of the British Parliament representing Ireland.

When the Land League began in 1879, the Catholic Church in Ireland officially stood in opposition to the League, largely due to the League's close association with the Irish Repub-

lican Brotherhood (late in 1880 the Church changed her position on the Land League and was actively advising priests to support the organization).

On Easter Sunday, March 28, 1880, Charles Stewart Parnell made an appearance at Enniscorthy in County Wexford to speak on behalf of a candidate he was supporting in an upcoming election. Parnell had just returned from a speaking tour of the US.

At Enniscorthy, Parnell's political opponents pelted him with eggs and rotten vegetables when he rose to speak. A riot ensued and Parnell was nearly dragged from the speaker's platform. His clothes were ripped and he was about to be physically assaulted. He was rescued from the angry mob and helped from the platform by a young clerical student - Paul Kehoe.

Kehoe wrote a letter to the newspaper, Wexford People, and stated his strong support for the Land League political movement and for Parnell. Because of the Church's opposition to



Father Paul F. Kehoe

the Land League, the publication of the letter caused the young student difficulty with the college administrator at St. Peter's. Kehoe was given the choice of either going home or transferring to a seminary that prepared priests for the foreign missions.

He chose to transfer to All Hallows College in Dublin. Priests from All Hallows were sent to such far away missions as South Africa, India, Australia or the United States. Father Kehoe graduated from All Hallows College and was ordained to the priesthood in Dublin on Wednesday, June 24, 1885 by the Bishop of Ardagh, Bartholomew Woodlock. Father Kehoe was sent to the United States to serve as a mission priest in Columbus, Ohio. He was ordered to report to Bishop John Ambrose Watterson in Columbus for his first assignment.

It was a clear day in Wexford, Ireland when his ship pulled out of Wexford Bay bound for the United States. Like thousands who left their home in Ireland for America, Father Kehoe was reluctant to leave his native land. He told a friend, "I envy the poorest man in the poorest cabin in Wexford who has not to leave his county."

As the ship pulled out he penned a poem about his feelings at leaving his beloved County Wexford for the unknowns awaiting him in the US. The first verse of his poem "Farewell to Wexford" expressed his feelings:

Upon the vessel's deck I stand,

And watch the shore recede from view;

I see the hills and mountains grand,

The distant spires, the skies of blue.

While speeds the goodly ship away

The burning tears come trickling down.

And deep within my heart I say

Farewell, farewell, sweet Wexford town!

He landed in New York City and made the journey by train to Columbus, Ohio, where he arrived in November 1885. Upon arriving in Columbus, he learned from Bishop Watterson that his

assignment would be as Chaplain at the Ohio State Penitentiary.

The massive gray-walled state prison on Spring Street was just about the bleakest, coldest, and darkest place in town. It was the exact opposite of the "mountains grand" and the "skies of blue" of his native Wexford. The assignment must have presented quite a shock to the 27 year old Irish priest.

Father Kehoe did not let his surroundings interfere with his job. He celebrated his first Mass as prison chaplain on November 22, 1885. After the Mass, 1,500 convicts and 200 prison officials and visitors assembled in the main hall of the prison to welcome him.

Although he was the tenth priest to be assigned to serve at the prison, he was only the second priest in the diocese to be given that job on a full-time basis. On April 4, 1886, Father Kehoe baptized eleven prisoners at the penitentiary and six days later he arranged the first Confirmation service ever held at the prison.

Father Kehoe served as prison chaplain for approximately a year, until October 2, 1886. He was then assigned as Assistant Pastor at Holy Family parish in Columbus. There he served as chaplain to both the Convent of the Good Shepherd and to Mt. Carmel Hospital. In 1887 Father Kehoe was assigned as

Continued on facing page

Kehoe

Continued from facing page
assistant pastor at St. Lawrence O'Toole Parish in Ironton, Ohio. He served at

St. Lawrence from 1887 until early in 1888, when he left the diocese to return to Ireland due to illness (attributed to lung disease).

Farewell to Wexford

By: Father Paul Francis Kehoe (1858-1931)

Upon the vessel's deck I stand,
And watch the shore recede from view;

I see the hills and mountains grand,
The distant spires, the skies of blue.

While speeds the goodly ship away
The burning tears come trickling down.

And deep within my heart I say
Farewell, farewell, sweet Wexford town!

Farewell the bright and happy hours,
The sunny days of long ago,

The woods, the glens, the meads, the flowers.
The loving hearts I'll ne'er more know.

Tho' pressed by sickness, toil and care,
And bent beneath misfortune's frown,

I breathe an exile's fondest prayer
For Erin and for Wexford town.

On Slaney's banks, at close of day,
Companions of my youth will roam;

While I must wander far away
From country, friendship, love and home.

No more I'll see the sunbeams light
Her smiling fields or mountains brown;

With saddened soul I bid good night
To Erin and to Wexford town.

The land lights gleam around the bay,
A haze falls o'er the tranquil sea;

The shore recedes, it melts away,
And dimmer grows beloved Slieve Bui.

The freshing breeze swells out the sail.
The sun is set, the night comes down-

Adieu, adieu, dear Innisfail!
Farewell, farewell to Wexford town!

From: *Irish National Poems by Irish Priests*, Compiled and Edited by: T. D. Sullivan, M. H. Gill and Sons, Ltd., Dublin, 1911. Newly ordained Father Paul Francis Kehoe wrote this poem from the deck of a ship leaving Wexford town for the United States in 1885.

Father Kehoe returned to his home in County Wexford, Ireland where he was assigned to various parishes within the Wexford diocese of Ferns. He continued to experience health problems after his appointment at the parish of Cloughbawn, in the village of Clonroche. His doctor recommended he take a long sea voyage. He made a voyage to New Zealand in 1913. There he stayed with his lifelong friend, Bishop Henry William Cleary, also a native of County Wexford, who was the 6th bishop of Auckland, New Zealand.

Upon his return to Ireland in 1916, Father Kehoe resumed his assignment as Parish Priest in the parish of Cloughbawn. By this time he was one of the senior parish priests of the diocese and was known as Canon Kehoe. Throughout his career as a priest he continued to write poetry. He was also well known as a historian.

Paul Francis Canon Kehoe died at the parish house in Clonroche, County Wexford, Ireland on Friday, October 23, 1931, at the age of 73. He is buried in the Cloughbawn Parish Cemetery.

On October 26, 1931 the Wexford County Council presented the following condolence resolution at their meeting: "By his demise the church has lost a worthy son and the people of Cloughbawn a Pastor whose every hour was concerned for their spiritual and temporal welfare. In the forefront of every Nationalist movement his ability and foresight proved invaluable, while his work for the advancement of our native language has earned the gratitude of every Gael." ■

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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TAKING THE FIELDS OF GLORY: GAA MONTHLY

By Vincent Beach



Midwest Gaelic Athletic Association

Mól an óige agus tiocfaidh sí (Bual sa tóin í agus titfidh sí). Praise the youth and they will come. The Cleveland Saints held their "big club" banquet on Saturday November 2 at the WSIA. For the first time in many years, it was a joint event for the men's, women's, and youth teams along with their supporters, family, and friends.

The evening was filled with good food, deoch, music, and laughter. After a nice highlight video showing the highlights, we moved into awards and recognition. Starting with the kids, over 40 youth players received their "caps" or recognition for representing the club outside of Cleveland. Several players competed very well at the Youth Championships in Philadelphia and the Midwest Championships in Akron.

The football coaches were also recognized - Dodd Bryant, Shawn Kerns, and Pat Gannon. Following the youth football, the youth hurlers presented their coach, Anthony Hanley, with a club jersey. A youth hurling coach at a Cleveland GAA event - may not have been seen since the Cleveland Kick-hams Hurling Club.

For the "re-Inaugural" year for the Ladies Team, Coach Dan Murray recognized the most improved player

of the year. Coach Murray was full of praise for the great year the players had given. The MIP went to, Sarah Dunn, the same player who scored the team's first point in a full-sided game way back in June. By unanimous vote of the players, the Player of the Year trophy was hoisted by Maureen Mohnney. It was great seeing Maureen back playing the Gah, and she never missed a step.

After a short speech by Coach Simon O'Doherty, he presented the Men's Rookie of the Year jointly with Player's Rep Kevin DeFranco to Liam Chambers. Unfortunately, Liam was not able to attend, but maintains a regular training regime between studies at Xavier University. The Most Improved Player went to Charlie Kaman, whose skills rose to match his speed. The players rallied around a leader for both his offensive ability and ability to shut-down the opponent's best player. The Player of the Year went to Dan Murray.

The final award of the night was the Club Person of the Year. It is given to someone that exemplifies the Association (GAA) in Cleveland through their altruistic volunteerism. So many, many names were brought forward after the outstanding year of event after event carried on with class.



Ladies Club, Sarah Dunn, Coach Dan Murray, and Maureen Mohnney.

In the end, the board recognized Dan Murray. He began the year running off-night training sessions and once he cleared his work schedule, he was full bore into both coaching the Ladies

and playing for the Men. It was a tough schedule, coming from the East Side two nights a week, out of town on a Saturday, and back at Ladies training on Sunday.

G.A.A.

Continued from previous page

It wasn't just the hours in the car or on the pitch, Dan approached every session having spent time planning each activity - and, it was noticeable to the players and new recruits. Comhghairdes! Congratulations to all, great year.

Before running through the various meetings that occur in October and November, a very cool story must be told. First year player Marcelina Sladewska integrated her new grá of Gaelic and Camogie into her vacation travels. As they say, you can land nearly anywhere in the world and instantly have a community of friends and support through the Gaelic Athletic Association. Marcelina confirmed just that. On her way to Nepal, she landed in Paris and got in a quick training session with the Paris Gaels GAA. From there, roundabout, she joined her next club, An Téalainn or Thailand GAA, to play in the Asian Gaelic Games in Kuala Lumpur, Malaysia.

The Asian Games follow a pool (round-robin) format, the knock-out from the top teams. Like here in the USA, levels range from Senior to Intermediate, to Junior A, B, C, and D. All codes are played, and clubs include Seoul, Hong Kong, Singapore, Shanghai, Thailand, Saigon, Japan, Orang, Hanoi, Cambodia, Shenzhen, Sujing, Johor, Nanchang, Myanmar, Shunde, Taiwan, India, Jakarta, Ho Chi Minh City.

The game played in Asian tournaments is a bit different for reasons of climate, space, etc. The main differences are that each team has nine players on the pitch and up to three substitutes, substitutions are unlimited, the game lasts for 14 minutes (two halves of seven minutes), players can pick the ball up with their hands, no square ball rule, and all free kicks/kick-outs/kick-ins can be taken from the hands. Marcelina fared well, contributing several points and goals. The Thailand GAA fell short of qualifying for the knock-out stages behind Saigon, Orang, and Japan, but ahead of Johor-India and Cambodia. Cool trip. Slán abhaile, a Marcelina.

On October 26, the Midwest Annual General Meeting was held in Buffalo. Clubs provided reports on their year,



Youth Hurling Coach Anthony Hanley.

voted on motions to amend the bylaws, and elected new officers. Attending from Cleveland were outgoing Public Relations Officer Ty McTigue, and incoming Treasurer, Sarah Dunn. The full panel of officers: Chairperson Howard Elbert (Pittsburgh GAA), Vice-Chair Keith Knott (Akron), Secretary David Walker (Syracuse), Treasurer Sarah Dunn (Cleveland), Registrar Matt Lamot (Buffalo), Public Relations Officer Sean Stayduhar (Pittsburgh Pucas), and Youth Officer

UPCOMING. Cleveland hosts indoor sessions for both youth and adults with grants from the Global Games Development Fund made possible by the Republic of Ireland's Department of Foreign Affairs and Trade. See our flyer or visit our website and facebook page (clevelandgaa.com or @clevelandgaelic). Cleveland will also have its AGM on December 7.

Go raibh míle maith agaibh (thanks y'all) to our readers and supporters. Consider getting involved at any level. Fáilte (welcome) to all.

The Gaelic Athletic Association is Ireland's largest sporting organization and a bit of home for the Irish abroad here in the US of A. Beyond sports,

the Association also promotes Irish music, song and dance, and the Irish language as an integral part of its objectives. Cleveland GAA is open to all who want to play competitive sports, meet new people, and join an athletic, fitness-minded club.

Follow @ClevelandGaelic on Facebook, Instagram, and Twitter for the 2019 activities for Men, Women, and Youth. Or, visit ClevelandGAA.com.

Vocabulary: Bual sa tóin í agus titfidh sí (beat their bottoms and they will fall), deoch (drink), grá (love), comhghairdeas (congratulations), slán abhaile (safe travels home), Go raibh míle maith agaibh (thanks y'all).

Vincent Thomas Francis Xavier Beach is a proud Greater Clevelander and emigrant of Michigan. He joined the St. Pat's Gaelic Football Club in 1999 and, with much help, is the current caretaker of the Cleveland GAA.

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TOLEDO IRISH

By Maury Collins
@MauryCollins



John McHugh R.I.P, Mayor of Toledo from 1990 to 1993

John McHugh was born in Toledo, Ohio on October 1, 1930 to James and Catherine McHugh. His mother Catherine grew up poor in Ireland and married his father, James, in 1928. John's first job was setting pins in the neighborhood bowling alley.

John devoted his life to public service, serving as Jury Commissioner, Lucas County Recorder, Lucas County Treasure, Chairman of the Lucas County Democratic Party, Past President of the Old Newsboys Good Fellows Association and as Mayor of the City of Toledo from 1990 to 1993. After his retirement from politics, John embarked on a career in real-estate development.

John McHugh, age 84, passed away peacefully on Friday January 30, 2015 in the Elizabeth Scott Community in Maumee Ohio after a brief illness with cancer.

Two days after John McHugh died, Mayor Mike Collins' auto was found crashed into a pole. Mike had suffered cardiac arrest. On February 3, 2015, I attended a visitation for John McHugh and followed to a prayer service for Mike Collins. Mike died on February 6, 2015 This was not the first time the Collins and McHugh families had two deaths so close together.

Within a week, two Toledo Mayors had passed away. They were both sons



of Irish Immigrants and related. Katherine McHugh was a sister of Martin Ruddy, who was married to Ellie Collins Ruddy.

John McHugh was succeeded as Mayor by Carty Finkbeiner, who was elected to his first four-year term in 1993 under charter changes, endorsed by Mr. McHugh, which gave executive authority to the mayor and expanded the size of city council, with members elected by district and at-large. John often said he was an advocate for the change, and he made the call explicit in his 1992 State of the City address, saying that voters needed "a real voice in how our city runs. ... One leader, one point-person, the power to lead - not led by the bureaucrats protecting their own turf."

Toledo Mayor D. Michael Collins was a Toledo police officer and president of the Toledo Police Patrolman's Association when Mr. McHugh was mayor. He made a statement to the Blade earlier about John McHugh. "John's legacy to the city was his level temperament," said Mr. Collins, who noted that they are distant relations.

Mr. Collins said that in his own experience as a government employee and elected official, Mr. McHugh ranked as the worthiest "to have been given that

title of all the persons, including myself, who has held that office."

Now for the rest of the story. Jimmy and Catherine McHugh were very good friends with my parents, Maurice and Katie Collins. There was a fairly large close knit group of Irish Immigrants in Toledo at the time. March of 1979 James and Maurice were both in the hospital seriously ill.

On St. Patrick's night, I was with my Mother visiting my Father. It was close to the end of visiting hours when Catherine came to my Father's room and asked if I could drive her home. She said John and his brother, Tom must be out celebrating and forgot about her.

There was no way for her to call them, so I drove her home. Ten days later, March 27, 2059, both James and Maurice passed away. Arrangements were made at two different funeral homes and the visitation and funeral days and times were set for both of them before the two families knew about the fact that both gentlemen had died on the same day.

Visitations and funeral times were exactly the same times. I visited the funeral home to offer my family's condolences to the McHugh family. The petitions at my Father's funeral Mass included prayers for James "Jimmy" McHugh and his family.

At Mike Collins' funeral, I thought about those past events and about what a wonderful country we live in. One extended immigrant family starting in poverty could produce two first generation Irish American sons, who though hard work, were able to become the Mayor of Toledo. ■

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DUBLIN DIARIES

By Margaret Mary Hicks



An Irish Wedding & an American Thanksgiving

As I write this, I have just finished up classes up for my first semester at Trinity. It is crazy to think about where the time went. Last month was a whirlwind, but I had some amazing experiences in October and into early November.

I attended my first Irish wedding and two of my cousins' christenings in Mayo. It was so lovely to see my cousin Pat marry his beautiful bride Aisling. I honestly can't believe I was here for it, but it was beautiful, and I'm honored to have been a part of the day. I am so lucky to still have family in Ireland and it makes it feel as though I am not really that far from home.

My godfather also made the trip from Cleveland to see family in Dublin and Mayo. He had not been back 'home' for at least twenty years, so it was interesting to hear about all that has changed and stayed the same since he was last here.

He also brought me lots of treats from back home that I had been missing (Hidden Valley Ranch, mostly). I got to show him around Dublin a bit as well, which was great, although it felt weird being the 'tour guide' so to speak because I have

only just begun to figure out Dublin myself.

I also managed to take a trip up to Galway with several of my American friends and then made an impulse decision to get a bus to the Cliffs of Moher from Galway as well.

Galway is brilliant

It reminded me a lot of my old college town of Athens, Ohio, in that it was relatively easy to navigate and full of good craic. Our first night in Galway was filled with good food, full pints and lots of dancing. It was great to hear so much live music in once city, given that usually I am used to blaring top chart hits in about every American bar I have ever visited. Both have benefits of their own, but the live music was fabulous, and I really appreciated how much everyone was into it.

Don't Fall off the Cliffs of Moher

The day was spent mostly on a tour bus to the Cliffs of Moher, but it was so worth it. The Cliffs were amazing, and I am glad to have that sight checked off my bucket list. It was also a little bit jarring and it made sense how many people fall off them. Although our day was really sunny, the



wind was so fierce it knocked several people over while walking around. You can be sure I didn't tell my mom I was going there until after I had gone.

I've also started to adopt Irish phrases and it feels weird to say them in an American accent, but I guess I should just embrace it. I feel sort of like an imposter when I say Irish things, but I guess I am kind of a hybrid Irish/American, so I'll try not to come back to the States with an Irish brogue.

Currently, I am preparing for a

'Friendsgiving' with several of my friends. For most of them, it will be their first-time celebrating Thanksgiving, so I have asked my mom to send me all of her recipes. I am in charge of the green bean casserole, corn casserole and Banoffee pie. I really hope I can do it justice, especially since I am representing my country on this holiday.

Thanksgiving is one of my favorite holidays because it involves family, friends and food. Although I won't be with my family this Thanksgiving, I will Facetime, and it will almost be like I am there at the dinner table. I am looking forward to showing my friends a little taste of American Thanksgiving.

Slán go fóill, ■

Margaret Mary is a postgraduate student studying marketing at Trinity College Dublin. She recently graduated from the E.W. Scripps School of Journalism at Ohio University and is from Cleveland, Ohio. To keep up with her adventures abroad, follow @margamary on Instagram.

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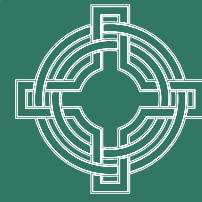
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AN EEJIT ABROAD

By CB Makem



Just Put it on the Squiggly Lines

I had the great displeasure of running straight into laundry day this week. It's an ordeal that corresponds with the absence of socks that also happen to be clean. From time to time, it dawns on me that I should just buy more socks, but the thought never really springs to mind until I'm out of the shower, freshly dripping.

I've also been taken with the wish to stop being so negative, to see the good in things—in other words, to eschew my Irish heritage. So, when laundry day hit me this week, rather than stewing in my misfortune, I gave a thought to just how lucky I am to be washing my wearables in the good ol' U.S. of A.

Those of you smart (or lucky) enough to have successfully finished a load of washing elsewhere know of what I speak. You see, I've spent more than a few nail-biting mornings trying to decipher the hieroglyphics of European washing machines and I have firmly concluded that we, in America, are either stupefyingly dense compared with the rest of the world or our appliance designers are infinitely more brilliant. (Or perhaps it's just that I have an old washing machine.)

A few years back, I asked a college graduate in Galway what she'd studied in school. She replied that she'd spent four years learning how to do a load of laundry. "It's easy enough once you realize it's just a combination of the Seiberg-Witten theory and Henry Dixon's later work. I charge by the load if you need assistance," she said.

I stayed at a house in eastern Europe and couldn't make heads or tails of the washing machine, so I downloaded the owner's manual. (The internet was \$9 a month, by the way, and faster than the cable provider I have in New Hampshire.) Unfortunately, the machine was Russian and so was the owner's manual, so there was only so much I could glean.

In the end, I put the first knob on the

squiggly lines and the second one on 15, placed some soap in what appeared to be a storage bin and hit a few buttons until something started up. Whether it worked or not, I can't say, but the soap disappeared, and the clothes were wet when the beeper finally went off.

No one in the area complained about my stench after three months. Of course, maybe they assumed everyone from America smells bad, but I'm going to take it as a win.

While we're on the subject of clothes, is there anyone else who's frustrated about American attire spreading across much of the globe? It wasn't that long ago that the United States was the only place you were going to see adults wearing t-shirts emblazoned with corporate logos and sitcom characters. Not that I don't enjoy a good sitcom like everyone else, but there used to be a definitive gap between what parents and their children wore. Nowadays, one can see 50-year old men in Dublin wearing Spiderman t-shirts. And they're not tourists!

I have a photo of my parents on a plane in the 1960s and everyone was dressed up. (They had plane photographers!) Today, you're just as likely to have the drifter next to you wearing flip flops. My grandfather beat flax seed out of the plant's fiber for a living and he wore a tie to work for cripes sake. I'm not saying I wish there were more ties. On the contrary, they're an abominable and useless piece of clothing, better for choking a man than anything else, but surely there's some middle ground between a tuxedo and a pair of pajamas.

I think Jerry Seinfeld said it best, "You're telling the world, 'I give up. I can't compete in normal society, so I might as well be comfortable.'"

Let's see, what else? I wish there was more color in men's clothing. For someone who shops at TJ Maxx and the like,



I ran across these two men in Brasov, Romania. I think this is how most men feel if they're wearing anything colorful.

the choices are underwhelming.

Are colors more expensive to fabricate? Is a muted shirt more masculine? Are men aware that there are more colors than blue, gray and flannel?

I suppose that's where the tie comes in. That's where we get to show our fun side. I'm looking out my window right now and the beautiful shades of autumn are all around. Then I peek in my closet and everything looks the same. Women can wear exciting tints, why can't we?

My theory is that we men are too worried about looking foolish, that we don't know what to do about separating our colors from whites and how to run the machine, and just like we won't ask anyone for directions, we can't be seen to be defeated by a machine. For that

would be a John Henry—steel driving man—scenario, and no stinking machine is going to get the better of us. So, when someone asks what color our shirt was originally, we can look them square in the eye and say gray. ■

CB Makem spent 22 years traveling and honing petty gripes as an Irish musician, and enjoyed a further 13 years of people not returning his calls as a journalist. He is fluent in English, American and old Kerry farmer. More of his photos are on Instagram under cb.makem.

Visit cbmakem.com or email contact@cbmakem.com.

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Photo by CB Makem



FIRM FOUNDATION

By Ken Callahan

@KennethRCallahanJr



Patrick Talty

It is an indication of the vitality and enthusiasm of Irish Americans in the numerous ways they come to celebrate their shared heritage and culture. It would be a long paragraph indeed that listed the numerous societies, clubs, historical groups, dancing troupes that populate Greater Cleveland, so numerous in fact that no one social club could contain them all. Certainly among the reasons for this vitality is the relatively recent freedom enjoyed by the Irish people for nigh on a millennium, and the fact that, unlike other European people, they continue to seek national unity.

Few Greater Clevelanders have embraced and shared their Irish heritage for the benefit of the Irish American community more than Patrick E. Talty and his extended family. Pat is the son of James Patrick Talty and Margaret Mary Lennon; his dad's mother was Helen McGuan from Cree, in County Clare. His dad's father, Michael Patrick Talty, was from Doonbeg, also from County Clare, though the pair met and married in Cleveland. Patrick's mom was the daughter of Margaret Mary Coyne of Crossmolina, County Mayo.

The Talty family, large even by Irish Catholic standards, have long been

prominent in Euclid and Cuyahoga County political life. Pat's mom's uncle Leo Lennon was appointed by Governor Frank Lausche to the St. Lawrence Seaway Commission, while his uncle Jim Lennon was active in organizing the Postal Union. Pat served on Euclid City Council, was the Democratic candidate for County Auditor in 1978, served by appointment to the Euclid Development Corporation and the RTA Citizen's Advisory Committee. He was elected Democratic Ward Club Leader for the City of Euclid.

And of course Pat is nephew to the late and legendary Judge Francis J. Talty, who served first in the General Division of the Cuyahoga County Common Pleas Court (where he presided over the second Sam Shepard trial) and retired as the Presiding Judge of the Probate Court. Judge Talty is remembered in a wide variety of Greater Cleveland landmarks, Brookpark ballparks (he was President of the Greater Cleveland Baseball Commission) and the Administrative Building at the Cleveland Zoo. He was a Founder of the Irish American Archives Society.

Patrick attended St. William parish school in Euclid, Cathedral Latin, and got his undergraduate degree from the University of Dayton. He was awarded



an MBA from Case Western Reserve, and was earned his JD from Cleveland Marshall College of Law.

Pat met his wife, Bridie, of Westport, Lisearney, County Mayo at the West Side Irish American Club in 1970, where they were introduced by their mutual friend, Gerry Quinn. Bridie is the daughter of Peter Hastings and Ellie Coyne.

Pat and Bridie were married in Cuslaugh, County Mayo on May 27, 1972 by the Rev James Prendergast.

They reside in Rocky River, where Pat has his law practice and are members of St. Christopher parish. They have a son, Michael, who is a graduate of St. Ignatius High School and who was awarded a law degree by Ohio State University.

Of his early years, Pat says "it was not until high school that I realized what a large family I was part of." Pat is one of six; his dad was one of 9. At one point there were 30 Talty children living in Euclid, Ohio.

"While smaller families may have had more material belongings, our intangibles were, to us, of greater value."

Throughout the arc of his life, Pat Talty has shown a consistent commitment to the Irish American community: he has been a member of the West Side Irish American Club since 1970; he was a Founding member of the East Side Irish American Club in 1978; Founder and Treasure of the Irish Heritage Club; a Board member of the Ohio Rose Committee and was secretary for the St. Patrick GAA Football Club.

Irish culture will surly continue to thrive in Irish America, even for people generations removed from their emigrant forbears. The contributions made by Pat Talty and his family will ensure it. ■

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Travel Light – Regular People Go on Adventures Too
By Laura Holmes
Content Queens, 285 pages, full color photos throughout.

I met author Laura Holmes more than ten years ago and, ever since, I have stayed impressed by her work and her passion for helping others. She is the first to welcome you to any event. A fellow festival organizer, Laura is full of fresh ideas and approaches, her perspective broadened by her travels all over the world.

Travel Light is dry humor in sometimes wet bogs, and travails on trails that she has the good sense to laugh at, anticipate encountering with her travel companions and hold the camera quietly, ready. No companions were injured in the making of this book.



Laura Holmes

When Blogging Leads to Books

Laura has continued to blog about her travels in hopes of inspiring others to travel and get to know the world we live in. She realized so many of the stories

belong in a book, inspiring and entertaining others travel, and all the benefits travel offers. Her insights and sense of adventure keep moments light, or maybe it is the Guinness that somehow finds the traveling ladies, no matter where they

roamed. "I tell people, they can learn how to



Taking the Potato Walk

travel their way to happy! This memoir explores the lighter side of travel with doses of humor, adventure, and personal transformation. Vacations need not be exclusive to the wealthy; regular people go on adventures too.

Travel Light proves that travel and new experiences will make you laugh and provide increased levels of happiness. For overworked people around the world, come along on this quest to achieve balance in life, work, and play."

Destination stories include Alaska, Arizona, France, Ireland, Italy, Spain, and of course, Laura's home state of Michigan.

Ireland

Ireland's chapter, The Liver Dance, is, of course, my favorite. A little history, a little charm, and a load of tips if you read between the lines: *"The November time-frame turned out to be a brilliant choice for the trip. We did not have to jockey for position with tour buses or hordes of visitors. We saw only three other hiking groups as we piled out of the Focus, ready to walk in Connemara National. The plan was to walk up Diamond Hill to a perch of 1300 feet above sea level. We were rewarded with the views of the Atlantic and our Heather Hill cottage in a neat row of squares in a quaint burrow."*

This is Laura's second book. I loved her first one, I've Gotta Pak: Stories of Adventure and Fun, in which we get to journey alongside Laura and her travel companions as they hike to the peaks of Kilimanjaro, Africa and Machu Picchu, Peru. She skis through blizzards, breathes in the big air in Alaska, gets wet in Costa Rica, and

relives some family adventures...

Plan Your Own Adventure

The stories are expressed with equal parts sensitivity and verve, providing a terrific read and a good rainy-day book for all armchair travelers, and wild women and men everywhere.

It is time to start planning your own adventure. Laura is living proof that you can be a successful businesswoman and still travel often. Author, adventure traveler, volleyballer, hiker, biker, skier, and yogi, she enjoys life NOT on the couch. As an ambassador for increasing travel dosage, not work hours, her goal is to inspire you to take the trip and go.

She's the co-owner of FineLine Creative, a west Michigan communications company founded in 2003. Laura has also served as the marketing director for the Michigan Irish Music Festival since 2006.

Holmes will also continue to give back by way of her writing. A portion of proceeds from the sale of *Travel Light* will support the work of the Planeterra Foundation, a non-profit organization committed to turning travel into impact by helping local communities and women-owned businesses earn an income from tourism. To learn more, visit www.planeterra.org.

Pictures throughout the book add flavor and context and are often dazzling. The cover photo is of Connemara National Park, as the women hike up Diamond Hill. Get *Travel Light* at www.Travel-LightBook.com; tell Laura that John at the OhioIANews sent you. ■



Runa photo courtesy of runamusic.com

Runa: Ten: The Errant Night (2019) 15 Tracks, 60 minutes.

I have seen Runa at festivals and events all over the U.S. The enjoyment never lessens. Spending no where near enough time with them offstage, I still get the same impressions – vibrant, fun, dedicated to living a worthwhile life and positively impacting those they meet along the way. Then there is the music.

Beautiful voices and instrumentation, sharpened by humor and knowledge of the song's history, consistently takes a Runa performance from great to an even higher level. Each show has been memorable. This CD is memorable too; I am so glad to share it with you.

Ten refers to this being the band's 10th year together. This is a great gift for those who are new to Irish music and for those used to the real thing.

Whether trad or ballad, great instrumentation and vocals ranging from stirring to dance inducing, Runa has another winner. Their Dance in the Graveyards official music video is a winner as well; watch out for the special guest appearances too. Get all their music, see the video and more at runamusic.com.

RUNA is, Shannon Lambert-Ryan on vocals, step-dancer; Fionán de

Barra on guitar; Cheryl Prashker on percussion, Jake James on fiddle; Caleb Edwards on mandolin, vocals.

The next three bands I heard for the first time at the 2019 Association of Irish & Celtic Festivals National Conference (AICF), of which we at the Ohio Irish American News were proud to sponsor, and to present at. The music sang to me, often in Irish, in ways hard to describe, but completely understood by those who, on the very first time they visit Ireland, feel completely at home and at peace, even though they had never been to Ireland before.

The High Seas: Self-Titled Debut Album (2018) 10 Tracks, 48 minutes

Each High Seas band member grew up steeped in Irish song - whether on stage or at an after's party and the associated sessions, in music or in word. The CD is rich with where the song came from, why they play it or what it means to them.

Individually very accomplished, together, The High Seas have become a special group I can't wait to hear again.

The CD has a bonus, with lyrics and liner notes included.
The High Seas are Cathal ÓCurráin on Bouzouki, Fiddle & Vocals; Ciarán Ó Maonaigh on Fiddle & Octave Fiddle; Caitlin Nic Gabhan on Concertina, Dance & Foot Percussion.



The Conifers: Self-Titled Debut Album (2019) 11 Tracks, 43 minutes.

The sessions that follow the showcases are a wide open, see what happens jam. There might be three people playing, then bit by bit, as the food and drink are put away, so to speak, more chairs are found, instruments freed from their cases and allowed to breathe, and the 2nd wind reaches all around. I didn't see a session all weekend without the Conifers, and they appeared to be having a blast.

On stage or off, on the debut CD or in person, the energy and honesty of the band comes through. A bit shy, a bit cheeky and immensely talented, The Conifers are a band we will be hearing a lot of, hopefully for many years.

The Conifers are Bryan O'Leary on Button Accordion & Vocals; Cathal Ó Curráin on Bouzouki, Fiddle & Vocals; Felix Morgenstern on Bodhran & Vocals; Conor O'Loughlin on Concertina & Vocals; Marty Berry on Guitar & Vocals.

High Time - Debut Album Sunda (2018) 10 Tracks, 43 minutes.

Sunda is an Irish word meaning a sound, or a narrow stretch of water. The mesmerizing flow of the harp is a highlight in many songs or solos, but not at all without energy. The vocals have that same flow, charged with beauty, passion and a sense of exploration.

The songs are often old school, sean nós style, but with fresh arrangement and presentation. Plus, the boys are funny. They were so appreciative of the response they received at the showcase; you could see the hope any new band has when playing in front of a new audience. Séamus and Conall Flaherty and Ciarán Bolger are from Ardmore, on

the west coast of Connemara. They too are steeped in the mythical and prolific songs and stories, but not completely bound by them.

You may not recognize the arrangement of a song at first, but will recognize, and love, the High Time version. For men so young, their music is with respect for the auld, played with a vibrant energy that will bring people back, time and time again.

High Time are Séamus Ó Flatharta (Flaherty) on Vocals, Harp & Bodhran; Ciarán Bolger on Vocals & Guitar; Conall Ó Flatharta on Vocals, Flute & Whistle. Since the CD was released last year, Conall has left the band, and Micheal Bolger, gifted on flute, whistle and vocals, has joined; he was fantastic at the showcase. Michael was not left out of the teasing and camaraderie the band showed onstage.

Check out the band, their music and more on their website: Hightime.ie and social media channels; tell them John O'Brien @ the OhioIANews sent ya.

Other Great Bands

The Friel Sisters were fantastic. I wish I had a CD to share with you, but maybe by the next issue. Incredibly talented, yes, sisters, yes, and full of warmth, grace and humor, their performance was a highlight of the weekend for me, and many others.

Rory Makem is still, after all these years, underrated. Most know the history of the family, from Grandmother Sarah Makem, to Tommy Makem, to the Makem Brothers, but Rory has always stood out to me, as such a great performer. His knowledge of music, not just Irish music, is mind-boggling. His vocals can range from a dead-on Tommy to a gravel road country singer. Rory has played them all. He often shares stories of growing up in the Makem household, and all the visitors to the Makem's that often involved sing-alongs, long into the next day.

I could listen to him sing and tell stories any time, and often do. If you can see him, don't miss it. His music and more are on his website rorymakem.com and his often posts live songs and stories on his facebook page. Check him out. ■

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OUT & ABOUT OHIO

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4408 Detroit Road, 44113 the-harp.com

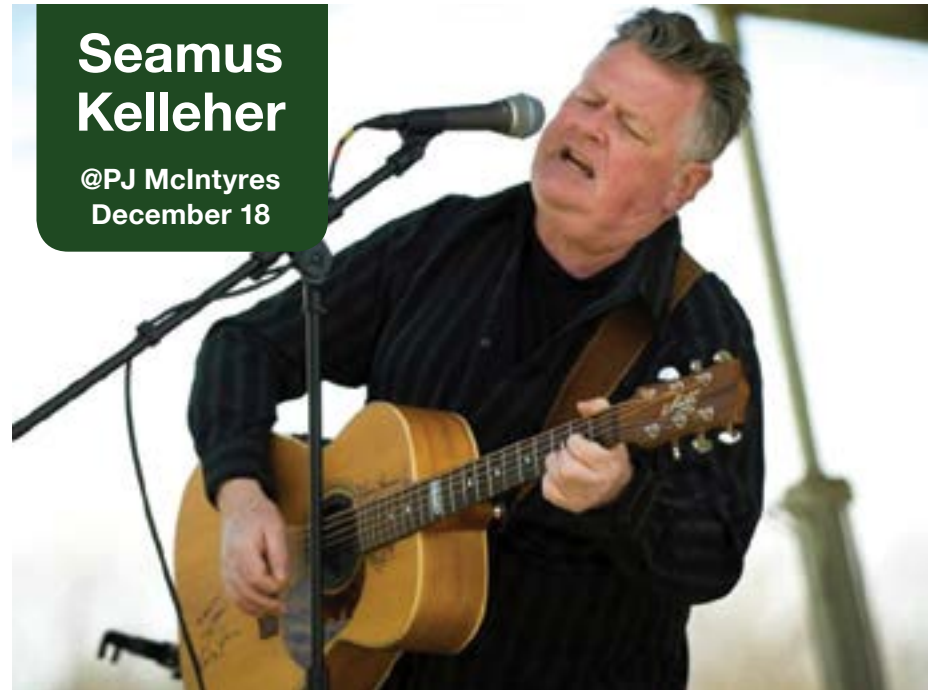


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December 18



FLAT IRON CAFÉ

6th- Thor Platter Band 7-10pm, 13th- Jimmy-O 7-10pm, 20th- Donal O'Shaughnessy 7-11pm, 27th- Becky Boyd & Kristine Jackson 7-10pm. 1114 Center St. Cleveland 44113-2406 216.696.6968. flatironcafe.com

TREEHOUSE

1st - Browns Game (no music); 8th - Hollywood Slim Duo; 15th - Browns Game (no music); 22nd - Joe Bell; 29th - Marina Strah. 820 College Avenue, Cleveland, 44113 treehousecleveland.com

PJ MCINTYRE'S

7th- Abby Normal & Detroit Lean, 13th- Andrew McManus, 14th- East Wind, 18th- Seamus Kelleher, 19th-

Downriver Music Co, 20th- New Barleycorn 21st- Faction, 22nd- PJ's annual customer appreciation party w Marys Lane: free food, drink specials, \$3.50 XMas beer; pints & prints 1:30-6, 25th- Merry Christmas from PJ McIntyre's-open 7pm, 26th- St. Stephens Day celebration w the Kilroys! *the wren the wren...* 5pm-8pm, then Nashville star & Cleveland native Erin Viancort. 27th- Ace Molar, 28th- iced cherry, 29th - Pat Cooney, 31st- Irish New Year's Eve Party w the Portersharks 5-8pm - ring in the new year Irish style @7pm. HAPPY New Year God Bless....

Don't forget T-Shirt Tues: wear any PJs T-Shirt get 15% off bill! Whiskey Wed: ½ off every whiskey in the house.

ONGOING TRADITIONAL IRISH SESSIÚNS BRING YOUR INSTRUMENTS AND PLAY ALONG!

Unitarian Universalist Church of Fairlawn, 3300 Morewood Dr. 7:30 p,m Wednesdays. All skill levels welcome.

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

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

The Harp - 1st Friday of every month, 9pm. 4408 Detroit, Cleveland
Logan's Irish Pub - 3rd Wednesday of the month, 414 S. Main St., Findlay, 7:30 pm

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

Tara Hall -Traditional Irish music w General Guinness Band & Friends 2nd Friday 8:00 - 11:00pm. 274 E. Innis Ave. Columbus, 43207 614.444.5949.

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MUSIC BOX SUPPER CLUB

7- Ohio City Singers, Dec 14 & 15- Polka Brunch, Dec 18- Marys Lane, 20- 10,000 Maniacs, 22- Neil Diamond Christmas, 31- NYE Bash. 1148 Main Avenue, Cleveland, OH 44113. music-boxcle.com

FLANNERY'S PUB

6th - Kristine Jackson, 7th - West Awake, 13th - Chris Allen & Tom Prebish, 14th - New Barleycorn, 20th - No Strangers Here, 28th - Walking Cane. 323 East Prospect, Cleveland 44115 216.781.7782 flannerys.com

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EUCLID

IRISH AMERICAN CLUB EAST SIDE

6th - Loch Erie, 7th - Children's Christmas Party, 9th - Kevin McCarthy after Membership meeting. 15th- Christmas w Andy Cooney Concert & Dinner \$40, 20th - Kennedy & Riley. PUB: 7:30 - 10:30. IACES 22770 Lake Shore Blvd. Euclid, 44123. 216.731.4003 eastsideirish.org

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6th - Big in Japan 9:30pm, 13th - Country Redford 9:30pm, 21st - Abbey Rodeo 8pm. 7861 Reynolds Rd Mentor 1funpub.com (440) 942-6611.

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WEST SIDE

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5th - Brennan, Atzberger & Ross, 6th - Austin Walkin' Cane, 7th - Chris Allen, 8th, 6-8pm - Irish Session, 13th - Crosswinds, 14th - No Strangers Here, 18th, 7-10pm - Pompous Arse, 19th - Ballinloch, 20th - Katy & OC, 21st - Jeff Varga, 26th - Mossy Moran, 27th - Michael Crawley & Co, 28th - Chris Tuma. 19500 Center Ridge Rd, Rocky River, OH 44116 (440) 990-7468 GormleysPub.com

VALLEY CITY

GANDALF'S

7 - Crooked, Dec 9 - Christmas in the Valley, 14 - Jay Wonkovich, 21- Sarena Tamburitza Orchestra, 28 - Furious George. 31 - New Year's Party Open to the Public. Join us for Brunch EVERY SUNDAY. Great food, atmosphere, staff and fun. 6757 Center Road Valley City, 44280 gandalfspub.com.

WESTLAKE

HOOLEY HOUSE

12th - Disco Inferno 8pm. 24940 Sperry Dr Westlake 44145. 1FunPub.com (440) 835-2890

COLUMBUS

SHAMROCK CLUB EVENTS

6th - Quiz Night, 8 pm The Kells, Tara Hall; 7th - 4 pm AOH/LAOH Officer Installation & Christmas Party Tara Hall, Dinner & Ceremony; 13th - 6 pm 2019 Columbus Irish Cultural Foundation Dinner, honoring Townsend W. Quinn, Ohio Statehouse; 14 - 7:30pm Annual Shamrock Club Christmas Show; Happy Hour every Friday from 5-7pm! 60 W. Castle Rd. Columbus 43207 614-491-4449 shamrockclubofcolumbus.com

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The Tastiest Little Cookie

Our Christmas cookie platters are incomplete without this little gem each year. My mother began making these light and flaky cookies when I was young. She would make dozens of these in early December and freeze them to have on hand for any party or holiday get-together. So sweet and crispy and

buttery they are more like a tiny pastry. The small, one-bite size is just perfect with tea. The dough and filling can be made several days ahead and refrigerated. The finished cookies store beautifully in the freezer. The dough and filling can be tinted different colors and using colored sugars adds a beautiful touch.

Swedish Crème Cookies

Makes 4 dozen cookies – 24 sandwiches

INGREDIENTS:

Dough

4 cups of Butter – softened to room temperature

1 1/3 cups of Heavy Whipping Cream

8 cups of All-Purpose Flour

1 1/3 cups Granulated Sugar

2 cups Butter – softened to room temperature

6 cups of Powdered Sugar

8 Egg Yolks

8 teaspoons Vanilla

Filling

For Dough:

Beat butter with hand mixer or in stand mixer until fluffy. Add in heavy whipping cream and flour and mix until a soft dough forms. Turn out dough onto board or counter and form into several round disks. Wrap tightly with plastic wrap and chill at least 2 hours. (You can keep this refrigerator for several days or several weeks in the freezer)

Take dough out of refrigerator and allow to soften for 15 minutes.

Roll out dough to 1/8 inch on a floured surface.

Use a 2-inch cookie cutter to cut out shapes (You can use any shape you would like – I do circles and stars most frequently).

Dredge each cookie in granulated sugar that was placed in a shallow bowl.

Place each cookie on lined baking sheet and using a fork, poke each cookie 3 times. (This allows the steam to escape the cookie, so they are light and flaky.)

Sprinkle with colored sugar if desired.

Bake in a preheated 375* oven for 5-7 minutes until very lightly golden around the edges. Be careful not to over-bake. They should still be mostly white when fully done.

Allow to cool.

For Filling:

Beat Butter, Eggs Yolks, Powdered Sugar, and Vanilla together until creamy. Add food coloring if desired to small batches. (I use red, green, and blue often.)

Put filling in pastry bag or baggie with tip cut off.

Pipe a small dollop of filling onto inside of a cookie and top with another one to make the sandwich. Enjoy!!

Katie Gagne teaches English at Trinity High School in Garfield Heights. She is also the owner of her in-home bakery Sassy's Sweets and Oh So Much More. You can contact her at (440) 773-4459 or at mkbluebows@aol.com.

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Reflections

Every December, we celebrate the best holiday of the year; Christmas. What a gift we have been given by having Christ in our lives. We also have been blessed by the people who are on the journey of our lives. I have truly been blessed this past year.

I will always look back on 2019 with fond memories. I was blessed to be able to visit Ireland twice. It is always special to visit but these two trips were very special.

My first trip was with the Ancient Order of Hibernian Freedom for All Ireland (FFAI) trip. This trip was very educational and rewarding to see firsthand the benefits of the contributions of FFAI to the people of the North of Ireland. Traveling with my Brother and Sister Hibernians really demonstrates the bonds of our motto Friendship, Unity and Christian Charity.

My second trip was for my Gantley Family Reunion. It was wonderful meeting family members from Australia, Canada, England, Ireland and the United States. Unfortunately, the reunion trip started off attending the funeral of the man who brought our worldwide family together; Joe Gantley.

Joe brought us all together with Past Reunion gatherings and strengthened the relationships with a family Facebook page. Thank you Joe. He passed on the torch to Lorna Gantley, and I look forward to future gatherings. Our family is truly blessed.

This year has been one of other special occasions. I had the honor and privilege of marching in the New York St. Patrick's Day as the National Secretary with Sister Hibernians from all over the United States as we celebrated the 125th Anniversary of the Ladies Ancient Order of Hibernians. At the AOH/LAOH Ohio State Convention, I was honored to speak of the contributions of LAOH members from Ohio.

Three women from Ohio have served as National President: Adele Christy from Cleveland 1921-1925, Kathie Linton from Akron 1994-1996 and Carol Sheyer from Hamilton 2018-2020. The highlight of the 125th Anniversary Celebrations was the weekend events held in Dearborn Michigan. Sister Hibernians from coast to coast traveled to participate in this historic occasion. Our early leaders were featured in a program. I had the privilege of telling



Ellen Ryan Jolly's story. The highlight of the event was the Mass and the Dinner, where I was honored to be the speaker. The history of the LAOH is very important to me. We have a long and proud history that needs to be shared.

I was very humbled to receive two awards this year. In April, I was inducted into Cleveland's International Hall of Fame, and in October received the Irish American Peace Prize from the Irish National Caucus. Although it is my name on these awards, the awards

are not mine alone; they are shared by all my family and friends who support me.

As this year comes to a conclusion, thank you to all who have shared these experiences with me. I am grateful for the presence of Christ in my life and the individuals who God has given me the privilege to travel with on my life journey. ■

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COMING NEXT MONTH: JANUARY 2020

Bringing you the movers, shakers & music makers in our community each month.

3rd – Flanagan's Wake Returns for their 11th Season! Every Friday & Saturday night @8pm

5th – Sign up & 1st Practice for West Side Irish American Club St. Patrick's Day Units.

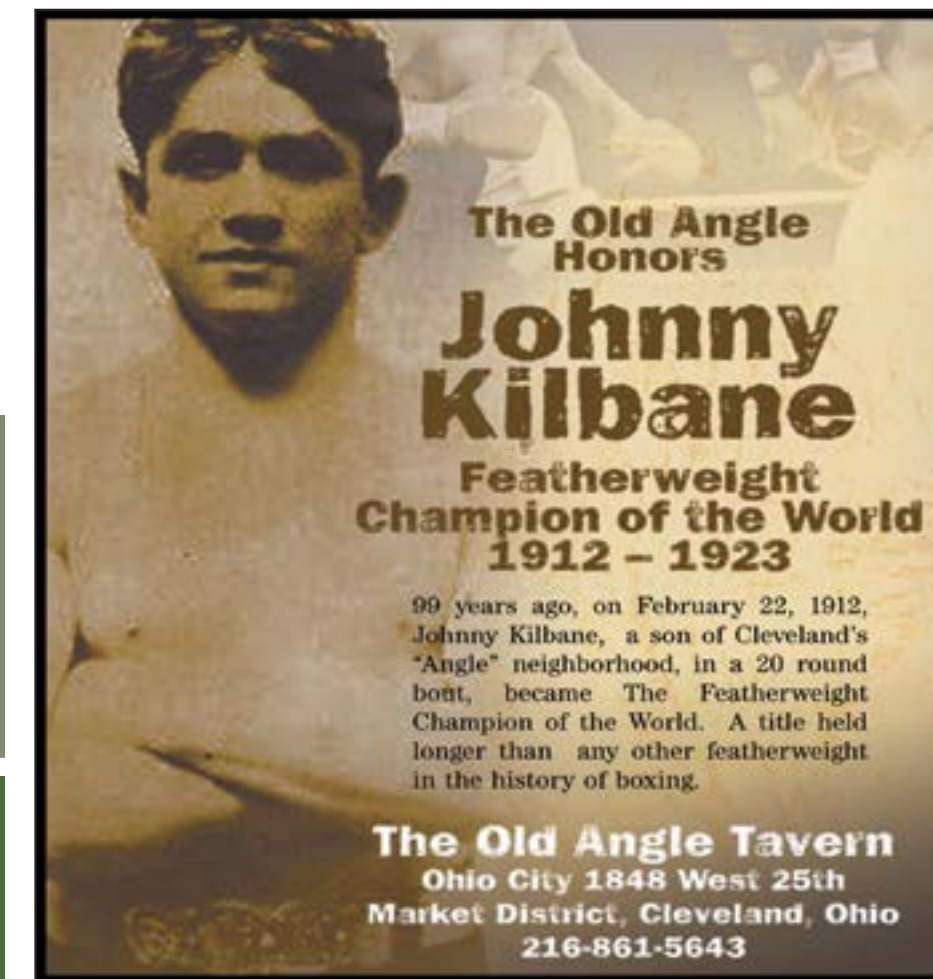
13th – IACES General Meeting

16th – WSIA General Meeting

24th – 21st Annual Visitation Home Reunion Dance

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CROSSWORD PUZZLE

By Linda Fulton Burke



ACROSS

- 1 An act of the English parliament pushed out _____ from parliament and public office. 1691
- 3 _____ Castle became the royal center. 1204
- 4 Archbishop Oliver _____ was executed in London. 1681
- 6 _____ representing the Pope were defeated at Smerwick. 1580
- 8 Richard II came to Ireland so the kings could _____ to him. 1394-1395
- 10 The bishop of Down and Connor, Cornelius O'Devany, was _____ for treason. 1612
- 11 A petition was given to _____ III of England asking for English law in Ireland. 1327-1328
- 12 Under the Williamite confiscation more land was _____ from Catholics, leaving them with about 14% of Irish land. 1691 - 1703
- 17 '_____' is a method of inheritance involving splitting land between members of a clan, was made illegal. 1608
- 18 Richard, _____ of York, fled to Ireland after losing a battle at Ludford in England. 1459
- 19 At the Parliament of Kilkenny, it was decided the Irish could not join Anglo-Irish _____ houses. 1310
- 22 Edward _____ was killed by John de Bermingham of Faughart. 1318
- 23 _____ of Tyrone and Tyrconnell sailed away on Lough Swilly which became known as the "flight of the earls" They were charged with high treason. 1607
- 24 Viscount Wentworth, lord deputy, prepared for a plantation of _____. 1635
- 25 Twenty-five ships of the Spanish _____ were wrecked off the coast of Ireland. 1588
- 26 Efforts were made to give the King Charles' supporters their land back. This was the Act of Settlement and Act of _____. 1660-1665
- 30 _____ became illegal. 1608
- 32 Anti-Catholic laws were passed, called the 'popery code' or _____ Laws. 1695-1709
- 34 Shane O'Neill rebelled and was called a _____. 1561
- 35 Settlers came to _____ and Offaly. 1550-1557
- 37 The Irish could no longer send _____ to England.
- 39 Settlers from England and Scotland began to arrive in _____. 1610

- 40 There were 'Irish riots' at _____ University. 1252. 1267, 1264
- 46 There were three _____ in Dublin. 1297-1300
- 47 Limerick was under siege in August. Patrick _____ led a Jacobite force against William. 1689
- 48 Conyers Clifford, president of Connact, was killed by Hugh Roe O'Donnell in the Curlew Mountains. 1599
- 50 Soldiers of the Earl of Essex carried out a _____ on Rathlin Island. 1575
- 52 Charles I offered concessions called _____ to the Irish people in return for money he could use in his fight against Spain. 1626
- 53 Poyning's Law 'said the Anglo-Irish were not supposed to use Irish laws and customs, but the ban on _____ Irish had to be dropped. 1494-1495
- 55 Land was confiscated under _____'s orders. Landowners sent to Connacht. Cromwell's soldiers were given the confiscated land. 1652-1653
- 60 Thomas, Lord _____ - also called 'Silken Thomas' - was made deputy when his father, the earl of Kildare, went to England. 1534
- 61 The Statute of _____ was introduced to keep the Irish and English apart, so the English would not pick up on Irish culture, language and dress. 1366
- 66 A _____ army landed at Kinsale to support Hugh O'Neill. They were attacked by government forces. 1601
- 68 _____ several victories, Hugh O'Neill, earl of Tyrone, became The O'Neill 1585-1603
- 71 The Second English _____ Act meant that the colonies couldn't send goods directly to Ireland. 1671
- 73 Hugh Roe O'Donnell fled to _____ Spain, where he died. 1601
- 74 King _____ II arrived in Kinsale and besieged Derry, which had defied him. Enniskillen defeated his soldiers at Newtownbutler. 1689
- 75 The _____ of Cashel, Dermot O'Hurley, was hanged in Dublin. 1584
- 76 _____ O'Neill was made earl of Tyrone. 1587
- 3 _____ was lost to parliamentary forces. 1647
- 4 _____ Paul IV declared that Ireland was a kingdom. 1555
- 5 The Irish were restricted in selling _____ goods abroad. 1699
- 7 A _____ representative, Gonzalo - Fernandez, came to Ireland to see the earl of Desmond. 1529
- 9 Supporters of Perkin Warbeck, who claimed to be the son of Edward V, besieged _____. 1495
- 11 The earl of Desmond was _____. 1468
- 12 There was a proclamation that all people were _____ of the king, not of any lord or chief. 1605
- 13 A plantation of _____ was planned. 1585
- 14 In the Battle of Knockdoe, the English and the earl of _____ defeated Clanricard and O'Brian. 1504
- 15 Richard de Burgh was given the whole of _____. 1227
- 16 Irish trade with the _____ was restricted by Act of Parliament. 1663
- 20 _____ were used for the first time in Ireland by the troops of Aodh Ruadh O'Domhnaill. 1487
- 21 With the _____ underway and the Catholic church out of favour, the monasteries within the Pale began to be closed. 1539
- 27 The area under Dublin's control was referred to as the '_____ for the first time that we know of. 1446
- 28 The English Book of Common _____ was now to be used in Ireland. 1549
- 29 The _____ of Surrey, Thomas Howard, was sent to Ireland to regain control for England. King Henry VIII told him to use persuasion rather than violence. 1520
- 31 John, now King of England as well of Lord of _____, captured Carrickfergus. 1210
- 33 The _____ Death struck Howth and Drogheda. 1348
- 36 It was decreed that there should be one law for both the Irish and Anglo-Irish, except for the betaghs (_____). 1331.
- 38 Limerick was besieged again. A _____ was signed, which meant the end of the war. 1691
- 41 The Irish army was allowed to go to _____ to serve James II. 1691
- 42 A rising began in Ulster. The Ulster Irish and Old English allied with one another _____ the English. 1641
- 43 The first _____ Irish was produced. 1571

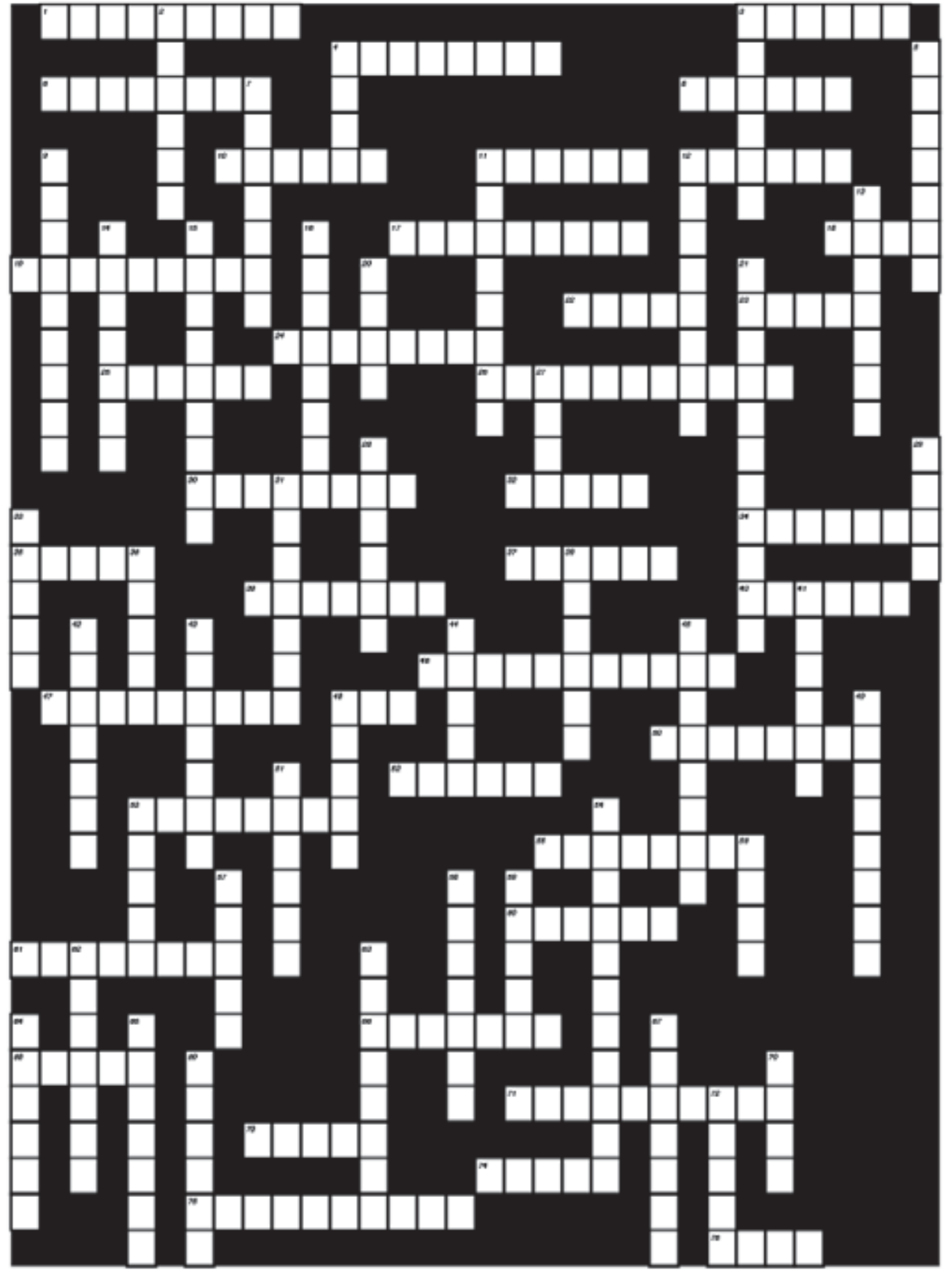
DOWN

- 2 Cromwell arrived in Dublin on August 15th as the commander-in-chief. He took Drogheda, Wexford, and New Ross. 1649

- 44 The _____ Carta, which guaranteed certain rights, was issued for Ireland. 1216
- 45 The earl of Desmond _____ the Munster Plantation. 1598
- 48 FitzGerald advanced against the O'Donnells at _____, but was stopped. 1257-1258
- 49 Owen Roe O'Neill _____ the Scots under Robert Munro at Benburb. 1646
- 51 _____ Thomas rebelled and was executed along with his five uncles in 1537.
- 53 The MacDonnells, who killed _____ O'Neill. 1567
- 54 The Dominicans and Franciscans founded their first _____ in Ireland. 1224
- 56 St Leger brought in the 'surrender and regrant' policy, which meant Irish earls and lords had to submit to King Henry VIII to keep their _____. 1540-1543
- 57 King William III, who had claimed the throne from James, defeated James at Oldbridge on the _____. 1690
- 58 Western Europe including Ireland was hit by a _____. 1315-1317
- 59 A law forbade Irish _____ and musicians to go into Anglo-Irish areas. 1435
- 62 New plantations in _____ King's County, Queen's County and Westmeath were given the go-ahead. 1621
- 63 The _____ rebelled. 1568-1572, 1579-1582
- 64 Hugh Roe O'Donnell managed to escape from Dublin _____. 1591
- 65 Edward Bruce of Scotland captured Dundalk and became high king. The next year he was crowned king of _____. 1315
- 67 A _____ confederacy known as the Confederation of Kilkenny was created. 1642
- 69 The Irish kings offered the high-kingship to Haakon IV of _____ in return for his help in getting the English out of Ireland. 1262-1263
- 70 _____ VIII was made 'king of Ireland' by the Irish parliament. 1541
- 72 A big _____ army fought for Edward I in Scotland. 1307.

Ireland's History 1201-1700

Linda Fulton Burke




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1

Sweet Snaps

1. and 2. Toys for Tots Campaign at PJ McIntyre's on November 15th

3. Andy McManus contains his excitement at The Guitar Show.



By Dottie Wenger

KIDS CRAIC

Nollaig Shona Duit!

Kids in Ireland celebrate Christmas in a way similar to American kids. Gift-giving, good food, and spending time with family are all a part of an Irish Christmas. Here is what the Christmas season may look like for a typical Irish family:

THE HOLIDAY KICKOFF: December 8th is when the Christmas season, and decorating officially begins in Ireland. Christmas trees are a lot newer to Ireland than to the U.S. Before Christmas trees were widely popular, Irish homes were decorated with holly and ivy. The more berries on the holly, the better luck in the new year for the family.

CHRISTMAS EVE: Most families in

Ireland belong to the Catholic faith, and attend midnight Mass. It's also common for households to leave a candle in a window (electric candles, these days) to symbolize hospitality. Another sign of Irish hospitality on Christmas Eve is setting aside bread and milk, or sometimes mince pies and Guinness. It used to be customary to leave a door unlocked at night, but few households do that today.

CHRISTMAS DAY: Much like in the United States, Christmas Day in Ireland is a time for celebrating with family and friends, exchanging gifts, and feasting! A tradition for some is the Christmas Day Swim - often done to benefit a favorite charity; many brave people visit the Irish coastline and take a plunge in the chilly water wearing only swimsuits and Santa hats!

DECEMBER 26TH: In Northern Ireland, this is called Boxing Day; in the Republic of Ireland it's St. Stephen's Day, named after the first Christian martyr. It's an official holiday, and is often celebrated with a visit to church, some rest, and another feast. "The feast of Stephen" in the Christmas carol "Good King Wenceslas" was a reference to this holiday. Since St. Stephen is the patron saint of horses, there are also horse races on this date.

JANUARY 6TH: The last day of Christmas, it is traditionally known as Women's Christmas, or Little Christmas. This was a day when women were to avoid all housework. The men of the family took down Christmas decorations (and it's considered bad luck if the decorations are taken down before or after this date!) and prepared the family meals. It's also the day of the Feast of the Epiphany. ■

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Dottie taught kindergarten and second grade for a total of thirty-two years, and she now handles marketing and promotions for Yorktown Service Plaza in Parma Heights. In her spare time, Dottie is a baker extraordinaire, and also enjoys participating in 5K events in order to offset collateral damage from this hobby.

IRISH WORD OF THE MONTH

"Nollaig Shona Duit!"

Happy Christmas!

CHRISTMAS CAROL TRIVIA

One of the oldest Christmas carols, **The Wexford Carol** ("Good people all, this Christmas time, consider well, and bear in mind...") is believed to have originated in County Wexford. It dates back to the Twelfth century!

Legend says that the "Twelve Days of Christmas" carol was sung as a way to remember the tenets of the Catholic faith in secret!

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