

**THE TOLEDO HIBERNIAN  
NEWSLETTER  
C/O MAURY COLLINS  
2847 NASH ROAD  
TOLEDO, OHIO 43613**



**BORDERLINE GENIUS, LLC**

IN GOD WE TRUST

**Nov. 3 ~ Toraigh An Sonas session at The Blarney**

**Nov. 4 ~ Daylight savings time ends. Fall back!!!!**

**Nov. 6 ~ Vote**

**Nov. 14 ~ Toraigh An Sonas session at Logan's**

**Nov. 15 ~ Hibernian Division Meetings**

**Nov. 22 ~ Happy Thanksgiving**

**Nov. 25 ~ Mike Frost Benefit**





Mother McAuley Division

# HIBERNIANS OF TOLEDO NEWSLETTER

November, 2018



John P. Kelly Division

## Annual Hibernian Christmas Party

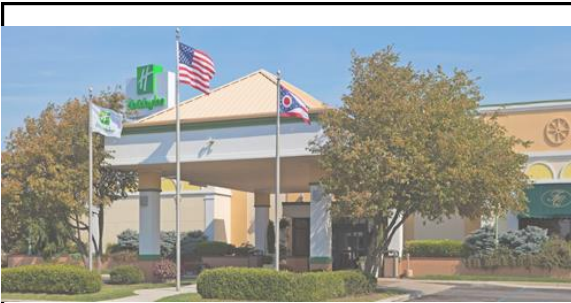
December 15, 6 -10pm at the Kelly Room @ Blessed Sacrament  
4255 Bellevue Rd. Toledo, OH 43613

Monsignor Chris Vasko will celebrate Mass at 6:30 pm  
Music and readings by Robert McMahan.

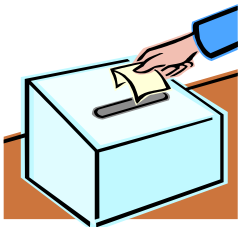
Potluck dinner ~ Bring your favorite dish to pass

Please call or text your RSVP to Maury Collins  
419-699-6710 or E-mail [maurycollins61@outlook.com](mailto:maurycollins61@outlook.com)

*A wonderful Toledo Irish tradition. Please honor us with your presence.*



The Holiday Inn French Quarter is closing April 1sr. Our state convention plans were messed up. We scrambled around and came up with a great alternative. The Radisson ay U.T. We had to change the dates. The people at the state board meeting voted for Aug. 15 ~ 17 Thanks ro Ann Dollman and Sherri McNeill for their hard work finding a replacement hotel!!



**The John P. Kelly Division AOH will have an important meeting on Nov. 15th in the O'Toole Room at Blessed Sacrament starting about 7:00 PM. We will vote for division officers, whose two year term will begin Dec. 15th at the Christmas party. The future of the division and the continuation of a Hibernian presence in Toledo is up to each of us. Please attend and please consider running for an office position.**

# NOVEMBER, 2018

Sun

Mon


Tue

Wed

Thu

Fri

Sat

|   |    |  |                                     |  |    |                                    |
|---|----|--|-------------------------------------|--|----|------------------------------------|
|   |    |  |                                     | 1  | 2  | 3<br><i>Session at<br/>Blarney</i> |
| 4<br> | 5  | 6<br> | 7                                   | 8  | 9  | 10                                 |
| 11<br><i>Echo's of Ireland<br/>WCWA 1230AM<br/>11:30 AM - 1:30 PM</i>                 | 12 | 13   | 14<br><i>Session at<br/>Logan's</i> | 15<br><i>Division<br/>Mtgs</i>   | 16 | 17                                 |
| 18<br><i>Echo's of Ireland<br/>WCWA 1230AM<br/>11:30 AM - 1:30 PM</i>                 | 19 | 20   | 21                                  | 22<br> | 23 | 24                                 |
| 25<br><i>Mike<br/>Frost<br/>Benefit</i>   | 26 | 27   | 28                                  | 29   | 30 |                                    |

# Samhain - The Irish New Year.

*by Bridget Haggerty*

The ancient Irish celebrated the festival of the dead - Samhain, which is pronounced sow-en, and is usually translated as "summer's end." In Celtic lore, the year is divided into two halves associated with the dark and the light. The dark half begins at sunset on November 1st, with Samhain and the cycle ends when the light half begins at sunset on May 1st, which is the festival of Bealtaine. Both festivals are closely linked, but in general, Samhain is considered to be the most important.

In the old days, extensive preparations were made for the sharing of a communal feast that included the dearly departed as guests of honor. To enable them to come and go freely, all doors and windows were left unlatched; a special cake was made exclusively for their consumption, and a certain amount of other food was set aside just for them. This had to be left untouched by any mortal hand for the duration of the ritual period. Eating the food of the dead was considered to be a major sacrilege and it condemned the perpetrator to becoming a hungry spirit after death, forever banned from sharing in the Samhain feast. Beyond the great feast, the dead would also need to be entertained. Customs vary from one Celtic nation to another, but in general, while the young people played games associated with the rituals of Samhain, the elders reviewed all of the events of the past year for the benefit of those who had passed on. This was believed to encourage the dead to continue to take an interest in the affairs of the living. As at all turning points in the Celtic year, ancient lore tells us that the Gods draw near to earth at Samhain. In ancient Ireland, people extinguished their hearth fires and then gathered at the ritual center of their tribe to honor the gods with gifts and sacrifices. There, they waited for the Druids to light the new fire of the year. Then, personal prayers in the form of objects symbolizing the wishes of supplicants were cast into the blaze. At the end of the ceremonies, each member of the tribe took back to his or her home hearth a brand ignited from the new fire.

Samhain fires have continued to light up the countryside down the centuries. In some areas, ashes from these bonfires were sprinkled on surrounding fields as a form of protection. The added bonus, of course, was that the ashes improved the soil. So how did Samhain become All Saints Day? As with many of the old festivals, Christianity stepped in to do whatever it could to eliminate pagan rituals. In this case, it was Pope Boniface who took the festival of the dead and made it the festival of all saints and martyrs. Originally it took place on May 13th, but a century later, Pope Gregory III shifted it to November. In Ireland, All Saints Day was instituted in 998 AD by Abbot Odilo of Cluny and by the 13th century, although many of the old Samhain rituals persisted as folk customs, November 1st had become firmly established as a Christian festival.

***THE CATHOLIC CHURCH DESIGNATES ONE DAY A YEAR TO HONOR  
ALL OF US HAPPY ALL SAINTS DAY!!!***

# MIKE FROST BENEFIT

Spaghetti Dinner  
Silent Auction  
50/50 Raffle  
Door Prizes  
BEER



Sunday, Nov. 25th 2-7 PM  
Northwood VFW Post 2984  
102 W. Andrus Road  
Northwood, Ohio

**Adults \$10.00 Kids 15 and under \$5.00**

Help Mike and Sarah with their medical expenses

Some of you know that we almost lost my son-in-law, Mike Frost, last month. He went into septic shock in the ER. His vascular surgeon was called in for emergency surgery at 2:00 AM. Mike had a leg amputated just above his knee to stop the spread of infection. Mike is a diabetic. He has had no feeling in his hands and feet. He had three toes amputated a little over a year ago. He has had multiple heart attacks and a quadruple by-pass surgery. He has been unable to work for three years. He has been denied disability three times. They are waiting for a court hearing regarding disability.

## ORIGINS OF IRELAND'S DUBLIN



Ireland's capital city gives us an interesting example of an Irish place name where the commonly used English form and the native Irish form bear no relationship to each other. Unlike many Irish place names, Dublin is not translated from or related to the Gaelic name for the area: Baile Átha

Cliath and each name describe different things. In fact, if the original Irish form was correctly translated, Ireland's capital would be called something like Ballyacree.

As a settlement Dublin is said to have been first occupied by Viking traders in 988AD. Sailing their longships up the River Liffey (originally called An Ruirthech or the 'stamped-one') they came upon a dark tidal-pool at the site where the River Poddle and the River Liffey met and which they appropriately named Dyflin, meaning 'black-pool', which later took the Irish form Dubh Linn. Meanwhile, the native Irish referred to this place as Baile Átha Cliath, meaning the 'Town of the Ford of Hurdles'. This actually described an important river crossing (not too far from the current site of Father Matthew's Bridge) where four roadways (slighe or slí) met at a point on the Liffey allowing for low-tide crossing by way of a series of hurdles of interwoven saplings, a simple wooden bridge - the Black Dane's, Dubhgall's or the Danish Bridge.

So why is it known as Dublin and not Ballyacree today? From the 12th century Dublin was controlled by the Anglo-Normans who, despising anything overtly Gaelic, chose to retain the Viking version of its name, albeit in an anglicized form, and it became the more dominant name over time. It was during this time that the area would come to be known as An Pháil Shasanach ó the English Pale.

The Pale was an area stretching as far north as Drogheda, Co Louth, and as far south as Dalkey, Co Dublin, including parts of Counties Meath and Kildare within its boundary. The word pale derives from the Latin *pallus* meaning a 'stake' or a 'pole' but more specifically a 'fence' or 'boundary restriction'. It represented the division between the Irish and English cultures and legal systems and gave rise to the phrase 'beyond the pale', a term created by the English to mean 'unacceptable' or 'uncivilized behavior' in reference to the customs of the native Irish people.

Dublin remained a center of British rule in Ireland until the creation of the Free State in 1921 when it became the new seat of Dáil Éireann, the Irish Parliament. On a separate note, problems with smog persisted until the 1980s, earning Dublin its still commonly used nickname 'the Big Smoke'.

Source | BrehonLawAcademy.ie  
Kevin Flanagan

# When Irish Eyes are Smiling

Mrs. Murphy was showing off her necklace with a locket to Father Riley. She said; "I keep a lock of my husband Dan's hair." Father Riley "But your husband is still alive." "Yes Father, but his hair is all gone."

Margaret was death on smoking. When Paddy lit his pipe, Margaret told him "My husband is sixty years old and he never put a pipe in his mouth. Paddy answered "I am sixty five years old and I have never put my pipe anywhere else."

A husband and wife were driving through Louisiana. As they approached Natchitoches, they started arguing over the pronunciation of the city's name. They bickered back and forth until they stopped for lunch. At the counter, the husband asked the cashier, "Could you settle an argument for us? Would you pronounce where we are very slowly?" She leaned forward and said, "Burr-gerr Kiiingö."

Mary Murphy's husband died and she was speaking with Father Sullivan about the eulogy for the Mass. Mary said; "He was a very good man. He belonged to the Knights of Columbus and the AOH. He volunteered at the hospital and at the soup kitchen." Father Sullivan said; "I heard the he was also a member of the KKK." "Father what is this KKK?" questioned Mary. Father replied; "you know, Mary. It's those devils beneath the sheets." "Oh Father" said Mary, "He was a charter member of that."

An elderly woman died last month. Having never married, she requested no male pallbearers. In her handwritten instructions for her memorial service, she wrote, "They wouldn't take me out while I was alive, I don't want them to take me out when I'm dead."

The Priest was writing the baptismal certificate and trying to remember the date: "Let me see, this is the thirtieth?" "Indeed not" said the indignant mother, "it's only the eleventh."

Casey married a rich widow, but they didn't get along. One day she said to him, "If it wasn't for my money, that new television wouldn't be here. If it wasn't for my money, that grand piano wouldn't be here. If it wasn't for my money, this house wouldn't be here." Casey mumbled, "If it wasn't for your money, I wouldn't be here." The nurse called back to the doctor, saying there was a man in the waiting room, who claimed that he was invisible. The doctor replied; "Tell him, I can't see him today."

Two Irish women walking through the forest one day hear a voice coming from near a log. "Help me." They lifted the log and underneath found a frog. "Help me" said the frog "I am an investment banker turned into a frog by an evil curse. I need to be kissed by a woman and I will turn back into an investment banker." One of the women grabbed the frog and stuffed it into her handbag. Aghast, her friend said, "Did you not hear the frog? He needs to be returned to being an investment banker." "Listen", her friend said. "These days a talking frog is worth a lot more than an investment banker."

Paddy was forced to take a day off from work to appear for a minor traffic summons. He grew increasingly restless as he waited hour after endless hour for his case to be heard. When his name was called late in the afternoon, he stood before the judge, only to hear that court would be adjourned for the day and he would have to return the next day. "What for?" he snapped at the judge. His honor, equally irked by a tedious day and sharp query roared, "Twenty dollars contempt of court. That's why!" Then, noticing Paddy checking his wallet, the judge relented. "That's all right. You don't have to pay now." Paddy replied, "I'm just seeing if I have enough for two more words."

## The Rock of Cashel ~ Home of the High Kings of Munster



Rising from the Golden Vale of Tipperary, steeped in mythology and immersed in over two millennia of history, the Rock of Cashel, also known as Cashel of the Kings and St. Patrick's Rock (Carraig Phádraig), is a historic site in Ireland's province of Munster. The Rock of Cashel served as the traditional seat of the Kings of Munster for several hundred

years prior to the Norman invasion, though few remnants if any of the early structures survive. The majority of buildings on the current site date from the 12th and 13th centuries.

Go all the way back in the 5th century, and the Rock's association with Ireland's early Christian heritage, It's on this spot that St Patrick converted King Aengus to Christianity. Legend has it that during the baptism, St Patrick inadvertently placed his sharp-pointed crosier on the king's foot under the water, causing it to bleed. When St. Patrick asked him why he had not yelled out, Aengus said he believed it to be all part of the ceremony!

The Eóghanachta clan ruled the region for centuries, but lost possession to the O'Briens in the 10th century under their leader, Brian Boru. And in 1101, his ancestor decided to present the Rock of Cashel to the church as a gift.

At its centre is the cathedral anchoring the Rock, built between 1235 and 1270, is an aisle-less building of cruciform plan, having a central tower and terminating westwards in a massive residential castle. While the 15th century Hall of the Vicars Choral is where laymen once chanted cathedral services. At the back, you'll find a hint towards Ireland's Viking past. A sarcophagus, rumored to contain the remains of King Cormac's brother Tadhg, is engraved with an elegant carving of two intertwining beasts ó a symbol said to invoke blessings for an eternal life. The round tower, built in 1100 and rising over 90 feet above the ground, is said to be the Rock's oldest surviving building. You can no longer climb the tower, but the views around it are simply sublime.

In 1647, during the Irish Confederate Wars, Cashel was sacked by English Parliamentary troops under Murrough O'Brien, 1st Earl of Inchiquin. The Irish Confederate troops there were massacred, as were the Roman Catholic clergy, Inchiquin's troops also looted or destroyed many important religious artifacts.

The restoration of the Hall was undertaken by the Office of Public Works (OPW) as a project in connection with the European Architectural Heritage Year, 1975. It is now the building through which visitors enter the site.



# Important November dates in Irish History

Nov. 1, 1625 - Birth near Oldcastle, Co. Meath of St. Oliver Plunkett, Archbishop of Armagh who was canonized in 1975

Nov. 1, 1798 - Sir Benjamin Guinness, owner of the Guinness brewery from 1855, is born in Dublin

Nov. 1, 1920 - Kevin Barry, an 18-year-old medical student, is hanged in Dublin for his part in a raid in which six soldiers were killed

Nov. 8, 1990 - The Republic elects their first woman president, Mary Robinson, who defeats Brian Lenihan and Austin Curry

Nov. 10, 1728 - Birth in Pallas, Co. Longford of Oliver Goldsmith, playwright, novelist and poet

Nov. 10, 1798 - Theobald Wolfe Tone tried and convicted of treason

Nov. 10, 1841 - Death of Sister Catherine McAuley, founder of the order of the Sisters of Mercy

Nov. 13 - In the liturgical calendar, it is the Feast day of St. Kilian of Aubigny. In the 7th century, he becomes the only Irish person in the entire history of the Church to be offered the Papacy; he declines the honor.

Nov. 14, 1873 - Michael Healy, stained-glass artist, illustrator and painter, is born in Dublin

Nov. 14, 1923 - W.B. Yeats receives the Nobel Prize for Literature

Nov. 18, 1926 George Bernard Shaw refuses to accept the Nobel Prize money of £7,000 awarded to him a year earlier. He said: "I can forgive Nobel for inventing dynamite, but only a fiend in human form could have invented the Nobel Prize."

Nov. 20, 2001 - Cash-strapped Aer Lingus auctions its collection of paintings. Most money went on "By Merrion Strand" by Jack B. Yeats, an oil on canvas, which is sold for £290,000

Nov. 27, 1878 - Birth of Sir William Orpen, painter, in Stillorgan, Co. Dublin

Nov. 29, 1740 - Edward Sewell, a "couple-beggar" - i.e. a clergyman who conducts illegal marriages involving Catholics and Protestants - is hanged at Stephen's Green

Nov. 30, 1900 - Death of Oscar Wilde in Paris

Nov. 30, 1930 - Death of Cork-born union organizer and human rights activist, Mary Harris - "Mother" Jones

Nov. 30, 1967 - Death of poet Patrick Kavanagh

## Sir Hugh Percy Lane (1875-1915)



Born in County Cork - his father was a rector, his mother Adelaide was a daughter of Dudley Persse, of Roxburgh, Co. Galway and a sister of the dramatist Lady Augusta Gregory of Coole, Co Galway - Sir Hugh Percy Lane started out a delicate boy and received an informal private education at the family home in Cornwall. In 1893, at the age of eighteen, he joined the London art dealers Martin Colnaghi as a trainee painting restorer. After this, he joined Marlborough Galleries for some years, before setting himself up in London as a "gentleman art-dealer".

By all accounts, Lane was a gifted connoisseur of fine art and his keen eye for a painting soon brought him spectacular success as well as a considerable fortune. Among other things, he became an expert on Impressionist paintings, and helped to enhance the collection at the National Gallery in London, where he was a director.

He was also a great admirer of his Aunt, Lady Gregory - particularly for her support of the Irish cultural revival at the turn of the century. As a result, he himself decided to do something for arts in Ireland. Over the next few years, despite being one of the busiest art dealers in London, he spent endless time and money supporting fine art in Dublin, by raising funds and by acquiring and donating works to the city from his own collection. In addition, he began to amass a large collection of valuable paintings, which he donated to Dublin Corporation, on condition that a permanent gallery of modern art was established in which to show them.

While awaiting the appearance of such a gallery, the collection was displayed in Clonmell House, Harcourt Street, Dublin, which opened its doors to the public in January 1908. Lane was honored as a Freeman of the City, receiving a knighthood the following year. The collection he gave to the city of Dublin actually amounted to 300 works and was described by *Le Figaro* newspaper in Paris (20 March, 1908) as an "entire museum rich in beautiful works, a museum envied by the most prosperous states and the proudest cities."

In the Spring of 1915, with still no sign of a gallery being built to house his donated collection, Lane visited America, where he sold two of his most important paintings (*Man in the Red Cap*, by Titian, and *Portrait of Thomas Cromwell* by Hans Holbein) to the American art collector Henry Clay Frick. On his return to England he sailed on the *SS Lusitania*, and drowned when the ship sank in less than 20 minutes after being torpedoed by a German submarine at 1410 hours, on May 7 1915. He was one of 1,924 souls who perished in the tragedy. Even this did nothing to expedite work on the Dublin gallery.

Finally, in 1933, after some 25 years at its temporary base in Harcourt Street, the Dublin Municipal Gallery of Modern Art (later renamed the "Hugh Lane Municipal Gallery of Modern Art", now called "Dublin City Gallery The Hugh Lane") moved to fine premises at Charlemont House, Parnell Square, Dublin. Until the foundation of the Irish Museum of Modern Art in 1991, the Hugh Lane gallery was the home of all modern art in Ireland.

**Toraigh An Sonas session of traditional**

**Irish**

# James Kilbane

of County Mayo Ireland

James Kilbane is a multi-platinum selling singer  
He was the runner up in Ireland's national talent television show  
"You're A Star" in 2004.

Since then he has established a career with a mix of  
Gospel, Christian, Country, and Irish music.



Historic Church of St. Patrick  
130 Avondale Toledo, Ohio

**New Improved Sound System**

**November 6, 2018 @ 7:00 PM**

**Tickets are \$15**

Available at the door the night of the concert

Call the Church Rectory @ 419-243-6452

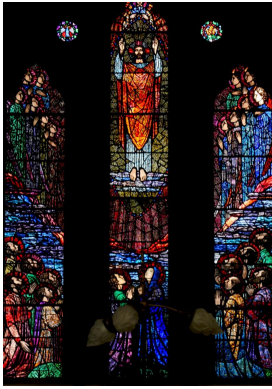
or Maury Collins @ 419-699-6710

to buy your tickets in advance

Benefit to Deacon Tom's Outreach program

**The outreach program gives out 700 to 800 bags of groceries each month and 300 dinners for Thanksgiving and Christmas. Come to enjoy the concert while supporting the outreach program!!!**

## MICHAEL HEALY



Michael Healy (1873-1941) was a stained glass artist born in Dublin and was educated at the Dublin Metropolitan School of Art. He attempted to move to London to earn a living by working as a book illustrator. In 1899, Healy began art school in the Accademia di Belle Arti in Florence. He then moved back to Ireland in 1901 to begin experimenting with oils in his spare time and teaching in the Dominican College in Kildare to make a living.

Michael's windows consisted of over seventy pieces of work portraying the Irish counties. His work has been sent all over England, New Zealand, Newfoundland and the USA. Unlike most other artist, Michael was known to be a recluse that was not part of any academy, rarely showed his work and therefore spent most of his life unknown.

Thomas MacGreevy wrote in *The Irish Rosary*. September 1942

### Michael Healy, Stained Glass Artist

Michael Healy was born in Dublin in 1873. He died at Mercer's Hospital, Dublin, in September, 1941. Outside a very small circle his name is hardly known. And yet for forty years he was quietly but unfailingly beautifying our land, doing all that a great artist could do to give worthy expression to the religious life of the people of Ireland. The pioneer artist of the modern Irish stained glass movement, it is largely owing to his genius that to-day there are few places in the country which are more than twenty miles from a major work of modern art. In Dublin and the greater towns something in the way of visual art has, of course, always been happening, if it was no more than the erection of a terrace or crescent or square of well-designed houses. But for hundreds of years the visual arts were practically unknown outside the towns. Nowadays, however, if you drive, say, a hundred miles, through almost any part of Ireland you will find that you can stop at least half a dozen [p.498] times, go into churches, and look at stained glass windows which represent the most venerated figures and events of religious history, very often of our own religious history, and represent them with an elevated tenderness of feeling, a beauty of draughtmanship, and a splendor of color, that were only rarely surpassed in the works of the great stained glass artists of medieval France or the painters of Renaissance Italy. And what is more important than their being there for art-loving travelers is the fact that these windows are there to stir the imagination of people of sensibility who live in remote places. There are there in nearly every county, from Cork to Antrim, from Wexford to Donegal, at Mayfield and Bushmills, Gorey and Letterkenny, in Sligo and Mayo, Roscommon, Leitrim, Fermanagh, Clare, Tipperary, Kilkenny, Laoighis, Kildare, Meath, in Cork city, Galway city, Dublin city, above all at Loughrea — they are there to induce that mood of meditation and recollection which only genuine works of religious art can induce, and, more profanely considered, to constitute standards of taste and artistic points of departure, and not only for grown-ups but, even more important, for artistically gifted children.

Forty years ago, then, a movement was started to break with the bad mass-production pseudo-religious art that was coming in large quantities from abroad. And the pioneer artist of it was this Irishman of the people, sprung from the humbler ranks of society, yet a man of extraordinarily wide range of understanding and power of interpretation, and a master of the richest and most fastidious sensibility both in color and draughtmanship, Michael Healy.