

The United Irishman



IS Í AN POBLAČT ÁR SCUSPÓIR

Iml. V. Uimhir 7.

IUIL, 1953

Tri Pingin

REPUBLICANS HONOUR TONE

"Sweet, sweet 'tis to find that such faith can remain
To the cause and the man so long vanquished and slain."

Thus wrote Thomas Davis when he witnessed a pilgrimage of young and old to the grave of Wolfe Tone in 1843. That, 110 years has failed to kill that 'faith,' could be truly seen from the strength and enthusiasm of the Pilgrimage that went to Bodenstown on the 21st of June this year.

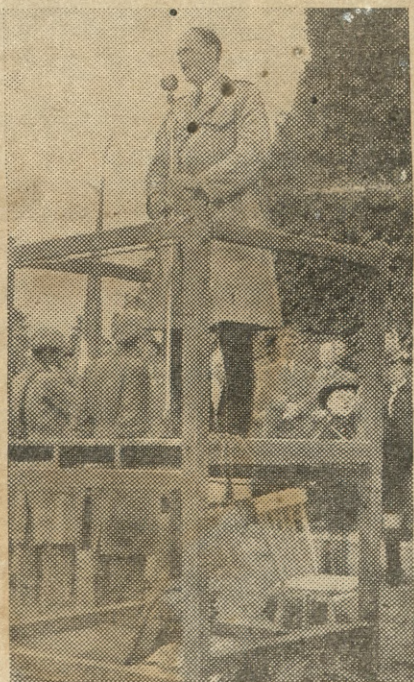
Republicans came from every county to honour their Founder, and heard a moving oration from Tomas Mac Curtain (whose father, then Lord Mayor of Cork, was murdered by the Black and Tans), in which he said: "We shall continue to come to Bodenstown and there will always be men in Ireland prepared to sacrifice themselves for the Cause, and if necessary to die as Tone did, as long as any foreign monarch is enthroned over any part of this country."

Contingents came on foot, bicycles, cars, buses and train from all over the country. The largest groups were from Dublin, Co. Down, Belfast, Tyrone, Derry, Cork, Clare, Armagh, Limerick, Kerry and the West.

A parade headed by a Colour Party and Advance Guard drawn from Oglaiġ na h-Eireann moved from Sallins to the graveyard. Four bands, the Newry Brass Band, Cork Volunteer Pipe Band, St. Laurence O'Toole's Pipe Band and City of Dublin Girl Pipe Band were present and in the parade were units of Oglaiġ na h-Eireann drawn from the four provinces, Cumann na mBan, Fianna Eireann, Clan na Gael, Sinn Fein, National Commemoration Committee and a large body of the general public. At the graveside, wreaths were laid on behalf of the National Commemoration Committee, Oglaiġ na h-Eireann, Sinn Fein Ard Comhairle and the London Wolfe Tone Cumann of Sinn Fein. Fianna buglers sounded the Last Post and reveille.

Mr. Sean O'Neill, on behalf of the National Commemoration Committee, welcomed the gathering to Bodenstown and thanked all for their loyalty to Tone and for their co-operation and help in making a success of the Pilgrimage. He then announced that Tomas Mac Curtain would deliver the oration and would be followed by an address from Mr. McMonagle, of the Clan na Gael in America.

MR. McMONAGLE'S ADDRESS
on Page 3



TOMAS MAC CURTAIN
Speaking at Bodenstown

THE ORATION

A Chomh-Oglaiġ agus a mhuinntir na Poblachta—

Bliadhain in ndiaidh bliadhain tagaimid annso agus caithimid cúpla neomat i n-ár seasamh timcheall an fhóid bheannuighthe seo.

Ag seasamh dúinn annso, bíonn brón agus bród meascuighthe in n-ár gcroidhthibh. Brón toisc go raibh gádh ann go bhfagadh fear chomh breagh, chomh-h-uasal, chomh calma, bás in aonar imeasc namhad. Bród toisc nár theip ar Eireann riamh fir mar é do chur sa bhearna bhaoghail nuair a bhí cúis na saoirse i gcuadh-chás.

As Pearse said here many years ago: "We have come to the holiest place in Ireland; holier to us even than the place where Patrick sleeps in Down. Patrick brought us life, but this man died for us."

(Continued on page 5)

Peace—But Justice?

In recent weeks there has been great talk of the possibility of achieving a peaceful settlement in Korea and, following on that, a general easing of the "cold war" and a return to more normal relations throughout the world. What a relief it would be to the unfortunate people of Korea; what a relief it would be to mankind in general, if this could be achieved. But can it?

We say "yes, it can" but on condition that peace be based on justice—on the recognition of the rights of nations and peoples, irrespective of their size or numbers. If the peace is to be based on power or on the submission of the weaker nations then it can only last until an opportunity presents itself of overthrowing that power, of renouncing that submission. If peace is to be imposed by occupation forces whether they be Russian, American or British, then it will last only as long as the nation occupied is gathering strength to expel those forces.

There is peace, of a kind, in Ireland to-day. It certainly is NOT based on justice. Not even the most sycophantic toady to British power would try to assert that. Quite openly and candidly, it is a peace imposed by occupation forces,

pax Britannia, the peace of the robber determined to hold on by every means in his power to his ill-gotten gains. It can never be otherwise than an uneasy peace, a peace of frights and alarms, of terror and persecution, of raids, arrests and executions, for the robber himself knows quite well, that the victim as long as there is any spark of life at all, will struggle for his rights and the Irish nation in spite of recurring periods of submission and defeat, has always come back with yet another and greater effort to secure its rights. The wonderful effort from 1916 to 1921 brought us almost to victory. We stopped short. Let us summon all our strength, now, to ensure that our next effort will be the final, the successful one. Of this much we can be certain, that effort will be made and the quicker we get down to the preparations the sooner it will be made. Irrespective of who falls by the wayside, despite desertions by former Republicans, and all the rest of the difficulties, the whole history and tradition of our nation make that effort inevitable. Padraig Pearse spoke more truly than most of us realise when he said "Ireland, unfree, can never be at peace."

DRAW RESULTS

Oglaiġ na hEireann

1st Prize: £100—CHAMIER—drawn by Ticket No. 19167—J. Walshe, Jr., 1243 Sth. Tripp, Chicago.

2nd Prize: £30 — SEA CHARGER — drawn by Ticket No. 958—(Belfast?).

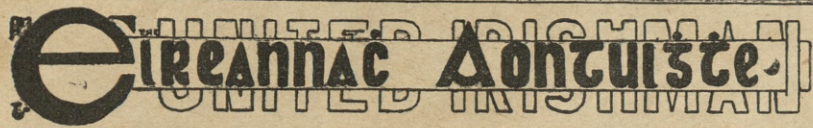
3rd Prize: £20 — CLONLEASON — drawn by Ticket No. 6937—Dungannon, Co. Tyrone.

Others who drew horses, each of whom receives £1:

Shikampur (613), Belfast; Sunny Slipper (8958), John Darford, Limerick Gas Works; Jungle Landing (10098), Mary Kearney, 26 Knox St., Dorchester, Mass., U.S.A.; Bois Windsor (9300), Portadown, Co. Armagh; Starial (24745), John O'Donoghue, Sweet View, Abbey-leix; Ardent Lover (3840), C. Bell, c/o Maguire, 90 Stoneyhurst St., Glasgow; Treetops Hotel (678), Belfast; Premonition (16139), Eileen Hennessy, 101 King Street, East Hartford; We Don't Know (10361), M. Casadaigh, State St., Peabody,

Mass., U.S.A.; Lissoy (969), Belfast; Blue We Don't Know (10361), M. Casadaigh, State St., Peabody, Mass., U.S.A.; Lissoy (969), St. Mary's Club, Belfast; Blue Notes (22533), J. Stafford, Church St., Gorey, Co. Wexford; Timberland (11804), Mary Ritter, 1109 Walnut St., Collingdale, Pa., U.S.A.; Victory Roll (11971), D. Byrne, 1631 Dolores St., San Francisco; Pharel (11770), — Callahorn, 601 W.174th St., New York; Blue Shah (8301), Newry; Craftsman (9710), Lurgan; Twirler (3242), C. Sheehan, Miners' Hostel, Alfreton, Derbyshire, Eng.; Durham Castle (3257), P. McEvoy, Miners' Hostel, Alfreton, Derbyshire; Itajuru (9928), Portadown; Mountain King (8858), Joe O'Halloran, C.I.E., Ennis, Co. Clare; Fe Shaing (24090), F. Maguire, Derryconnessey, Bawnboy, Belturbet, Co. Cavan; Straight Lad (5059), Uaitear O'Reagain, 555 Heath St., Chestnut Hill, Mass., U.S.A.

The Committee wish to extend their sincere thanks to all who helped to make the Draw such a great success.



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The Coronation—and after

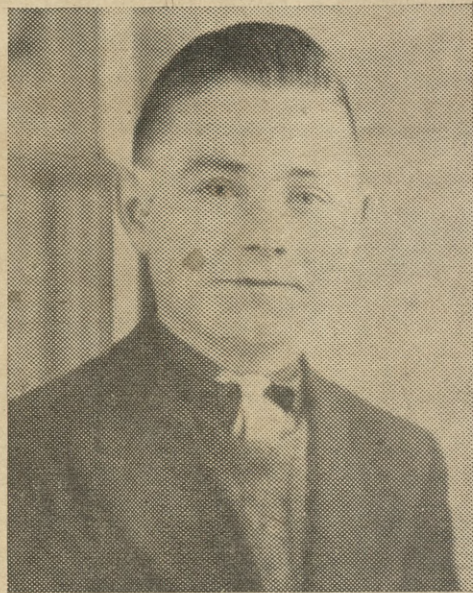
The claim of Elizabeth the Second of England to be "Queen of Northern Ireland" was a blessing in disguise to the Irish nation for it has helped to arouse some little feeling of nationality among our people once more — it has caused them to shake off for a little while at any rate the daze, the stupor, which had fallen on them after the acceptance by one-time Republicans of the division conquest, misnamed a Treaty. Men and women in all parts of the country, who would normally take but a casual interest in political affairs, were roused to voice their objection to this latest insult to our nation. Protest meetings were held in Belfast, Derry, Newry, Dublin and other centres. So real was the feeling of resentment that the cinema managers in Dublin decided it would not be advisable to show the Coronation films, while the West-British element who wished to put on public television showings of the ceremonies had to abandon their original flamboyant publicity and to cancel their showings or to arrange them under conditions of utmost secrecy.

This was a significant victory, significant in that it caused a radical change of policy, and a retreat by the pro-British element here, and that in spite of all the publicity, even in our own so-called national newspapers about the young lady herself. It was a tribute to the intelligence of the ordinary Irish man-in-the-street that he saw through all the lush propaganda, to the real facts of the matter, and these facts cannot be stressed too often. Whether the lady is young or old, whether she is pretty or ugly, is completely beside the point. What we are concerned with is that she claims (or it is claimed for her) to be Queen of part of Ireland, and the Irish people deny absolutely the justice of that claim. Whether such claim be made in respect of all Ireland, or merely part of a province, of even the smallest

island off our coast, the Irish people will always oppose it by every means in their power. That is our position.

The fact that her visit to this country must be accompanied by wholesale raids and arrests, by huge concentrations of military and armed police, demonstrates to the world that even those groups who make use of her for party ends, are quite conscious that their influence is based not on right, not on justice, but on power, stark naked aggression, the power of British bayonets to impose their will despite Irish opposition and resentment. One need only look at Derry or Newry or Belfast during the "royal visit" to see quite plainly that it is to an invaded, an occupied, a "conquered" country that the visit is being made and that the national resentment of the "natives" is to be expected and feared.

We said in the beginning that this Coronation business is a blessing in disguise. For this reason, that it has forcibly reminded our people that the continued British occupation in the North is not a matter merely for the people of the Six Counties. It concerns all Ireland. It concerns the people of Cork and Kerry every bit as much as those of Derry and Antrim. The royal visit is a gesture of defiance, a challenge to the whole Irish nation. Let us take up that challenge, not merely by isolated protests — and thank God we will always have young men who will protest, no matter what the odds. But let us take it up on a national basis, as a united Irish people with a firm determination to clear the last invading soldier out of our country. As long as the British Army occupies any part of our country these insults to our nation will continue. Let us build our movement—NOW—to end this position once and for all, by restoring the unity and independence of our country, free of all outside controls.



THE LATE TERRY PERRY
(From an early photograph)

IN MEMORIAM

TERENCE PERRY, Belfast, died Park-hurst Prison, 7th July, 1942.

JACKIE GRIFFITH, Dublin, shot dead on 4th July, 1943.

NEUTRALITY

Reading any article in the press, it is essential to know the point of view of the writer to get a correct judgment of the case he is making. A case in point is the series of articles on "Neutrality" now appearing in the "Irish Press" from the pen of Professor Williams of U.C.D. This was the gentleman who advocated last October that Ireland (26 Counties) should join the North Atlantic Treaty Organisation, for he said "it would be irrational to place Partition first and Europe second" and "the solution of Partition was subordinate to the securing of those wider principles upon whose acceptance in international relations the independence of the State depended."

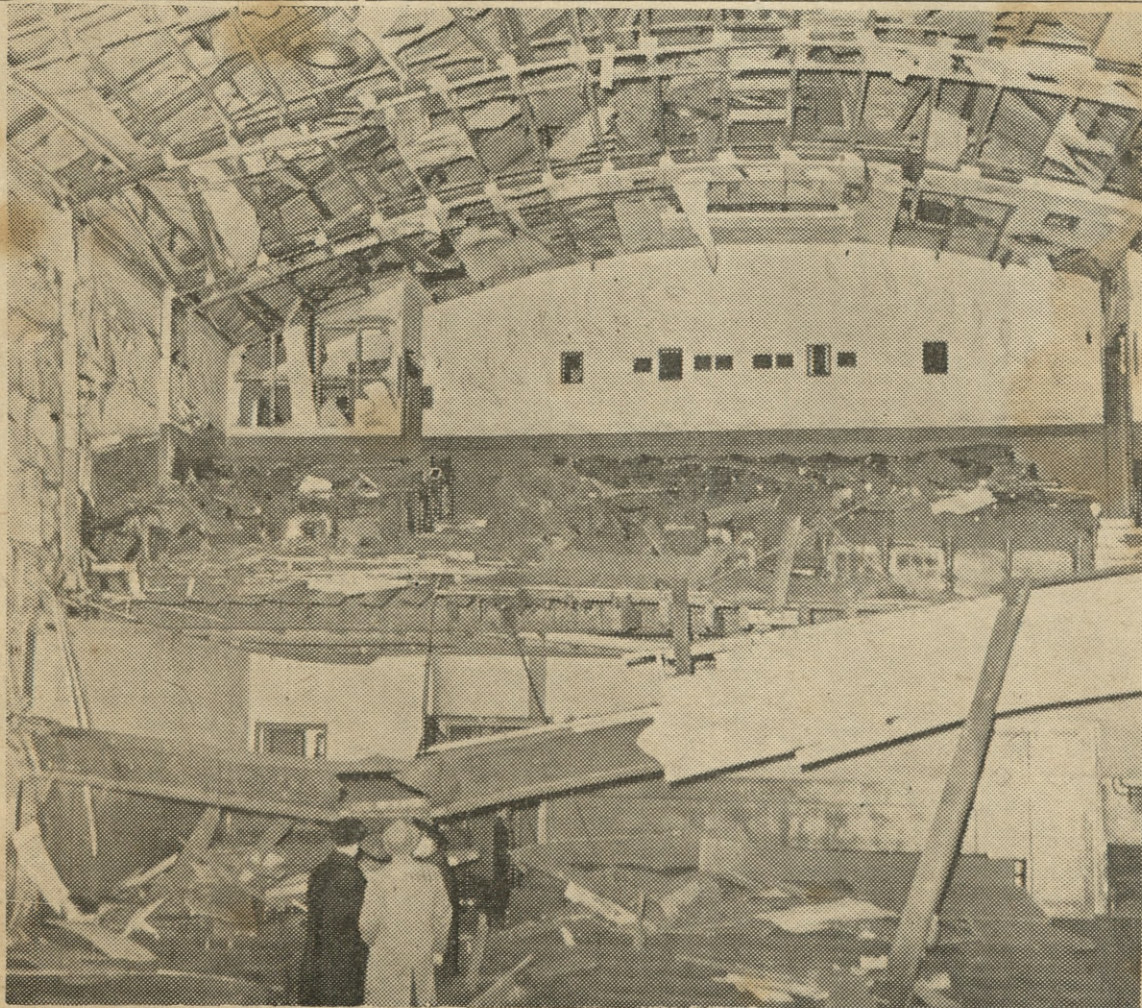
SINN FEIN ORGANISING COMMITTEE ALBA

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or direct by Mr. P. Maddigan (Secretary, 15 Lora Drive, Glasgow, S.W.2.



Picture of damage in Savoy Cinema, Newry. Explosion occurred when cinema was vacant—no one was injured. The Coronation film had to be withdrawn.

Photo—Courtesy "Irish Times"

Regarding Ireland's Destiny

Before the era of the revival of national enlightenment in Ireland, we mean the years previous to the advent of the Gaelic language and Sinn Fein movements, it was the habit of the common people—the mere Irish as Bloody Bess and her statesmen liked to call them—to refer to their social superiors as "the quality." The term was most often applied by those whom England had seen to it were kept in very humble positions, if not in the most miserable, to the Protestant ascendancy class. That class occupied all the places of emolument and privilege in Ireland. It was the "chosen few," so to speak, of the British Government in "John Bull's Other Ireland" as George Bernard Shaw called the country in which he was born, and its paramount obligation was to exert itself to the uttermost to help Britain preserve and perpetuate its power and control over Ireland and its political, social and economic life.

For generations "the quality" were regarded with something approaching awe by the lowly class. They were the landlords—the business barons, the squires, grand jurors and magistrates whose popular recreation was fox hunting and drinking themselves drunk in their exclusive clubs. Queen Victoria, the homely old woman that she got to be, was their favourite and most reverential toast during their champagne guzzling bouts. For all their pretensions to culture, they were an uncouth conglomeration of the British-planted breed in Ireland. The rapacious and repulsive Lord Leitrim, who was shot dead in Donegal at the peak of his wretched career, was a salient example of the breed.

With the progress of the Gaelic language campaign and Sinn Fein there was a consciousness developed among the people whom "the quality" dominated of how that element had come to be in Ireland and how it maintained its ascendancy.

Arthur Griffith, in his weekly newspaper, *The United Irishman*, and Mr. Moran, the editor of the *Leader*, exposed "the quality" as being nothing but the British garrison in Ireland, and both writers did not withhold their contempt for those who bowed and bent before the British satraps. Those writers are to be credited with instilling into the minds of their readers—and they had many in every country—the resentment that they should feel and manifest against a section of the population that had sprung from a band of mercenary adventurers with no other motive but to rob the Irish of their country and destroy every phase of its national traditions and institutions.

Ireland eventually rediscovered its national destiny in the volunteer military movement which led to the Easter Rising of 1916. There have been attempts by the British and unfortunately, with the tacit or active co-operation of a few Irishmen, to undo the work that was brought to such a triumphant state by Pearse and his gallant comrades thirty-seven years ago. Irish political leaders of all parties have bungled that work.

It is an incontrovertible fact that the splitting of Ireland into two governmental entities by the British is primarily due to the factionism that brought about the Dail's acceptance of the so-called Free State Treaty in 1922. That was the beginning of all the other betrayals of the Irish Republic with which Irish political leaders have been identified since. The task to-day for all who are determined to see the Irish Republic restored to its sovereign supremacy is to concentrate on reviving the Sinn Fein movements in all its aspects and removing from Ireland every vestige of "the quality" nuisance which remains among the office holders, either of the native or foreign brand, in the North or South of the partitioned areas.

—From the *Irish Echo*, New York

SINN FEIN ARD FHEIS

Sinn Fein Ard Feis will be held over the week-end, 15th and 16th August, at the Guild Room, Four Provinces House, Harcourt St., Dublin.

Irish-Americans See Through Camouflage

A NEW SELL-OUT?

For example I learned enough in Ireland to convince me that the Dublin Government is feverishly endeavouring to come up with a "slice-or-half-a-loaf-compromise" or sell-out on the Border question. Irish patriots in the North and South are most apprehensive lest the same devious method be used by Dublin as was resorted to in solving the coronation attendance problem.

The manifest fear of the Dublin Government to offend Churchill and his unholy crew in Westminster has been a cause for genuine concern among I.R.A. men and other patriots. The Dublin Government relies upon an old and deceitful trick to discourage public discussion of the Partition issue. "Secret and delicate negotiations are going on with the British Government," says Dublin, hence it is better to keep quiet. That is just one of the poor excuses.

The waning prestige and influence of the de Valera Party may precipitate some unworthy compromise by the failing leader before he is forced to withdraw permanently from the scene. That is a very real danger.

The tremendous crowds which attended the Anti-Partition gatherings all over the country frightened the Dublin crew. The complacency has disappeared and now wonders of wonders, "PARTITION" is actually debated in the Dail. Before I went to Ireland the Dublin Government refused to discuss Partition. It openly admitted "it neither had a solution for it, nor knew anyone who had." There was resentment against any person who dared to discuss it. That resentment became so bitter after I reached Ireland, and after the gigantic demonstration in Dublin on Easter Monday which startled and jarred the overconfident officials that serious efforts were made to block the subsequent demonstrations.

The archaic civil service system has made possible the retention of some hopeless incompetents in policy forming posts. Each new group taking over must inherit them. Some of them were "sad sacks" when they served outside of Ireland, and they are even sadder now.

Industrial interests—and some Government members are included in that category—actually fear competition from their fellow Irishmen above the Border. The economic situation on both sides of the Border is bad, and many other factors explain the peculiar attitude of the de Valera Government. The latter had not anticipated the "uprising" by the people which occurred during the Anti-Partition drive while I was there. The people have lost faith in the Government for many reasons, and the Circus stunt (An Tostal) for the benefit of the business interests left a sour taste in the mouths of many people, business, clergy, professional, workers and others in the country parts.

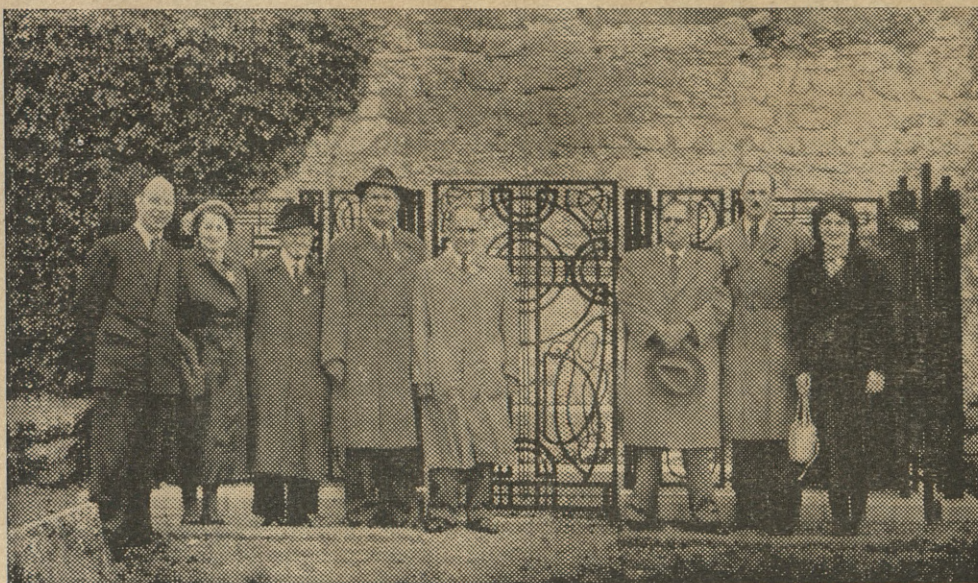
The youth of Ireland is forced to leave due to unemployment and to lack of opportunities—"Tourists and Sweepstakes" are regarded as a panacea for everything. Unfortunately tourists with plenty of money cause grave unrest with young people who see no hope of a future in Ireland.

—Judge Troy in *Irish Echo*, 16/5/53

(Continued from column 2)

three Sundays during An Tostal period dedicated to the removal of the Border, only to be firmly rebuffed. Worse still the use of the platform outside the General Post Office was given by the Government to the Anti-Partition groups for their demonstration only upon condition that "NOTHING OFFENSIVE TO THE BRITISH GOVERNMENT WOULD BE SAID" on that occasion. This platform had been erected for the opening of An Tostal on Easter Sunday, and the Government very patriotically charged the Anti-Partition groups for its use, even though it was already up. This information came from the Anti-Partition Association.

—Judge Troy writing on his Irish tour, "*Irish Echo*," 23/5/53.



Group at Wolfe Tone's Grave. The Clan na Gael's representatives are in the centre.

Mr. McMonagle Delivers Clan na Gael Message at Bodinstown

I am indeed happy to be with you to-day.

To me it is a signal honour to have the privilege of being here on this hallowed spot where you and I meet to keep alive the memory and the objectives of perhaps the greatest of all Ireland's patriot dead—Theobald Wolfe Tone.

It is with mixed feeling of humility and pride that I speak to you.

Humble, because I recognise my utter unworthiness when discussing one whose vision and idealism seems to verge on the supernatural. Proud indeed to belong to a race that gave to our cause this inspired leader—a world figure, whose memory will live as long as time is time.

It is not my purpose to lecture you to-day on the life of Tone; but may I hazard this suggestion, that a study of his biography should be a MUST in the early education of every young man and young woman of Irish parentage.

Tone's character exemplified Idealism, Honour and Love of Country. He had a complete and sympathetic understanding of human nature. His perseverance, fortitude and humility aroused the admiration of his bitterest enemies—truly he was a man.

It is YOUR knowledge of these qualities in Tone and the cause he espoused that has brought you here to-day.

It was their knowledge and under-

standing of Tone's philosophy that inspired the United Irishmen, the Fenian Brotherhood and the Men of Easter week.

It is that same spirit of Tone that animates Irish Ireland to-day and will continue to inspire those that are still willing to complete the task of bringing absolute freedom and justice to every sod of this land where so many noble lives have been sacrificed on the altar of liberty—that Ireland a nation—the dream and aspiration of centuries, may at least come true.

I do not intend to commit the prevailing sin of most visitors from the United States. I am not here to tell you your business, because you see, I am merely your guest, an alien now in my native land.

But to you who are still proponents of the philosophy of Tone, Emmet and Pearse, I bring this word of encouragement from the Clan na Gael in America. That, while false concepts of democracy may have somewhat distorted the thinking of many of our people in the States, we, in Clan na Gael, are still with you.

We will be with you till the last vestige of British Imperialism and influence whether direct or indirect has been banished from the land—when Emmet's epitaph can be written, when Ireland is at last free.

Death of Clan na Gael Man in San Francisco

The death, on May 24th, of Charles Boyle of the Knights of the Red Branch of San Francisco has occasioned deep regret in Clan na Gael circles in California, and his demise, at an early age, has created a vacancy in the ranks of Irish Republicans that will be difficult to fill.

A native of Donegal, he brought with him to America an undying love for his native land which he maintained throughout the years, and even during his prolonged illness the interests of the Irish cause were always uppermost in his mind.

An accomplished violinist, his talents were much sought after and appreciated at the various Irish gatherings and entertainments and his rendering of the traditional Irish airs on the violin always enhanced the popularity of the programmes.

He was ever eager to participate in the activities to further the preparations for the restoration of the Irish Republic and freely gave of his physical and financial support to attain that goal.

Go ndeanaidh Dia trocaire ar a anam.

SUPPORT "Resurgent Ulster"

Published at—
37 INSTITUTION PLACE, BELFAST
Monthly — — — 3d.

THE DECISION FOLLOWED THE PREMISE

We knew that if we were not a minority of one among the New York proponents of an Irish Republic, we would be very close to that practically irreducible mathematical distinction, in holding to the view that the Government of the Twenty-Six Counties in Ireland, whose law-making body sits in Dublin, was following a naturally logical course when it decided to appoint its London Ambassador, Mr. F. Boland, to represent it at the English queen's coronation in Westminster Abbey a couple of weeks ago.

From scores of persons whose Gaelic origin and antecedents are as obviously etched in their character and demeanour as their honesty of thought and purpose, and whose adherence to the ideals which have actuated Irishmen to fight for their country's freedom in one generation after another, is equally palpable to any acquaintance, there welled up a veritable Niagara of denunciation on the Irish Government for stooping so low as to play the lackey at the English coronation ceremonies.

The hitch in this sort of reaction to what most of the Irish race, we believe, looks upon with contempt and disgust for those who have allowed themselves to be drawn into a situation where their country is treated as very much of an inferior by another country—and that as the continuation of a policy by the latter extending over several centuries—is that the emotions are given free reign over reason, and the result is an impression of the situation that is not only confusing but false.

The criticism could be made—and made without fear of contradiction—that too many of the Irish are in the habit of smacking Clio, the goddess of history, to save themselves from defending their own position on their country's status. It is an inherent trouble among the race and one that has led from disaster to disaster. It betrays, too, a woe-ful lack of logic in the race, of which its alien adversary has never been slow to take the fullest advantage.

We had this racial defect brought very forcibly to our attention this week by one of our neighbours, of Waterford birth, who wanted us to tell him why Ireland could not export to America all its manufactured products.

When we explained that Ireland is under the economic and fiscal control of Britain and that its monetary system is the same as the British, and that under the economic setup between the United States and Britain, as a result of World War II, Ireland is classed as a part of the British pound sterling area and cannot make any move for export trade without Britain's consent, our neighbour looked rather bewildered, but then, ironically, let his sentiments get the better of him and exclaimed: "Why does Ireland pay any attention to Britain, why doesn't she trade with any country she wants to trade with?"

But that's just the rub. Ireland can't open up new markets in the United States without Britain's approval, the currency problem settles that matter.

It was in a similar political ratio that the Irish Government found it expedient to appoint Boland to personify Ireland at the formal crowning of Elizabeth the Second. There was no alternative except a declaration of war on England by De Valera's ministry for the reintegration of Ireland as a free and independent Republic. And nobody in his senses would expect that to happen.

And why was an alternative closed to the Irish Government? Simply because that Government, like the one in Stormont, is the creation of the British Government, made to break the unity and independence of the Republic established in 1916, and which functioned until 1922, when Lloyd George had Irishmen in the Dail Eireann put their imprimatur on the British law dividing Ireland, passed in 1920.

There is nothing so amazing in the Irish Government's decision to be represented at the British coronation. It is all in line with its origin.

COIS ABANN NA DRUIPSÍ, Ó.

ponn: THE FELONS OF OUR LAND

I

Da éruair an mairdeán Eanáir i nuair
bailiomaí go léir
Is do cruinníomair le céile mar do
h-óradair d'áinm roim ré
Do bí fíir ó gleann na druipsí ann is a
d'áinm ón domhnaí Mór
Cun buille buailte d'éirinn cois abann na
Druipsí, ó.

2

Is fada fionneac d'fannamair cia fuar
do bí an lá
Da beag dá cuimne bí agaimn gur scéiteac
ar an luíochán
Mair do comhnaí spaire claon nár measg
d'innis don namair mo brón
Cá rabamair sinne an lá úd cois abann na
Druipsí, ó.

3

Ar a ceatar a clog tráchnóna do gluais an
tarm cuíam
Tart timpceall de gac áro oraimn is do
scaoil na pléire púinn
Ar ar mbuion ní raib don eagla is ba
calma iad sa ngleo
Is do troidteac do croda cois abann
na Druipsí, ó.

4

Ac a rí na bpeart cío do tárla tá rud
éigean bun ós cionn
Táir timpceall ar gac taob d'inn is istead
oraimn ag brú
Ní féoirí dul ar aghair anois táir ullam
in ár gcóir
Is gan truaí gan taise lámápar sinn
cois abann na Druipsí, ó.

5

Ansan do labar na sár fíir is do
labardar go ciúin
"Cosmóam an béarna baol annso is
céigir go léir ar gcúl
Níl baol oraib-se a bráire an fíir a
mairpeann beo
Is má geibimís bás cá fearr é ná cois
abann na Druipsí, ó.

6

Do cosnádair an béarna is do coisgeadair
an cóir
Ac nuair bíomair slán sábalte ní raib
seans acu éaló
Curo acu bí gonta 'sus an namair ag
caiteam leo
Is do gabadair na bpríosúnair is cois
abann na Druipsí, ó.

7

So bpóirí Dá ar an oéar laoc atá ag
meact uaimn go deo
Ní beirí d'óir trua ná taise anois, ní
bpaíarí sead ceart ná cóir
Do gabadair orra gan trócaire is a gcoir
bí lán de brón
Mar go grát arís ní feicfeadair iad cois
abann na Druipsí, ó.

8

Do tug a muintir cuairí orra istead go
tí an príosún
"Ná bíorí ag sol 'nár noiarí" ar siad
"mar geobaimís bás le ponn
Ó lá píde agaimn ar eirig linn an béarna
cosaint d'óir
Is gur slán dár gcomrádaire cois abann
na Druipsí, ó.

9

Do triallad pé cuirí airm iad gur bris
martial law
Gur cuir síad cois ar an rí is go
rabadair a luíochán
Dlí ná ceart ní bpaireadair agus cuigeair
d'óir mo brón
Do lámácar i gcomhnaí falla i bpaí ón
Druipsí, ó.

10

Is uaigneac brónac sinn anois 'noiarí
óir laocra tá sa óré
So bpóirí ar Dá ar a muintir mboct
atá ag sol's ag caol's ag éigean
Is uaigneac gleann na Druipsí anois le sol
is olagón
Ag freagairt sol na mná sí cois abannna
Druipsí, ó.

II

Anois tá veire ráite agam ní déarparí
mé níos mó
Ac mallact ar Mrs. Linsey b'í síro
pé noear ár mbrón
So raib d'óir ar na Sasanaí tar caise
uaimn go deo
Agus fíer go sám 'na n-ionadair cois
abann na Druipsí, ó.

Luíochán é seo a tárla roir Druipsí agus
acá an Céiste i gCo Corcaí, Mí Eanáir,
1921. Tá "cros Ceitceac" ar taob
an bócair gcuimne na laoc a d'éag.
Bí Mrs. Linsey a scéit orra. Tógad
go "unknown destination" i tamall
na d'iaró sin agus níor táimís sí ar ais
go fóill. Níl fíos agam cé'n pát. Ní
aistriúcan é seo. Binn amrán é. Tá
amrán i mbearta ana cosúil leis ac veir
an uoar gur binn amrán é).

Dipríocht idir daoine

"CAOILTE DO SCRÍOB"

Ní mar a céile don veirí fear ar an
saoíal so, a veirí fear linn. Doime go
bpuil caiteirí aige an daoine eile do
meallad istead i-n-aon gluaiseact náis-
iúnta, tuigeann sé é sin go maí. Muna
tuigeann duine é, agus muna noéanann
sé beart dá réir, is beag an dul cun
cinn a déanparí sé, leis an obair atá
roir lámáir aige. Caiteirí sé beirí 'na
máigistí ar a céirí, mar ealadán
'sead é, daoine do lámáicéil i gceart,
agus do stiúirí i gceart.

Céirí sead é, ná féoirí le gac doime
é, a d'fógluim. Tá daoine ann, agus
daoine léigeanca iad i mórán cuma, ac
mar sin fém, ní féarparí an céirí
so a veirí-se d'fógluim go deo, dá
mbeirí ag gabáil de, go lá píleir a
éleite píleir amáin. Caiteirí duine a
beirí gearra amac ag an náuirí fém
cuige. Mar a céile é agus muinteoirí, i
mórán síste. Tá a fíos agaimn, go
bpuil muinteoirí, agus muinteoirí ann.
Do cípeá duine amáin, agus do bead an
fear-boct gá mairí fém ar sgoil.
Ní caillpead sé nóimeat riam, ac is
beag é corad a tíocparí as a saotar ag
veire na bliana. Bead lúb ar lár i-n-aic
éigin. Bead ruro éigin i-n-easnam ann.
Ní féarparí sé a curo muneada do
cun adaire ar na scoláirí. Do bead
muinteoirí eile b'féoirí, seomra eile
sa sgoil céirí, agus gan don struss
sur píleir tráct air gá cun air fém. Do
deanparí sé an-obair le n-a scoláirí
mar sin fém agus do geobad sé céirí
fém gcead mar corad an a saotar ag
veire na bliana. Do bead buad éigin,
nó buntáiste éigin aige san, ná bead
ag an gcead fear i-n-aon cor, agus sin
é an ruro a deannann an dipríocht.

Sa t-síste céirí veiread, caiteirí
duine atá ag veirí le daoine pásta,
caiteirí sé buad éigin, nó buntáiste
éigin, nó oraideact éigin a beirí aige
má's mian leis a curo gnóca a deannann
i gcuma sáisiúil. Níl don amráis air sin.
Ní féoirí le duine dul ar aghair 'na éag-
muis. Pearsanaict, an céirí atá
riactanac má's mian le treoirí, doime
eile a meallad cuige. Don laoc
cáilíúil abí sa tsaogal so riam, do bí
an buad san aige. Do bí sé ag nanabail
padó. Do bí sé ag Caesar 'na lá fém.
Do bí sé ag páraí mac píaraí, agus
ag Seán Mac Diarmada, agus mórán
eile dár laocra fém ó am go h-am.
Sead, treoirí go bpuil pearsanaict
aige, do deanparí na daoine atá fém
a cunam don nío ar a son. Ruro amáin, a

cuirpead cosg leó, agus sé sin—an
bás fém.

Is cuimn linn go léir síeal Leoníras
páto-laoc Síeasac calma. Ní raib
ac trí céirí fear fém a cunam. Do
bí na píersí ag ceact na míle is 'na
míle na comhnaí. Mar sin fém, do
cosam Leoníras Cúm Theramopolae go
tí, gur tuir sé fém agus gac mac mátar
d'áisiúir calma. Troid go h-éag
abí ann. O'féarparí an nío céirí a
rád i tsaob Napoleon. Do bí pearsanaict
aige-síro leis. Do deanparí na síeoirí
don nío d'ó. Tógamís, cuir i gcead d'óigeat
Móscó, agus an cúl-troid, is na míle
tíob ag fáil báis leis an bpuact fém,
agus sneact timpceall orra ar gac taob.

I tceannca san is uile, caiteirí tú a
beirí go deas séim le gac doime, má
teastuigeann sé uair doime eile do
treoirí. Ní deanparí duine borb
treoirí riam. Do raíad gac doime
'na comhnaí. Do loitpead sé síro don
gluaiseact. Caiteirí tú a beirí gearra
amac ag an náuirí, do gnó ven t-saías
so. Caiteirí tú a beirí-réir i gcom-
naide éistead le síeal, nó le gearra
gac doime, agus iarraict a deannann
gac doime do cun ar a suaimneas.
Caiteirí tú a teastuict d'ó go gcuireann
tú suim ann, agus go bpuil meas agat air
d'á réir.

Tá ruro amáin eile ann, agus tá sé
an-riactanac do duine a tógann air
fém doime eile do cun an bócair a leasa
i gcúis na h-Éireann, agus sin macántact.
Caiteirí tú fém a beirí i lom d'áirí
ó tosac, agus é sin do teastuict le
briatár, agus le gníom. Tá gníomarta
níos treise ná briatár píleir amáin. Tá
sé an-deacair d'áisiúir a cun an
doime, i láir na h-uair pé ar doimán
é. Téigean veas-ampla adaire ar
duine i gcomhnaí riam. Nuair a cuireann
tú na luige an duine ós, go bpuil fém
réir, do curo ven ualac a d'iomparí,
meallparí do deag-sampla é, agus dean-
parí sé, é do spreagad is a síeasac.
Facta, non verba, sin seana-munead
a bíod ag na Rómánaí páto. Glacaimís
leis mar a gceirí, mar ceann uasal é.

Treoirí do bead páraí naomta
'na lá fém, agus i tcead is go n-eiríod
leis, d'áirí sé cabair ar rí na rí. "Dá
liom, is Dá Rómán," sin mar a cun sé
é. Mar a gceirí linn-ne, caiteirí
cabair spioradaila d'áil, cun ruroí
móra a deannann i gcúis na h-Éireann leis.
Treoirí a iarrann ar Dá é, geibean
sé é, agus beirí ráit D'áirí a saotar d'á
barr.

"If we to-day are fighting for something either greater or less than the thing our fathers fought for, either our fathers did not fight for freedom or we are not fighting for freedom. If I do not hold the faith of Tone and if Tone was not a heretic, then I am. If Tone said 'Break the connection with England,' and if I say: 'Maintain the connection with England,' I may be preaching a saner gospel than his, but I am obviously not preaching the same gospel."—PEARSE.

In the Republican movement you can follow in the footsteps of Tone and Pearse.

WOLFE TONE CUMANN, LONDON

In London, the Wolfe Tone Cumann have started a series of after Mass meetings.

Quex Road Church, Kilburn (twice) and Camden Town have already been visited, and it is intended to hold meetings in all parishes where there is a large Irish attendance, and to revisit those already visited.

At these meetings it was emphasised that the allegiance of Irish exiles is as legitimately due to Ireland as that of our people at home, and that unity among all our people must first be restored, before complete freedom can be achieved and, that only with freedom can a reign of social justice be established and fulfil the right of our race, to live and work in Ireland.

There have been no Sinn Féin meetings in Hyde Park this year, it is not intended to hold any meetings there in the near future. In the event of a meeting being planned for Hyde Park, an announcement will be made through this paper.

As part of the Wolfe Tone celebrations the Cumann held a Commemoration Ceilidhe on the 17th June in London,

while representatives participated in the annual pilgrimage to Bodenstown and laid a wreath on the grave of Tone.

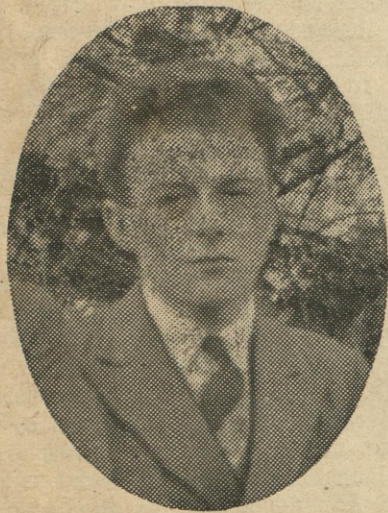
A series of leaflets, designed to suit the needs of the Irish in England are planned, and the first of these will shortly be ready for publication. These will form part of a propaganda campaign, further details of which will be given at a later date. Meanwhile the distribution of both *Resurgent Ulster*, and the *United Irishman*, in the London area continues and it is hoped to secure an increase in the circulation of both papers during the summer months. Membership enquiries are invited to: An Runaidhe, Wolfe Tone Cumann, Sinn Féin Headquarters c/o 4 Lower Abbey.

JOIN

Cumann na mBan
(The Only Republican Women's Organisation)

Make Application to:
HON. SECRETARY, 9 NTH. FREDERICK STREET, DUBLIN

JACKIE GRIFFITH



Jackie Griffith, a native of Dublin City, was 22 years old when he was brutally shot to death at Mount Street, Dublin, on the 4th July, 1943.

**Join the
Republican
Movement**

Only a boy, but the soul of a man,
Looks from the challenging eyes.
Only a boy, but the heart of a man
Is stilled, when the hero dies.

Alone, he cycled on the city's street—
The enemy feared a Tone!—
Like the coward in every bully's heart,
Squads blazed on that boy—alone!

His blood poured out for the Land he
had loved:
From his earliest conscious days,
His spirit was with her Patriot Dead,
He walked in their clear straight ways.

May the memory of that fearless youth
Arouse in our land to-day,
The deep, and the passionate love of
Truth,
That the foeman could not slay.

Oh! may the spirit of Jackie Griffith,
And of all our valiant Dead!
Steel our Land, and bring nearer the
hope of
The Freedom for which they bled.

Alice French.

JOIN THE I.R.A.

THE VOLUNTEER

They are the salt of this generation, the heroes who stand midway between God and man . . .

—P. H. PEARSE.

Salt is the essence of flavour. It is that bitter element which gives colour and proper taste to the insipid things of this life. Its vital necessity and influence is reflected in the literature of mankind, wherein we find it connoted with anything that is scarce and good. When we say, in relation to an honest God-fearing individual, "he is the salt of the earth," we fundamentally recognise and acknowledge that he, by his example, gives true colour and full meaning to existence on earth. Our Lord once used the term in describing to His Apostles, the austerity and spirituality that should at all times characterise His Church.

How truly apt then is the phrase, how revealing a pen-picture are the words "the salt of this generation" when identified with the individual Volunteer.

To the unthinking young man in the street, the Volunteer represents a hot-headed harbinger of a lost cause—or so it suits him to believe. The older generation view the present-day Volunteer through a more cynical and prejudiced perspective; for they have seen how the many of their generation prospered on the fruits of the sacrifices of the few and they think now in terms of political parties rather than of national government. History has proved that similar outlooks in every generation were as nationally false as they were circumstantially malleable. Not unprovoked did Pearse title the Volunteer as "the hero who stood midway between God and man."

The Volunteer is an ordinary man drawn from every walk and persuasion of Irish life. He is a volunteer primarily by virtue of the fact that he has an ACTIVE National Faith. If anything, he is sincere. He is no extraordinary being physically or mentally—he is no pundit of politics—no opportunist—no Einstein in intellect—no adventurer. No . . . he is just an

The Irish Republican Army needs Volunteers to-day, to complete the task handed to us from the Volunteers of yesterday.

WILL YOU JOIN?

ordinary Irishman imbued with a PRINCIPLE.

This principle is Ireland's claim for National Sovereignty by force of arms. Who will deny the justice of this claim? Who will deny the righteousness of this principle? None, but the fool, or the pervert. No, none will deny the principle, but many will shirk the duty, and shirking they make noise, and shout and defile the Volunteer, so that their own cowardice and perhaps corruptness may go unnoticed . . .

The Volunteer, not only has to lead the way, but has to clear his path also. He is one faithful soul surrounded by countless minions of Empire. He must listen to the rebukes of his compatriots.

He suffers sometimes in temporary despair, not always in silence. His constancy strengthens as he comes to realise the momentousness of his task. That for which generation after generation willingly dies cannot be put aside with indifference.

And he is content in the prospect of preparing to redeem his countrymen to a national way of thought, the price of which will be his own blood . . .

The dominant characteristic of the Volunteer is his spirituality. His Religion is entwined with his Nationality, forming an indestructible core of mental resistance. Truth is their common ground. He knows that he is performing his duty to God and man, and he is happy. He prays as he prepares for battle, and asks God to strengthen him in his beliefs and in his actions.

This is the Volunteer as he is always.

For him the Material has been subordinated to the spiritual. He represents the salt of his generation in the truest sense—"strength in his hands, Truth on his lips and Purity in his heart."

No wonder Pearse called him a hero.

TONE'S GRAVE

Republican Ireland was at a low ebb in 1843. The strong arm of England had crushed any sign of insurrection while O'Connell sapped the spirit of Republicanism out of the people by continually holding up the Insurgents to ridicule and scorn. He swept over the land promising the people, Repeal of the Union, by constitutional means. Millions rallied to his meetings and regarded him as their saviour. O'Connell, who had been a Yeoman in 1803, fighting against Robert Emmet, continually defamed and defiled Tone and the United Irishmen.

It was against such a background that Thomas Davis went to the Grave of Tone in 1843, to renew his Republican vows. There he saw the real people, the true Ireland, they too had come in pilgrimage to Bodenstown.

In his deeply sensitive way, Davis described that pilgrimage:

IN Bodenstown churchyard there is a green grave,
And wildly around it the winter winds rave;
Small shelter I ween are the ruined walls there
When the storm sweeps down on the plains of Kildare.
Once I lay on that sod—it lies over Wolfe Tone—
And thought how he perished in prison alone,
His friends unavenged and his country unfreed—
"Oh bitter," I said, "is the patriot's meed.

"For in him the heart of a woman combined
With a heroic life and a governing mind—
A martyr for Ireland, his grave has no stone—
His name seldom named, and his virtues unknown."
I was woken from my dream by the voices and tread
Of a band who came into the home of the dead;
They carried no corpse, and they carried no stone,
And they stopped when they came to the grave of Wolfe Tone.

There were students and peasants, the wise and the brave,
And an old man who knew him from cradle to grave,
And children who thought me hard-hearted; for they
On that sanctified sod were forbidden to play.
But the old man, who saw I was mourning there, said:
"We come, sir, to weep where young Wolfe Tone is laid,
And we're going to raise him a monument, too—
A plain one, yet fit for the simple and true."

My heart overflowed, and I clasped his old hand,
And I blessed him, and blessed every one of his band;
"Sweet, sweet 'tis to find that such faith can remain
To the cause and the man so long vanquished and slain."

IN Bodenstown churchyard there is a green grave,
And freely around let winter winds rave—
Far better suit him—the ruin and the gloom—
Till Ireland, a nation, can build him a tomb.

IRISH PLEA AT BRITISH CONFERENCE

Greater efforts by British trade unionists to campaign for a united Ireland were urged by Mr. Percy Belcher, general secretary of the Tobacco Workers' Union, at its conference in Weston-Super-Mare yesterday, after a fraternal delegate from the Republic had appealed for the withdrawal of "British occupation forces."

Mr. T. Doyle (Dublin), secretary of the Tobacco Workers' Branch of the Workers' Union of Ireland, spoke of the interest of the workers of his country in securing peace between Great Britain and Ireland. "It can only be peace based on justice and the recognition of Ireland as an old and ancient nation with its own individuality," he said. "There are occupation forces still in Ireland—and as long as they remain they will be an irritant to the Irish people which will bring reaction, varying from verbal reaction to the more positive kind. One definite contribution to the securing of world peace would be the withdrawal of the occupation forces from our country. I appeal to all trade unionists in Britain to put forward that appeal from the Irish people."

IN BACKGROUND

In reply, Mr. Belcher said: "We do not get enough discussion of this vital problem facing Ireland, and I hope before long that the trade union movement generally in this country will be more active in support of our Irish colleagues. Whilst we shall intensify our efforts with regard to establishing more friendly relations with the people of the East and in more distant places, here we have a problem on our doorstep which seems to be left in the background. Once we can get the support of the trade union movement for a settlement of our standing problems in Ireland, it would give added momentum to the establishment of greater unity in the world."

—"Irish Times," 13/6/53.

MacCURTAIN'S ORATION—Contd.

It is my duty and privilege to-day to speak on behalf of the Irish Republican Army, the historic successor of Tone and Emmet and Mitchel and Pearse and Brugha.

It is my duty to reiterate once more the determination of those who subscribe to the principles of Tone to achieve the ideals for which he worked and fought and died.

Tone in his day, as Pearse at a later date, though starting out as constitutional agitators, were relentlessly driven to the conclusion that in face of British superior force constitutional agitation was merely "a snare, a fraud and a delusion," and resorted to physical force as the only means by which freedom could be attained.

We in our day, learning from those who have trod the path before us, accept that one definition of freedom which was Tone's definition, and, in face of force, resort to the means adopted by Tone.

Convinced that only by force of arms can this ideal be achieved, it is our duty to discipline and train ourselves to be fit for the work which lies ahead. To those outside I would make an appeal to throw aside whatever small petty personal feelings prevent them from helping in the work of freeing our land.

History provides abundant proof that the opportunities of making a decisive strike can only be availed of by forces which are ready to grasp that opportunity.

As we stand to-day around Tone's grave, we dedicate ourselves once more to the task which lies before us and, convinced of the justice of our Cause, we promise that we will not pause or relent or turn aside until we have achieved, political, social and economic freedom for our country, and Ireland proud and free shall take her rightful place among the nations of the earth.

BUY IRISH GOODS

BRITISH CORONATION FILMS

3 Lr. Abbey Street,
Dublin.
23rd April, 1953.

The Secretary,
Cinema Workers' Branch,
I.T. & G.W. Union,
Eden Quay, Dublin.
A Chara,

In normal circumstances the coronation of foreign monarchs is of no more than of passing interest to Irishmen. But because of the powerful British propaganda machine our people are being subtly coerced into the acceptance of an English Queen as Queen of part of Ireland.

In a country of free men such a claim would be strongly resisted—and steps taken to proclaim their Sovereign Independence from foreign subjection. Thanks however to those things which have led to cultural and political decadence—our once proud people remain silent—and are lulled into apathy by a cunning enemy.

As Irishmen you must deplore this situation—but unlike most workers you have the means of rendering a singular service to Ireland—and that by preventing the showing of English Coronation films.

We are writing to the managers of the various cinemas requesting them not to show films dealing in whole or in part with the Coronation of Elizabeth II.

Since we fear that those cinemas controlled by English business interests (and perhaps others) will ignore our request—we call on your members to co-

operate with us in this matter—and on your Branch Committee to instruct its members that where the Coronation films are scheduled to be shown not to handle or assist in the showing of such films and that, where necessary, such labour be withdrawn from the houses concerned.

We are well aware of the difficulties confronting your Branch if such a course of action were taken, but we feel confident that in the interests of the Republic your members will set a headline for other workers.

Since your attitude and decision will be of interest to all Republicans, Trade Unionists, and National Bodies, we are forwarding a copy of this letter to the press—and await a favourable reply.

Sinne,
SEAN M. O'CEARNAIGH,
MICHEAL MAC TREINFHEIR,
Ard Runaidhthe.

* * * *

The above letter was sent by Sinn Féin to the Cinema Workers' Branch of the I.T.G.W.U. Mr. Gerry Boland stated in Leinster House that it was given to him by Mr. Frank Robbins. We would like to know if it was ever submitted to the Branch members or even to the Committee—or on whose instructions Mr. Robbins passed it to Gerry Boland.

Will our readers who are members of the I.T.G.W.U. ask Mr. Robbins who authorised him to play felon setter?

Principles of Freedom

—TERENCE McSWINEY

If we are to have an effective army of freedom we must enrol only men who have a clear conception of the goal, a readiness to yield full allegiance, and a determination to fight always so as to reflect honour on the flag.

The importance of this will be felt only when we come to deal with concrete cases. While human nature is what it is we will have always on the outskirts of every movement a certain type of political adventurer who is ready to transfer his allegiance from one party to another according as he thinks the time serves. He has no principle but to be always with the ascendant party, and to succeed in that aim he is ready to court and betray every party in turn. As a result he is a character well known to all. The honest man who has been following the wrong path, and after earnest inquiry comes to the flag, we readily distinguish. But it is fatal to any enterprise where the adventurer is enlisted and where his influence is allowed to dominate. It may seem strange that such men are given entry to great movements: the explanation is found in the desire of pioneers to make converts at once and convince the unconverted by the confidence of growing numbers. We ignore the danger to our growing strength when the adventurer comes along, loud in protest of his support—he is always affable and plausible, and is received as a “man of experience”; and in our anxiety for further strength we are apt to admit him without reserve. But we must make sure of our man. We must keep in mind that an alliance with the adventurer is more dangerous than his opposition; and we must remember the general public, typified by the man in the street whom we wish to convince, is quietly studying us, attracted perhaps by our principles and coming nearer to examine. If he knows nothing else, he knows the unprincipled man, and when he sees such in our ranks and councils he will not wait to argue or ask questions; he will go away and remain away. The extent to which men are ruled by the old adage, “Show me your company and I’ll tell you what you are,” is more widespread than we think. Moreover, consistency in a fine sense is involved in our decision. We fight for freedom not for the hope of material profit or comfort, but because every fine instinct of manhood demands that man be free, and life beautiful and brave, and surely in such a splendid battle to have as allies mean, crafty profit-seekers would be amazing. Let us be loyal in the deep sense, and let us not be afraid of being few at first. An earnest band is more effective than a discreditable multitude.

The fine sense of consistency that keeps us clear of the adventurer decides also our attitude to the well-meaning man of half-measures. He says separation from England is not possible now and suggests some alternative, if not Home Rule, Grattan’s Parliament, or leaving it an open question.

In the general view this seems sensible and we are tempted to make an alliance based on such a ground; and the alliance is made. What ensues? Men come together who believe in complete freedom, others who believe in partial freedom that may lead to complete freedom, and others who are satisfied with partial freedom as an end. Before long the alliance ends in a deadlock. The man of the most far-reaching view knows that every immediate action taken must be consistent with the wider view and the farther goal, if that goal is to be attained; and he finds that his ultimate principle is frequently involved in some action proposed for the moment. When such a moment comes he must be loyal to his flag and to a principle that if not generally acknowledged is an abiding rule with him; but his allies refuse to be bound by a principle that is an unwritten law for him because the law is not written down for them. This is the root of the trouble. The friends, thinking to work together for some common purpose, find the unsettled issue intrudes, and a debate ensues that leads to angry words, recriminations, bad feeling and disruption. The alliance based on half measures has not fulfilled its own purpose, but it has sown suspicion between the honest men whom it brought together; that is no good result from the practical proposal. There is an inference: men who are conscious of a clear complete demand should form their own plans, equally full of care and resolution. But we hear a plaintive cry abroad: (“Oh, another split; that’s Irishmen all over—can never unite,” etc. We will not turn aside for the plaintive people; but let it be understood there can be an independent co-operation, where of use, with these honest men who will not go the whole way. That independent co-operation can serve the full purpose of the binding alliance that has proved fatal. Above all, let there be no charge of bad faith against the earnest man who chooses other ways than ours; it is altogether indefensible because we disagree with him to call his motives in question. Often he is as earnest as we are; often has given longer and greater service, and only qualifies his own attitude in anxiety to meet others. To this we cannot assent, but to charge him with bad faith is flagrantly unjust and always calamitous. In getting rid of the deadlock we have too often fallen to furiously fighting with one another. Let us bear this in mind, and concern ourselves more with the common enemy; but let not the hands of the men in the vanguard be tied by alien King, Constitution, or Parliament. All the conditions grow more definite and seem, perhaps, too exciting; remember the greatness of the enterprise. Suppose in the building of a mighty edifice the architect at any point were careless or slurred over a difficulty, trusting to luck to bring it right, how the whole building would go awry, and what a mighty collapse would follow. Let us stick to our colours and have no fear.

When all these principles have been combined into one consistent whole, a light will flash over the land and the old spirit will be reborn; the mean will be purged of their meanness, the timid heartened with a fine courage, and the fearless will be justified: the land will be awake, militant, and marching to victory.

WHAT IS NA FIANNA EIREANN?

Na Fianna Eireann is a national youth movement that is in existence since 1909. They fought like the heroic youths they were, through three of the British attacks on the Irish Republic.

We refer to the fight of the Irish Republic against British aggression in 1916, 1921 and 1922.

Na Fianna are reappearing in many parts of the country. They are justifying and will continue to justify the cry of their leader Liam Mellows: “The Fianna ideal can save the future.” Some seem to think that “na Fianna Eireann” is a movement which snaps the baby from the mother’s arms and gives him a run; that is ridiculous and shows a complete ignorance of the national movement.

The constitution of “na Fianna

Eireann” states definitely that it is not an armed movement, surely every Irish man and woman knows the aims, objects and constitution of “na Fianna.” If they do not know this their claim to be Irish or national should be disputed.

Patrick Pearse in his address to the youth of Ireland said that “it was the solemn duty of every Irish youth to become a Fian.” He was a teacher and no one can deny that he loved and respected the youth of his country. Surely, then, his advice to the country’s youth was sincere and national and advice which should be followed.

A movement like ‘Na Fianna Eireann’ with a watchword: “Purity in our hearts, Truth on our lips and Strength in our arms,” cannot fail to prosper.

Fianna Headquarters, 13 Nth. Frederick St., Dublin.

THE POET PATRIOT

—THOMAS MacDONAGH

“He shall not hear the bitter cry
In the wild sky where he is lain,
Nor voices of the sweeter birds
Above the wailing of the rain.”

Thus wrote the poet and soldier, Francis Ledwidge, on the death of the poet patriot Thomas MacDonagh. It is certainly how MacDonagh would have wished men to comment on his death. This was a man living almost out of this world and in a truer sense living absorbingly in this world.

MacDonagh would often flee into solitude and live alone with nature out on the Dublin Hills. There he found inspiration for his best poems. His friend James Stephens has said that, “often, staring away at the hills or at the sky, MacDonagh would say, ‘Ah me!’ — an interjection that never expressed itself further in words. Yet that interjection, always half humorous, always half tragic, remains with me as more than a memory. I think that when he faced the guns which ended life and poetry and all else for him, he said in his half humorous half tragic way, ‘Ah me!’ and left the whole business at that.”

But for the man who had written:

“And what but a fool was I, crying
defiance to Death,
Who shall lead my soul from this
calm to mingle with God’s very
breath!”

we cannot say like Stephens that the guns ended life and poetry and all else, indeed if we are to know the real MacDonagh then Death was for him the gateway to a greater life.

Thomas MacDonagh, who was an intimate colleague of Pearse, was born at Cloughjordan, Co. Tipperary, in 1878. An M.A. with distinction of the National University, MacDonagh was lecturer in English at U.C.D. and was closely associated with Pearse in the founding of St. Enda’s.

Strangely enough he did not write many patriotic poems, yet his poetry mirrors the man. He loved Ireland and

only reflects this love in his poetry by his love of man and of nature:

“But I found no enemy,
No man in a world of wrong,
That Christ’s word of charity
Did not render clean and strong—
Who was I to judge my kind,
Blindest groper of the blind?”

It seems unusual that a man so quiet and reserved as MacDonagh should be a leader in an Insurrection. No doubt he saw the greater things of life, he looked into and beyond the British system in Ireland. He felt that he was called upon to destroy that system and free his people. His pure mind was fertile ground for the nurturing of National Ideals, and even if his nation’s freedom demanded the supreme sacrifice how could such a man desist from such a glorious sacrifice?

Surely his poem, “Of a Poet Patriot,” is in fact a poem of himself:

His songs were a little phrase
Of eternal song,
Drowned in the harping of lays
More loud and long.

His deed was a single word,
Called out alone
In a night when no echo stirred
To laughter or moan.

But his songs new souls shall thrill,
The loud harps dumb,
And his deed the echoes fill
When the dawn is come.

“In the silvery dawn of a May morn that he so often sang of,” wrote MacDonagh’s sister, “before the roar of the guns which stilled his heart died away, it seemed to my listening ear that the little birds he loved so well, awakened by the volleys, sang his requiem, ‘Though dead, I live.’”

—P Mac GIOLLA CHRUIIM.

BOWING TO THE ENEMY

The Irish Government has fallen about as low as it could fall in deciding to bow the knee to Britain at the coronation of its queen next month. That men who want to be known as Irish Republicans, and who have more than once charged Britain with the sole responsibility for damaging the integrity of the Irish nation, could stoop to such sycophantry seems incredible to everybody who is familiar with the past and present attitude of the British towards Ireland and its claim to national freedom.

The *Irish Echo* is certain that it is voicing the sentiments of all Irish-Americans who believe that Ireland should be as free as the United States, in saying now that the Irish Government is weakening the national interests of its country in allowing its Ambassador in London to attend the coronation.

Do the Dublin statesmen not realise that in sanctioning the appearance of any official representative of Ireland at Britain’s royal puppet show next month, they are lowering themselves to a level of deception towards their country and its people that places them in the category of the subsidised stooges and hirelings that have plagued Ireland through all the centuries of the British conquest? That they have brazenly deceived many a man and woman who voted for them on the score of their past patriotic activities is beyond question.

That any person elected to high office in Ireland should be ready and willing to swallow the infamous insult of the English queen’s title in relation to Ireland, by obsequiously arranging to recognise her at the ceremony where that insult will be most patently proclaimed, is hard for anybody with the slightest sympathies with those in North-East Ulster who suffer most from the queen’s government to understand. And that Frank Aiken should be most conspicuous in kow-towing to the wishes of the queen’s government is impossible to

understand at all for he, above all others, in the Fianna Fail cabinet, has the best right to know what it means to live in that part of Ulster where the British symbol of persecution and massacre flies and where nothing suggestive of Irish nationalism is tolerated by those who give their loyalty to the queen.

—*Irish Echo*, New York, 16/5/53

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CORRECTION!

In reporting Sean O’Neill’s oration at the unveiling of the Memorial to George Plant, we reported that Plant was shot by the Free State in 1922. General George Plant was of course shot on the 5th March, 1942, in Portlaoise Gaol.