

Volume 1, Issue 131

November 2025

Ó Máille



O'Malley Clan Association Monthly Newsletter

This month's highlights....

- Greetings from The O'Malley Clan!
- Get in touch and share your O'Malley Heritage!
- Lets Grow the Clan! A word from the Tánaiste
- Dr Vincent O'Malley's new book!
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- FROM—A digression, from Paul McLoughlin
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- The O'Malley Clan Association Needs You! Join Today!!

Greetings to all O'Malleys out there!

Greetings to all of our O'Malleys out there around the world as we head into November and those longer nights, (up North anyway). We hope you had a good Halloween, and have settled in now for a quiet few weeks before the run up to Christmas. Chieftain Denise has asked me to remind you all that, while you have that bit of quiet time, before the busy weeks in the lead up to Christmas, now is the time to get your trip planned, your flights and hotel booked, and plan your event attendance for next June's O'Malley Clan Gathering in Ennis, County Clare. Check out the events on our website. If you click on the image to the right and you'll be right over there.



Get in touch, and share your O'Malley Heritage!

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[o_malley_clan_association](https://www.instagram.com/o_malley_clan_association)

Have you got an article or old photographs that you'd like to submit for future editions of "O Maille" The O'Malley Clan Association Newsletter.

We'd love to hear from you wherever you're based around the world. Old photographs and stories to go with them, old letters, family trees or just an article that you'd like to share with the rest of the clan. Drop us a line and We'll get right to it!



Lets Grow the O'Malley Clan!

Hi everyone, I hope you're all well.

My name is Don O'Malley, I'm the current Tánaiste of the O'Malley Clan.

We're all looking forward to the next Annual O'Malley Clan Gathering coming up in Ennis County Clare, in June, hosted by our fabulous Chieftain Denise O'Malley

I just wanted to pop on this month and remind everyone, in that quiet "gap time" between Halloween and Christmas, that it's very important to the work that the O'Malley Clan Association do, that O'Malleys, and everyone descended from O'Malleys, wherever you are around the world, make an effort to get involved with the O'Malley Clan Association, and join up to become a full member.

The O'Malley Clan Association has been working on forging contacts and connections between O'Malleys worldwide for many decades now, (since 1953), and with more recent advances in communication it's now easier than ever to be a part our clan heritage.

You might think that with the internet and emails these days it'd be easy going. It isn't!

For over ten years now, with the newsletter, social media channels, and website, I, and others, have been working on getting the message out there to our Clan around the world. There are only so many Facebook ads, Instagram ads, bulk mailings, and adverts that you can take out though. A lot of the task we face is firstly, making people out there who aren't aware of the O'Malley Clan Association's existence, aware that we're here, and secondly, making sure that we continue the work of forging the connections across oceans and time zones, so that when the next generation come along, we'll have left the Clan in a better place than where we found it.

Many of you will recall when I spoke at last June's AGM in Westport, County Mayo, that there were two action items that I felt we could all help out with, in an effort to continue the growth of the O'Malley Clan Association. Over the past 3 years we've doubled the number of full members of our Clan, and what we need to do, to progress, is to do that again.

Two very easy action items can help us to achieve the growth that's needed:

Action Item 1.

There are two types of people in the world today. Those who are full O'Malley Clan Members, and those who aren't. If you are a Full O'Malley Clan Member, firstly, thanks for signing up, and secondly, we need you to bring a buddy on board. Whether it's your son, daughter, dad, mom, brother, sister, grandchild, uncle, etc, Simply put, if every one of us, as Full Members, brought a new member on board, we'd double in size overnight! It's not a big commitment. We're not looking to press gang people into service on the Clan Association Committee and to give up hours of your time, (well not straight away, that'll happen in time for those who are interested in helping out with the running of the Clan). At the moment we just need to make some progress with the growth in our numbers.



*Above: O'Malley Clan Tánaiste
2025-26, Don O'Malley*

Lets Grow the O'Malley Clan!

Action Item 2.

We share posts on our social media channels every single day of the year. Holidays, Christmas, Easter, New Year, are all included. Now we are only human, and so since March of 2022 we have missed 8 days where no social media posts were put up, (out of 1,337 days). Everyone can have an off day! Usually through illness or some other minor crises.

The Algorithm on Facebook and Instagram will do it's own thing though, and if **our people** don't engage with our posts by liking the posts, sharing the posts, and commenting on the posts, very few people will end up seeing them. The Algorithms like activity, and so when they see a post being engaged with by people liking, sharing, and commenting, it takes notice and decides that if a lot of people are engaging with the post, it must be worth showing to even more people and thats what it does.

The best part of engaging with a post on Facebook or Instagram is that its **FREE**. It costs absolutely zero bucks/euros/pesos/pounds to engage with the posts, but when you do, it'll help in a huge way to get our posts seen by everyone else on social media, and as mentioned earlier, making people aware of our existence is one of the primary goals.

My ask of you, even if you haven't joined up as a **Full Member** as yet, is to head onto Facebook and Instagram., when you have time. Create a habit. There may be a particular time in each week when you're free. It might be a Tuesday evening after your dinner, or a Sunday afternoon after finishing your crossword in the Sunday paper. Check out the posts on the O'Malley Clan Association account from the previous seven days and like them all, share them all, and throw in a few comments too! I'm sure you'll have comments to make, even suggestions! (Please keep the comments polite!)

If 2 or 3 people like a post, maybe 150 or 200 people will see it. If 50 people like and share a post, maybe 2,000-3,000 people will see it. If 300 people like and share a post, maybe 15,000—20,000 people will see it. It's really that simple. The more we can do of this **FREE** engagement on our social media channels, the better. It's the cheapest, easiest way to get the word out there to O'Malleys and O'Malley descendents across the globe.

Lets grow the O'Malley Clan!!!!

Please help if you can. Thanks.

Don O'Malley

O'Malley Clan Tánaiste



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Instagram: [o_malley_clan_association](https://www.instagram.com/o_malley_clan_association)

Above: Click on the images to go directly to our social media channels

Or Pop into your Facebook or Instagram App and Search for us

“The Meeting Place” Vincent O’Malley

The end of the middle Ground

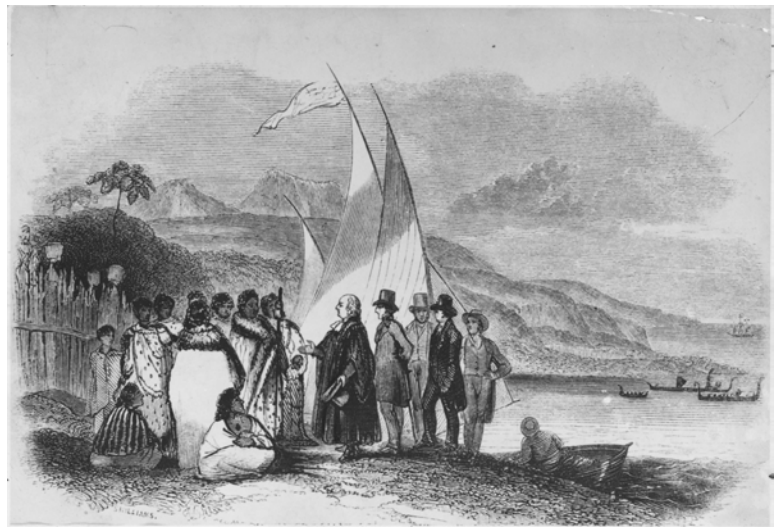
Historian Vincent O’Malley’s latest book *The Meeting Place* considers how Māori and Pākehā got along, and learned from one another, in the period before 1840.

There were, he argues, many forms of “mutual accommodation, as both Māori and Pākehā sought to interact with one another in ways which did not require fundamental sacrifices as the price of participation.” But the nature of cultural exchange on that “middle ground” would change dramatically after the signing of the Treaty, as he explains in this extract. In the north of New Zealand at least, 1814 marked the point at which

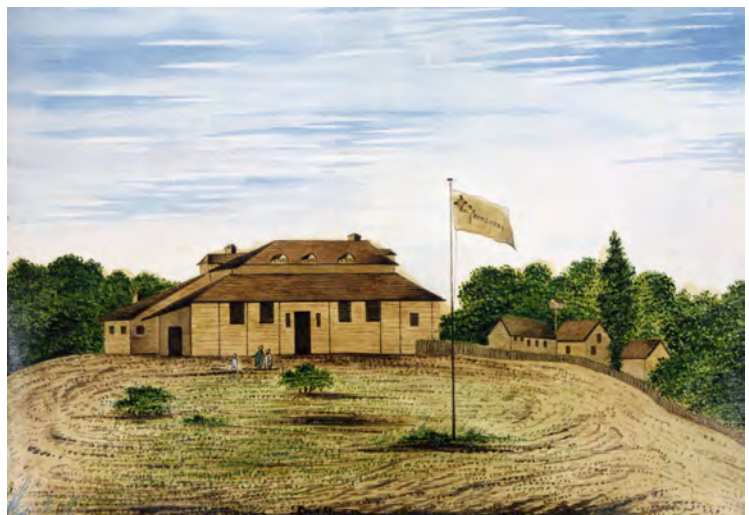
something approximating a fully functioning middle ground had emerged. The trigger for this development was the arrival of a permanent missionary population, which encouraged a resumption of shipping visits to the region some five years after the *Boyd* affair had all but put an end to such contacts.

Māori had become more able to retaliate against European transgressions but at the same time had been served a painful reminder of the consequences of such direct action. Access to the Pākehā tools and technology they craved could not be forced but would only be obtained through sustaining peaceful relations with the newcomers. And at the same time, Europeans, newly acquainted with the ability of Māori communities to seek *utu* for their own depredations, became more willing to negotiate for access to the goods and services they sought themselves. Both peoples had learnt something of one another — what made them tick, what was likely to cause offence, and what might please.

All this took time, of course, and each had been on a steep learning curve since 1769. But by 1814, the basic lessons had been learned, and the circumstances proved favourable to the emergence of new forms of



Above: In this wood engraving by Samuel Williams, Samuel Marsden talks to a group of Māori soon after landing at Rangihoua Bay in December 1814. The establishment of a permanent missionary presence in the region would alter the nature of Māori relations with the newcomers. (Image: Alexander Turnbull Library, PUBL-0191-frontis)



Above: Waimate North mission station was established in 1831. Located in an inland area ideal for agriculture, the new station was part of a concerted effort to place the CMS missionaries on a more self-sustainable and independent footing, no longer reliant on Māori for all of their supplies. The gospel, or *rongopai*, flag flies in the foreground of this 1830s watercolour. (Image: Thomas Gardiner, Alexander Turnbull

“The Meeting Place” Vincent O’Malley

accommodation. It was not that those lessons were forgotten after 1840 so much as these coming to be viewed as increasingly irrelevant to many Pākehā living in the new colony.

The advent of the British government changed everything and nothing. It changed nothing in the sense that autonomous Māori communities continued much as they always had. It changed everything because the arrival of a new player complicated existing relations between Māori and Pākehā, interposing itself between the parties.

That could be seen, for example, in the way in which previously fluid and flexible land deals came to be given finality through the mediation and intervention of the Crown.

More significantly, the survival of a middle ground had always been predicated on a kind of rough-and-ready balance of power between the parties. But with the British government came organised settlement — systematic colonisation — and huge increases in migrant numbers that in time would render Māori a small minority in their own land.

As newly powerful Pākehā started to throw their weight around, the middle ground turned to dust.

Suddenly, British sovereignty began to mean something — it meant the ability to impose compliance with British laws, customs and culture.

Māori who had invested great hopes in a future society built on mutual accommodation and new ways of interacting that drew upon both cultures found themselves up the creek and without a paddle — at least until the tide started to turn ever so slightly from the late 20th century.

Demographics, more than anything, decided the ultimate fate of the middle ground. White women — once so rarely seen in New Zealand as to cause something of a sensation among Māori communities who encountered them for the first time — had by 1840 become a common sight in some parts of the country.

At the Bay of Islands, they constituted around one-tenth of the adult European population, and with the numbers steadily increasing there and elsewhere, the time when Pākehā men routinely married into tribes as a form of alliance and protection was coming to an end.

In some areas, Māori communities were soon inundated by the tide of incoming settlers. But in many other areas, and especially in the central regions of the North Island, Māori remained dominant for some time to come.

And meanwhile, even in those places where largely autonomous Pākehā townships had started to emerge, the phase of reliance upon Māori did not altogether end quickly.

Indeed, in some respects it intensified, and throughout the 1840s and into the 1850s many settlers were to a large extent reliant upon Māori-grown produce for their sustenance, besides Māori labour to construct their homes, roads, bridges and schools, and Māori defence from potentially hostile rival iwi. This kind of need for Māori assistance endured even in New Zealand Company settlements plagued with conflicts over land.

It was only as Pākehā communities became more self-reliant over time, and less dependent upon Māori for assistance in a myriad of ways, that a more assertive approach became feasible.

So long as both Māori and Pākehā had things which the other party desired but could not obtain by force there remained every incentive to sustain peaceful relations most of the time. As settlers started to perceive that balance of power shifting in their favour by the 1850s, some urged a more vigorous approach to getting what they most wanted from Māori — especially when it came to land.

The middle ground was rapidly ebbing away, and though a case could perhaps be made for its survival in a

“The Meeting Place” Vincent O’Malley

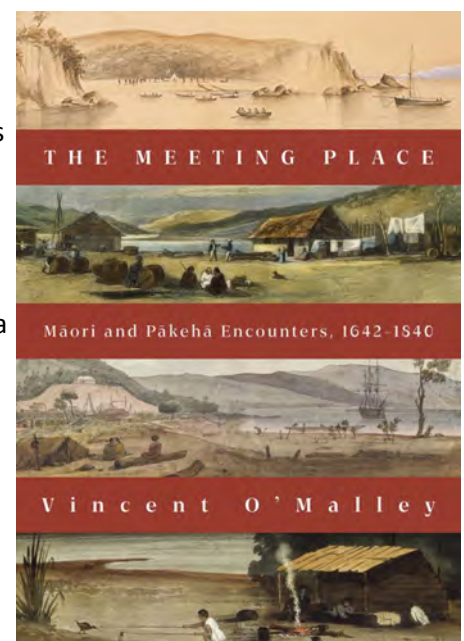
few small and more isolated rural communities, in most places mutual accommodation had given way to unilateral Pākehā aggression by the 1860s.

At Kaipara, the rangatira Paikea had first welcomed the newcomers by declaring that they had much to teach Māori and in turn might learn a thing or two from the tribes. But Pākehā were increasingly interested in teaching Māori a lesson as to who was in charge, which culture and civilisation was assumed to be superior and which an inferior and doomed one. Previously barely concealed expressions of contempt for Māori came to the fore at the same time. It was no coincidence perhaps that in 1858 the total number of Pākehā resident in New Zealand exceeded the Māori population for the first time.

There was a certain safety in numbers when it came to vilifying and abusing one’s former hosts. Donald McLean observed in 1861 that “[t]he offensive terms ‘bloody Maori,’ ‘black n—,’ ‘treacherous savage,’ are frequently applied to them; and, though uniformly kind and hospitable to all strangers, they are themselves often treated with cold indifference, and sometimes with contempt, when they visit the English towns”. For rangatira accustomed to treating visiting Pākehā with great hospitality, the abuse and scorn now rained down upon them when they travelled to Auckland or other towns was felt bitterly. Iwikau Te Heuheu told Governor Browne that “when an English serf visited the Maories, he was treated like a Chief; but if a Maori Chief of the highest rank visited Auckland he was treated like a slave by all except the Governor and a few officials”.

Less than a generation earlier, most Pākehā in New Zealand had lived largely at the sufferance of their host tribes. By the late 1850s, that was no longer the case, and the curses and insults levelled by some Pākehā were felt deeply by a society still vitally concerned with issues of mana.

Officials widely attributed Māori support for the King movement after 1856 to the “hatred of race which prevails in some portion of the European community against the Natives”. It was becoming apparent to many Māori that Pākehā were frequently no longer interested in a relationship with them based on mutual reciprocity and respect — if indeed they ever had been. Under these circumstances, many rangatira felt that it was just a matter of time before their own subordination was made complete unless some positive measures were taken to defend against such an outcome. And yet, although a few chiefs such as Te Heuheu advocated “the total separation of the races, and the ultimate expulsion, by force, of the Europeans”, far more continued to hope for a return to a mutually beneficial relationship. Some Māori fought alongside British troops against their own kin in pursuit of such a goal. And the viewpoint espoused by Te Heuheu remained very much a minority one, even within those Kīngitanga-supporting communities that were eventually obliged to take up arms in defence of their lives and lands. That point was summed up vividly when classic Māori



“The Meeting Place” Vincent O’Malley

symbolism was employed during a meeting held at Pukawa in 1856 to consider selecting a Māori king. Just as one speaker inside the meeting house was in the middle of a fiery oration advocating the expulsion of all Pākehā from the country, a member of the assembly quietly got up and, without a word, went round and blew out all the candles, plunging the whare into total darkness.

The clear implication was that a world without Pākehā would be a world without light, and when the speaker suggested the candles be lit once again he was informed that it had been a very foolish thing to extinguish them in the first place, prompting howls of laughter at his expense.

Following British victory in the New Zealand Wars between 1860 and 1872, there was no longer any threat of the lights going out. War in the North Island and gold rushes in the South Island over a similar timeframe resulted in a rapid increase in the non-Māori population by the mid-1870s, a process described by historian James Belich as “swamping”. But the continuing decline in the Māori population, combined with a more vigorous policy of assimilation aimed at eradicating Māori culture, and serious socio-economic disruption resulting from the impacts of confiscation and the Native Land Court, saw the future of Māori as a distinct people under serious threat. For many Pākehā, the presumed demise of Māori was the inevitable corollary of their contact with a vastly superior civilisation. As early as 1856, the Wellington provincial superintendent, Isaac Featherston, had told a gathering: “The Maoris . . . are dying out, and nothing can save them. Our plain duty as good, compassionate colonists, is to smooth down their dying pillow. Then history will have nothing to reproach us with.”

Others believed that even the smoothing of the pillow was an unnecessary gesture. A.K. Newman, for example, held that “the disappearance of the race is scarcely a subject for much regret. They are dying out in a quick, easy way, and are being supplanted by a superior race.”

Even those Pākehā who believed that there was some hope for Māori, due to the higher place occupied by them on the Victorian racial hierarchy than many other Indigenous peoples, considered it axiomatic that the key to their survival was their rapid and complete adoption of European lifestyles. Māori culture would have to die in order for its people to survive.

Proponents of this viewpoint tended to overestimate the willingness of Māori to become brown Europeans. They mistook selective Māori adaptation of aspects of Pākehā culture of the kind described earlier for a wholesale willingness to abandon Māori culture altogether.

Both Māori culture and its people proved more resilient than many Pākehā might have imagined. That each survived in some form reflected Māori fortitude (and enhanced immune systems) more than anything.

Although by the early decades of the 20th century at least some Pākehā had started to show an interest in appropriating Māori motifs for their own nationalist ends, they did so from a position of considerable dominance.

The middle ground was long gone, and Māori were instead expected to straddle the two cultures on their own, at least until an increased awareness and acceptance of Māori and their culture and history began to take root in Pākehā society from the 1970s onwards.

A new *modus operandi* for Māori and Pākehā relations in the 21st century may, though, draw at least in part on some of the lessons learned from the encounters that took place before 1840.

“The Meeting Place” Vincent O’Malley

There is an old Māori saying about walking backwards into the future, “Ka mua, ka muri.” Demographic and economic trends point to the potential for a new middle ground to flower in the years ahead.

From the bedrooms and boardrooms of modern Aotearoa is emerging a Māori population that is growing at a much higher rate than Pākehā numbers, and one which is again beginning to wield considerable economic clout for the first time in many decades. Hapū and iwi, newly recapitalised through the Treaty settlements process, are once more becoming major players in the New Zealand economy.

New forms of accommodation may emerge out of mutual self-interest because both Māori and Pākehā — the people who helped to create and define one another in the first place — again find things of value in each other that cannot be obtained by other means.

In this way, the past might truly be ahead of us, and a new meeting place between the peoples could reveal itself.

Extract taken from The Meeting Place: Māori and Pākehā Encounters, 1642–1840 (BWB, \$49.99).

Vincent O’Malley is a leading New Zealand historian. His works include The Great War for New Zealand: Waikato 1800–2000 (BWB, 2016), The New Zealand Wars/Ngā Pakanga o Aotearoa (BWB, 2019) and The Invasion of Waikato/Te Riri ki Tainui (BWB, 2024). Voices from the New Zealand Wars/He Reo nō ngā Pakanga o Aotearoa (BWB, 2021) won the 2022 Ockham New Zealand Book Award for non-fiction; that same year Dr O’Malley received a Prime Minister’s Award for Literary Achievement. In 2023 he received the Royal Society Te Apārangi’s Humanities Aronui Medal. A Fellow of the Royal Society, he is also co-founder of HistoryWorks.



“FROM - A Digression” Paul McLoughlin

FROM

A Digression

(“Everything old is new again” attributed to the Anglo-Irish satirist Jonathan Swift.)

Inspiration comes in bunches. In this case a confluence of religion, art, history and politics served its purpose. McLoughlin here in a digression from the series, FROM, that began in May. (Fear not, Gentle Reader, this is not some sort of political screed. If it were, it would not appear in this publication.)

Art: Murals in St Patrick’s Cathedral in New York City

History: Immigrants to America

Religion: Apparition at Knock

Politics: Americanism

In Part One I had written of O’Callaghan and Patrick McSweeney shipwrecked on the mud of Delaware Bay en-route to Philadelphia in 1848. Their stay was cut short by the closing of Villa Nova due to incendiary activities of the nativist movement. “Americanism,” as championed by the Star Spangled Banner Society, encouraged nativist groups—known as the “Know Nothings”—to violently oppose the increasing Irish and German immigration and the growth of American Catholicism.

I am apolitical. In the current environment I find myself more like an ostrich, head in the sand, oblivious to the daily news from any medium. Ostrich society members consider that most daily indignities don’t directly or immediately affect them, they can’t do anything about them, and they only induce enormous anxiety and stress. That said, I read in The New Yorker a piece about the current administration demanding a review of the Smithsonian Institution’s plans for the upcoming semiquincentennial (America’s 250th in 2026) celebrations to “ensure historically accurate portrayals of America’s heritage” and especially of “Americanism—the people, principles, and progress that define our nation.” The term startled me. Precisely the three-p’s of anti-immigration that greeted Irish immigrants off Famine ships. Swift’s anodyne; old is new again.

St Patrick’s Cathedral recently unveiled the largest commissioned artwork in the 146-year history of the cathedral. Commissioned by Timothy Cardinal Dolan, Adam Cvijanovic’s massive gold-leaf mural re-imagines Catholic tradition through immigration, saints and civic life. (I didn’t write that.) It also serves to brighten the dim Fifth Avenue entrance to greet the more than 5,000,000 visitors each year.

While not initially conceived two years ago as an immigrant’s tale, it has certainly struck a chord in today’s political climate, a paean to Irish immigrants of yesterday and today’s immigrants meeting the same rejection while seeking acceptance.

Cardinal Dolan pointed out that the ‘first immigrants’ descending below glowing angels were the Virgin Mary, Joseph and John the Evangelist who appeared in the Apparition at Knock in 1879. Not incidentally St. Patrick’s Cathedral was completed that same year. CO Mayo now



“FROM - A Digression” Paul McLoughlin

lives in perpetuity in the north arc of St. Patrick's Cathedral. And at the Cardinal's Mass on St Patrick's Day the congregation will be between two ancient Irish religious markers - the McSweeney Chalice (1640) on the High Altar and the Apparition at Knock under the choir loft at the rear of the church.



Yes, that is Mother Cabrini, in the foreground, who labored among the immigrants in New York before founding her world-wide order. She was the first American to be recognized by the Vatican as a saint. The faces on the modern immigrant reflect the struggle for the unsecured promise, like the labors of my McSweeney/McLoughlin/ O'Malley ancestors who arrived two centuries ago and ultimately prevailed.

The immigrant story in America is still being written. Americanism has reared its ugly head once again, but hardly for the last time. The passage of the Immigration Act of 1882 was the outcome of years of racial hostility and anti-immigration agitation by white Americans. It was repurposed in the Chinese Exclusion Act in the 1920's to significantly limit the number of Chinese immigrants to the United States. Each restriction is a product of its time. Yet history has proven that the human desire for a better life will persevere. Art can enshrine what politics neglect: immigrants ultimately succeed and flourish. Swift couldn't have memorialized it any better...for better or for worse.

Paul McLoughlin Boulder Colorado

A Cursed Brick in Massachusetts! - Nick O'Malley

The mystery of the 'Cursed Brick' that was returned to Boston's Old North Church

This should really go without saying. But do not steal bricks from places of worship. You might get cursed.

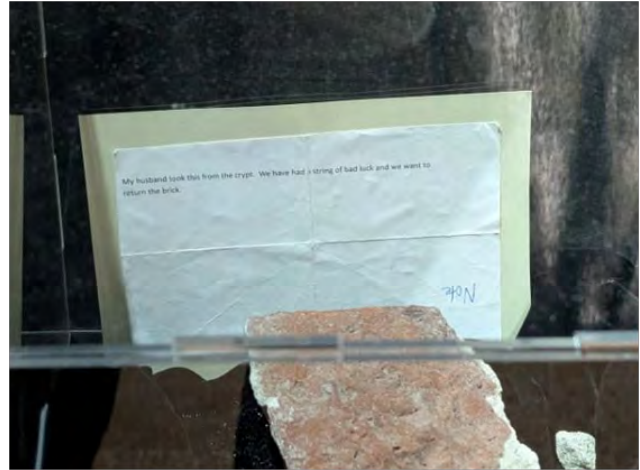
That appears to be the case for one couple who claim to have stolen (and returned) a brick from the crypts under Boston's Old North Church. The church, which dates back to 1723, is famous for its role in the Midnight Ride of Paul Revere during the American Revolution. But over 300 years later, a new legend has emerged. Earlier this year, the church's retail and operations director received an odd package with no return address. It was a small, unmarked cardboard box postmarked from San Jose, California. Inside was a brick and a short note.

"My husband took this from the crypt. We have had a string of bad luck and we want to return the brick," the note read.

The staff at the church thought it was funny. So they put the brick and note behind glass and turned it into an attraction. The Cursed Brick is located in the crypts under the main church and is open to the public. Visitors can check out the crypts by purchasing a "Crypt Combo Package" ticket, which includes admission to the main church and the crypt. The church is having fun with the mystery. But Nikki Stewart, the executive director at Old North Illuminated, stressed that it's important that visitors do not tamper with the church or the crypts. "Please don't take bricks. We actually don't even like people to touch them, really," she said. "But I will say, to the best of our knowledge — and we looked — they didn't damage anything." This isn't the first time that the church has received a stolen object that was later returned out of guilt. Over a decade ago, the church received a headstone that was stolen from nearby Copp's Hill Burying Ground "decades earlier." Old North Church doesn't maintain the grounds. But since the site is a stone's throw away, they were able to return it to its rightful place.

Stewart says she is "moderately superstitious," so she hasn't actually touched the Cursed Brick with her bare hands. You can't be too safe. "Even before we had a way to display it, I was like, 'It has to go back down there.'" Stewart said. "Tuck it in a corner somewhere. It wants to be home. It has to go back down there." The crypts under Old North Church are a relatively new attraction for the longtime Boston landmark. The crypts opened to visitors around the turn of the century and provide a unique look into the city's history. But as the addition of the brick shows, the church is making an effort to keep evolving in modern times. "The crypt demonstrates that we may have the words "Old" and "Church" in our name, but we're very interesting," Stewart said. "There's a lot to see here, there's a variety of things to do."

Old North Church is open to the public Monday to Saturday from 10 a.m. to 5 p.m. It's also open Sundays from 12:30 p.m. to 5 p.m. The church also offers seasonal after-hours guided tours of the crypt (which are normally self-guided) in the fall. This year's after-hours tours run through Nov. 1. (Nick O'Malley)



The O'Malley Clan Gathering 2026, Ennis, County Clare

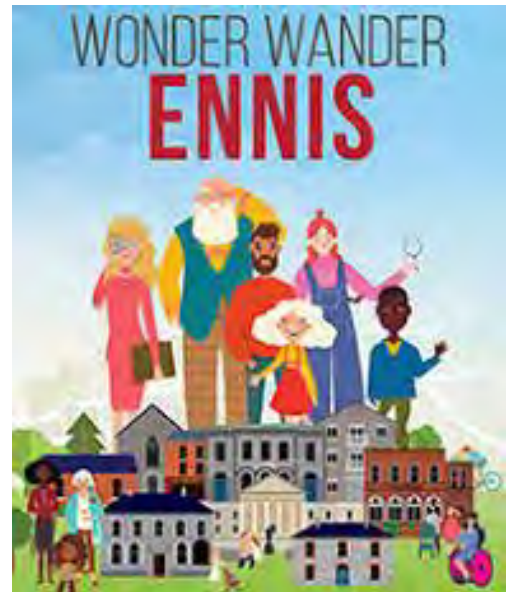
Friday 26th June

Wonder Wander Walking Tour

**Start & Finish at The O'Malley Clan Shop at
The Temple Gate Hotel**

3pm to 5pm

Self-guided walking tour of Ennis with Map (supplied), for Children accompanied by a Parent or Guardian. Find all sites, take a photo of each site and the first family home wins a prize. Just book a place for the children! Please state the age of your child in the comments section or after their name above



Chieftain's Reception

The Great Hall, Temple Gate Hotel

5pm to 11pm

A welcome to the launch of the 2026 O'Malley Gathering from Chieftain Denise O'Malley Kelly. Held for the first time in her native Co Clare, this will be a chance to meet old friends and new.

Starting with a drinks reception at 5:00 pm, there will be a talk at 5:30 pm by Clare historian Dick Cronin on 'The Historical Sites of Clare'. Then at 6:45 Dr Maurice Gleeson will talk about the genealogy of the O'Malleys, with a particular focus on how genetic genealogy (DNA testing) can be combined with studying historical records to take your family tree back to earlier times. The Finding Grace project aims to identify the genetic signature of Grace O'Malley's branch of the family. Find out how to check how closely related you may be to the famous 'Pirate Queen'.

When the speakers are done, stay and chat or adjourn to dine in the hotel or one of the many local restaurants and return for the Ceili starting at 9:00 pm. Featuring traditional Irish music by the Spraoi Celi band, experience a night of Ceol agus Craic from the very best of Clare's Irish Traditional Musicians!



The O'Malley Clan Gathering 2026, Ennis, County Clare

Saturday 27th June

North Clare Bus Tour

Departs from and Returns to The Temple Gate Hotel

9:15am to 4:30pm

Tour the spectacular countryside of North Clare, with stops at the famous Cliffs of Moher, through the amazing landscape of the Burren to the stone age Poul nabrone Dolmen and Dysert O'Dea Castle. Lunch in Liscannor is included. Please state any food allergies in the comments section of your booking.



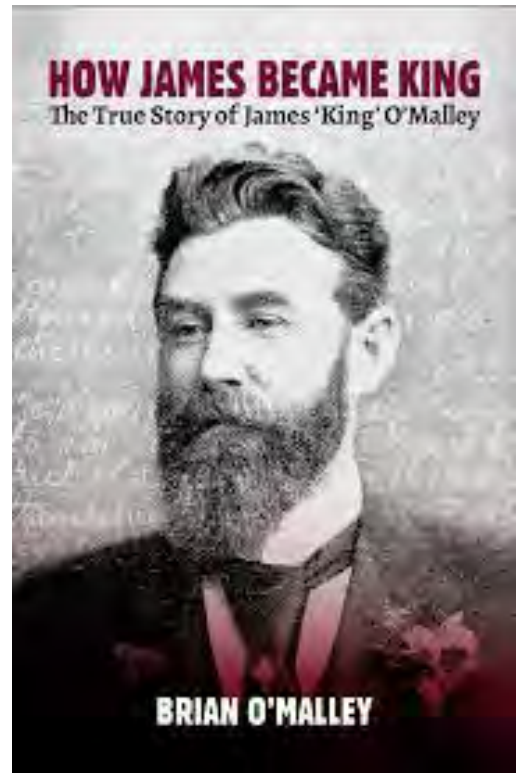
The O'Malley Clan Gathering 2026, Ennis, County Clare

How James Became King – Author Brian O'Malley on his controversial book.

Foyer Room, (off the Great Hall), The Temple Gate Hotel

6pm to 7:15pm

Author Brian O'Malley has spent years researching the extraordinary career of James Malley from New Haven, Connecticut. In a story spanning the USA from east coast to west and on to Australia, hear about how James changed his identity and rose to prominence as King O'Malley, Australian cabinet minister and crusading reformer.



Chieftain's Gala Dinner

The Great Hall, Temple Gate Hotel

7:30pm to 11pm

Chieftain's Gala Dinner, followed by music by a band especially formed to play for our event. They are the very best of what Clare has to offer. Please state any food allergies in the comments section.



The O'Malley Clan Gathering 2026, Ennis, County Clare

Sunday 28th June

Annual O'Malley Clan Mass
Cathedral of Saints Peter and Paul,
Ennis

11:30am to 12:15pm

A celebration of our weekend together, through music and prayer.



Annual General Meeting of The O'Malley Clan Association
Foyer Room, (off the Great Hall), The Temple Gate Hotel

12:30am to 1:15pm

Our Clan AGM, chaired by the Guardian Chieftain Brendan, is open to all O'Malleys attending the Gathering, although only registered members may vote. The AGM elects the new Tánaiste from those nominated and discusses any motions or issues of the day. Hear our Guardian Chieftain, Chieftain, Secretary, Treasurer and Members Officer report on their activities throughout the year.

Annual Clan Luncheon

The Great Hall, Temple Gate Hotel

1:30pm to 4pm

Sit and enjoy a lunch together as our weekend comes to a close. Please specify any food allergies in the comment section.

Inauguration of our New Chieftain for 2026-2027

Courtyard, Temple Gate Hotel

4pm

Gather around the circle of Chieftains and witness our new Chieftain Don O'Malley being inaugurated.



Test your brain with a Music crossword

Across

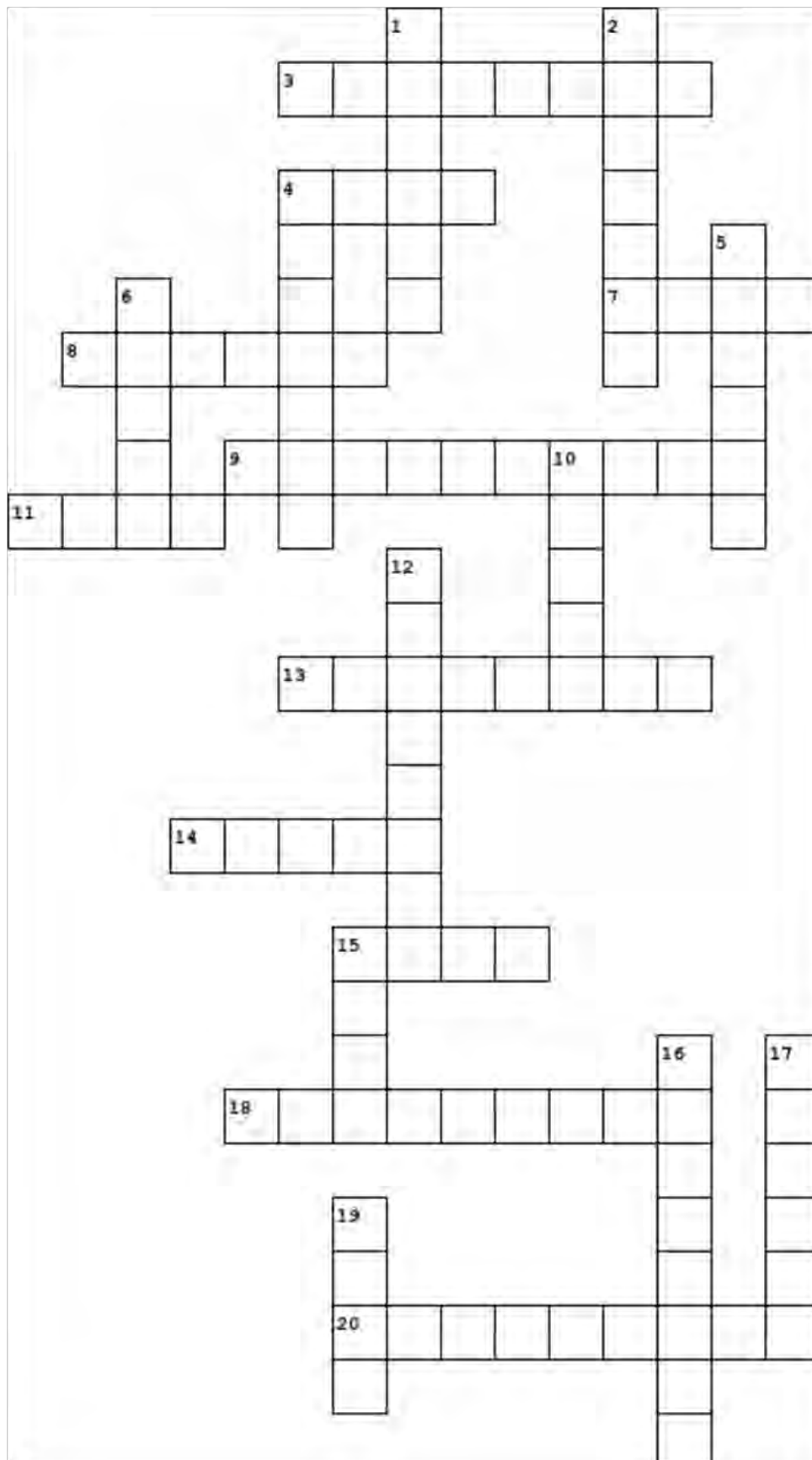
- 3. Queen of Soul, Aretha
- 4. Piece written for one performer
- 7. Piece of music for two performers
- 8. Famous opera by Bizet,
- 9. "Hotel" by The Eagles
- 11. The lowest male singing voice
- 13. Bohemian A song by Queen
- 14. Dancing A song by Abba
- 15. "The Piano Man" Billy
- 18. Person who leads and orchestra
- 20. Jazz Trumpeter, Louis

Down

- 1. Reggae legend, Bob
- 2. Composer of The Four Seasons
- 4. "Shape of You" by Ed
- 5. Music style from Jamaica
- 6. Jazz legend Miles
- 10. Beatles Drummer
- 12. Traditional Spanish Guitar Music
- 15. "Rocket Man" singer, Elton
- 16. Large brass instrument with a slide
- 17. Beethoven's First name
- 19. Opposite of Sharp

LAST MONTH'S ANSWERS: **ACROSS**, 3 MADRID, 4 MONTEVIDEO, 7 COPENHAGEN 10 ATHENS, 13 MANILA, 14 PRETORIA, 15 CARDIFF 17 LONDON, 20 HELSINKI, 21. BERLIN **DOWN**, 1 EDINBURGH, 2 LISBON, 4 MOSCOW, 5 TOKYO, 6 ANKARA, 8 PARIS, 9 CANBERRA 11 SANTIAGO 12 SUVA, 16 ROME, 18 DUBLIN, 19 WELLINGTON.

Test your brain with a Music crossword





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find us on
Facebook

www.facebook.com/omalleyclan



[o_malley_clan_association](https://www.instagram.com/o_malley_clan_association)



@clanomalley

The O'Malley Clan Association aims to reach out to O'Malleys from all around the world and foster links between the O'Malleys around the globe and the clan at home here in Ireland.

The Clan Association formed in 1953 has been connecting O'Malleys around the world in The US and Canada, Britain, Australia, South Africa, New Zealand, South America, and anywhere else you can think of for 70 years now.

We hope with our website, and newsletter, that We can go from strength to strength in our aim to connect all the O'Malleys around the world.

O'Malleys ! We need you! Join Today!



**Support
the Clan,
Be a part
of it**

**The O'Malley Clan
Association Needs You!**

Join Today.....www.omalleyclan.ie