

# The United Irishman



is í An poblacht ár gcuspóir

IML. VI. UIMHIR 1.

EANAIR, 1954

TRI PINGIN

## THIS KENYA BUSINESS

### Is it any Concern of Ours?

In recent weeks the activities of the British occupation forces in Kenya have been a main topic of conversation among our people and a regular feature of the newspaper headlines. We have heard all about the money prizes awarded for shooting down the black men, how they are treated just like the animals—a new type of big game hunt for the pukka sahibs—the dreadful ratio between the numbers of killed and wounded in this police action in comparison with so-called civilised war which emphasises the view, that the order in Kenya is “no prisoners to be taken.” Yes, on grounds of humanity, our hearts have been wrung with the atrocities—perpetrated on these unfortunate people.

At the same time we know from our own history that one of the root causes of the trouble is the desire of the invaders to grab the good land in Kenya and to put into force a modern “to hell or Connacht” policy for the natives. This strikes us very forcibly and from our own national struggle we sympathise with the people of Kenya.

But isn't there more to it than that? Should we not realise that some of our own fellow countrymen are actually helping to perpetuate these outrages. Isn't it a fact that there are Irishmen serving in the British Army, Navy and Air Force and if they are not actually members of the terror gangs in Kenya, they are certainly, by membership of those forces, accomplices in their crimes. Aye, they are also accomplices of those same forces who perpetrated similar crimes in Ireland and are still in forcible occupation of our territory. Our sympathy is meaningless unless we

realise these things and realising them determine to bring them to an end. We should make it clear to any Irishman who joins the British forces that he is an outcast from our race, that he is something we must shun and be thoroughly ashamed of. He bears the mark of Cain! In this way we will be really helping the people of Kenya and more important still, we will be helping ourselves.

#### DONATION ACKNOWLEDGED

London. Dec., 1952.

I wish to acknowledge the receipt of 10/- which was presented to me as a donation to the Republican Aid Committee. He approached me and some friends while we were selling “An t-Eireannach Aontuighe” at Marble Arch, asked if we would take a donation, handed over 10/- and was lost in the crowd.

Through the columns of this paper I wish to thank him for his generosity to a worthy cause and for the great encouragement he gave us selling papers on a cold December afternoon.

LONDON SELLER.

#### POLICE INTERFERE WITH CLARE COMMEMORATION

Just how far are the 26-County police prepared to go in their efforts to stymie any attempt to revive the Nationalism of our people in the cause of Ireland's independence?

Well, when they set out in Clare recently to deliberately tear down posters inviting the public to a Manchester Martyrs' Commemoration, they registered an all-time low among the people there.

This commemoration has long been held sacred by the Irish people who have ever realised the patriotism of Allen, Larkin and O'Brien.

Guards under Acting-Sergt. Linnane were guilty of this insult to the memory of these brave men.

The Guards tore down the Commemoration posters in Lisdoonvarna and in Kilkishen and other centres in East Clare.

A party of C.I.D. men from Ennis attended the Commemoration at Kilrush and were busy taking down notes of the proceedings.

#### MAKING THINGS CLEAR

Derry.

Dear Sir,

I was very glad to read your Editorial regarding the Republican attitude to Mr. Liam Kelly. It was a subject which demanded a detailed statement and you certainly gave us such. This is the proper way to deal with points like this, even though it may hurt Anti-Partitionists who are following Mr. Kelly. The situation must always be made clear to Republicans, lest there be any possibility that some of us, weltering under the blast of propaganda from newspapers and radio, might endanger our Republican faith for the political plaything called Anti-Partition.

At 73 years of age I can tell you that I have seen many stray from the straight road, and strangely enough it is when they fall away from the Republican Movement that they are most loud in their references to Tone, Mitchel, Lalor, Pearse, and all who lived and worked for the Republican Ideal.

They conveniently forget about the Ideal and blasphemously use the names of these Patriots for their own petty political ends. We believe and hope for this Ideal and know that all of these Patriots had to contend with strays even in their own times. Believe me, I have listened to such 50 years ago and every year since then.

Now I am infirm—I don't like to say I'm old—and I watch eagerly the actions of the new generation of Irish Republicans. I hope you will be as true as the men in whose footsteps you are walking; may you never stray and may God bless your work.

PATRICK DEMPSEY.

#### SEAN GOULDING, R.I.P.

Dublin Republicans were greatly shocked to learn of the sudden death of Sean Goulding on Saturday, 5th Dec., A member of the 3rd. Batt., Dublin Brigade, he had taken part in the 1916 Rising in the detachment which occupied the Railway at Westland Row. After release from Frongoch he rejoined his unit and served through the Black and Tan and Free State wars. In later years he was an active worker on the National Graves' Commemoration Committee and had been on the Central Committee of An Cumann Cabhrach, having attended a meeting on the Wednesday before his death.

Sean's one desire in life was to help and many were the good works he did quietly and unostentatiously. Ar dheis láim Dé go raibh a anam.

### In Memoriam

JOSEPH MALONE, BELFAST  
DIED, PARKHURST PRISON, ISLE OF  
WIGHT, ENGLAND, JANUARY, 1942.



JOE MALONE

### 1954

*New Year! The time of the resolutions!*

*How many shall there be of deep resolve,*

*Will withstand the searing evolutions?*

*How many like snow, will the year dissolve?*

*We've sons of our land, who in days gone by*

*Vowed that the memory of Padraig Pearse,*

*Would live forever!—Time wouldn't destroy*

*Their pride in that Easter, though long the years!*

*Now they're searching the past for episodes*

*To outmatch the glory of Easter Week!*

*That the feet of youth set on other roads,*

*The pathway from Easter may cease to seek.*

*Thank God! for the hearts, that have long been true.*

*Thank God! for the hearts, that are true to-day,*

*Who'll remember Pearse, and the valiant few,*

*Despite the glitter of the “Tostal” sway!*

*Despite the babel, of the babbling clans*

*Who boost constitutions, that have no “Break*

*The Connection with England,” in their plans,*

*Though the precepts of Pearse they claim to speak!*

*May they who remember, resolve anew*

*That the spirit of Easter will not die;*

*That they will walk in the paths of the True*

*In the hope of Resurgence, by, and by. ...*

*And their high hopes resolve may success attend.*

*May the long night yield to the rising sun!*

*May the good God! power to their arms lend;*

*Their land know Freedom, ere the day is done!*

ALICE FRENCH





**SEAN TREACY HOUSE,  
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EANAIR, 1954**

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U.S.A.—ONE DOLLAR

## Welcome to the New Year

IN this the first issue of 1954 we take the opportunity to wish all our readers a bright and prosperous New Year. We look forward to it with high hopes for considerable advances in the work of the Republican Movement. In our last issue we detailed the various branches of the movement and showed how they are designed to provide an opportunity for everyone to help in his or her own way and so far as they can to forward the national effort. The New Year bids fair to be a very important one for the movement and may provide great opportunities for us. Therefore we urge that all our workers and active sympathisers should gird themselves for greater efforts.

The potential power of the Republican Movement is terrific, but unfortunately much of it is lost by the tendency to leave vital tasks to others, of some members to expect a few individuals to carry all the burdens, of others to put personal differences before the national interest and so on. Let us in the New Year realise that the cause is greater than any man that the ambition of each should be to find out how he can help and then to do so, readily, willingly. We are all voluntary workers. In the spirit of co-operation we can break down all difficulties and may see, please God, in this New Year a vital positive drive for the completion of our national programme — the re-enthronement of the Irish Republic.

### THE BOLD I.R.A.

('The Bold Thady Quill')

OH, in Irish tradition, there is a great chapter,  
And though sad is our story, we do not dismay;  
In the past and hereafter, in spite of fools' laughter,  
For Ireland we fight and we serve without pay.

Chorus:

OH, for training and daring, for strength and for bearing,  
From the time of the Fianna, right down to this day,  
For wrongs that need righting, for marching and fighting,  
There ne'er was the like of the bold I.R.A.!

BY the Tans we were pounded, by the Staters were hounded,  
Till full many a hero lay cold 'neath the clay,  
But our spirits unbroken, their graves are a token,  
That Ireland will triumph and the Empire decay.

Chorus:

OH, a brave expedition was sent over to Britain,  
To carry the war to proud England's domain;  
But with deporting orders, and by filling the prisons,  
She crushed the fond hopes of the men who remained.

Chorus:

BUT despite our condition, and though we fared badly,  
Our hope is returning to rekindle the flame;  
Our rifles we're oiling, and we'll shoulder them gladly,  
And we'll take to the hills for Old Ireland again.

Chorus:

## First Things First

### Drive the Occupation Forces OUT of Ireland

and set up once again the Republican Government to rule the Nation.  
Then, onward to the New Ireland.

### This is the Republican Plan

as acknowledged by the I.R.A. and Sinn Féin. It is the only positive  
National Policy open to the People.

### If You Accept It

come into the ranks, there is a place for you.

For further information, write to:—

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## TO HELL OR TO CANADA

Canada is very much in the news to-day. For many of our young people it is the new land of plenty; it is the promised land which offers a full life and prosperity to those who are able and willing to work hard. Away from drudgery and slavery; away from low wages, intermittent employment and exploiting employers; away from the land where politicians and their followers tear at each other's throats like ravenous dogs, for the few morsels that remain.

"Maise, sure there is no future for us here!" The old sad cry of the emigrants trekking towards Cobh or Dun Laoghaire; the same hopeless shrug of the shoulders, and, unfortunately, the same reluctance to hit back and win what is their own by right.

Sad it is for those who remain, particularly that small group who never cease urging their countrymen to stand and fight.

There is a living in Ireland for many times our present population, yet our standard of living is deplorably low. Economists, chemists, geologists, industrialists, agricultural and forestry experts all tell us that our country abounds in natural wealth, yet we see little evidence of it in the living and working conditions of our people. Our cities are overcrowded; housing is a great problem; there are not enough people remaining to work the land, and agricultural production is comparatively low; food is dear and wages are low. People grumble and complain, put up with hardship and disappointment, and finally emigrate.

When we to-day, read of the great Famine of '47 and '48, and how hundreds of thousands of our countrymen starved in the midst of plenty, we profess amazement at their inaction, and wonder why a nation-wide stand was not made against the tyrants who had brought about that state of affairs; but maybe the inaction of our people to-day is an echo of that self-same spirit, of people who would rather emigrate than resist.

Recently a prelate of the Church, speaking in public, stated that much emigration is due to a lack of nationalism, and no doubt, there is the kernel of the problem. But what or who is to blame for this lack of nationalism? There is but one answer—the system of education. Like most other institutions in Ireland at present, it has been inherited from the British; the post-

boxes, complete with Royal insignia, were painted green; so also, I am afraid, was the educational system.

Padraig MacPiarais wrote an interesting essay on the British educational system in Ireland and he entitled it—the Murder Machine. Unfortunately, our system is no less a murder machine for being painted green. It is a far cry from any of our colleges or schools, to the college of St. Enda's, Rathfarnham, in the days of its founder. Unique in its day, no nobler band of heroes, poets and scholars ever graced an Irish school since pre-Reformation days, or since Louvain and Salamanca trained the flower of Irish youth.

The Murder Machine grinds the youth for the Civil Service examinations of many kinds; but little heed is paid to individual needs, and to the less keen of mind. Farior, many young Irish minds find their only education outside the schools—in English and American comics, and in the cinema. Is it any wonder that boys and girls brought up under such conditions have no roots in the homeland; history and tradition strike no chord in their unawakened intellects, and ennui and restlessness promote that wanderlust which brings them to the farthest corners of the earth.

Yes, it is a sad story; and those of us who are fully aware of this state of affairs and make no attempt to remedy it, will have a lot to answer for in this world and in the next. Many of these young exiles fall by the wayside; away from home and friends. Maybe you too, are a parent, and will one day wave farewell to the emigrant ship, bearing away a loved one to a distant shore.

Ireland is being steadily denuded, leaving the mountains and plains bearing game to sport the new British planters. The curse of Cromwell is still with us, but to-day it is not—

"To Hell, or to Connacht," it is, "To Hell, or to Canada!"

## Letters on Liam Kelly

Pomeroy.

Dec. 11th.

A Eagorthoir,

...Your full page Leader, in the December issue, was the most explicit account which I have ever read on the Policy and Machinery of the Irish Republican Movement. In Tyrone it has done a great deal to clear up doubts as to the standing of Liam Kelly.

Many of us thought that he was still a member of the I.R.A., especially as he had been interned during the last war and was always speaking of Armed Force, during the Election.

The impression I had was that Liam was more or less the official Republican Representative in our county, although at times many speakers from his platform were guilty of glaring inconsistencies.

Your Editorial cleared the air, and if there was any doubt in our minds, it was quickly cleared when we saw the new Party formed up here on Sunday, 6th December. The rules of this new body, the speeches we heard, and some of those prominent at the meeting, left no doubt whatever that neither Kelly nor his party are Republicans.

Will you pass on my name and address to G. O Broin for enrolment in the I.R.A.

These two letters, plus the one published on the front page, were taken from a big number sent to the paper this month on the Kelly question.

Falls Road,

Belfast.

17adh Nodlag.

A Chara,

It seems that the new political organisation up here—Fianna Uladh—wh. ch intends to remove the Border by "constitutional method," is using the old slogan—We are the followers of Pearse and MacSwiney.

Do they forget the methods which Pearse and MacSwiney advocated and used?

It is really amusing to observe how all these "constitutionalists" ignore the constitutionalists of previous generations, such as Redmond, O'Connell, etc., and fall back on the names of Republicans who gave their lives in the Physical Force policy.

It is interesting to note also that they invariably go back to some preceding generation of Republicans and ignore the present. Consequently, not a word was heard about the four I.R.A. men at present in jail.

To me it is obvious that this new association is following in the path of its predecessors, and is using their old trick of throwing a screen of Republicanism to hide their political deviation.

Is mise, le meas,

GAEL.

My name and address are enclosed, but for security purposes may I ask you not to publish them as I am employed in a Government undertaking.



## AN AḠAID NÓ SIAR

Tá sé mar nós ag siopaóirí, agus ag daoine eile mar iad, go bfuil baint aca le cúrsaí gnóta, péacaim isteach sa sgeál uair amháin sa bliain ar a laigeas, cun t'fáil amac, cioca ag dul ar aghar, nó ag dul siar atá a gcursaí. Sa t-slíge céanna, ba dóir dúinne-ne, an níos céanna a déanam, ó an go h-am, maidir le cúrsaí náisiúnta. Tá míle ceist le cur, agus tá míle freagra le fáil sar a beir coraó sásúil fácta againn.

An saotar a tós páraais mac piaraís, is a có-laochra orra, do éolionad, ní raib sé uam aca, é do ériochú. Do cuabótar san tamall maí den bótar. Do cuireadar tús leis an sgéim. Tugadar a n-anam ar a son, is cao eile, a t'féarad doime a déanam. An obair nár eirig leó siro do ériochú, do éirig si anuas éugaim-ne mar orreacht, agus tá sé mar dualgas oraim-ne ar noiceall a déanam, é do cur i gcrioc—má's féidir é. Tá a fíor againn go léir cao é an cúspóir uasal a cuir laochra Seachtmáin na Cásca rómpa amac. Ní h-é an saoirse amháin abí, uata, ac saorbalacás ó maí. Sead, do teastuig an dá nio uata—saoirse agus saorbalacás, i dtéannca céile. Ní sásócad don nio eile iad, is do bí an ceart aca.

Níl oiread is don ceann amháin den dá nio seo bainte amac againn fós. Ní cuireann sé seo imníde, ac ar fíor-beagán, timcheall le píde fén gcéad de mhuintir na h-Éireann, má cuireann, ar an méir sin fíu amháin. Castar na mílte, is na mílte ort, agus is cuma leó. Casparde daoine ort, roir ós agus aosta, is ní cuirpóis cos tar cois cun cabairiú le h-aoime a beaó do iarraio éire a' piarsaig do baint amac. Co páda is atá ag eiride leó i gcúrsaí airgíro, táro san sasta. "Táim-se im doúlad, is ná uaiscear mé." Sin é an meón atá aca.

Pé leat-sgeal, nó pé veacaireacht atá ann maidir leis an tceann, níl don leat-sgeal o'don t-sačas ag aoime againn cabairiú le cúrsaí saorbalacais a cur cun cinn. Obair an-óian 'sead é sin, agus tá sé ag eiride níos déime lá ar lá, mí ar mí, is bliain ar bliain. Tá sé níos veacra anois ná riam. Tá an namad ag eiride níos lárore, is ag bailiú nirt ó lá go lá. Ní raib an namad leat ó comactac tríochad, nó dátaó bliain ó son. Tá míle ruo ar an saogal inoiu ag obair, is ag tarraingt nár gcoinnib.

Tá, cuir i gcás an pictiúrlann. Is ar éigin go bfuil don baile, beag nó mór, ar fuair éireann inoiu, ná bfuil pictiúrlann de sačas éigin ann. Namad,

agus constac maidir le saorbalacás 'sead sae don ceann riam aca san. Sin mar péacaim-se orra, ac go h-áiríte. Ní cuirim-se féin cos taob istig de céana aca riam. Bead náire orm. Ní béinn ar mo suaimneas i gceann aca. Cao n éipeá ionnta pé an doimán é ac cultúir tíorta eile, daoine ná bfuil ar ár gceirdeam, nó ná bfuil an meón céanna aca is atá againn-ne, nó mar bá dóir a beir againn. Ní cabrócad siro san le saorbalacá na tíre. Tá baile áta Cliaé iméighe go tóí an cnoc an páo, maidir le pictiúirí. Don uair a téigim-se tré Sráio Uí Conaill, agus sluaig mór, strilín páda, taob amuig des na pictiúrlann seo, péacaim i dtreó príomh Oifis a' Puist. Crotaim mo ceann liat, agus cuirim-se ceist éugam féin—Aró fíu é, riam? Dream amháin, is do tugadar a n-anam féin cun sinn-ne do saorad, agus cun cine saorbalac a déanamóinn. Dream eile inoiu, agus is cuma leó. Teastuig-eann cultúir íasacta, is cultúir Gallda uata. Is brónac an sgeal é.

Mar a céile iad, na bailtí beaga, ac amháin gur mó an tógáil a déanar i slíge, mar meallann siro muinntear na tuaithe—cnám-droma ár tíre. Tá an-greim ag na pictiúirí seo ar na daoine óga atá ag eiride suas anois. Casparde mórán daoine óga ort inoiu, agus táro as a meabair an páo cuca. Slán beó leis an seana-saogal. Ní raib don nio den t-sačas san ann an uair úo. Táimro ag cúlú, is ag sleamánú siar doime. Níor ceapas riam dátaó bliain ó son, abair, go tóicépad an lá nuair a beaó an sgeal mar sin. Do biomar saorbalac go leór an uair sin, cé go raib Seánín Duirde i-n-uactar sa tír go léir.

Catáin a tíocfáid an casad? An leanfaimis ar aghar mar seo ó bliain go bliain? An gcuirfear don cosg leis i-n-don cor? An gcuirfear cosg leis, sar a beir sé ró-déanac? Do bí blige i bperom aca i Sparta i n-alló, blige a cuir cosg le stróinséirí teact isteach sa tír, ar eagla, mar aoubaireadar féin, go dtabairpóis isteach nósanna íasacta leó. Páganais do b'ead na Spartánaig, ac daoine calma do b'ead iad, i n-gac don cuma. Do bí misenac aca leis. Ní raib don eagla orra, an nio ceart do déanam. Catáin a beir daoine mar iad ag riagálaí i-n-Éirinn? Daoine a beir i ndáire maidir le h-ac beoócaint na teangan, agus i dtáob cosanta ar sibialtacta? Sead, catáin a tíocfáid an lá geal san? An mbeimid-ne beó cuige? Níl a fíor agam, ac is maí an scéalarde an aimsear.

FATHER John Murphy was a pious and learned man. He had studied at the University of Seville and for several years had lived a quiet, simple life among his devoted parishioners in Boulavogue. The yeomen little thought as they burned his chapel on Whit Saturday, 26th May, 1798, that they had sacrilegiously lit the flame of insurrection in the heart of this quiet, simple curate.

IN a nearby wood, Father John stood, surrounded by his beseeching flock, and answering them firmly, he said that they had better die courageously in the field than be butchered in their houses; and that if he had any brave men to join him, he was determined to sell his life dearly and prove to those cruel monsters that they should not continue their murders and devastations with impunity. All pledged themselves to his leadership.

"WELL, then," he replied, "we must when night comes, get armed the best way we can, with pitch-forks and other weapons, and attack the Camolin yeoman cavalry on their way back to Earl Mountnorris, where they will return to pass the night, after satisfying their savage rage on the defenceless country people."

THUS, hurriedly the first objective of the new army of freedom was chosen. That night the action in the form of an ambush was successfully concluded and it is recorded that Lt. Booky, who had command in the absence of Earl Mountnorris, was one of the first killed. A similar fate befell everyone of his regiment, as no doubt we have often heard in the song:

"The Boys of Wexford showed Booky's regiment how men should fight." The insurgents, fired with victory in their first encounter, having taken the arms, ammunition and horses of their enemy, marched at once to Camolin Park, the residence of Lord Mountnorris, where they captured a great quantity of arms.

AS news of the new army quickly spread, so did the people come that night and early on Whit Sunday to join the ranks. Later that same day, Father Murphy led a force of 4,500 men to Oulart Hill, just five miles from Enniscorthy.

HERE they encamped and prepared to meet a big contingent of infantry and cavalry heading out from Wexford, only ten miles distant.

OULART Hill was the second engagement with the enemy and another splendid victory was won. Of this formidable expedition sent out to exterminate the insurgents, only five escaped to bring the woeful tidings of their defeat. The North Cork Militia, the most infamous and cruel of the enemy forces in Wexford, suffered heavily in this encounter. The cavalry retreated and slaughtered everyone they met on the roads and in many cases went into the houses to murder the inhabitants, whether they were men, women or children. From Enniscorthy and Gorey went troops of cavalry, simply exterminating the people in cold blood, but their actions inspired thousands to throw in their lot with the insurgents.

CAMOLIN and Enniscorthy were quickly occupied by Father Murphy and his men—now 7,000 strong and 800 armed with guns—although Enniscorthy was vigorously defended and cost the enemy more than 90 men.

## WEXFORD IN 1798

This is the second article of a new series written by

FIACH O CAOIMH

IT is hardly surprising that history records how in Enniscorthy, the insurgents were in a state of confusion, distracted in their councils, and undetermined in any plan of operation. The new Army of Freedom was but two days old and was being led by a man whose vocation in life was the priesthood and not soldiering. He had studied and prayed in the service of God and Fate had cast him at the head of an undisciplined army of quiet countrymen, fired with insurrection and vengeance. Despite these handicaps, they had already recorded three sound victories and next day, 30th May, they outmanoeuvred a detachment of 88 men, including eighteen of the artillery with howitzers. Not only did the insurgents capture the howitzers, but they slew almost the whole party. There was even a determined assault made under the direction of Colonel Maxwell to retake the howitzers, but finding his forces in danger of encirclement, he quickly retreated to Wexford.

THE Army of Freedom marched on Wexford, and found to their surprise that the enemy had retreated out of the town. They immediately opened the gaol, released all the prisoners and insisted that Bagenal Harvey, who had been suspected of co-operating with the United Irishmen, should become their commander.

John Mitchel records:

"The whole county of Wexford was now in open insurrection. Perhaps it would be more correct to say that the people had taken to the field because their houses were mostly burned down and had collected themselves into masses, with such poor arms as they had for their common protection . . . These straggling multitudes, then, without camp equipage, or accoutrements, or artillery (except a few ship guns, not mounted, and some captured field-pieces) were now committed to a desperate struggle against the force of a powerful empire, well supplied with everything and led by veteran generals. The only wonder to those who read this narration will be, not that they were finally overpowered, but that they achieved such successes, as for a time they certainly did. If the other thirty-one counties had done as well as Wexford, there would have been that year an end to British dominion."

## Glasgow Sinn Fein Notes

THE recent death of Tom Brady has come as a blow to the movement in Glasgow. He was 65 years of age and a native of County Down. A large contingent from the cumann paid their last respects and his coffin, draped with the Tricolour, was given a Sinn Fein guard-of-honour, which consisted of many veterans of the cumann, including Emile Hyland, Phil Jordan and Joe Kerr.

From early manhood, Tom Brady was a true, uncompromising Republican and throughout his active life never once wavered from the hard, bitter ways of sacrifice his dedication demanded. He performed prodigious work, being an initial member of the Connolly Cumann which is the oldest in Albain, a cumann which never in its long history dissolved, but kept fighting on, even in the most vicious times. His counsels had the deep respect of the Connolly Cumann and of the highest esteem at Headquarters.

It can be truly said of Tom Brady that he was incapable of doing an ignoble act and he bore a charity which, by its very nature, embraced all things that are beloved. May he rest with God's peace eternally.

Chief among our social events have been the concerts held at the Hall, 4 Nelson Street, every alternate Sunday to our meetings. These are beginning to be made known to the wider public and it is likely that from them the Election Fund will benefit considerably in the next few months. The executive have already outlined plans for the Easter Week remembrances and plan to make the celebrations the most memorable in

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in All Bedrooms

the cumann's history.

In the past six weeks, the cumann has been working with a new-found zeal and results are beginning to make themselves apparent. The membership has increased remarkably well, with the result that a bigger quota of the "United Irishman" will be required shortly. In the spring of the year it is planned to hold open-air meetings in order to inculcate in the exiles Fenian history and policy. The Uachtarán has called for the closest co-operation and ordered "shoulders to the wheel" for everyone. There is no doubt that the Connolly Cumann can be a glowing example to the movement here and continue with last year's good work of propagating the Fenian faith in Glasgow.

### REPUBLICAN AID COMMITTEE

To help Republican prisoners and their dependents  
START A BRANCH IN YOUR AREA NOW  
Write to the Secretary: R.A.C., c/o this office.

### WORLD'S GREAT MEN:

#### COLLEGE BOY PUTS TERENCE MacSWINEY FIRST

Rev. P. MacCormac, B.A., Hanley, writes us:

In a college in England a prize was offered by the Professor for the most satisfactory answering of the question: "Mention the name of the greatest man that ever lived, giving five reasons for saying so."

The students were of many nationalities. Of the examiners only one was an Irishman. The prize was awarded by them for the enclosed:

#### THE WINNING EFFORT

In my opinion, Terence MacSwiney, Lord Mayor of Cork, was the greatest man that ever lived. My five reasons for saying so are:

1. He overcame morally the most powerful Empire that has ever existed.
2. His last stand was the most heroic act in the 700 years' war, the longest war in history.
3. His agony was the longest, best known, and most universally discussed one on record, lasting as it did for upwards of 73 days.
4. He made the supreme sacrifice for the most cherished cause of man.
5. His example was a lesson to all his race and the admiration of all peoples.



# JOIN THE REPUBLICAN MOVEMENT NOW

An old Greek sean-fhocal says: "It is not the easy things but the difficult things that are beautiful."

**WERE** I, in this enlightened democratic age to walk up to you, young Irishman, and say in all seriousness: "You, young man, have no right to be a free man," what do you think your reactions would be? Ten chances to one you would not even deign to reply, for from an early age your mind has become attuned to the philosophy of an era which holds that all men have an inalienable right to be free, to pursue their individual happiness in so far as it conforms with the common good, each man being held equal to the next. The ten to one chance would, however, be quite upset with the dogmatism of my statement and might reply, "Don't be ridiculous, a mhic, of course I have a right to be free." And then I might pose my first question: "What do you mean by a right to freedom, and whence did it come?" And my questioner would probably say, "A right is a capacity to do the things which are commanded us by the Moral Law, a capacity with which other men cannot interfere; and this right comes to us individually from God through the recognition and adherence to His Moral Law." I, not the slightest disturbed by such erudition, would put my second question to him couched in one of James Connolly's favourite precepts.

**"YOU** will agree with me, a chara, that rights do not exist without concurrent duties, for if you say to me that you have a right to such a fundamental and necessary a thing as freedom, coming from the Almighty, then from your very definition of a right you have a consequent duty to resist anyone who tries to take your right from you."

**AND** my friend, being, as I say, a typical Irishman, and foreseeing the springing of the trap, will inevitably drawl: "It depends now . . . it depends." and beyond this statement he will not be prepared to go . . .

**ALL** right then — so you, young Irishman, are doing a steady line with a girl, and you are planning to get MARRIED and answer God's call to bring new souls into the world. Good! Thank God for that at least, for it shows me that you have an awareness and a tendency towards at least some of your moral obligations.

**THIS**, you tell me, is your reason for not being in the Army. But how can you advance one moral obligation as an objection against a second one?

**YOU** know in your heart that these obligations do not conflict, they merely make for a more arduous passage through life—the tough, narrow passage of the man of principle in an unprincipled world. In effect, you are shirking the toils, the travail, the trouble which your forefather had to endure so that the idea of complete and sovereign independence could survive to this day, to be propagated in this paper in 1954. Remember the spirit of the men in every generation from '98. Many of them, too, were married and had children whom they loved. It was because they loved them so much, because they wished that they and their children might live in a better spiritual and material atmosphere than they were enjoying that they took up the pike and the gun against their oppressor.

**REMEMBER** that Cathal Goulding, Irish Republican soldier, presently serving an eight year sentence in Her Majesty's prison, is a family man.

**SO**, you, young Irishman, have no TIME to give to the movement. Theoretically you agree that there is a just cause for revolution in the North. You might even be prepared to allow, in a moment of verbal exuberance, that there is a just cause for revolution in the South also; that the existing political order has shown itself to be insincere and addleheaded, and that the only method of freeing Ireland from its social, political and economic ills is to set up a completely new political scheme of things and export the present regime of old political fogies and grey-beards, without exception, for slaughter, along with the old tired horses we seem to have in such abundance. But your problem is one purely of time. Perhaps you are one of those who work at day and study at night, or work at night and study at day? If so, you are the exception to the general rule that the average Irishman works 40-45 hours per week, but I have yet to meet the Irishman, student or otherwise, who works nine hours a day for seven days a week for fifty weeks of the year.

**IT** is always the busiest of men that can find the most time to do anything.

**THE** young Irishman that says he can't find time to do his duty is, except in rare instances, a hypocrite and a liar. His excuse is only the half of a leath-scéal.

**SO**, you, young Irishman, are what is loosely described as "IRISH-MINDED." You are perhaps a Gaelic Leaguer, or a Cara of the language, and you feel that you are doing your bit for the 'country! You speak the native tongue and you attend your oiche ceoil and your céili.

**AYE**, and when the time comes you'll be THERE—never fear.

**FOR** my own part, I have no fear that you will be there—at your oiche ceoil. Playwright O'Casey summed up the "national procrastination" outlook of our race in one of his most apt and searching characterisations in the "Shadow of a Gunman." Yes, Tommy Owens will be there too when the time came—he was only 'waiting for the call. But wait! You object to my indictment and rightly so, for perhaps I am being too harsh with you. You are in earnest—you will be prepared to move when the hour comes! History is made in moments, though it takes years to write it and read it. The guns suddenly crack in the city—a stop press is published—"a revolt by a few misguided Communists is taking place," it says; "Government action will be firm." My Irish-minded friend hears the call and resolutely buttons up his coat, puts on his hat and sets off blithely for the battle area. By a miracle, he finds it before a bullet finds him. He is handed a weapon—a machine-gun, a rifle, an anti-tank weapon—and he looks at it with the diligence, the ignorance, and the impotence of a three-month-old baby handling a new train set.

**HE** just doesn't know how to use the weapon, and that's that. Once again the fight is lost.

**MY** friend was ready, indeed, but like one of the five foolish virgins in the parable—he had no oil for his lamp—no training, no discipline. The day of the barricade and the popular uprising is over. Henceforward, soldiers must lead a revolution and without well-armed disciplined soldiers, a revolution cannot succeed.

**SO** you, young Irishman, have what you term "scruples" about joining the army. You say to me that you were brought up in a decent Irish Catholic home and that your whole environment has been antagonistic towards the taking of another's life; that you have only a short time to spend on this earth and the best thing you can do to save your soul is to lead a quiet, peaceful life before going to meet your Maker. Bunkum! He who in this life refuses to face his responsibilities cannot be adjudged as leading a good life. Acting on your premise, the Roman Catholic Church could immediately recall all its priests, nuns and bishops who are "on the run" behind the Iron Curtain, home to Rome, where they could lead a quiet, holy life. Rome could cede to the Kremlin for the sake of "peace."

**DO** you forget the words of Our Holy Father the Pope in his Christmas Message to the World a few years back, that we cannot stand idle in the face of tyranny.

**MAYBE** the peace which you are prepared to accept is what Pearse called a sinful peace; peace with the devil—and added, "We have known the Pax Britannica, let us bequeath to our children the Peace of the Gael."

**WE** here to-morrow could passively accept a totalitarian form of government, as we have accepted the rule of a Protestant clique, in pursuance of this same unsound principle. Have we fallen so low, has our spirit of manhood been so emasculated, that we can no longer face the realities of life?

**THE** government of the Twenty-Six Counties now make no pretence about the fact that they have no policy to unify Ireland. Indeed, only last month one radical and very rash deputy, a veritable Rousseau in his own right, voiced the prophesy that if in ten years time no solution has been found to Partition, one would have to begin thinking again about resorting to the "old method." And this in the twentieth century! I tell you that if in ten years time the problem has not been solved, or a physical attempt made to

Full Details: G. O BROIN, c/o The United Irishman, Sean Treacy House, 94 Talbot St., Dublin.

solve it, that it will ever remain unresolved, and this our generation will be the only one which has failed to rise since '98. The position with regard to Partition has not remained the same since 1921—it has deteriorated to a pitch where the ordinary Irish youth accepts the political set-up passively and slavishly. There is only one way to solve it.

Listen to the logic of Pearse:

"The condition on which freedom is given to men is that they are able to make good their claim to it, and unarmed men cannot make good their claim to anything which armed men chose to deny them."

**COULD** anything be more rational or reasonable? Listen also to what the same philosopher said in 1915:

"He who builds on lies rears only lies. The truth that nationality is corporeal, a thing defined by statutes and guaranteed by mutual interests is at the base of the untruth that freedom, which is the condition of a hale nationality, is a status to be conceded rather than a glory to be achieved; and of the other untruth that it can ever be lawful in the interests of empire, in the interest of wealth, in the interest of quiet living to forego the right to freedom. The contrary is the truth. Freedom being a spiritual necessity, transcends all corporeal necessities and when freedom is being considered, interests should not be spoken of . . ."

So much for quiet living!

**REMEMBER** that in the near future a stand must be made. If you are a genuine Irishman you will be a participant. The road to freedom is a tough, uncharted highway. It is a road strewn with setbacks, worries, cares, misfortunes and mistakes. But it is a glorious way blazed by the deeds of the noblest-minded in each generation and paved with the sacrifices of the best this country has produced. For God's sake, for Ireland's sake, for your own sake, make one resolution for the New Year—the resolution to be an Irishman in fact as in name. The job ahead is tough and materially unrewarding.

"AEMOR"

## OUR LOYAL THREE

There's lots of talk now we are told  
And everyone has paid  
High tributes to the Irish Boys  
In that big English raid.  
They were the cream of Erin's Isle  
These Irish lads brave and strong,  
Each man to play a part well done  
And out to fight a wrong.

The North was eager for these guns  
As they were overdue  
And much depended on the lads  
Whose helpmates we know were only few  
They knew their route—but luck was out  
When all was going well  
As right behind from God knows where  
The enemy sprang from out of Hell.

Their cause was noble and sincere,  
And these loyal Irish sons  
Showed the world without a fear  
How they could raid for British guns:  
And when the Court day came around  
and the jury's questions asked,  
The greatest answer "John Bull" got  
Was: "Capture from the enemy fast."

This is the answer now to give  
When all is done and said;  
It's the only one the English "will get"  
When we pull off a raid.  
They know we mean to carry out  
And banish from our Isle of Green  
A task that lies ahead,  
This cruel Saxon red.

But Ireland is ashamed to-day  
To make a gallant stand  
With our famous Free State Army  
That's useless in our land.  
Its orders are to jail all rebels  
That's why we trust young Canning  
It's boys like these—that fan the breeze  
And keep our fires fanning.

We ask you men—with sons to lend  
To strike another blow.  
It's Ireland's right against British might  
And seeds sown to grow.  
Our cause is right—on with the fight  
And free our native land,  
Our answer to the English Crown  
Is—We're ready now to take our stand.

(By JAY QUE)

AN CUMANN CABHRACH (Republican Aid Committee)

### CEILIDHE MOR

### MANSION HOUSE

### Friday, 8th January, 1954

8-11 p.m.

Dul Isteach — 2/-

Support the Republican Prisoners by helping to provide for their dependants

## REPUBLICAN AID COMMITTEE

Help the Republican prisoners and their dependants by sending a subscription, to-day, to the Republican Aid Committee, c/o The United Irishman, Sean Treacy House, 94 Talbot St., Dublin.



SPORTS TALK

“THE GREATEST AMATEUR ORGANISATION IN THE WORLD”

The Gaelic Athletic Association grew out of social conditions and national impulses which it would be difficult for the present generation fully to understand. In most countries the establishment of such a society has been the outcome of intercourse between participants in some form of recreation. It is, at first, the natural cleavage of a few men with mutual interests in a game which they have enjoyed in common.

Such has been the nucleus of most sports organisations in existence to-day; the preservation of a sport in which many found pleasure or healthy recreation being the simple and all-sufficient mainspring of co-operation. There has been a savour of romance connected with the uprise of primitive pastimes to the status of nation-wide pursuits. Some owe this to the enthusiasm of one man; others to casual suggestions, and a lesser number to the business instincts of far-seeing patrons.

The foundation of the G.A.A. was entirely different, however, in conception and realisation. That it did owe its inspiration to the enthusiasm of one man, Michael Cusack, is incontestable; but behind that inspiration, and his creative response to it, lay the spur of Irish social conditions and circumstances in his day, and the urge of racial traditions and yearnings — as comprehensive in their various aspects and as far-flung backwards as the history of our island itself.

From the first success of the armed conquest, when the possessions of the Irish people had passed into the hands or control of the usurpers, it became an unchanging tenet of British policy to seduce as well as subdue; to destroy all sense of historical existence. England was not content to dominate the material lives of our people. She had determined also to eradicate race-consciousness and national aspirations and repress all manifestations that might preserve or influence such impulse.

So the wayside sports and dances were banned, the festive and athletic gatherings of the “mere Irish” were dispersed and the distinctive pastimes of the people expressly prohibited by law.

Under the stress of such prolonged and consistent policy, scourged by artificial famines and exasperated by recurring treacheries, the Irish race at home seemed fated in a generation or two to be stripped of their nationality and to be come socially demoralised. A high-spirited race falls more hopelessly than a phlegmatic one under the strain of continued depression. Natural joyousness, which is the elixir of the heart, turns to bitterness of spirit and breeds inertia and despair. The only anodyne is the soul-destroying refuge of contented slavery.

But, thank Heaven, that last tragic stage was never reached here. Gaelic resistance to oppression, however hapless it may have been physically, defied the powers of subjugation and seduction. In the eyes of some we may, indeed, have been a martyr nation; but Ireland, in the strength of her common people, has never refused to make the supreme abnegation — renunciation of nationality and submission of spirit.

Were it not for the persistence of this spirit, no one would have dreamt of raising such a movement as the Gaelic Athletic Association, and few would have come forward to help the work. Perhaps the men bold enough to do so were attuned to the past or strangely wise to the future. Perhaps they had caught the last faint note of Fionn's rallying horn echoing down the centuries and answered it as did the militant Gaels. Or, perhaps, the birth-throes of Irish freedom were due again, and men came together under some high guidance, to prepare for that divine offspring—Liberty—a home and a household worthy of her presence.

The origin of the G.A.A. Organisation had a much deeper significance and more far-reaching aims. It was a national effort to recall a national inheritance; to emancipate the people from an alien social thralldom; to save them from brooding; melancholy and physical degeneration; to discipline them in the practice of their traditional amusements, in the atmosphere of active nationalism and for the ultimate achievement of national independence.

It was the mission of the G.A.A. to regularise and extend the pursuit of these pastimes and never before, or elsewhere since has such a comprehensive and ambitious scheme of this character been attempted.

Had its authors lacked any higher conception of its purpose than the promotion of inter-parish and inter-county contests, they would never have dared to launch it in a country where internecine strife had been so frequent and so irresponsible. Had a higher aim not captured the goodwill of men in every part, there never could have been the early enthusiasm that gave the Gaelic Athletic Association its first popular momentum.

The youth of Ireland, active on the Gaelic field, must not forget that while it is a noble and healthy pastime to promote and play the games of the Gael, it is a sacred and noble duty to be active in the cause of Irish Freedom. Thank God, there are many members of the G.A.A. in the Republican ranks, and surely all Gaels should be with them, preparing to drive the British Occupation forces out of our country.

Are you, young Gael, willing to stand with your comrade in the Ranks as sportingly as you stand with him on the Field?

Leanna Machree's Vote-Catching Dog

Some time ago in a very enlightening debate in the Twenty-Six County Dail, Mr. McEntee referred to an opponent as being like “Leanna Machree's dog, that went a bit of the road with everyone.” Well, Mr. McEntee, like Shylock in Shakespeare's play, “I thank thee for those words,” I have been trying to find a suitable epithet for a certain Sunday publication and at last I think I have found one—Leanna Machree's dog. And further I baptise its worthy editor—Leanna Machree.

But why should one be trying to find an epithet for a newspaper, or its editor? Well, I will explain. Ever since its inception, the sheer effrontery and scarcely veiled hypocrisy of that newspaper has weekly raised my indignation and my scorn. Only in 20th century Ireland would you find men turning back the page of history that they themselves have made and attempting to read into the lines motives and intentions that they did not possess.

I refer, of course, to the publication of the various stories of the War of Independence, where certain characters are given a prominence that they did not merit, and dead men (and therefore unprotesting), are called to witness that the existing state of government is, in the main, the object for which they died.

Only in 20th century Ireland would a newspaper lay down the tenets of Nationalism on one page and deliberately encourage and foster the growth of anti-national vices on the next. There is a place in its pages for everyone, from the genteel debutante to the film crazy; from the ex-British officer Master of Hounds to the denizen of the bookie's office.

Universal appeal, you might say, but you would be wrong; it is nothing of the sort, but a cheap confidence trick, a trick to catch your vote—the party must stay in power at all costs—the national interest go be hanged if it is not compatible with theirs! Yes, a bit of the way with everyone even if it is with Old Nick himself!

But I will be even more explicit. I now come to the point that actually goaded me into print. Recently, the Irish Red Cross Society sponsored an American “football” match in Croke Park to raise funds; now, if it was a circus turn itself, there's not very much wrong with that, but when Leanna Machree turns round and in usual dollar-cajoling fashion, slanders young Irish manhood and womanhood, in toadying to the Yanks, well, that is more than flesh and blood can stand. The slander was briefly this—that the boys said about the match “that the girls were terrific” (meaning the cheerleaders, whose exhibition was a betrayal of their womanhood and of feminine dignity, according to our standards); and the girls said that “those great big brutes of American footballers were sure handsome” (or words to that effect). of the match. Cheap and typical. Maybe That, in bold print, was the summing-up these opinions were the sentiments of a few, but most people only registered disgust and disappointment. Thank God, the young people of our nation have not developed the hysteria of American teen-agers, as yet, despite the obvious encouragement to do so.

While on the question of Croke Park, it is worth while to note Leanna Machree's crusade to clean up the G.A.A. The reporters, like their British and American counterparts, are always trying to clean up something. It is a pity they wouldn't be a little more introspective and try to clean up their own mess first. The G.A.A. is all right, but the paper that criticises and at the same time lends full support to the organisations that try to undermine it, is all wrong. Leanna Machree and the dog get very tired trotting from Croke Park via Dalymount to Lansdowne Road.

Some time ago, large advertisements appeared in the daily Press, inserted by leading English women's magazines, carrying the inside stories of members of the English Royal Family, etc., etc.—insidious British propaganda. A friend of mine wrote to the management and protested; the reply briefly stated that as the Press was a commercial concern, they could not afford to refuse such advertisements. Incidentally, this also applied to ads. inserted by the British Colonial Office re administrative posts in other occupied territories!

Cant! Humbug! Raiméis! But I believe that national hypocrisy and hypocrites are alike impervious to argument or appeal; and as Brian O h-Uiginn, in his songs, laughed the Seoinini to scorn, we should do likewise.

If the following advertisement appeared in a British paper, and that paper was circulating in Ireland there would certainly be loud-voiced criticism:

“ROYAL TOUR  
SPECIAL 8-PAGE  
PICTURE RECORD

See in this great exclusive series Queen Elizabeth driving through the sunny Jamaican Capital; meeting dignitaries and children, holding Court and charming thousands. Make sure you miss none of this exciting tour—place a regular order for ILLUSTRATED today.”

The above is taken word for word out of an eighty square inches ad. in the “Irish Press” of Dec. 15th, 1953.

So repulsive was this magazine that it was banned just one week afterwards by the Censorship Board for indecency.

MANCHESTER MARTYRS  
COMMEMORATED

CORK

The annual commemoration, under the auspices of the Manchester Martyrs' Committee—representative of all Republican bodies in Cork—took place on Sunday, November 22nd. The 11.15 a.m. Mass in St. Augustine's Church was offered for the souls of the martyrs, who were also prayed for in the other city churches. Wreaths were laid on the grave of Brian Dillon at Rathcooney, the Republican Plot in St. Finbarr's Cemetery and at St. Joseph's Cemetery. Flanna Buglers, Owen Connell and John Madden sounding the Last Post and Reveille. At noon a parade headed by Cork Volunteers' Band, with the Butter Exchange Band and the Barrack Street Band, marched to the National Monument in the Grand Parade, where a wreath was laid; a decade of the Rosary was recited by Cáit ní Ceallacháin (Cumann na mBan) and Seamus O Reagain delivered an oration. Explaining how the sacrifice of two Co. Cork men, Wm. P. Allen of Bandon and Ml. O'Brien of Ballymacoda with their comrade Ml. Larkin from Offaly had inspired men to carry on the fight for the Republic right down to the present day, he said the memory of their sacrifice had helped men in recent years in British and Irish jails to remain loyal to the Fenian faith.

CLARE

A public meeting was held in Kilrush at the monument erected over 50 years ago to the martyrs in the Square. A wreath was laid on behalf of the North Clare Memorials' Committee by Joe McMahon. Martin Whyte presided and the oration was given by Tomás O Dubhghaill, Sinn Féin, who urged that while we echo the cry of the martyrs “God Save Ireland” we must remember the saying that “God likes a little help” and we should all prepare to give that help by joining some branch of the Republican Movement and doing our share to complete the job.

INISTIOGE

A most impressive commemoration was held at Inistioge, Co. Kilkenny, on Monday night, 23rd November. A torchlight procession led by St. Columille's Brass Band paraded the principal streets to the Church gate where a decade of the Rosary was recited and an inspiring oration was given by Sean Dunne.

PORTLAOIGHIS

A Commemoration Ceilidhe was held at the Coliseum Ballroom by Laoghis Comhairle Ceanntar Sinn Féin. It was a great success. An address was given by P. McLogan.

IN JAIL FOR IRELAND

- CATHAL GOULDING—Dublin. 8 years' penal servitude—Pentonville.
- SEOSAMH CAMPBELL—Newry. 5 years' penal servitude—Belfast.
- SEAN STEPHENSON—London. 8 years' penal servitude—Wormwood Scrubs.
- MANUS CANNING—Derry. 8 years' penal servitude — Wormwood Scrubs.

IN COURT, CATHAL SAID:

“We are soldiers of the Irish Republican Army, who believe that the only way to drive the British Army of Occupation out of Ireland is by force of arms.

“We make no excuse or apology for capturing arms from the enemy for that purpose and our one regret is that, in this instance, we were not successful in placing them in the hands of our comrades at home for use against the British forces in Ireland.”

JOIN THE REPUBLICAN MOVEMENT

Fill Their Places In The Ranks

DON'T HESITATE — JOIN TO-DAY

Full information Gearoid O Broin, c/o United Irishman, Sean Treacy House, 94 Talbot Street, Dublin.



# POLITICAL DIARY

6th Dec., 1953:

According to press reports 600 delegates from Tyrone and Fermanagh launched a new political organisation—Fianna Uladh—in Pomeroy, Co. Tyrone. The aim of the new organisation is stated to be the extension of the Free State (called Irish) Constitution to the Six Counties. Spokesmen pledged their loyalty to their imprisoned leader, Liam Kelly.

**Comment:** The disease of Provincialism that has bedeviled the thoughts and actions of the citizens of the Twenty-Six Counties for the past 30 years has now spread North. The age old desire of Irishmen to be completely separated from English political, economic and cultural influence is being diverted to a limited demand for Freedom within the Empire.

Daniel O'Connell, more than one hundred years ago won the support of the vast majority of Irishmen to his limited objective of Repeal of the Union. Mitchell pleaded and exhorted in vain for his countrymen to be wise, noble and daring. Ireland had to wait until 1916 for a complete repudiation of the O'Connell policy. Will this generation, with the experience of the past 100 years, be fooled again?

Article 3 of the Irish Constitution, 1937, states: "Pending the reintegration of the national territory . . . the laws enacted by that parliament (Twenty-Six County) shall have the like area and extent of application as the laws of Saorstát Éireann (Free State) and a like territorial effect."

The Constitution of Saorstát Éireann was based on the "Treaty" of 1921, Article 11 of which states: "The powers of the Parliament and the Government of the Irish Free State shall not be exercisable as respects Northern Ireland . . . and no election shall be held for the return of members to serve in the Parliament of the Irish Free State for constituencies in Northern Ireland."

It is quite clear that Northern representatives cannot enter the Free State (Éire, or Republic of Ireland, 26 Counties) Parliament without a complete

breach of the 1921 Treaty. Obviously the Southern politicians are not going to break the Treaty now (at the request of the electors in Tyrone, after all the blood they have spilt in the past thirty years defending it).

The people of Tyrone and all Ireland have the remedy, in the repudiation of the Treaty and all that it stands for—Westminster, Stormont and Leinster House—and the re-establishment of one parliament for all Ireland.

The people of Tyrone and Fermanagh would also do well to consider the Census returns for the past 40 years. It will be noted that where the "Irish Constitution" is effective the population has steadily declined. Where the British still have more or less direct control the population has steadily though slightly increased.

Population Figure		
	Twenty-Six Co's.	Six Co's.
1911	3,140,000	1,251,000
1926	2,972,000	1,257,000
1951	2,961,000	1,371,000

Emigration: 1926 to 1951		
	Twenty-Six Co's.	Six Co's.
	473,000	125,000

It will be noted that while the percentage of emigration from both areas is roughly equal, the total for the whole country is staggering: 23,000 Irish men and women out of a total population of 4,332,000 leave Ireland every year, never to return.

tion of either of the constitutions' system of either of the constitution's systems or parliaments that exist in Ireland to-day will mean disaster and the disappearance of the Irish Nation.

M. TREINFHEAR.

Republicans are pledged to the re-functioning of the Republican Government which was suppressed by England, when she set up the Leinster House and Stormont regimes to rule Ireland according to the British pattern.

Then, and not till then, can a United People march onwards to the New Ireland.

"If you wish to shake off Saxon dominion, select men of pure hands, unstained by English gold; men of brave hearts; men whose characters are so pure and transparent that you can see through them; men who would die rather than descend to a meanness or a sophism. Select a man that fears no mortal, that fears God alone, that fears no government, that will swear eternal hostility to Saxon rule in this land—a man who will do or die."

FATHER KENYON, Limerick, July, 1847

We pledge our allegiance, first of all, to the cause of Ireland free. It may be no harm to remind us once again that Ireland is still unfree. As long as one square inch of Irish soil is held by a foreign power and occupied by a foreign army, the struggle for Irish freedom remains uncompleted.

And in these days of muddled political thinking and inconsistent leadership, let us reaffirm with Pearse that we know of only one definition of freedom, which is Tone's definition and Mitchell's definition and Rossa's definition.

And Rossa himself has stated in words that admit of no possibility of confusion that the problem of Irish freedom consists in the fact that there is a foreign army in Ireland and that it therefore behoves us to discover the quickest and surest means to get it out. That is the first task which confronts the present generation of Irishmen.

REV. FR. T. FEE, C.C. (Moy), Dungannon, May, 1953.

## An Cumann Cabhrach Republican Aid Committee

Contributions to the above have been coming in fairly well during the past few months, thus enabling the Committee to look after the dependents of the men in jail, reasonably well in the circumstances.

There is a danger, however, that now that Christmas has come and gone the need for helping the fund may be gradually forgotten and the ability of the Committee to do its work, considerably hampered. It should be borne in mind that the prisoners in question have been sentenced to five and eight years' penal servitude and while we all hope that they will not have to remain in jail so long, at the same time we must provide for that possibility, especially when we remember that since 1938 men have served six, eight, ten and up to fourteen years actual imprisonment in the jails of the Twenty-Six Counties, Six Counties and of England.

With this fact before them, the Central Committee urge that branch committees should be set up in each local area to organise collections, run func-

tions and so on to help the fund. Very good work has already been done by branches in Newry, Lurgan, Cork, London, Glasgow, Dublin, Waterford, Downpatrick, Boyle, Inistioige, Clare, Strabane, Droichead Nua, Armagh, and other areas. Their example should be followed throughout the country so that we can ensure that the sufferings the men are enduring in jail will not be sharpened and increased by the fear that their loved ones are in want at home.

JOIN

Cumann na mban

(The Only Republican Women's Organisation)

Make Application to:

HON. SECRETARY, 9 NTH. FREDERICK STREET, DUBLIN

## Sinn Fein Social and Economic Programme (Continued)

### AGRICULTURAL

It is the purpose of Sinn Fein to so organise agriculture:

(a) That the land of Ireland now suited to agricultural production shall be utilised to its maximum capacity.

(b) that land now unsuitable for tillage through lack of drainage or other causes, shall be reclaimed and rehabilitated to the extent necessary for production of crops.

(c) that the agricultural community will be encouraged to make the utmost use of their holdings through guaranteed stability of home prices for their products at a level giving a reasonable profit to farmers and through the provision of the amenities required to raise the standard of rural life.

(d) that provision shall be made for a scheme of agricultural education, to include advisory services and agricultural research, designed to raise the productive capacity of the soil. The scheme to embrace (1) Extension of the facilities at present provided by County Vocational Education Committees; (2) a curriculum to include general subjects, in addition to agriculture, allied sciences and woodwork for boys, and domestic economy and household management for girls; (3) attendance by post-primary pupils, between the ages of 14 and 16 years, who have elected for an agricultural life, at such centres as may be provided by the Vocational Education Committees; (4) provision of facilities to extend the post-primary education to those over 16 years through evening classes during winter months in convenient premises suitably heated and lighted; (5) facilities for a further extension by provision of short courses of from one to six months' duration; (6) agricultural colleges to cater for courses in excess of six months.

(e) that through the advisory services farmers will be advised as to the crops most suitable to the soil of their holdings, of the crop rotation calculated to give the best results, and of the elements in which their land is deficient. The general aim being to zone the land on the basis of its being capable to produce the best results from the purpose to which it is devoted.

(f) that the general organisation of agriculture shall be so designed as to meet in full the home needs of an increased standard of living among our people, and in addition to provide a surplus for export, which combined with the industrial surplus for export will be

sufficient to meet the cost of essential imports.

(g) that when necessary credit facilities shall be made available to enable farmers to purchase fertilisers and otherwise improve their holdings—such facilities to embrace provisions for the purchase of modern farm implements by groups of small farmers working together on a co-operation basis.

(h) that within the general framework of agricultural organisation occupiers of land utilising it in accord with the requirements of the nation shall enjoy full freedom in the management and occupation of their holdings. Governmental control or direction shall be kept at the minimum necessary to secure an over-all balance of production from the land and ensuring that the requisite surplus is made available for export. The aim shall be to settle in the land of Ireland as many Irish people as the agricultural requirements of the nation calls for and economic good-sense justifies. Only under strict supervision and within the limits that the national economy may require shall foreigners—either with or without legally acquired citizenship—be permitted to purchase or acquire agricultural or other property in Ireland.

(i) that land not suitable or adaptable to agricultural production shall be utilised for afforestation to the fullest possible extent, (1) through a progressive national scheme organised by and under control of the National Government; (2) through promotion of a voluntary scheme of tree planting operated by the occupiers of land.

(j) that in order to secure a balanced economy a National Economic Council be established whose main function it shall be to (a) survey and explore the potentialities of the agricultural, industrial and other resources of the nation; (b) design a national economic system based upon planned development along progressive lines; (c) determine the best manner of utilising the resources of the nation—industrial plant, land, minerals, waters, labour, power, etc., in the interests of the citizens as a whole; (d) devise a method for the co-operative distribution and sale of agricultural, industrial and other products with the object of realising fair prices for producers, lower prices for home consumers and enabling products destined for export to compete on foreign markets.

### A NEW YEAR THOUGHT

A New Year dawns. Ah, shall it be For us the Year of Liberty?

Or shall we still thro' traitorous knaves Be numbered as the veriest slaves?

Oh, God, I pray that ere its close In banded strength with manly blows We'll chase the Saxon o'er the sea And place our land among the free.

M. O. CINNEIDE.

### SEAN McCaughey MEMORIAL PIPE BAND

A MEETING was held in the Seán McCaughey Club, Ardilea Street, Belfast, on Sunday the 22nd November, 1953. The purpose of the meeting was to form the Seán McCaughey Memorial Pipe Band. This was formed by the coming together of two bands, the Seán Healy and Ardoyne bands. The reason is to perpetuate the name of Seán McCaughey and we ask all Republicans to support this worthy cause. Those wishing to help in any way should get in touch with F. McGlade, 126 Ardilea Street and P. Quinn, 110 Ardilea Street, Belfast. All those who would like to become members should apply to the two mentioned names. All prospective members should have an Irish Ireland outlook. Hoping this cause will be supported by all who believe in the cause for which Seán died.

### SINN FEIN WILL CONTEST ALL 12 CONSTITUENCIES

A Chara,—In order to provide the basis for a united and general effort to free the Six Counties from foreign occupation and to enthrone the Irish Republic, the Sinn Fein organisation, over two years ago, decided to contest in the next general elections to Westminster, all twelve constituencies within the occupied area returning representatives to the British House of Commons.

This decision remains unaltered and unaffected by the situation arising from the recent Stormont elections.

It is considered that the situation thus created makes it necessary for Sinn Fein to again reiterate its intention to adhere to the decision to enter candidates in all twelve constituencies irrespective of political and factionist opposition.

MAIRE NI GHABHAIN,

MICHAEL MacTREINFHIR,

Runaidhte.

Sinn Fein, 3 Lower Abbey Street, Dublin. December 7, '53.

The above letter was sent to the daily papers in Dublin and also to the Nationalist papers in the North. The dailies published it, but none of the "Nationalist" papers carried even one line.

JOIN THE  
REPUBLICAN  
MOVEMENT