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**Celtic Woman Returns
in Postcards from Ireland Tour**



EDITOR'S CORNER
By John O'Brien, Jr.
@Jobjr

Loving All of God's Creations

I am a firm believer in God. He, and He alone has gotten me through things that I never should have survived. I'll tell you about it sometime, but for now, I will just say that He doesn't make mistakes. I do, far too often, but experience, not blind faith, has taught me that He does not. I don't understand everything that happens, or why, we seem to hurt so much. But holding God to man's ability to understand is just plain silly. I'm still

standing, hopefully better than I did before.

In the understatement of this young year, love is needed now more than ever. How different would the world be if we only followed that philosophy when deciding how we want to deal with others? If we looked outward, instead of selfishly inward, when we make that choice (and it is a choice). Treat others as you would yourself is the only barometer anyone needs to use. Love thy neighbor as yourself is another way to put it: It worked for Jesus. In fact, He commanded it.

We can't be all, to all, and shouldn't desire to be, but we can love all (That love thy neighbor thing? He meant that); and accept all of God's creations who live with Love, and love those who do not, until they do. **Happy St. Valentine's Day** to all lovers.

Welcome back to Greenisland Restaurant! So delighted to share a pint and a great meal with new oner Bob Weishampel. Make sure to stop by and say hello and welcome them back to the iIrish family. Food, drink, fun and family, just off I90 & Columbia Road in Bay Village, Ohio.

Congrats to Mullaney's Harp & Fiddle celebrating their 30th Anniversary! The legendary Pittsburgh establishment has been the proverbial home away from home for so many living in Great

er Pittsburgh, and those visiting too.

Celtic Woman is coming to Cleveland and Cincinnati in April. They are on the front cover this month and we will have an interview with fiddler Tara McNeil in next month's issue. The voices, the talented musicians, dancers and singers ... One Billion satisfied customers cannot be wrong. Looking forward to seeing them, again, as they embark on their **Postcards from Ireland Tour**.

High season is coming, Irish Heritage Month features *so many* events, some here, some in next month's issue, but check the website (iirish.us) anytime, or sign up for the free 2x a month eBulletin that goes out to 12,000 plus opted in subscribers, to not miss a thing.

March issue features the 2022 St. Patrick's Day Honorees, so send us yours with a High-Res pic that you own or have permission to use, best wishes ads, running for election ads, etc. to love thy neighbor all the more, at jobrien@iirish.us.

God Bless, hope to see you on The Avenue, soon.

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

"FOLLOW ME WHERE I GO, WHAT I DO AND WHO I KNOW;

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About Our Cover:
Celtic Woman Returns to Cleveland April 13th, Cincinnati April 14th. celticwoman.com for Tickets.
Story on Page 18

MILESTONE & SWEET SNAPS



Cornelius J. O'Sullivan, Jr. is sworn in as Justice for the 8th District Court of Appeals. Appointed by Ohio Gov. Mike DeWine to join the 8th District Court of Appeals, O'Sullivan replaces Judge Larry Jones Jr., who died unexpectedly in October. O'Sullivan will have to win the November 2022 election to finish the term that expires in 2027.

Mr. O'Sullivan serves as Director of the Flock Community Meals in Lakewood, an organization that prepares and serves 200 plus meals a month at two locations. He is a past-president of the Cleveland Association of Civil Trial Attorneys and was recognized by DRI for his exceptional service. In 2021, Mr. O'Sullivan



O'Sullivan Family at the Swear-in Ceremony was named to the DRI Construction Law Steering Committee. The father of four Eagle Scouts, he is a Scout Leader in BSA Troop 287 in Lakewood, Ohio.



Ennis Sisters Celebrate their 25th Anniversary!
Photo by David Howells

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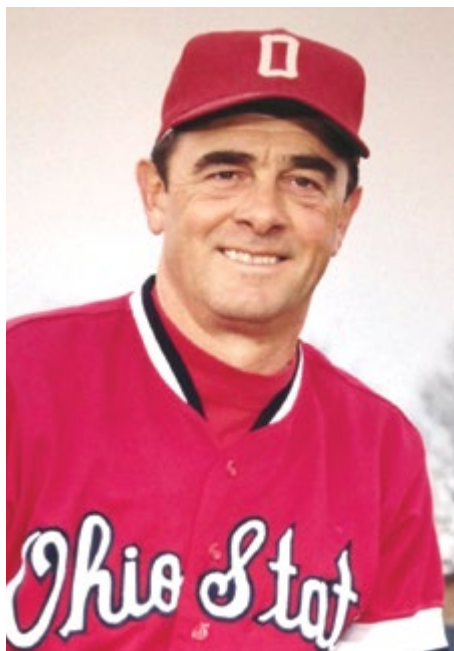

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SAFE HOME



RICHARD DONALD FINN JR.

88, passed away peacefully at home under the care of OhioHealth Hospice and his family on Tuesday, November 16, 2021. Richard (Dick) was born March 12, 1933 in Lima, Ohio. He was the oldest son of Dorothy and Richie Finn Sr. and was brother to Gerry (deceased), Mary Jo, Bonnie and John. Growing up in Lima, he attended St. Rose Catholic School where he met

his wife, Mildred (Bea) Henne whom he later married in 1956. At St. Rose, Dick competed in the classroom for top honors with his future sister-in-law Norma (Henne) Willet and during those years developed his love for baseball - football and basketball were not far behind. His mother always said her son left the house early in the day with ball glove in hand, bat over the shoulder and a sandwich in his back pocket not to return until the sun went down. Many lifelong friendships were formed in Lima where St. Rose won the baseball State championship in 1951. Dick never tired of telling stories of his talented teammates from those days. Dick continued his education and baseball at The Ohio State University where he graduated with a Bachelor's in Education and was a pitcher on the baseball team, captaining the 1955 team to a Big Ten Championship and served as President of the Beta Theta Pi fraternity. Upon graduating and finding a job teaching math, science and coaching football and baseball at Toledo Central Catholic, Dick married his sweetheart Bea and began a family. The player in him not yet ready to lay down his glove, he pitched batting practice for the Toledo Mud Hens. He earned a Mas-

ter's Degree in Microbiology from the University of Toledo and continued to teach and coach at Toledo Woodward. Dick became the head baseball coach at the University of Toledo in 1964 and remained for 5 yrs. In 1969 and 7 children later, Coach Finn was lured back to OSU and stepped in for Marty Karow, the OSU baseball coach while he recovered from an illness. After remaining 6 yrs. as an assistant, in 1975 Coach Finn became the Head Baseball coach until stepping down in 1987 to become the Special Assistant to Athletic Director Rick Bay. Coach Finn loved what he did - it cannot be argued. His love of sport never waned and his emphasis on education whether formal or otherwise was a prominent part of any discussion he had with his players and children. His work ethic was an example to all - sometimes you just had to do the hard things. Coach retired from athletics in 1994. That's when his golf game really got good! Retirement was spent on the golf course either playing or volunteering as an OSU course official for many NCAA tournaments and following all sports at OSU. Much time was spent simply sitting on the front porch in the evening with his wife of 60 yrs. while enjoying a cigar, chatting with neighbors and jumping in anytime his kids needed a sitter, a ride or a hand with a project. Coach was inducted into the OHSBCA Hall of Fame in 1975, Lima Central Catholic HOF in 1990, Ohio Central District HOF in 2000, and Toledo CC HOF in 2006. Coach Finn was

a big believer in supporting his local community beginning with service in The National Guard and then locally at Our Lady of Peace Catholic Church where he served on the parish council. He worked a corner for the Charity Newsies for many years and served as President of the local chapter, was selected by the Columbus Shamrock Club as Irishman of the Year in 1993. Coach Finn kept his hand in baseball at all times, always in touch with his former players, reaching out to inquire as to their wellbeing and giving a gentle reminder to give back if they could. Coach on the field and father at home, he always had his children's back attending their many, many functions and gamely taking on many vacation adventures. His 10 grandchildren and 2 great grands held a special place in his heart and he took great joy from their visits, always making sure they knew he was always available for a conversation, a story or candy. Friends may call 2-5 Sunday, Nov. 21 at the Egan-Ryan Funeral Home Northwest Chapel 4661 Kenny Rd. Cols., 43220 (614)451-5900. A Funeral Mass will take place at 10:30 am Monday, November 22, 2021 at Our Lady of Peace Catholic Church, 20 E. Dominion Blvd., Columbus, Ohio 43214. Immediately following the Mass, a luncheon will be held for all family, relatives and friends - please say hello and share your stories. In lieu of flowers the family asks for donations to be made to The Buckeye Diamond Club @ the-buckeyediamondclub.com. ■



JOHN LAVELLE

Age 82, (native of Knockbreague, Newport, Co. Mayo, Ireland), beloved husband of Maureen (nee Cooney); son of the late Mary (nee Molloy) and Patrick "Sonny"; brother of the late Patricia Kearns (James) of Ireland; uncle of Marie Zupanc (John) of Cleveland and Jacinta Walsh (Dermot) of Ireland; great uncle of John and Aidan Zupanc and Sarah and Ciaran Walsh; cousin and dear friend of many. John was a proud Irishman. He was vice president of the Pioneers Total Abstinence Association and was a longtime member, board member and volunteer at the West Side Irish American Club. He was active at his church, St. Vincent DePaul, where he was a member of the St. Vincent DePaul Society, Holy Name Society, and served as an usher for many years and he was a founding member of the Jef-

erson Park Concerned Citizen's Block Watch. Passed away December 23, 2021. Memorial contributions are suggested to St. Jude Children's Research Hospital, 501 St. Jude Place, Memphis, TN 38105 or Hospice of the Western Reserve, P.O. Box 72101, Cleveland, OH 44192. *Obituary courtesy of www.chambersfuneral.com* ■



REV. FR. DONALD B. COZZENS

Beloved son of the late Bernard and Florence Cozzens (nee Gaye), dearest brother of Thomas Cozzens (deceased) (Mary Ann), James Cozzens (deceased) (Patricia, deceased) and Maryellen Dombek (Daniel); loving uncle of Melissa Hopkins (Patrick), Thomas Cozzens,

James Cozzens, Patrick Cozzens (Sara), Sean Cozzens (Jinger), Brian Dombek (Rebecca), Kathleen Cozzens and Christine Garrett (Adam), and many great-nieces and nephews. Ordained in 1965, Don was a Writer in Residence and professor in the Religious Studies Dept. at John Carroll University. He served as Rector and professor of pastoral theology at St. Mary's Seminary and Graduate School of Theology among many other assignments. He was a frank and insightful voice of reason which was conveyed through his award-winning books, international lectures and reflective conversations. A spiritual advisor to many, he had a steadfast commitment to God, his faith, priesthood, his family and friends. In lieu of flowers, the family would appreciate contributions in memory of Fr. Cozzens to Holy Name Church, 8328 Broadway Ave., Cleveland, OH 44105, Malachi House, 2810 Clinton Ave., Cleveland OH 44113 or a charity of your choice. Please sign Tribute Wall at: schultemahonmurphy.com. ■

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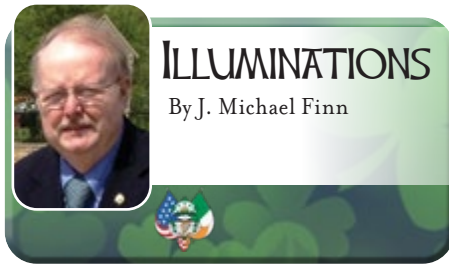
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Happy Valentine's Day

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ILLUMINATIONS

By J. Michael Finn

The McMahon Murders

Since the creation of the six-county statelet of Northern Ireland, there have been many tragedies in this country we love. One of these was the murder of the McMahon family, in 1922.

It is a common misconception that the partition of Northern Ireland was created by the Anglo-Irish Treaty of 1921. Northern Ireland was actually created when Ireland was partitioned by an act of Parliament, the *Government of Ireland Act 1920*, also known by its ironic long title as *An Act to Provide for the Better Government of Ireland*.

The Act was passed by Parliament on November 11, 1920, and was effective May 3, 1921, prior to the start of Treaty negotiations. The 1921 Treaty served to further solidify the six-county partitioning that already existed.

The Anglo-Irish Treaty established the 26-county Irish Free State as a self-governing dominion within the British Empire. The agreement was signed in London on December 6, 1921, by representatives of the British Government led by British Prime Minister David Lloyd-George, and Irish representatives, led by Arthur Griffith and Michael Collins.

The Irish Free State came into existence when its constitution became law on December 6, 1922. From the ratification of the Treaty by the Dáil until the effective date of the 1922 Constitution, the government of the 26 counties was considered a provisional government.

The majority of Northern Ireland's population was made up of unionists, who wanted to remain united with Britain. The majority were Protestants. A minority in Northern Ireland were republicans and nationalists, who wanted a reunited independent Irish republic. The majority of those were Catholics.

The creation of Northern Ireland was accompanied by violence, both in favor of and against partition. During 1920–22 Belfast saw major outbreaks of violence,

mainly between unionists and republican civilians. More than 500 were killed and more than 10,000 made homeless.

The Irish Republican Army (IRA) carried out attacks on British forces in the northeast. Protestant unionists and police supported murder-squads attacked members of the Catholic community as reprisals for IRA actions. Many Catholic owned businesses and homes were burned.

POLICING IN NORTHERN IRELAND

Policing in Northern Ireland in early 1922 was handled by the Royal Irish Constabulary (RIC). They were later replaced by the Royal Ulster Constabulary (RUC) in June 1922. Also active were the Ulster Special Constabulary (USC, also commonly known as the B-Specials).

The USC were exclusively Protestant and were rightly viewed with great mistrust by the Catholic minority. Although the USC was created to assist the regular RIC with "emergencies," the force carried out many revenge killings and reprisals against Catholic civilians.

Owen McMahon was a prosperous Catholic businessman. He owned two pubs in Belfast and had been chairman of the Northern Vintners' Association. He lived with his family at 3 Kinnaird Terrace, in a large Victorian home in North Belfast. The home included his wife, Elizabeth, six sons, and his daughter.

Also living in the home was pub manager Edward McKinney, from Donegal, a niece and a female servant. None of Owen McMahon's family were involved in any nationalist or republican activities.

At 1:20 am on March 24, 1922, gunmen using sledgehammers broke into Owen McMahon's home. The intruders tied up the women in a back room. Elizabeth McMahon was stuck in the head as she pleaded with the gunmen not to kill her family.

The gunmen lined the men up against a wall in the living room, told them to say their prayers, and opened fire. Killed outright were Owen McMahon (55), Gerard McMahon (15), Frank McMahon (24), Patrick McMahon (22) and Edward McKinney (25). Bernard McMahon (26) died later at the hospital.

John McMahon (30) survived despite serious gunshot wounds. The youngest McMahon, 12-year-old Michael, survived the shooting by hiding under a sofa. Elizabeth McMahon raised the alarm by shouting "Murder! Murder!" A matron at an adjoining nursing home heard her and phoned for the police and an ambulance.

On Sunday March 26, 1922, the funeral



of the Owen McMahon and his three sons, Frank, Patrick and Gerald, left St Patrick's Church for burial in Milltown Cemetery. The procession was led by a police armored car.

10,000 citizens turned out to show their disgust for the brutal killings. Edward McKinney was buried on the same day, just outside Buncrana in Donegal.

The killers of the McMahons were B-Specials. According to survivor John McMahon, although four of the five killers were dressed in the uniform of the Royal Irish Constabulary, "from the appearance I know they are 'Specials' (that is, members of the USC not regular RIC). One was in plain clothes."

A 1924 investigation by the Department of Defense of the Irish Free State identified all of the alleged participants in the killings, in particular, the group's leader, RIC District Inspector John William Nixon. No one was ever prosecuted for the McMahon killings.

John William Nixon escaped prosecution when he threatened to publicly name senior police and unionist politicians who had aided the murder gangs. According to historian Tim Pat Coogan, "In the atmosphere of the time neither [NI Premier] Craig nor the British could or would prosecute or investigate such men without risk of a serious backlash among the Specials."

THE COLLINS-CRAIG PACT

The brutality of the McMahon murders prompted British Prime Minister Lloyd-George to summon both Michael Collins, head of the provisional Irish Free State and the Northern Ireland Premier Sir James Craig to London. On March 30, 1922, they met with Secretary of the Colonies Winston Churchill. The meeting led to an agreement, known as the *Col-*

lins-Craig Pact, which was an agreement to stop the violence in Northern Ireland by reforming the police forces.

Churchill insisted on supplying the wording for the opening paragraph, which read, "Peace is today declared." Subsequent paragraphs required Northern Ireland to recruit Catholic police officers and called for raids and arms searches to consist of one-half Protestant and one-half Catholic officers. It ended with the statement, "The two Governments unite in appealing to all concerned to refrain from inflammatory speeches and to exercise restraint in the interests of peace."

The ink on the Pact was not yet dry on April 1, 1922, when Belfast saw an incident known as the "Arnon Street killings," in which six Catholics were murdered by uniformed police. Michael Collins sent an angry telegram to Prime Minister Craig, demanding a joint inquiry into the killings. No such inquiry was ever set up and the *Collins-Craig Pact* was never implemented by Craig. Sadly, the violence continued to rage in the North and on June 28, 1922, the Irish Civil War began in the provisional Irish Free State. ■

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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We Get Letters

John Walter Jones: Ex-Slave, Sexton, Stationmaster

By Sheldon Firem

Divided in 2021, divided in 1865. Both Americas endure and endured deep and divisive social chasms. Does a bridge exist? Did a bridge exist? Will the modern trolls of disunity and those of history hold sway? Reconstruction failed then; will re-unification fail now?

Politicians believe we can talk our way to unity; corporations believe we can purchase our way to unity; innovators believe we can innovate our way to unity; preachers believe we can preach our way to unity; non-profits believe we can donate our way to unity; citizens believe we can vote our way to unity.

Belief has proven to be the weaker twin, a Jacob to an Esau, when compared to an individual's purposeful moral behavior. Works and acts of mercy are ethical imperatives in many faiths. Theodore Roosevelt modeled the gospel of vigorous civic action to elevate society. Martin Luther King Jr. nonviolently marched.

What is a historical example of someone taking a principled stand? One compelling, lesser-known example was John Walter Jones, ex-slave,

sexton, and underground railroad stationmaster. His acts of mercy included burying the dead and ransoming captives.

JOHN WALTER JONES A BRIEF HISTORY

John Walter Jones was born to the slave's birthright in 1817, on a plantation near Leesburg, Virginia. When he was twenty-seven years old. Fearing his aging mistress, Miss Sarah Ellzey, might sell him, he ran away on a three-hundred-mile exodus to Elmira, New York. John became the Moses to four other slaves-two half-brothers and two male companions.

Leesburg to Elmira, Egypt to Canaan: John Jones entered Elmira with less than two dollars in his pocket, a determined work ethic and the hope of a runaway slave chasing the Northern Star. Elmira possessed an active Underground Railway system. Mark Twain's father-in-law and industrialist, Jervis Langdon, lived in Elmira and worked with Jones in transporting slaves to Canada.

Jones' personality led to several jobs: wood cutter, store clerk, janitor, church usher, sexton of the First Baptist Church, and an active Underground Railroad stationmaster. John Jones entered Elmira an ex-slave, became a community member, married Rachel in 1856, fathered children and died in 1900, a free citizen of Elmira. Jones' penultimate moral action included his conveying 860 runaway slaves by train to Canada.

What was Jones' principled action? A Civil War chronology is required.

Brutal Civil War battles bore bitter fruit; these battles produced prisoners and fatalities; some prisoners were paroled, others imprisoned. The North and South maintained prisons that housed 'the enemy' in unsanitary, overcrowded conditions, without sufficient food or shelter; subsequently many died.

Andersonville Prison in Georgia was the South's shame; Elmira Prison in New York was the North's shame.

The Elmira prison housed nearly 12,000 enlisted Confederate prisoners; nearly 3,000 Southern soldiers died there during the one year that the prison was open, closing in 1865. This is the juncture at which John W. Jones, sexton, took direct moral action. Jones, ex-slave, respectfully and meticulously supervised the burial of the Southern Confederate soldiers who died in Elmira's prison. This last sentence may require re-reading.

If the social media of 1865 had trolls, they might disparage Jones' motives. 1865 trolls and 2021 trolls take succor in derision. To them unity and works of mercy are anathema. They might have alleged that a former slave would not bury Confederate soldiers; they might have rationalized that he was paid to bury the soldiers; they might have broadsided that he was obligated because it was his job. But Jones' moral motivation transcended the practical, his job description.

The facts of this ex-slave's moral actions follow:

As sexton, despite his twenty-seven years of slavery, John W. Jones:

- buried nearly 3,000 Confederate soldiers with honors and respect (an average of eight per day).
- used an area in back of his farm as the cemetery.
- recorded the soldier's date of death, grave number, regiment, company, rank and name.

- erected a painted, wooden marker at each grave.
- placed a sealed glass jar in each coffin with the identifying data of the Southern soldier for family/historical reference.

John Jones was a baptized member of the First Baptist Church of Elmira for most of his life; his faith had its principled requisites. The fruits of his moral action in burying Confederate soldiers were borne out in the gratitude of some of the southern families who recovered their sons' bodies after the Civil War, although most of those Confederate soldiers still lie in Elmira's soil.

In one instance, Jones even contacted the relatives of one soldier, John R. Rollins, the dead son of his former overseer in Virginia, so they could retrieve his body. This last sentence may also require re-reading. The wife of the overseer had been kind to John Jones, the slave, in Virginia.

An ex-slave would be totally justified in not assisting in the burial of Confederate soldiers who fought to maintain the institution of slavery and that slave's chains. Morality throughout history has known many paths. John W. Jones' direct moral imperative to 'bury the dead' with dignity and 'ransom the captive' were the cobblestones on his path.

John W. Jones' principled example of purposeful moral behavior may be the foundation of the bridge we are seeking to cross in 2021. Corporal and spiritual acts of mercy continue to be relevant. The Sermon on the Mount was not an Info-War. The social gospel is rarely a convenient gospel.

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Two Walter Haverfield Partners Recognized by the Irish Legal 100

By **Walter Haverfield**

The Irish Legal 100, a compilation of the most distinguished U.S. legal professionals with Irish roots, has named Kevin Patrick Murphy and John N. Neal to its 2021 edition. The list includes attorneys, legal scholars and members of the judiciary who have distinguished themselves in their fields of endeavor.

Kevin, administrative partner of Walter | Haverfield as well as a partner in the firm's Business Services Group, represents public and private companies on major real estate transactions that include construction, develop-

ment, financing, leasing, acquisitions, dispositions, exchanges, zoning, and entitlements.

Kevin's practice also focuses on negotiating acquisitions, dispositions, buyouts, and joint ventures. He advises clients on structuring transactions and corporate governance matters. Furthermore, Kevin represents marijuana business owners, individuals looking to enter the legal cannabis industry, and those looking to effect change in marijuana laws and regulations.

Kevin is an Irish citizen with an Irish passport. He is the second generation in the U.S., and his family is



Kevin Murphy

from County Roscommon. Kevin is currently a member of both the East Side Irish American Club and the Irish American Law Society of Cleveland. He has consistently been recognized by Ohio Super Lawyers as well as by Best Lawyers in America®.

John, partner and head of the Hospitality and Liquor Control Group, focuses his practice on Ohio state and federal liquor permit licensing, and the licensing of Ohio's new medical marijuana industry. At the same time, John has developed a diverse set of legal skills with complex commercial litigation, employment law, business




John Neal

organizations, insurance coverage, real estate, and business transactions. As such, he has been retained as outside general counsel by companies who need same-day answers on a variety of issues.

John's mother is second-generation Irish ancestry on his mother's side, and third generation on his father's side. Most of his maternal side of the family comes from County Mayo. Bishop William Hughes, first cousin of John's grandmother on the maternal side, founded Cardinal Mooney High School in Youngstown and officiated John's wedding in Youngstown in 1999. John is a member of the Irish American Law Society of Cleveland and is rated AV Preeminent® by Martindale-Hubbell®.

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- 1 February 1177** - With a small contingent of knights and footmen, Norman knight John de Courcy invaded Eastern Ulster, seizing the town of Down from its King, Rory MacDonlevy.
- 3 February 1896** - Death of Lady Jane Wilde, mother of Oscar Wilde, and author of numerous works of Irish folklore under the penname of "Speranza."
- 4 February 1868** - Birth of Constance Gore-Booth (Countess Markievicz), revolutionary; she was the first woman ever to be elected to the British Parliament.
- 6 February 1685** - James II became King of England, Scotland and Ireland - the last Catholic monarch to be crowned.
- 8 February 1983** - The 1981 Irish Derby winner, Shergar, is stolen from a stable in Ireland. A two-million-pound ransom was demanded, but not paid, and the horse was never seen again.
- 9 February 1854** - Birth of Edward Carson, lawyer and politician, who led opposition for the Unionists to the third Home Rule Bill in 1912.
- 11 February 1926** - Rioting greeted the Abbey Theatre performance of Sean O'Casey's, *The Plough and the Stars*, due to what is viewed as its anti-heroic treatment of the 1916 Easter Rising.
- 15 February 1966** - John McGahern's *The Dark* was banned by the Irish Board of Censorship, because he had married a Finnish theater director. His trade union refused to help fight his case saying, "If it was just the auld book, we might fight to help you, but with marrying the foreign woman, you turned yourself into a hopeless case."
- 18 February 1366** - English King Edward III introduced The Statutes of Kilkenny in an attempt to prevent Norman settlers from becoming "more Irish than the Irish themselves."
- 25 February 1934** - Ireland's first ever World Cup match takes place in Dublin. The Irish draw with Belgium, 4-4.

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ÉASCA PEASCA

By Marie Young

Student Stories: A Growing Passion for Speaking Irish

By Ethan Moser

I don't think I ever intended to be so passionate about Gaeilge. At first it was something that I kind of just tumbled into. I was at university in Pittsburgh studying English literature and fiction writing and, due to having studied Spanish in high school, I had bypassed my school's requirement that all student's take at least two semesters of language study.

However, my majors were small, and I had the space in my schedule to take on a language minor if I wanted. I had already taken courses in Irish Literature and history; I had already studied abroad in Dublin in the Summer of 2016.

I was aware of Gaeilge, but it was a peripheral interest, something that I considered more as an object of a by-gone history than a living part of Irish culture. I had already lost any hope of my studies being 'practical,' when I decided to study literature instead of STEM, and so I threw caution to the wind in my junior year at university and started my first semester of Gaeilge courses.

Needless to say, I was enamored with the language after only a few weeks of studying. Gaeilge seeped its way into all my other studies - I presented on Irish language theatre in my Performing Arts classes; I read more and more Irish literature, scanning the pages for blips of Gaeilge that I must have missed the first time around. I'm almost certain I annoyed my friends with how much I talked about my studies, but they were encouraging and curious, not only about the language

itself, but why in the hell I would want to study a language that was so seldomly spoken, even in its native country.

At first, I wasn't sure how to answer them. Like I said, I was more than aware that my decision had been wildly impractical - I didn't see myself getting any jobs solely based on my idea to speak Irish, though I don't pretend to have ever been fluent.

A GROWING PASSION FOR SPEAKING IRISH

But it became a growing passion of mine. Not only for Irish but for less commonly spoken languages, 'dying' languages, as some people might call them. I loved Gaeilge because it was a beautiful language, but more so I loved it because of its storied and troubled history. I loved it for its perseverance in the face of seemingly insurmountable odds.

As the last two years of my time at university passed, I went on to present on the history and current status of the Irish language at a university linguistics symposium. I returned to my old high school to teach students the basics of Gaeilge as a part of the school's annual Foreign Language Week. It became a point of pride for me.

I started writing fiction where the characters' dialogue was sprinkled through with bits and pieces of Gaeilge. I posted Instagram stories in Irish, knowing that while none of my friends would be able to understand them, that they might reach out to me and ask me about the language.

While I oftentimes felt like an advocate for Gaeilge, it came along with a lingering feeling that I was speaking on behalf of a nation full of Irish folks who had had their language stolen from them over the centuries. Who was I, who picked up Gaeilge on a whim, to incorporate the language so fiercely into my everyday life?

I still struggle with those feelings sometimes; the worry that somehow this language can never belong to me; that I am speaking too frequently and loudly over voices that would be more authentic. I truly don't know how to reconcile that, if it is something that native Irish speakers would be upset about.

By the end of my time at university, I became one of the first two students to graduate with a minor in Irish language studies; a minor that was constructed throughout my studies that I was proud to have had a hand in creating, however small.

Shortly before graduation, I got news



Ethan Moser

that I'd been accepted on a full scholarship to University College Dublin to study Irish Literature. While this literature would be written in English by Irish authors, I was excited by the opportunity to speak Gaeilge amongst students who had been learning the language their whole lives.

In the weeks before classes began, I attended a meeting with an Irish language society on campus, *Cumann na Gaelach*. When I introduced myself as Gaeilge, with a notable American accent, the room was filled with surprised faces and shocked smiles. After the meeting had closed, I got the question I have received from nearly every Irish person I had tol that I'd studied Irish, "Why?"

I shared bits and pieces of my story, depending on who was asking, and on how interested they seemed. I was excited to have met other students who were also excited about Gaeilge. As my first semester at UCD drew to a close, I made the decision to add Gaeilge courses onto my Master's degree studies.

As hard as I had tried, without having classes three times a week, my Gaeilge had started to wane. It felt impossible to keep up with independently learning and maintaining a language while reading 800-page novels and writing 30-page essays.

COVID CHALLENGES ME

Shortly before my Irish classes started, however, Covid struck. The pandemic

Continued on facing page



IRISH AT
HEART

By Natalie Keller

Conversations with the Dead

When I visited France in 2015, I sought out all traces of my favorite artist, Vincent van Gogh. The obvious place to start was the Musée d'Orsay in Paris, which boasts the world's greatest collection of Impressionist and Post-Impressionist works and an entire room dedicated to the man himself.

I was enthralled walking through Van Gogh's exhibit, studying each painting for what felt like hours at a time. Tears welled in my eyes as I gazed at each brushstroke and considered the madness, passion, pain, and genius he poured into each one. There's always been something about Van Gogh that moves me — indeed, that moves all creative people who feel our voices might never be heard, our labors of love never appreciated. Van Gogh died before he could witness his success, convinced no one would remember his name, let alone the paintings he left to gather dust. Instead, they gained immortality.

As a writer, I have the same hope for my words and stories: that they will live beyond me, reach the hearts of people

I've never met, and shape the world that comes. When I stood shoulder-to-shoulder with hundreds of strangers in that room, I knew Van Gogh had achieved this sacred dream.

AUVERS-SUR-OISE



However, the place where I felt most connected to Van Gogh wasn't the Musée d'Orsay at all — but somewhere entirely different, secluded, and off the beaten path: eighty miles north of Paris in the small town of Auvers-sur-Oise.

Van Gogh is buried in a quiet corner of the town cemetery, in front of a vine-covered stone wall. I was the sole visitor that afternoon, and I will always remember the contrast between the loud, bustling crowds of the Musée d'Orsay and the serenity of his grave, with birds chirping overhead and the nearby wheat field swishing in the wind.

In truth, I learned more about Van Gogh in Auvers-sur-Oise that day than any museum or art history book could

Easca Peasca

Continued from previous page

has been so horrific for so many reasons that it seems so irrelevant now that it "interrupted" my studies. But I'd be lying if I said I wasn't upset about it.

Since early 2020, I have felt my Gaeilge fading, both in comprehension and my ability to speak the language, even casually. I notice myself making basic mistakes when messaging my old Irish professor online.

Sometimes I get angry with myself for not having more initiative to continue learning Gaeilge independently. Duolingo helps, but life always seems to get in the way, especially during a global pandemic.

But when I take a step back and look at how far my Gaeilge studies have brought me, all the joy and love and laughter this language has brought to my life over the last five years, I remember what my Irish professor always used to tell us, an old Gaeilge adage that I carry with me everyday: *is fearr Gaeilge bhriste ná Béarla cliste*. Broken Irish is better than clever English. And the truth is, my Irish is broken, but I can always fix it, make it better. Just like the language itself has rolled with the punches of history; I am confident that this isn't the end of my Gaeilge journey. ■

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teach me. I stood in the room where he took his final breath, saw the church that inspired his painting, "The Church at Auvers," and wandered the meadows where he painted "Green Wheat Fields."

I wished I could rewind time 125 years to find him sitting there at his canvas on a warm summer day and tell him that his colors would someday change the world. But in my own way, I was already communing with him.

This experience sparked a lifelong interest in the graves of famous artists and writers. I appreciate how graves transform larger-than-life titans into real human beings who had the same amount of time we all have: a lifetime.

Since then, I have tracked down famous graves all over the world belonging to William Shakespeare, William Wordsworth, Charles Dickens, Geoffrey Chaucer, and our beloved Irish poet, W.B. Yeats.

YEATS COUNTRY



Yeats is buried in the shadow of Ben Bulbin, a flat-topped mountain he immortalized in his poem, "Under Ben Bulbin." In the final verse, Yeats designates his future grave and writes his own epitaph, which is now engraved on his tombstone:

*Under bare Ben Bulbin's head
An ancestor was rector there
Long years ago; a church stands near,
By the road an ancient Cross.
No marble, no conventional phrase,
On limestone quarried near the spot
By his command these words are cut:*

*Cast a cold eye
On life, on death.
Horseman, pass by!*

Just as Van Gogh's grave is surrounded by the scenery he painted; Yeats is buried in the landscape of his poetry. County Sligo is known now as "Yeats Country,"

and as I gazed upon its mythic backdrop of mountains and lakes, it was easy to see why. As a child, Yeats spent his summers with relatives in Sligo, and the area had a profound influence on the writer he later became.

Yeats was fascinated by the Irish myths surrounding Sligo, and infused his poetry with legends, folktales, and larger-than-life stories. The day I visited Sligo was foggy and misty, and the line between the real world and the mythical one seemed to blur, until it seemed entirely plausible that a faerie might, as Yeats yearns,

*Come take me out of this dull world,
For I would ride with you
upon the wind,
Run on the top of the disheveled tide,
And dance upon the mountains
like a flame.*

REACHING THROUGH THE VEIL

Wandering through cemeteries might not sound like everyone's idea of a picnic, but I find them to be peaceful and powerful spaces where we may, for a moment, reach through the veil between life and death and better understand those who have left us. Gravesites, tombstone engravings, and epitaphs can teach us much about an individual: their art, their poetry, their values and ideas.

It is one thing to read W.B. Yeats's poems and another entirely to trace his footsteps in the real world, just as there is a difference between the Musée d'Orsay and the wheat fields where Van Gogh sat painting his canvas. Exploring these places assures me that their souls are not entirely gone.

In Sligo, I imagined Yeats strolling alongside me, just out of sight, singing to himself about the faeries. And in Auvers-sur-Oise, it felt like Van Gogh's spirit was still living and moving all around me — still unfurling in the wind, in bright golden spirals.

References:
"The Land of Heart's Desire" by W.B. Yeats
"Under Ben Bulbin" by W.B. Yeats ■

Natalie Keller is a former resident of Galway, Ireland and works in the world of libraries. Her poetry and fiction have appeared in various online platforms, and she is currently editing a novel, much of which is set in the Emerald Isle. She loves to hear from readers at nataliekeller.writer@gmail.com.

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HEALTH MATTERS

By Dr. Manuel Cortes

Heart Health Myths

It is one of the most recognized organs in our body – the heart. It shows up in literature and pop culture frequently, and as you’ll likely notice this month, it can also be used in decoration and food design for special events such as Valentine’s Day. However, as much attention as we pay to the heart, people still don’t seem to know as much about this very vital organ as they should, especially given heart disease is the number one killer worldwide.

Let’s start with the main misconception played out in endless movies and TV shows over the years – an elderly man grabbing his chest amid an obvious heart attack. While this isn’t a completely false portrayal, it is done so often that many are mistaken in thinking heart disease is one that only impacts men or people over the age of 65. Heart disease is the leading cause of death for both men and women, and the truth of

the matter is how we live our lives as children, adolescents, and adults lays the groundwork for our heart health as we age.

Relying on false assumptions can be dangerous to your health, so I’d like to set the record straight on a few of the most common misconceptions:

I’ll know when I’m having a heart attack because I’ll have chest pain

Remember that scene I described earlier of the man grabbing his chest? It’s important to realize that while chest pain is a common sign, there are other symptoms that can be just as much of an indicator that you need immediate medical help – things like shortness of breath, nausea, feeling lightheaded, or pain in your arm. Bottom line – if something feels off and you’re not sure, call 911.

I’d know if I had high blood pressure, because there would be warning signs

It’s true that high blood pressure is a problem you want to know about – it can cause hardening and thickening of the arteries, which can result in a heart attack, stroke, or other complications. However, it is known as the ‘silent killer’ for a reason. Most people don’t know they have it until the damage is already done – all the more reason to know your numbers (which include blood pressure, cholesterol levels, blood sugar levels, and body mass index).

I take medications for diabetes, to lower my cholesterol, or ... fill in the



blank ... so, I’m all set

While medications are a helpful part of treatment, they’re not a cure or license to let loose. Even when your numbers are under control, your habits are key to staying healthy. Eating whatever you want, or physical inactivity can reduce the drug’s effectiveness and still put you at an increased risk for heart disease.

If you have heart disease, you should take it easy

This may be the most dangerous myth of all, as a sedentary lifestyle is one of the more serious public health problems of our time. Sitting around too much can double your risk of cardiovascular diseases and increase the risk of high blood pressure.

Increasing physical activity doesn’t mean you have to run a marathon. Any extra movement helps strengthen the heart muscle and improve blood flow, so talk to your provider today about developing an exercise plan that suits your needs and abilities.

If you have heart disease or a family history of heart disease,

there’s nothing you can do about it

Heart diseases are 80% preventable, so regardless of your background, healthy behaviors can make a huge difference toward keeping you healthy. Even if you’ve already been diagnosed, the most important thing to remember is it’s never too late to treat or prevent heart disease.

The bottom line is that many heart diseases are serious, but manageable. By replacing the above-mentioned myths with truth and talking to your doctor about putting together the right plan for you, a healthy heart is well within reach. ■

Dr. Manuel Cortes is an interventional cardiologist with Mercy Health – Heart and Vascular Institute in Lorain. In addition to 4 years of medical school in his native country of Mexico, Dr. Cortes received his medical degree from the University of California – Irvine.

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THE FITNESS DOCTOR

By Dr. Frederick Peters

Improving Your Mental Health

The physical benefits of exercise, improving physical condition and fighting disease, have long been established, and physicians always encourage staying physically active. Exercise is also considered vital for maintaining mental fitness, and it can reduce stress. Studies show that it is very effective at reducing fatigue, improving alertness and concentration, and at enhancing overall cognitive function. This can be especially helpful when stress has depleted your energy or ability to concentrate.

When stress affects the brain, with its many nerve connections, the rest of the body feels the impact as well. Therefore, when your body feels better, so does your mind. Exercise and other physical activity produce endorphins, chemicals in the brain that act as natural painkillers, and improve the ability to sleep, which in turn reduces stress.

Scientists have found that regular participation in aerobic exercise has been shown to decrease overall levels of tension, elevate and stabilize mood, improve sleep, and improve self-esteem. About five minutes of aerobic exercise can begin to stimulate anti-anxiety effects.

RELATIONSHIP OF EXERCISE TO ANXIETY DISORDERS

Stress and anxiety are a normal part of life, but anxiety disorders, which affect forty million adults, are the most common psychiatric illnesses in the U.S. The benefits of exercise may well extend beyond stress relief to improving anxiety and related disorders.

Some studies show that exercise can work quickly to elevate depressed mood in many people. They demon-

strate how physical activity can deliver several hours of relief, similar to taking an aspirin for a headache.

Science has also provided some evidence that physically active people have lower rates of anxiety and depression than sedentary people. Exercise may improve mental health by helping the brain cope better with stress. In one study, researchers found that those who got regular vigorous exercise were 25% less likely to develop depression or an anxiety disorder over the next five years.

EXERCISE AS PART OF THERAPY

According to some studies, regular exercise works as well as medication for some people to reduce symptoms of anxiety and depression, and the effects can be long lasting. One vigorous exercise session can help alleviate symptoms for hours, and a regular schedule may significantly reduce them over time.

THE FITNESS DOCTOR’S PRESCRIPTION

The most recent guidelines for adults recommend at least 150 minutes (two hours and thirty minutes) to 300 minutes (five hours) a week of moderate-intensity, or seventy-five minutes (one hour and fifteen minutes) to 150 minutes (two hours and thirty minutes) a week of vigorous-intensity aerobic physical activity, or an equivalent combination of moderate- and vigorous-intensity aerobic activity. Preferably, aerobic activity should be spread throughout the week.

Additional health benefits are gained by engaging in physical activity beyond the equivalent of 300 minutes (five hours) of moderate-intensity physical activity a week. Adults should also do muscle-strengthening activities of moderate or greater intensity and that involve all major muscle groups on two or more days a week, as these activities provide additional health benefits.

ALTERNATIVE MEDICINE

World’s Largest Study on CBD Products Finds Improvements in Pain, Anxiety, and Sleep

The largest real-world study, consisting of nearly 3,000 participants, has just produced some stunning results on the use of commercially available cannabidiol (CBD) products.

Known as the ACES trial (Advancing CBD Education and Science), participants experienced a 71% improve-

ment in their well-being on average, while 63% experienced an improvement in anxiety and sleep quality, and 47% experienced improvements in pain levels. 61% of participants reported an effect within one to four hours of taking their product.

The group behind the trial is Radicle Science, a health-tech startup looking to revolutionize the way in which natural consumer products are studied and evaluated for efficacy. Radicle is charting a compelling course towards offering personalized predictive data on the health effects of cannabidiol products consumed by millions of Americans.

A 2019 Gallup poll found that an estimated 14%, or at least one in seven Americans that answered Gallup polls, report to use CBD; mostly for pain, even though a Consumer Brand Association study in July of 2021 found that consumer knowledge of CBD is around 3.3 out of 10.

Despite the massive and growing market size, there is still scant data on the effectiveness of over-the-counter cannabinoid products. A recent study on the use of a CBD-product for women also found very significant improvements in the reporting of anxiety, which was sustained over a 60-day period.

Participants took one of a selection of thirteen off-the-shelf or over-the-counter CBD products, while the control group received a placebo. Respected scientific indices standardized by the WHO and NIH were used to measure participants’ self-reported data, and the trial organizers didn’t know who got placebo and who got CBD.

MAKING WAVES WITH LEAVES

The study was funded collectively by the thirteen brands which were trialed. The products were tested by Radicle and a third party to see if they contained the ingredients reported, at the levels at which they were reported, and then the companies supplied enough doses to cover 3,000 people over the four-week period.

It’s generally considered that a reported rate of clinically significant effects greater than 60% represent some of humanity’s most successful medications. For example, acetaminophen, the base ingredient in many off-the-shelf pain killers, confers around a 52% reported effect for headaches, around 20% higher than placebo one trial found.

For three of the four measured effects to have been reported as improved by greater than 60% is a major success, even more impressive when one considers the nature of Radicle’s method—that they’re not excluding anyone, nor are they policing the dosing habits. By including the “noise” the results are purer, in a way.

Radicle plans to release the updated findings in early 2022, including conditions and results based on demographic, underlying conditions, or dose-dependencies, to see if there are habits or conditions that disrupt the benefit conferred by the CBD. ■

Dr. Peters is the founder of “The Fitness Doctor” (www.thefitnessdoctors.com). He has a Ph.D. in Physiology from Kent State University and is a certified member of the American College of Sports Medicine. Dr. Peters was born and raised in the Cleveland area and is a graduate of St. Ignatius High School and John Carroll University. He can be reached at fred@thefitnessdoctors.com.

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Irish Bridget

An Irish Bridget was the name given to young Irish girls and women who found employment, usually as domestic servants. But the woman that was called this by the men of the First Michigan Calvary during America's Civil War served in a much different way.

Very little is known about Bridget Diver prior to the war, other than that she was born in Ireland.

When Bridget's husband joined the First Michigan Calvary, she, like many of the spouses of enlisted men in armies all over the world, went with him, becoming part of the massive support group that kept the men fed, nursed and cared for. With no education (documents show her only able to make her mark), Bridget excelled at all of the tasks she took up.

She was not adverse to picking up a musket when the opportunity presented itself. She had at least two horses shot out from under her in battle and stories of her bravery spread.

The First Michigan Calvary would become part of George Custer's Michigan Brigade, which were known as "The Wolverines." Bridget served mostly by

washing, cooking and then as a nurse, hospital steward and ward master.

Her heroic actions, combined with the care she gave the men in her unit, made her loved by the men throughout the brigade. It also makes for some muddled history; some stories grew with each retelling by those that admired her.

At the Battle of Fair Oaks in 1862, it was told that Bridget, with her flowing red hair tucked into a Union cap, picked up a wounded soldier on the battlefield and half carried and half dragged him back to the regiment. She looked up from attending him, (in some versions the man is her husband) and cried out to the men, "Arrah, go in boys, and bate the bloody spalpeens, and revenge my husband! Go in and God be with ye!" rallying those around her.

The only problem is, the First Michigan Calvary wasn't at Fair Oaks, a fact ignored by many authors of civil war books. We do have reputable letters and documents however that are just as impressive.

Charlotte E. McKay was a nurse for the Union Army and recalled meeting Bridget in City Point, Virginia, March 18, 1865. "Bridget, or as the men call her, Biddy, has probably seen more of hardship and danger than any other woman during the war. She has been with the calvary all of the time, going out with them on calvary raids, always ready to succor the wounded on the field, often getting men off who, but not for her would be left to die, and fearless of shell or bullet, among the last to leave."

WOMAN HEROES OF WAR

Charlotte also related in that letter that Bridget was twenty-six at the time of their meeting and had come from Ireland ten years earlier. Another woman, Rebecca Usher, spoke of Bridget in a letter home that she wrote in April of 1865. "A few days ago I saw Bridget, who came out with the First Michigan Calvary, and has been with the regiment ever since. She had just come in with the body of a captain who was killed in a calvary skirmish. She had the body lashed to her horse, and carried him fifteen miles, where she procured a coffin, and sent him home. She says this is the hardest battle they have had, and the ground was covered with the wounded. She is brave, heroic and a perfect enthusiast in her work. Bridget said to me, in her earnest way, "Why don't you ladies go up there and take care of the wounded men? Why it's the worst sight you ever saw, the ground is covered with them."

Image courtesy of J. J. Cade - <https://wellcomeimages.org>



Michigan Bridget

"We should like to go" I said, "but they won't let us."

"Well they can't hinder me," she said. "Sheridan won't let them."

GETTYSBURG

The Michigan Calvary Brigade first gained fame under the newly promoted and very young General George Custer, at Gettysburg. The newly formed brigade was comprised of various Michigan units, including The First Michigan Calvary, and saw its first combat action at The Battle of Hanover on June 30, 1863.

Two days later, they were at The Battle of Hunterstown. At The Battle of Gettysburg, Custer split his men up, fighting skirmishes and dividing Lee's army. His cry of "Come on you wolverines!" became the battle cry of the brigade. As the Army of Northern Virginia retreated, Custer kept his men engaged with the Confederate Rear Guard across the Potomac and into Virginia.

In 1865, the brigade had suffered through many battles and the remnants of The Michigan Brigade were reformed as the 1st. Michigan Calvary, and sent into the Montana Territory. The men were mustered out in March of 1866, some went home, while others joined Custer's 7th US Calvary; a few remained to fight in The Battle of Little Big Horn, in June of 1876.

Scholars differ on Bridget's life after the war, although most believe she followed her husband and Custer's wolverines west and participated in the "Indian Wars. Fifty years after the con-

clusion of the war, newspaper columns and publications featuring the involvement of women in the war regularly related Bridget's story.

They told of her narrow escape of capture by the rebel army at The Battle of Cedar Creek, her rallying of troops that were retreating to return to the battlefield and her loyalty to her men. Once she was given a gift of \$500 to spend on her own needs and comfort, but spent it on the men in her regiment instead.

An article written in 1892 about "Michigan Bridget" summed it up the best. "She was Irish, with all the Irish characteristics as to features and forms, and though she had a temper as warm as her hair was red, she was jolly and full of humor, which made her a most acceptable companion at all times."

Even without the embellishments, Bridget Diver was one of the most notable women to serve on the front during America's bloodiest war. ■

Bob Carney is a student of Irish history and language and teaches the Speak Irish Cleveland class held every Tuesday at PJ McIntyre's. He is also active in the Irish Wolfhound and Irish dogs organizations in and around Cleveland. Wife Mary, hounds Rian, and new pup Aisling and terrier Doolin keep the house jumping. He can be reached at carneyspeakirish@gmail.com

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American Brexit Committee Letter to Members of U.S. Congress, December 13, 2021

TO: Members of Congress
FROM: John M. Corcoran Esq., Chairman
RE: British Trade Threats and Cover-up of Conflict Criminality

Britain is accustomed to economic bullying and political manipulation of its neighbor Ireland but America? The folly of Brexit is driving Prime Minister Johnson's government to issue ill-advised trade threats to the U. S. and to ignore America's bi-partisan support for the peace and progress of the Good Friday Agreement (GFA).

A. Trade Threat— Two British Ministers, Ann-Marie Trevelyan and Penny Mourdat, are prowling America seeking the removal of Trump imposed steel tariffs and issuing threats of British tariff retaliation if the U. S. does not do so. *The simple fact is that it makes no sense for the U. S. to take such action until a new EU-US trade pact is negotiated.* Upon taking office, President Trump rejected a negotiated EU-US trade pact. His justification for doing so was his animus to multi-nation trade deals. Britain is desperate to stave off yet another calamity of Brexit but cleaning up after Trump trade chaos will take time and the arrogance of British threats does little to rush the process.

B. Proposed Amnesty— Prime Minister Johnson has proposed an amnesty program which will end the investigation and/or prosecution of nearly 1000 Northern Ireland killings prior to 1998. Many of those killings were never or barely investigated for two reasons: (1) there is a clear pattern of victims being unarmed civilians who were targeted for being supporters, friends, family, and/or neighbors of Sinn Fein political office holders and workers; and (2) evidence is mounting of lawless Army and police collaboration with loyalist assassins and bombers. The proposed measure offends the very concepts of the rule of law and democracy and is opposed by all in NI.

We support a new free trade deal with Britain but not a Brexit bailout. An EU trade deal is far more important for US and should take priority. We oppose the amnesty proposal. It is not an act of compassion but a treacherous cover-up of criminality absolving the British government of its liability for lawlessness. If there are any questions, please do not hesitate to contact us at 215-280-3711 or 267-766-5028. ■

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2nd – Ash Wednesday	17th – St. Patrick's Day
6th – Shamrock Club of Columbus Monthly Meeting, Columbus, Ohio	20th – Spring Begins
8th – International Woman's Day	24th - West Side Irish American Club (WSIA) Monthly Meeting, Olmstead Twp. Ohio
10th & 11th – High Kings@theKentStage, Kent, Ohio	26th – Brite Winter, west bank of the flats, Cleveland, Ohio
13th – Daylight Savings Time Begins	26th – April Issue of ilrish hits the street #ilrish #LiveMoreLifeBeMoreIrish #IrishAmerican
14th - Irish American Club East Side Monthly Meeting, Euclid, Ohio	28th - #ilrish eBulletin drops in your inbox at 3:10 p.m. Signup: ilrish.us #ilrish #LiveMoreLifeBeMoreIrish #IrishAmerican #Shenanigans
#ilrish eBulletin drops in your inbox at 3:10 p.m. Signup: ilrish.us #ilrish #LiveMoreLifeBeMoreIrish #IrishAmerican #Shenanigans	30th– 46th Annual Cleveland International Film Festival Begins
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Celtic Woman Returns in Postcards from Ireland Tour

North American Tour 2022 Hits More than 80 Cities.

By John O'Brien, Jr.

Grammy nominated Celtic Woman, the most successful all-female Irish group in history returns with an 83-city North American tour in 2022, a new PBS special that began airing November 27 and their first brand-new studio album in three years. Celtic Woman's "Postcards from Ireland" showcases the accomplished recording ensemble and world-class performing collective, celebrates Ireland's rich musical and cultural heritage, and builds on the group's sixteen-year legacy of introducing some of Ireland's most talented singers and musicians to the world stage. The tour launches February 22, 2022, in Pensacola, Florida before stops in Baltimore, Atlanta, Philadelphia, Cleveland, Cincinnati, New York, Houston and Los Angeles. A full tour schedule and tickets are available at www.CelticWoman.com.

Celtic Woman's fresh fusion of traditional Irish music and contemporary songcraft celebrates Ireland's history

while reflecting the vibrant spirit of modern Ireland. The group's repertoire is presented by four young Irish women whose performing skills and musical education bring centuries of musical and cultural tradition to life through Irish classics, contemporary songs, classical favorites and stirring original compositions.

Gifted voices and instrumental virtuosity are accompanied by a robust ensemble that includes Irish dancers, bagpipers and a full band playing an array of traditional Celtic instruments, including the bodhran, tin whistle, bouzouki and Uilleann pipes.

Returning to the group is Chloë Agnew, an original member who began working with Celtic Woman at age fourteen. A soprano, she sings in English, Irish, Latin, Japanese, Italian and German. Joining her are soprano Megan Walsh and Irish harp maestro Tara McNeill, as well as the newest member of the group, soprano Muirgen O'Mahony.

The tour and album convey a true mes-

sage of love, hope and expectation as the world looks toward getting back together again. There is no better way to express these wishes than to write and send a postcard, but this postcard is written with the music and songs from their latest album.

The thirteen brand new songs feature new arrangements of beautiful and iconic songs, including "The Dawning of the Day," "Wild Mountain Thyme," "The Galway Shawl" and "Black is the Color."

Following the album release, PBS is airing the accompanying TV special in North America across sixty+ local PBS stations. Filmed on location in fourteen beautiful and iconic locations in Ireland, this eighty-minute TV special showcases the beautiful landscapes of the country as Celtic Woman perform their brand-new compositions and arrangements, plus some fan favorites.

Since 2005, Celtic Woman has sold over ten million CDs and DVDs, making it the only all-female act to achieve multi-platinum success in the classical crossover

and world music genres during the past decade. Named Billboard's #1 World Music Artist of the Year six times, twelve of the studio CDs have debuted at #1 on Billboard's World Album chart.

Celtic Woman has also scored two Top 10 debuts on Billboard's influential album chart and five Top Five DVDs on Billboard's Top Video chart, as well as achieving platinum-level sales in nine countries. Their 2016 album release, "Destiny", was nominated for a Grammy award in the category of Best World Music Album, marking the group's first-ever Grammy nomination.

For the complete tour schedule and ticket information, visit www.celticwoman.com/tour-dates. Sign up for Celtic Woman's newsletters at www.celticwoman.com to be informed of future tour dates, album releases and special offers. ■



PITTSBURGH HAPPENINGS

By Diane Byrnes

Mullaney's Harp & Fiddle Celebrates 30 Years

The holidays are now behind us and another explosion of Covid has appeared, with several events having been postponed, cancelled, or put on hold for a safer time. And of course that is life! We must not give in or give up!

Saturday, February 5th is the 30th Anniversary of Mullaney's Harp & Fiddle, located in The Strip area of Pittsburgh. This Pub was founded by Anne Mullaney (RIP), her brother Brian Mullaney, and Sean Patrick Murphy back in 1992. The past two years has seen a reduction in 'events' due to the pandemic however in times past it has been the venue for many special events and maybe a wedding or funeral or other special celebration. Usually, the Lisdoonvarna Matchmaking Festival takes place. The Pub was full of folks looking for their 'match', music and games were played. Over the years, many couples met here, married and often came back to celebrate.

Finnegan's Wake usually takes place in February. The song was written by James Joyce. This is a production and reenactment of the song, and it is acted out throughout the evening, concluding with something Tim does. However, I'll not spoil the surprise. You will just have to go and participate in this event to learn what happens to Tim.

There are many St. Patrick's Day celebrations in March – depending on when our St. Patrick's Day Parade takes place, our celebrating could encompass a week, or even over two weekends. Most of the talent is local and sometimes an out-of-town group graces the stage.

Come September, the Guinness Oyster Festival presented a bit of Ireland with entertainment from Noon throughout the evening, both indoors and under the tent and a special 'Oyster Menu' was available.

Along with these special events, Mullaney's Harp & Fiddle is a very good place to enjoy a delicious and hearty meal, thirst quenching beverages, or whatever your fancy; exciting and toe tapping music is usually on the agenda and it is an overall, excellent place to meet a new friend or meet up with old friends and have a bit of fun.

International groups who have performed over the years include Gerry Timlin, The Furey Brothers, Seamus Kennedy, Tom O'Carroll, Martin O'Malley with O'Malley's March (former governor of Maryland), Neil Byrne & Ryan Kelly a duo from Celtic Thunder, Colm Keegan & Laura Durrant singer & musician from Celtic Thunder, plus so many more. All of the local groups have performed at The Harp & Fiddle over the past thirty years and have established this

venue as the place to be, the place to perform.

David Regan is the manager; David has been with the Pub since its opening and is now an owner. Declan Gilbert, originally from Cork and a bartender, has also been with the Pub since the beginning. And Assistant Manager Ann Burns, originally from Crossmaglen in County Armagh, has also been with the Pub pretty much since the beginning.

February 6th begins the 34th year for Echoes of Erin broadcasting on WEDO 810 AM every Sunday at 12:30pm and simulcast on FM 93.3. The program, a ninety-minute broadcast, airs a variety of Irish music, and a live news segment (The Ireland Report) from four corners of Ireland – Donegal, Galway, Dublin and Belfast. The news correspondents bring a human touch to the news of the day. The four different news correspondents have been with the program from ten and a half to twenty-one years, and bring a unique perspective of the news happening in Ireland.

The program rebroadcasts Sunday evening at 10:30pm on FM 93.3. An online rebroadcast takes place each Wednesday at www.kdwradio.com from 1:30pm. Once you are here, click on Listen Live, which brings you up to the current program.

The program also introduces the audience to a variety of interesting people through telephone interviews or guest appearances. There have been a variety of musicians and singers, political figures, educators, actors, authors, heads of state, and others with interesting stories to share. On February 27, James Gourlay, Artistic Director and Managing Director of the River City Brass Band will be guest.

James Gourlay has been a guest on the program several times and is quite a unique person. Along with his artistic and management skills, he is also a performer with his tuba and an overall excellent entertainer. I am in awe watching how he interacts with the concert audience, such a pleasure!

THE RIVER CITY BRASS

is a 28-piece ensemble that typically tours throughout the United States and performs over twenty-five local concerts. Of course throughout the pandemic this has not been possible. One of the special concerts scheduled is "Celtic Connections Concert".

This year, RCB will be joined once again by world champion piper Andrew Carlisle and Irish dancers for a program that connects the Celtic Isles to Appalachia and beyond. Scots and Irish music share the bill with country western, hip-hop, and hot Balkan sounds. You'll hear Riverdance, Lord of the Dance, Amazing Grace, Scotland the Brave, Country Tuba, and Bluegrass Breakdown.

All concerts begin at 7:30pm and will be performed at the following venues: Linton Middle School, in Penn Hills, March 3, Carson Middle School in McCandless, March 4. The Palace Theatre, in Greensburg, March 5. Carnegie Music Hall, Oakland, March 10, and Bethel Park High School, in South Hills, March 22. ■

Diane V. Byrnes, Producer & Host
Echoes of Erin on WEDO 810AM,
Sunday 12:30pm. Online on Wednesday
www.kdwradio.com @ 1:30pm
(then click on Listen Live). Email:
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Pronunciation

The last few months, we have jumped into exploring the Irish language without too much explanation of the origins of the language itself, or some of its nuances. I found from my own (hardly scientific!) experiences, that it's easier to learn in a way that incorporates Irish words and phrases into your daily speech rather than trying to understand the grammar behind the language. After all, as children we learned to communicate long before we were introduced to Warriner's English Grammar and Composition. Irish is one of the oldest languages still spoken today. It belongs to the Celtic Family of languages, which is divided

into two branches. The Gaelic branch consists of Irish, Scots Gaelic, and Manx and are similar to one another. The other branch consists of Welsh, Breton and Cornish and differ dramatically from the Gaelic branch.

Together, the two form one of the twelve branches of the Indo-European linguistic family. Irish speakers refer to Irish as Gaeilge (gahl-ih-gay), derived from an old Irish word for Irishman, Goidel (goy-del).

There are three regional dialects, Donegal, Galway and Kerry, along with an official dialect that was established during the language reform of 1950. That official dialect is what is taught in schools, on-line courses and most self-learning materials.

THERE ARE EIGHTEEN LETTERS IN THE IRISH ALPHABET

ABCDEFGHIJKLMNPRSTU, although you will see the remaining letters of the English alphabet used in "loan words." Vowels can be long or short, indicated by a mark over the vowel called a fada (fah-da) which means long. Vowels and consonants are broad or slender.

We have no word for yes or no, you can't have something, something will be with you or on you. Sentence structure is common to other European languages, verb-pronoun- adjective. Spelling can appear confusing at first, but the vowels that appear to be extra or unnecessary are there to aid in the pronunciation of the consonants. In English there are far more exceptions than rules; in Irish there are few exceptions to the rules.

A fada over a vowel indicates it is a long vowel and changes its pronunciation, and will also change the meaning of the word. For example, briste (brih- shta) broken and briste (bree-shta) pants. The vowels are also grouped into two types, broad and slender, a o and u are broad while e and i are slender.

Whether the vowel is broad or slender affects the pronunciation of the consonant next to it. The spelling "rule," Leathan le leathan agus caol le caol (leh-hin leh leh-hin ah-gus keel le keel), broad with broad and slender with slender keeps pronunciation consistent.

Since we know e and i are slender vowels, we can look at the word briste, and know that the consonants are slender as well. You will never see a consonant between a slender vowel and a broad vowel.

Typically broad consonants are pronounced as they would be in English, with exceptions in the letters d and t. Slender consonants can be a bit trickier

to pronounce. They can be pronounced the way they might be in English or with a very faint "y" sound at the very end. For example, in the word beo, which means alive, the b is slender because it is next

IRISH VOWELS

Short

a - uh
e - eh
i - ih
o - uh
u - uh

Long

á - aw
é - ay
í - ee
ó - oh
ú - oo

IRISH CONSONANTS

Broad

b (b) as in ball
c (k) as in cat
d (d or like the word the) as in dot
f (f) as in fawn
g (g) as in gone
h (h) as in hall
l (l) as in law
m (m) as in mop
n (n) as in no
p (p) as in paw
r (r) as in raw
s (s) as in saw
t (t) as in top

Slender

b (b) as in bill
c (ky) as in cute
d (dj) as in jar
f (f) as in fee
g (gy) as in regiment
h (h) as in heel
l (l) as in leap
m (m) as in mop
n (n) as in knee
p (p) as in pill
r (r) as in read
s (sh) as in shop
t (tch) as in itch

SÉIMHIÚ AGUS URÚ

The beginnings of Irish words can be changed by words that precede them. These changes can be very confusing at first, but with practice become quite natural. In séimhiú (shay-vo) or lenition, an h is added after the first letter of words starting with the following consonants, and change the pronunciation of the letter: b- bh(v or w), c- ch (ch as in loch), d- dh (y), f- fh (silent), g- gh (ch as in loch), m- mh (w), p- ph (f), s- sh (h), t- th (h-yah).

Urú (uh-roo) or eclipsis involves adding a letter before the first letter of words starting with the following consonants. These changes are easier to pronounce, as the eclipsing letter takes over the original first letter. b- mb, c- gc, d- nd, f- bhf (silent), g- ng, p- bp, t- dt. For now, just be aware that these changes exist and how they change pronunciation, we'll get into when and why later. Also be aware if you are having difficulty looking up a word in the dictionary, try looking it up without the h if that's the second letter, or dropping the first letter, the word you're looking for may have been lenited or eclipsed.

WORD STRESS

In Irish, stress is usually placed on the first syllable. In Kerry, the dialect in the south of Ireland, stress is on the second or third syllable.

With this information, you can refer to last months vocabulary and try your hand at pronouncing the words and phrases without using the phonetics. Use the audio part of the on-line dictionary teaglann.ie to check your progress.

Slán go Fóill! ■

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 Wolfhound and Irish dogs organizations in and around Cleveland. Wife Mary, hounds Morrighán and Rian and terrier Doolin keep the house jumping. He can be contacted at carneyspeakirish@gmail.com.

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Shamrock Club President Shuman Reveals 2022 St. Patrick's Day Parade Badge

During the first General Membership Meeting of the 2022 year at the Shamrock Club of Columbus, President Andy Shuman revealed his design for the St. Patrick's Day parade badge and had this to say about it:

"The inspiration for this year's parade badge came from a graphic that I saw posted by John O'Brien, Jr. of the iIrish newspaper. The image was of a rising sun behind a crowd of waving hands and flags. As I imagined the possibility of a parade this year, the rising sun represented this hope. The flags and cheering crowd represented the joy which I imagined while people celebrated and watched a parade. The enthusiasm I imagined

is represented in the words of a Wolfe Tone's song which keeps running through my mind:

*Let the people sing, their stories
and their songs*

*And the music of their
native land*

*Their lullabies and battle cries
and songs of hope and joy*

So join us hand in hand

All across this ancient land

Throughout the test of time

*It was music that kept their spir-
its free*

*Those songs of yours and
of mine*

"My hope is that 2022 will be the year we can break out of our lockdown and celebrate with all the songs and stories that we have been saving for the last two years.

"Let the people sing!"

Through the trials of the past two years, this badge is a perfect fit for our optimism into the year 2022. ■

Molly lives on the east side of Columbus with her family and two difficult dogs and has been a member of the Shamrock Club for the past six years.

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By Megan Lardie

KIDS CRAIC

Brrrr ... Do You Love the Snow?

As we look to February, it is the last full month of winter in the Northern Hemisphere. The cold and the snow usually have a good grasp on us here in the Midwest and Eastern parts of the United States. For lovers of winter, this means skiing, snowboarding, and sled riding in the fresh snow.

For kids (and teachers), there is always the hope of a few snow days here or there! We look to Punxsutawney Phil on Groundhog Day to advise us on whether we will have another long six weeks of winter weather, or will springtime arrive early.

SNOWFLAKES

Do you love snow? Snowflakes are a true miracle of nature. Each snowflake is an ice crystal that, once a certain size, falls through the Earth's atmosphere as snow. Each flake gathers around a dust particle in air masses by attracting supercooled cloud water droplets, which freeze and form a crystal.

The unique shapes come about as the flake moves through different temperatures and different levels of humidity zones in the atmosphere. That sounds like a complex process for each flake, and when we get a snowstorm, think

about how many flakes go through that process and pile up in your yard! Nature is truly amazing!

WILSON BENTLEY

We might never have noticed the uniqueness of snowflakes if it were not for Wilson Bentley. As a teenager, growing up on a farm in Vermont, Bentley was fascinated by snowflakes. He studied the snowflakes through a microscope and tried to draw pictures of them. This proved difficult, because the snowflakes were so detailed, and they melted before he could finish his drawings.

After much trial and error, Bentley was able to photograph his first snowflake on a blackboard in 1885! Over time, he improved his technique for photographing snowflakes by using black velvet. During his lifetime, he photographed over 5,000 images of snowflakes.

WINTER IN IRELAND

When you look at a map, have you ever noticed that Ireland is farther north than the United States? During the winter, Ireland has a warmer average temperature and rarely gets snow. But Ireland would probably not make a list

of great getaway places for a break from our harsh winters.

Although the temperature is milder than the Midwest, depending on what part of Ireland you are in, but with the rain, it often feels much colder. On the west coast of Ireland, the wind can be wicked during February.

When a blizzard hits the Midwest and then travels on to the East Coast, most people stop paying any attention to the storm after it leaves the United States. But the storms usually continue across the Atlantic Ocean and can affect the weather in Ireland! These storms can really cause dangerous conditions. Even though February is not the best time to visit, Ireland is a beautiful country no matter when you go!

Whether you love winter or not, there are tons of fun things to do during February! Check out your local library for all kinds of activities indoor or out.

Nature centers always have programs where you can learn about how animals survive during these cold days and nights. February is also a great time to take advantage of warm nights spent at home. You can always find new games to play as a family or even start your own cooking club or book club with your family or with friends! ■

Megan is a Reading Intervention educator at Andrew J. Rickoff Elementary in the Cleveland Municipal School District. She holds a BA in Humanities from Hiram College and a BA+ in Early Childhood Education from Ashland University. She resides in Avon Lake with her husband, Joe, and their five children. Megan enjoys being part of the Brady Campbell Aduli Ceili team, trying new restaurants, and traveling. She may be reached at megalardie126@outlook.com

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... Kids in the Kitchen ...

Chicken Nugget Charcuterie Board

Ingredients:

- Any fruits or vegetable you like
- Any cheese you like
- Popcorn, pretzels, or crackers
- Sauces for nuggets/tenders
- Toothpicks or popsicle sticks

Cooking Directions: Cook nuggets/tenders according to package instructions. Assemble the board by adding popcorn, pretzels, fruit, vegetables, cheese, and sauces. Once the chicken is cooked and cooled a bit, add it to the board. Enjoy!



Gab in Gaelic

It is cold today.

Tá sé fuar go leor inniu

(pron. Taw shay foor guh lore inn-u)



MADIGAN MUSES

By Marilyn Madigan

St. Valentine and the Irish

Throughout the world, St. Valentine's Day is celebrated on February 14. Did you know that there is a special relationship between St. Valentine and Dublin Ireland? Some of the Relics of St. Valentine are located in Whitefriar Street Carmelite Church (Church of Our Lady of Mount Carmel).

How did these Relics come to Dublin and the Whitefriar Street Carmelite Church? The Relics were a gift from Pope Gregory XVI to Father John Spratt.

Fr. Spratt was a famous preacher who was invited to speak at the Jesuit's Church of the Gesu in Rome. Many of Rome's faithful heard him and offered him tokens

of gratitude. One of his admirers was Pope Gregory XVI, who gave Fr. Spratt the Gift of St. Valentine's Relics, including a vial of the Saint's blood. The Relics were in a simple sealed wooden box that Fr. Spratt brought back to Dublin.

On November 10, 1836, the Relics were brought in solemn procession and received by Archbishop Murray to Whitefriar Street Church.

During the 1950s, there was a major renovation of Whitefriar Street Church; a Shrine to St. Valentine was constructed including an Altar to house the Relics and a Statue of the Saint. The Statue depicts St. Valentine in the red vestments of a martyr.

The Shrine is visited by many to pray to the Saint, for love and happiness. Every St. Valentine's Day, the Relics are brought to the main Altar. At the Mass on the Feast Day, there is a special ceremony to bless tings of those couples who are planning to be married.

If you are visiting Dublin, I recommend visiting this Church. I had the wonderful experience of attending Mass at this Church on Easter Sunday in 2016. It is a very peaceful and beautiful spot for a quiet moment of reflection in the busy inner city of Dublin.

Prayer to St Valentine

*Saint Valentine,
true servant who shed his blood
in defence of the sacraments and faith in Jesus Christ,
intercede for us today, we pray.*

*Gain for us the strength to be steadfast like you
in witnessing to the true faith to the end of our days,
and help us never to lose hope in the Lord
who is always near us.*

*Intercede for those men and women who are preparing for marriage:
help them to know one another and the true meaning
of the sacramental bond they are preparing to enter.*

*Intercede for those who are joined together
in the sacrament of marriage,
that they may never give up when trials come their way
but may remain faithful to each other,
and to the Lord who blessed their union.*

*May your love for the Lord be an inspiration for
our love for each other, for the love between husband and wife,
and for the love and charity we extend to all whom we meet.
Amen. ■*

Marilyn Madigan is the National Vice President of the Ladies Ancient Order of Hibernians and a Deputy Director of the United Irish Societies of Cleveland. She received a Bachelor of Science in Nursing from St. John College and retired from Nursing at University Hospitals of Cleveland.

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DONNYBROOK

By John Myers

Fr. Don Cozzens

WALKS OF LIFE

The Irish American Archives Society (IAAS), based in Cleveland, Ohio, sponsors the "Walks of Life" (WOL) award dinner each year, usually on the last Thursday of February. I find the title of the award very fitting; the Irish American community has been enriched by all different walks of life

in our American home, in both profound and ordinary ways; from pipe-fitters to presidents, from doctors to publicans. This year, again due to the pandemic, the Trustees have voted to push the 2022 celebration back to May, with the promise and hope of a healthier atmosphere.

The 2022 honorees are: M. Collette Gibbons, distinguished business-bankruptcy attorney; Danny Chambers, President, Chambers Funeral Home; James Doyle, Principal of Hemingway Development; Ryan Marrie, President of Ohio Real Title; and Cheryl Hagan O'Malley, Chief Transformation Officer/V.P. Population Health at SouthWest General Health Center.

This month, I share some background on one of the 2009 WOL Awardees, Fr. Don Cozzens (RIP), who went home to God on December 9th, an accomplished Irish American in his chosen area of work.

I was a new kid on the block, about to start first grade from a new house



Fr. Don Cozzens

at a new school and found myself with a couple of my brothers checking out the school blacktop, which included a basketball court. The court was occupied by two young men in a heated game of competitive b-ball.

When they took a break, they

introduced themselves as Don and Paul. A few days later, I came to learn on the first day of school, that these hoopsters were Fr. Don Cozzens and Fr. Paul Plato, two of the priests working at our new parish. They had traded in their tennis shoes and gym shorts for Roman collars.

Both are gone now. Fr. Plato left the priesthood several years later, married and moved to Boston, dying in 2005 from cancer. Fr. Cozzens passed away, at the age of 82.

His sister, Maryellen Dombek, was quoted in the NY Times as saying, "the cause of death was complications of pneumonia brought on by COVID19. He had been vaccinated, and was healthy, still playing racquetball and riding his bike, when he succumbed to the virus in a hospital in a matter of days."

Back when I was young, I continued to see Fr. Don Cozzens over the years at church, Irish, social and educational gatherings. Fr. Don, like many leaders in the American Cath-

olic Church, was also a proud son of Ireland, very conscious of his family roots locally to Holy Name Parish and School as well as all the way back to the United Irishmen Pikemen uprising in 1798.

Don's brother Jim, now deceased as well, was an active member in the Cleveland branch of Irish Northern Aid. After Jim's death, INA remembered Jim with the "Annual Jim Cozzens Lake Erie Cruise."

Fr. Don honored his brother's memory by attending the annual social event when able. Perhaps one could say it was in Fr. Cozzens DNA to be a revolutionary, not with a pike or a gun, but with his courage to ask inciteful questions of our Church with much needed candor and intellectual honesty.

In addition to being a parish priest, Fr. Cozzens was an internationally recognized academic, teaching at Ursuline College, St. John's University in Collegeville, MN. as well as John Carroll University in Cleveland. He served The Church as President-Recorder of Cleveland Diocese's St. Mary Seminary, as well as the Vicar for

Clergy and Religious in the Cleveland Diocese.

Fr. Don had entered Borromeo College Seminary in 1957, and obtained his Bachelor of Theology from Catholic University in D.C. He later received his Master of Divinity from St. Mary Seminary; his Master of Education from the University of Notre Dame; and his PhD. from Kent State University. In recent years, he was Writer in Residence at John Carroll University, as well as a professor in the Theology Department.

At his funeral mass, presided over by Cleveland Bishop the Most Rev. Edward Malesic at The Church of The Gesu (the parish church associated with John Carroll), his long-time friend, Fr. Tom Mahoney (2022 Hibernian of the Year), who he met on the first day at seminary, did the homily, which was greeted with sustained applause.

THE CHANGING FACE OF THE PRIESTHOOD

Fr. Mahoney spoke of Fr. Don's great academics, his great contributions to the universal Church, as well

as his great humanity. Fr. Cozzens published many books; "The Changing Face of the Priesthood" (2000) was likely the book which brought the most attention to his groundbreaking work; a work that called upon his many years of pastoral, academic and work with his fellow clergy and skillfully documented and examined many current strengths and notably, vulnerabilities of the modern priesthood.

Fr. Mahoney acknowledged the harsh response and cold distancing from many fellow clergy, and the heartache this caused Cozzens. His work was courageous to call out the clericalism that has crept into the clergy and Church hierarchy, which contributed greatly to the failure to respond to incidents of child sexual abuse within the Church.

In his obit in the New York Times, they characterized his work: "Despite his challenges to the Church's teachings, Father Cozzens was not a rogue priest, but rather a loyalist who remained in good standing. He said his writings sprang from his love for the Church and a desire to





make it healthier."

Despite his great academic accomplishments and international notoriety, Fr. Mahoney reminded the funeral congregants of Fr. Don's great humanity as well. Fr. Mahoney shared that the two had taken in the Irish movie, "Belfast," at the Cedar-Lee theatre shortly before his death. Afterwards, they went next door for some supper, where Cozzens ordered a plate of ribs.

Mahoney mentioned it is hard to eat ribs in a formal manner without getting covered in sauce; Cozzens was no exception. Mahoney shared he will always have that last image of him with sauce on his face, with a smile and happy. This fully alive picture painted by Mahoney was a great book end to my initial image of Fr. Don in a lively game of basketball as a 'walk of life' to be remembered and celebrated. ■

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Kickin' it Up with an Irish Twist

My absolute favorite savory dish to make is Jambalaya. Each winter, the Sunday before Fat Tuesday is Jambalaya Sunday in my house, where I make pots and pots of this delicious dish for family and friends.

It is also no secret how much I love scones. So I thought I would try my hand at making some savory ones. These Irish Cajun Scones with their slightly cheesy, salt, and spicy kick are the perfect accompaniment to the Jambalaya. You won't be disappointed giving this kicked-up combo a try.

IRISH CAJUN SCONES

Ingredients
4 cups AP Flour
4 teaspoons Baking Powder
1 teaspoon Salt
1/2 teaspoon Baking Soda



Irish Cajun Scones

2 teaspoons finely ground Cajun Seasoning
1/2 teaspoon Black Pepper
1 teaspoon Garlic Salt
12 tablespoons of very cold Unsalted Butter
1 cup Buttermilk
2 large Eggs
2 large Leeks washed and chopped small
4 ounces Irish Cheddar or Dubliner Cheese -- shredded
2 tablespoons Heavy Cream
2 tablespoons of Cajun Seasoning

1. Sift all dry ingredients together in large mixing bowl
2. Cut butter in to small diced pieces and cut into the dry mixture until coarse crumbs form
3. Whisk eggs and buttermilk together
4. Add to dry mixture and mix by hand with spoon until soft dough forms.
5. Add in leeks and cheese and mix with spoon until combined -- do not over mix the dough



Katie's Kickin' Jambalaya

6. Turn out onto floured board and shape into small mounds approx. 1 in diameter
7. Place on Silpat or parchment covered baking sheet
8. Brush with cream and sprinkle with Cajun seasoning
9. Bake at 400* for 10-15 minutes until golden brown
10. Can be served warm or room temperature with butter

This recipe makes approximately two dozen small scones. These freeze well for up to three months.

KATIE'S KICKIN' JAMBALAYA

Ingredients
1 red bell pepper
1 green bell pepper
1 orange bell pepper
1 yellow bell pepper
2 med yellow onions
2 large cans of diced tomatoes
2 quarts of chicken stock
2 lbs smoked sausage
1 lb Andouille sausage
5 boneless skinless chicken breasts
1 lb shrimp (you can use the frozen ones or fresh)
6 cups rice (white or brown)
1 bottle Killians beer
2 bay leaves
5 tbs Cajun seasoning
6 garlic cloves (chopped)
1 small can tomato paste
(3 small cherry peppers chopped)
(3 Serrano peppers chopped)
4 tbs butter
Salt and Pepper to taste

Prepare rice according directions in separate pot and set aside. Once fully ready, season with Cajun seasoning to taste. Cut smoked and Andouille sau-

sage into small pieces and sauté until brown with 1 tbs butter and two garlic cloves. Remove from pan and set aside

Cut chicken into similar size pieces. Season with salt and pepper and Cajun seasoning and brown in skillet with 1 tbs butter and two garlic cloves. Remove from pan and set aside.

Chop onions and bell peppers and optional hot peppers into small pieces. Sauté in large stock or soup pot with 1 1/2 tbs butter and 2 garlic cloves. Season with salt and pepper and Cajun seasoning.

When soft, add chopped shrimp (which has tail removed and deveined if needed) to pot with 1/2 tbs butter and cook until shrimp is translucent.

Add beer and bring to a boil for 5 minutes

Add diced tomatoes, bay leaves and 1 quart of chicken stock to pot and bring up to boil. Once boiling, turn down to simmer, and add chicken and sausage. Simmer for 20 minutes.

Add can of tomato paste and stir until melted in.

Simmer on low for 20-30 minutes until all flavors are blended. Remove bay leaves before serving.

Can be kept simmering until ready to eat.

You can either add in the rice with the rest of the chicken stock and simmer for a bit longer or serve it over the rice.

Adding the additional chicken stock is only needed if adding the rice in as it absorbs so much liquid.

This makes a fairly mild version, with only the Cajun seasoning adding the heat.

This can be made with varying degrees of heat by adding chopped hot peppers and cayenne pepper seasoning.

This also reheats extremely well. You may need to add some more broth if you mixed the rice into it. ■

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. Contact her at (440) 773-4459 or mk-bluebows@aol.com, or on Facebook @ [sassysweetsandmore](https://www.facebook.com/sassysweetsandmore).

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Echo's of Ireland: The End of an Era

Every Sunday morning for the past thirty-three years, "Echo's of Ireland" radio show brought together a lovely blend of Irish music, history, news and, of course, humor, to the Toledo airwaves and beyond. Unfortunately, at the end of 2021, due to a change in the radio industry, the show was brought to a close. I had the pleasure of co-hosting the radio show with John Connolly for the past three and a half years; and it brought to me memories I will never forget.

John emigrated to the U.S.A. from County Limerick in 1967. He landed in Toledo, where he brought an unwavering depth of enthusiasm for Irish music to the community.

In Ireland John learned to entertain at a very young age. His first love was in traditional Ceili music and ballad singing. He joined the Boys Club at the age of ten, where he learned to play his first musical instrument, a flageolet (Penny Whistle).

Quickly thereafter, he began playing with a local marching band and even-



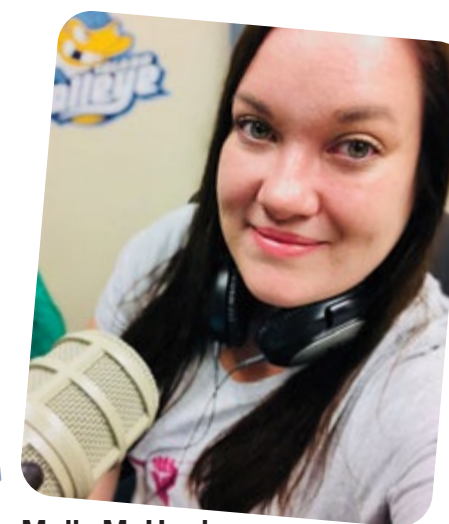
John Connolly

tually learned how to play the Chromatic, or button, accordion. John would sit in with a local Ceili band when they played in his village of Castleconnell.

By age 15, John was singing and playing music professionally. He has shared stages throughout Ireland, England, Canada, and the U.S. with many well-known artists, and has appeared on national television.

Eventually, through John's creativity and love of Ireland and Irish music, Echo's of Ireland" radio show was born in 1988. At the time, John jokes, he didn't know "everything" about running a radio show, but he surely had the gift of gab and the musical talent to get it going.

Shortly after, roughly six months in, my dad Ted McHugh joined John as his one and only co-host, until I came along. While both John and my dad are from Ireland, John from Limerick and my dad from Galway, the two did not know each other. They met "way back when" in Toledo and became instant friends. The friendship remained strong for many years, and the two of them



Molly McHugh

together brought loyal listeners, Echo's of Ireland, for twenty-nine years.

After my dad passed away in 2017, John continued the show by himself with a few guest hosts along the way. I started to gradually call in more and more; and in Spring of 2018, John asked me to join him fulltime as co-host.

Like John in his early days, I didn't know much about life in radio; but co-hosting Echo's of Ireland with John Connolly was an opportunity that I could not pass up. Although I knew I could never fill my dad's seat, it was an honor to carry on his presence and to bring a new perspective to the show.

I could probably write a whole book about the good times we had over the past three years. Some of the highlights include interviewing WeBanjo3 and Mick Mulcahy. Many readers here are probably familiar with WeBanjo3; but for anyone who is not familiar with Mick Mulcahy, he had his own radio show in Cork, Ireland, called the "Big

Breakfast Club."

One of the best segments of his show is called the Windup, where someone would call him and ask him to "prank" or "windup" a friend or a family member on air. The voices and jokes that he pulled off were second to none, and we were honored to have him chat with us on air as well. Luckily, he didn't wind us up!

We also had the pleasure of talking with Sandy Fall from Ohlman's Market every Sunday; and most recently, John's nephew, Mark Connolly, our "Irish Correspondent," would call in to bring us the most up-to-date Irish news directly from Ireland. Prior to me joining the show, John interviewed a slew of Irish musicians on the show, most notably, Paddy Moloney from the Chieftains.

What was so unique about the show was that it was never scripted. The banter, laughs, jokes, and stories from the beginning were all spoken straight from experience, memory, and the heart. Sunday mornings will no longer be the same without Echo's of Ireland; but as John would say at the end of every show, "You don't have to go home, but you can't stay here!"

Thank you to all our wonderful, loyal listeners from the greater Toledo area and from all around the world who joined us on this musical journey over the years. It was indeed our honor to bring you Echo's of Ireland. ■

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- **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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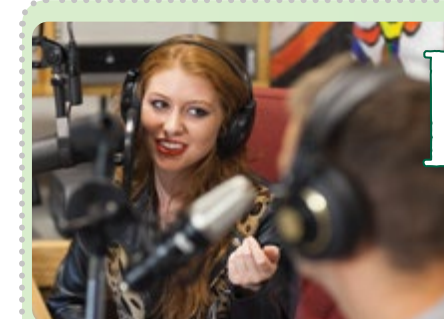


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TERRY FROM DERRY

By Terry Boyle

Looks Like Tarzan, Walks Like Jane, Talks Like Cheetah

The above headline was something I was told years ago by a gay man about gay men. Most men, gay or not, would love to look like Tarzan. However, the jibe, which it most certainly is, delivers its punch in highlighting the popular notion that gay men are effeminate and delight in speaking with a particular affection, think Truman Capote.

People of my generation grew up with the preconception that 'queers' were deviants from the norm. They were a small minority of mostly men who identified themselves through their flamboyance and exaggerated mannerisms. This stereotype was, and still is, reinforced by the media.

In writing this article, I am aware that these opinions are based mostly on experience and observations. I am not claiming to have hard evidence to support my view, but I do have an unfair advantage of growing up as a closeted gay man.

For those in my age group, the old boys, manliness was best demonstrated in a love of sports, womanizing and being able to stand up for yourself. In some ways, this absurd notion masculinity was a highly flawed way of separating the 'real' men from the queers.

I, for one, loved sports. I played soccer, squash, and was very competitive. My ability to 'woo' the opposite sex was on a par with my contemporaries, and I was quite capable of looking after myself.

The need to stereotype or, in this case, demonize the other is motivated by fear. Many gay men of my age found it impossible to identify with the caricature of a gay man, and consequently delayed



Terry Boyle

our coming out. The absence of a role model we could relate to forced us to suppress our feelings and pretend to be something we weren't.

GAY ATTACKS

Of course, fear of being found out often led to a toxic form of hypermasculinity, where you acted more manly than everyone else. You despised effeminacy, and in some cases the worst cases of gay attacks were perpetrated by closeted gay men who lived in fear of being exposed.

It's quite funny to think that effeminacy among the upper classes in Victorian times was seen as a form of rebellion and not weakness. Young men, dandies, gay and straight affected effeminate mannerisms as a way of railing against the overbearing perception of manliness.

Adopting an effeminate persona among the wealthier classes of men was a sign of good breeding.

You can see this trait in any of Oscar Wilde's plays. The smart, suave men of the time are hopelessly effeminate, and their refusal to conform to the older generation's notion of how a man should be is seen as a protest against masculine stereotypes.

However, the problem for someone like me, coming from a working-class background, these depictions of sexual ambiguity hold no weight. Money affords you certain privileges and rights denied to those without affluency.

For me, and many like me, we were under the impression that homosexuality among men was rare when in fact

it was a lot more common than we believed. Many gay men married and had children. They would lead secretive lives courting dalliances with other married men or known gays.

Of course, homosexuality was still considered illegal right up until the 1960s. It wasn't until 1967 that the UK decriminalized gay sex between those aged 21 and older. The threat of public exposure and jail time was also compounded by the church's teaching on gay relationships. If you didn't end up being publicly shamed and imprisoned, you were certainly going to be damned to hell for eternity.

With such high stakes, you can understand why a lot of young gay men committed suicide or allowed themselves to undergo conversion therapy. Who wants to be stigmatized by society, ostracized by their family, and forced to go and live somewhere they are not known?

As Irish people, we understand exile. We know what it's like to be forced to live in a strange land in order to survive. We can easily point to those who made our lot unbearable, but we too have been responsible for forcing our own into exile.

FORCING OUR OWN INTO EXILE

Many young men and women were driven out of their homes because of their sexuality, unable to return to their homeland. Although things have changed, and there is a greater acceptance of gay relationships, there is still a lag when it comes to the media. It becomes tiresome to see the same old stereotypes occupying our screens. A host of pretty boys who walk like Jane and talk like Cheetah become society's version of the gay norm, while the rest of us balk at the idea.

If we really care about our children, we need to provide them with a variety of gay role models, and not pander to the demands of a reality side show. Lots of gay men love sport, they are not always neat and tidy. They are not all fashionistas.

For the most part, gay men and women are simply like you, except for their sexual orientation. They may not look like Tarzan, walk like Jane or talk like Cheetah. In fact, they may be so run of the mill that you're surprised they're gay. Don't accept the stereotypes, just accept the gay man. ■

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BLOWIN' IN

By Susan Mangan

@SueMangan

Love in the 21st Century

I must admit, I am a romantic. Beeswax dripping down the length of crystal candlestick holders. Bourbon cocktails and charcuterie boards. Soft jazz playing on a vintage turntable. A crisp moon shining in the February sky. Yet another sporting event broadcasted on the oversized television. A jealous Springer Spaniel parading clothes from the laundry bin. Ahh, such is the stuff of romance.

Let's face it, romance can never live up to our expectations. As a romantic realist, I have come to appreciate the small gestures and fleeting moments that define romance in the 21st century. No one has the time or patience to listen to an in-house poetry recitation when Netflix shows are streaming, and Grub Hub is at the door with Valentine take-away. And so, I have a gentle suggestion for a Valentine's Day that will please both the pragmatic and romantic lover.

Eros, Agape, Philia are three types of love more commonly known as romantic, unconditional, and brotherly love. Ancient Greek scholars sought to

define and defend the mysterious feelings of the heart.

People, however, can sometimes come up short of our expectations. Reality may trump romance. There are those unrequited lovers who love, but whose feelings are not returned. Irish poet William Butler Yeats composed poignant lyrics filled with longing and unrequited love for Maud Gonne:

*"When you are old and grey
and full of sleep,*

*And nodding by the fire,
take down this book,*

*And slowly read, and dream
of the soft look*

*Your eyes had once, and of their
shadows deep."*

Yeats' verse begs the question, if our desires are met, does love eventually fade, or merely morph into a metaphor of comfort rather than passion? Then again, is passionate love all that the Hallmark Channel makes it out to be?

Some lovers may experience great romance but are then enmeshed in an even greater unraveling of seeming love. In the classic Arthurian tale, Tristan and Isolde mistakenly drink a love potion that leads to passionate love, betrayal, and ultimately death.

Romeo and Juliet defy all kinship to be together in love, only to die under mistaken circumstances in one another's arms. Tread lightly lovers, romance is not all that it seems, especially when February winds chill our bones, and yet another St. Valentine's Day arrives upon Winter's wings.

Rather than lament the lack of a valentine or the limp bouquet of red

carnations that your valentine sheepishly proffers, I suggest that one look toward *philautos*, or self-love. Please be cautioned that self-love does not mean selfish, narcissistic love, but rather the acceptance of ourselves that can lead not only to inner peace, but also allows others to see how wonderful our spirit is. The practice of self-love was put to verse in American poet Walt Whitman's famous "Song of Myself":

I celebrate myself, I sing of myself.

What I assume, you shall assume . . .

I am satisfied -

I see, dance,

Laugh, sing.

It appears that those who possess love of self are engaged in the world because life is their lover. Each day may project challenges, but there is goodness to be learned and rewards to reap. Lovers of self are life-long learners, seekers of challenge, pleasure, serenity, and faith.

The 21st century touts the need for self-love and self-affirmation. Our world is so filled with worry, why not slow down this Valentine's Day and focus on yourself? After a long walk in a snow-covered park, top your cocoa with extra cream.

Pull down that dusty book of poetry and let your mind escape for a minute or an hour.

Give your pet an extra snuggle. Hold hands with your one true love. Unabashedly enjoy a night of binge series viewing, whilst tucking into that carton of take-away curry that St. Valentine delivers straight to your door.

Above all, learn to love oneself, admire one's perfect imperfections, laugh at the quirks and foibles that make life truly interesting. As February looms and another Valentine's Day dawns, Oscar Wilde reminds us that "to love oneself is the beginning of a lifelong romance." Wise words for love in any century. ■

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

Internet Source Consulted: Krznavic, Roman. "The Ancient Greeks' 6 Words for Love." Yes Magazine. December 27, 2013. <https://www.azquotes.com>.

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AKRON IRISH

By Lisa O' Rourke

Play on Irish Love Songs

Music is inexorably linked to events in our lives. Christmas is just not Christmas without some Mariah Carey in the air. It's impossible to have a love story without a soundtrack.

As Shakespeare famously said through Count Orsino in "The Twelfth Night," "If music be the food of love, play on." The quote is not quite the romantic trope that it initially seems to be, since Orsino goes on to say that he wants so much love that he is sickened and put off it for life.

Not ideal, but there it is, the link between music and love that is cemented in our imaginations. So, is this true of the Irish? Let's look at a few classic Irish love songs and see if there is a connection there.

GALWAY GIRL

To have not heard "The Galway Girl" at this point, you can count your experiment as a social hermit a big success. In 2007, the song was featured in the movie, "P.S. I Love You." The film

was a cinematic version of the same titled book, written by Cecilia Ahern, daughter of the former president Bertie Ahern.

The homegrown quality of the book and film gave them both cultural glue in Ireland. "Galway Girl" seems to have outlasted the popularity of the movie and has acquired an iconic status.

This was a long road for a song written by a Texan, Steve Earle, for a girl from Howth, County Dublin, musician Joyce Redmond. Earle recorded the song in 2000, but it was not until the Irish artist Mundy did a cover with accordion playing Clare Girl, Sharon Shannon, that the song became a hit. Their version trampolined the song into number one status in Ireland in 2008.

As part of a successful but poorly timed bid to make Galway the European City of Culture of 2020, 15,000 people sang "The Galway Girl" on Shop Street in Galway in 2016, accompanied by Mundy, Sharon Shannon and countless musicians and dancers. The song is a joyful lament that muses about a girl who has that West of Ireland look, black hair and blue eyes. Equally weighted in the song is love of the girl and a strong sense of place.

The song mentions the Long Walk, the quay walk in Galway around Spanish Arch, and the Salthill Promenade, the concrete boardwalk along the beach just outside Galway proper. The romance ends when the protagonist must go home, and the listener is left wondering if he will miss the girl or Galway more.

FAIRYTALE OF NEW YORK

The next love song that comes to mind is "Fairytale of New York." Ok, some people think of this as a Christmas song, but its durability and tension come from the relationship in the song. It was written by Shane McGowan and Jem Finer in answer to a bet as to whether The Pogues could pen a Christmas song.

The answer was that they could, but it took years to get it right. The song is a bantering ramble of a lyric that has cultural callbacks invoking Sinatra, Ceili music, and Broadway, among other images. Infamous Pogues vocalist Shane McGowan and the late Kirsty McColl exchange insults until Shane breaks everyone's heart with the verbal pivot, in which he tells Kirsty that as bad as he is, he's "built his dreams around you."

Not a traditional story in the slight-



est, but very Irish. The song is the most requested Christmas song in Ireland and the UK annually since its debut in 1987.

PATRICK KAVANAUGH ON RAGLAN ROAD

Not the most amorous start so far, but this next one; "On Raglan Road" makes up for the lag in romance. It is more noted as Ireland's favorite folk song.

It was published as a poem in 1946, written by the native poet Patrick Kavanagh. The poem was a response to a May/December infatuation on his part with a young medical student while they were both living on Raglan Road in Dublin.

Almost twenty years later, the poet met singer Luke Kelly in a Dublin pub and offered the poem to him to put to music. Kelly recorded the song with the Dubliners in 1971; the song became an instant classic. The words are so beautiful, and the music is perfect for it, capturing a fated, wistful mood. The poet does not win the lady fair, but it would be hard to ask for more haunting images of failed love.

A traditional category that should not be overlooked, to be fair, are all the "Rose" songs. For those who might be unfamiliar with these, many big towns have a "Rose" song that venerates all the fabulous traits of the local beauties.

THE ROSE OF TRALEE

The most famous one is the "Rose of Tralee." Some of the "Rose" songs are a little more honest than idealized. The Rose song that I heard the most often was "The Rose of Castlereah," recorded by Irish country fair crooner Brendan Shine. The classic lyrics include the nugget, "She may not have been a beauty queen, she might never be a rose, but to me she is the fairest flower that in the garden grows."

While this may be true, it is easy to see why he didn't win the girl. No-

body wants to hear that. And even though the song ends with our hero's heartbreak, it seems to be more for his longing for the sheep fields of Castlereah than the girl herself.

Only a Woman's Heart

It would be bad form not to include the romantic songs of the ladies. I think that two songs encapsulate two differing themes. The first is "Only a Woman's Heart," by the wonderful Mary Black. While beloved in Ireland as both a sad love song and a folk song, I find it maudlin and old fashioned. To my mind, it evokes the image of long-suffering women too much.

DREAMS

A brighter note is struck by the late Dolores O'Riordan, of the Cranberries, in the song "Dreams." It is an optimistic song about a kind and wonderful person who comes into her life. The song was used by Aer Lingus in years of advertising campaigns, and it fit. "You're a dream to me" is a great slogan for Ireland. Ok, so the Irish may not be showy romantics. What did you expect? They are not French.

But clearly there is more to the story. The Irish cannot untangle their love of anyone from their love of their little green island. But like the limestone the country is built on, there is a permanence to that emotion that is rare.

I am reminded of a time when I asked a man in Ireland if he was buying anything for his wife for Valentine's Day. He did not hesitate to say no. He countered with the remark of why he would give his wife a silly card when she had the contents of his heart already? I was initially a little horrified by that comment, but as time goes on, it sticks. Now I see a heartbreaker worthy of Shane McGowan in it. ■

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 Gaelic. She runs a Gaelic 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 likes spending time with her dog, cats, and fish. Lisa can be contacted at olisa07@icloud.com. Please send any Akron events to my email!

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CLEVELAND IRISH

By Francis McGarry

Ward 24, 1940

In 1921, the City of Cleveland instituted the City Manager Plan, replacing the ward-mayor system. Four city districts elected a total of twenty-five members of the City Council, who then elected a City Manager.

That lasted for a decade, and the ward-mayor system was reinstated by voters with thirty-three city wards. Ward 24 was to the west of St. Aloysius, on East 110th and St. Clair, and it encompassed the neighborhood south of St. Clair to East 88th. If your geographic lens is watersheds, between Doan Brook and Dugway Brook.

Ward 24 was a cultural bricolage of 27,201 inhabitants. If you turned south on East 105th, you would pass Glenville Christian Church, Glenville Presbyterian Church, Glenville Baptist Church, the Shomre Shabbus Congregation, the Knesseth Israel Congregation, the Anshe Grodno Congregation, Anshe Emeth Beth Tefilo Congregation and the Cleveland Jewish Center. The post office was at East 105th and Pasadena, in case your god did not hear your prayers and a written reminder was in order.

In 1940, the total immigrant population in the United States was 8.8%. Ward 24 had 14,717 inhabitants born in Ohio and 4,459 born in forty-four other states. Southern states contributed 647 folks, 148 of them relocating from West Virginia. Western states contributed 197 residents, Missouri supplying 76 of those.

Migration from Eastern states accounted for 1,312 people, 930 from New York state. Big 10 states supplied 2,303 inhabitants, with 1,540 of those from PA. New Jersey was not a Big 10 state (seriously Rutgers?) nor was Maryland and Nebraska. The chair of the theoretical data team referenced the Corcoran Hypothesis, which states that 3% of all Jeopardy questions are, "What is Rhode Island?" There were 20

inhabitants born in Rhode Island.

100% JOE

Those who were not born in the United States comprised 29% of the population of Ward 24 and native Ohioans were 54%; of those, 98% listed Cleveland as their place of birth. The chair of the comparative data team noted that 100% of Joe Ward was born in Ohio.

Russian immigrants were 10% of the population alone, Czechoslovakians 4%, Polish 4%, Hungarians 3%, Irish 1%. Those born in Ireland numbered 284. Native Italians numbered 109. As Aunt Irene would say, "A win is a win." I thought we had another win when reviewing the list of "inmates" on Lakeview Road. The data is the data, but there is a sense of pride when your people look historically good.

Not a single Irish surname or native-born Irish on the entire inmate list, a testament to the character of the Irish people. Then I saw the ages, and place of birth; it was the Orthodox Jewish Old Home.

My cousin Mike Wagner was sharing his oral history of the neighborhood while we were packing food bags at St. Philomena. He was a Junior Hibernian in his youth. East 105th was a major Jewish section of the ward. The Irish in the neighborhood were closer to St. Aloysius and 110th. Although his grandmother's, Mary (McGarry) Duffy, brother Michael lived on 102nd with his wife Catherine and family.

NOT COMING TO AMERICA

The relatively low number of native born Irish is not surprising in a global context. The Dillingham Commission provided Congress with "research" and recommendations to limit immigration by imposing quotas based on eugenics, which cannot even be called pseudo-science.

A 3% limit based on the number of immigrants from each country was recorded in the 1910 census. The First Quota Act of 1921 was based on the Dillingham Commission. The National Origins Act of 1924 furthered the limitation of immigration.

It lowered the percentage to 2% and applied it to the 1890 Census. The greatest effect of the legislation was on Italians. The 1921 law reserved 42,000 visas and the 1924 law restricted that to 4,000.

Irish immigration to America was at 146,181 from 1911 to 1920, 220,591 from 1921 to 1930, and only 13,167

from 1931 to 1940. The establishment of the Irish Free State in 1922, the Wall Street Crash of 1929 and the Great Depression redirected Irish immigration to Britain.

The demand for labor during the Second World War maintained the flow across the Irish Sea.

1924 was the first time all immigrants had to get paper visas with photographs. The Department of State was assigned to regulate immigration.

Visas were now \$9. That was added to the head tax, and total cost for immigration was \$18. Monthly rent in Ward 24 was about \$10. The highest paid resident made \$8,139 annually. There were only nine people who made over \$5,000 a year. The total yearly wages for the Ward were \$10,908,739.35, but the average was \$401 per wage earner.

The diversity of the Ward was not limited to income. Ward 24 had 7,153 heads of households, 2,093 of those owned their home, 29%. 1,050 household head were women; 374 of those women owned their home and ten of those women were African American.

2,155 Native Ohioans were heads of households and 30% of those owned their homes. 134 Irish born inhabitants were heads of households with 51% home ownership.

African Americans were 2% of the population, that also included six "mulattos", two Native Americans and seven Chinese. Women comprised 51% of the Ward's population.

There were 1,258 lodgers and seventy-seven people who rented rooms in family homes. 405 homes included grandkids and four included grandparents. Nieces and nephews lived in 105 households and there were twenty-six housekeeps and seventeen

servants. Twenty-eight people were listed as "partners", 18 of those were female, and eleven of the twenty-eight were divorced or widowed. The census does not define that relationship.

CLEVELAND HEURISTICS

The 1940 Census is full of data; a variegated numeric expression of immigration laws and the fascist landscape of eastern Europe. Comparisons to the previous censuses demonstrate the evolution of the city, the change in spatial interpretation and the territorial shifts of the urban populace.

As Cleveland expanded, so did the means of transportation. The adjustment of residential loci and the expansion of the concept of neighborhood began as soon as the walking city was deemed antiquated with the advent of mass transport and the succeeding innovation in passenger transportation.

The 1940 Census illustrates that process as many earlier ethnic enclaves were incorporated into the modern city. That did not simultaneously erode ethnic affinity nor does that assume Ward 24 was harmonious. Irish Clubs were started on both sides of the river in the 1930s for a reason(s). The census data begins to provide the causality. ■

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 the founder of Bluestone Hibernian Charities. 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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OFF THE SHELF

By Terry Kenneally

The Dead House

By Billy O'Callaghan
Arcade Publishing
ISBN78-1-948924-56-6
2017 200 pp.

Prolific Irish author John Connelly's most recent work is titled *Shadow Voices*. It is the story of genre fiction-horror, romantic fiction, crime writing, ghost stories and more. Irish writers historically have given the world Gulliver, Dracula and the world of Narnia, all books dealing with some form of genre fiction.

Unfortunately, in recent years, genre fiction books have experienced a decline in numbers in Ireland, as well as increasing criticism of the form by more mainstream writers of traditional fiction. As Connelly writes, "genre fiction remains the problem child of Irish literature, too readily capable of being dismissed as secondary or incidental to literary fiction."

The problem the naysayers of genre fiction have, however, is that it is very difficult to find literary fiction that does not include some shape or form of genre components. This month's Off the Shelf work is the *Dead House*, a debut novella, and an example of Irish genre fiction.

There is nothing quite like a good ghost story. The story is told in first person from the point of view of art dealer Mike Simmons. One of the artists whose work he sells is Maggie, who has recently purchased and renovated a pre-famine cottage on the wild Beara Peninsula in County Cork. It is a perfect place to get away and paint, a place for her to heal mentally after her last boyfriend put her in the hospital.

The story is centered on one fateful night, during a weekend house party,

which included Mike's future wife, Alison, and another friend, Liz. At Liz's suggestion, they decide to play around with a Ouija board. Their festive atmosphere shifts rapidly to one of darkness and dread as the improvised shot glass spells out one word after another in Irish and English. Maggie begins speaking in a stranger's voice, that of a sinister presence, telling a horrifying story of hunger, depravity, murder and suicide.

Things happen that night that none of the people in attendance want to acknowledge. Later, back in London, Mike begins to worry that he has not heard much from Maggie. He decides to drive up to County Cork to check on her. What he finds is disturbing to say the least- and what follows is enough to chill the warmest heart.

I rate *The Dead House* a TOP SHELF selection. ■

Terrence J. Kenneally is an attorney and owner of The Kenneally Law Firm in Rocky River, Ohio. His area of the law includes Insurance

Defense. He received his Master's Degree from John Carroll University in Irish Studies and has taught both Irish Literature and History.

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CROSSWORD PUZZLE

By Linda Fulton Burke

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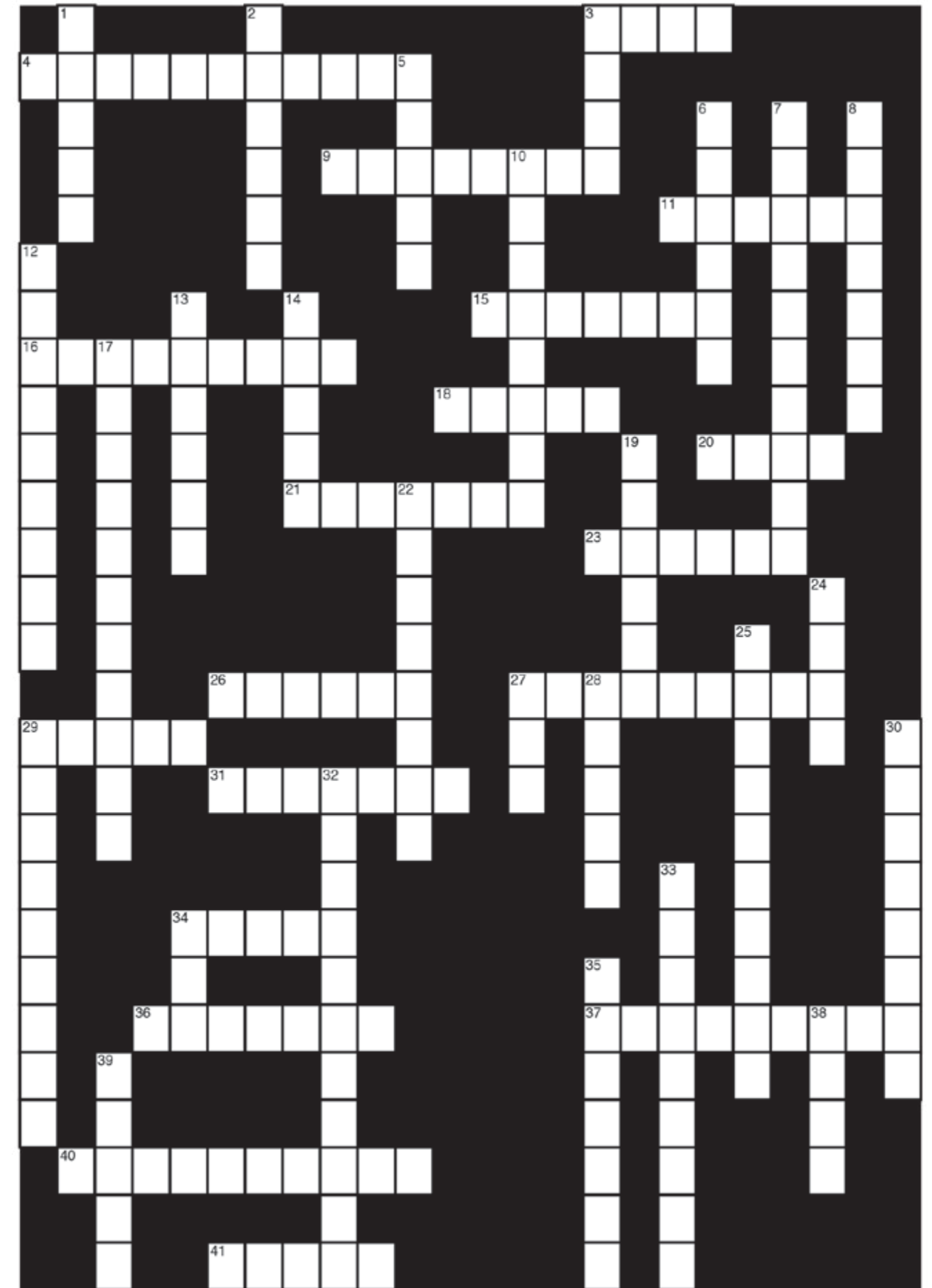
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DOWN

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Distilleries in Ireland

By Linda Fulton Burke



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