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OFFICIAL ORGAN OF FERMANAGH CIVIL DISOBEDIENCE COMMITTEE

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"IRELAND UNFREE SHALL NEVER BE AT PEACE"

No. 116

Saturday, 8th December (De Sathairn, 8 Nollaig), 1973

ON YOUR CONSCIENCE?

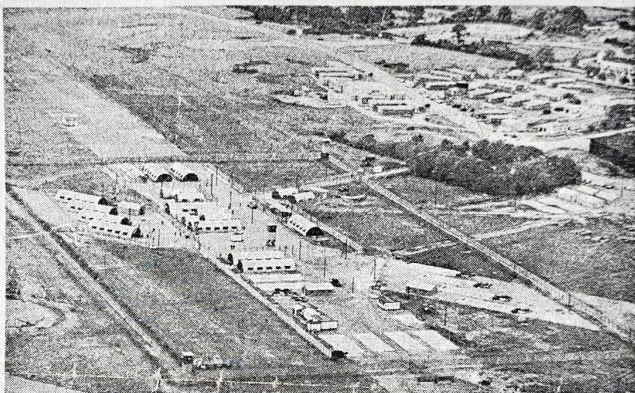
INTERMENT:

The Forgotten 650

THE POLITICAL PAVANE being danced by both the SDLP and the Unionists must soon come to an abrupt halt unless there is some radical change on the internment/detention issue. As an issue, it hangs like a cloud over all the discussions and no political advance can be secured until it is either ended or ignored. Although at times the politicians have succeeded in ignoring it, they are constantly being forced to face the reality of it. The populace also have on occasion been able to put a careful distance between themselves and the uncomfortable awareness that so many men are being held in captivity without benefit of trial. Every time this happens, however, the British authorities do something to thrust the issue back into the mainstream of the Northern problem. Assuming an unintentional role as keeper of the Irish conscience, they highlight the issue by dramatic gestures like the recent swoops on Republican and Loyalist areas or the decision to detain 15-year-olds. In the face of such gestures, no politician can afford wholly to ignore internment.

When internment was reintroduced in August, 1971, over 400 men were arrested and held without charge. In the period since then the profile of violence has been altered completely, a political system has been swept aside and the law has been considerably altered. Yet, at no time in the twenty-seven months since then has the number held without trial dropped significantly below four hundred. At one point, the number actually soared to over nine hundred and at the present time the figure has been moving gradually upwards to attain the current total of six hundred and fifty. Of those, ten are women with Republican sympathies, forty are men with Loyalist sympathies and the rest are mostly committed to the Provisional cause. When Direct Rule was introduced in March, 1972, there were over nine hundred men held without trial and the first significant shift in policy came on 7th April, 1972, when seventy-three internees/detainees were released. For the following three months over a hundred per month were released. At the time of the cease-fire in June, 1972, the releases stopped, allegedly because the Secretary of State did not wish to inflame Loyalist opinion over the July holiday period. By the time the Twelfth week was over, so also was the truce and the policy of releases had, in fact, been put into reverse.

Since that time the numbers held have risen steadily. Although there have been two major innovations in the interim, the net result has merely been to augment the numbers held. In November, 1972, the terms and procedures were changed. Internment was officially abolished and replaced by detention. The case of each detainee has to be referred to commissioners within twenty-eight days of arrest, although there is no time limit upon the actual time which can elapse before the case is actually heard, and each case has to be reviewed twelve months after the actual detention order is signed. Since November last, the Commissioners have ordered the release of one hundred and forty-five detainees and the detention of four hundred and forty-three. The other modification was introduced on 5th February, when interim detention orders



An aerial view of Long Kesh

were issued for two Loyalists. Since that time the number of Loyalists detained has risen to forty.

The six hundred and fifty political hostages presently held constitute a very mixed bag. Apart from ten young women held in Armagh Jail, the rest are held in nine cages in Long Kesh, euphemistically styled The Maze Prison. The authorities refer to the enclosures as compounds, but the inmates call them cages. The Loyalists are segregated from the Republicans, but there are a few Officials still lodged with Provisionals. Two of the Republican cages are quite distinctive from the others. In Cage Eight are those detainees who are so overwhelmed with despair that they have indicated a willingness to go before the Appeals Tribunal. They are regarded with some disfavour by many of the others, not primarily because they are thought to be selling the pass, but rather because of their naivete at allowing themselves to be used as political pawns by Gerry Fitt. Cage 22, on the other hand, is seen by the detainees very much as Catch 22. It is the newest of the compounds and is called the Long Kesh Europa. It has single and double cubicles and has been widely featured in photographs and official handouts. It is likely to get further wide exposure on the occasion of the next Red Cross visit. Most of those in it applied for transfers, either to get away from the noise of transistors in their own huts or else to test the bona fides of the authorities.

The age range of the detainees is very wide. There are several, like Liam Hannaway and Art McAlinden, who are into their sixties, while there are six who are sixteen and under, including the youngest, fifteen-year-old Alex Murphy. (The constitutionality of detaining sixteen-year-olds is currently being tested in the courts.) About eighty of the detainees are aged between sixteen and eighteen and about ten per cent are over forty years of age.

The majority of the detainees have now been held for over twelve months and sixteen have been held since August, 1971. These include people like the Camp OC, Gerry Maguire, Tommy Toner and Art McAlinden, who are now on their second term of internment, having been held in either the 'forties or the 'fifties, as well as those like Liam Hannaway, who had been a convicted Republican prisoner in

the past. These men, particularly, are conscious of the fluctuating interest in the plight of the internees. They know from bitter experience that familiarity breeds contempt and more people are now content to tolerate internment than was the case in August, 1971. There are others, like Oliver Kelly (brother of John and Billy), Frank Piper and Barney McKenna, who have been in, out, and are now back again.

Strong family ties and traditions underlie and reinforce the Republican sympathies which unite most of the detainees. Liam Hannaway's son shares his captivity with him. The brothers Frank and Tony McKee are in Long Kesh, while in Armagh their sister, Liz, was until recently also in detention. She is now a sentenced prisoner in Armagh, having been convicted of trying to escape from that detention. The Gillan brothers are both in Long Kesh. Seamus Drumm, the son of Maire Drumm, is also in Long Kesh, where periodically his father, James Drumm, is sent to join him. The new thread in the Republican weave within the camp is personified in the teenage son of Emily Groves. Last year Mrs. Groves was blinded when a paratrooper shot a rubber bullet at her as she stood at her own front door. Her son is now in Long Kesh.

Whether they are old-style Republicans or new-style, the problem of the six hundred internees/detainees is not just going to go away.

The SDLP at times give the impression that they would wear the detention of Republicans, provided it was matched with a corresponding level of Loyalist detention. Whatever justification the British authorities might have advanced in the past to justify detention without trial, there has been no military justification for it since 15th October, when non-jury trials were introduced in the North for scheduled offences. Clearly, now the only justification is a political one and the men detained are being held as political hostages.

Unfortunately, they are in thrall not only to the British authorities, but to such as the SDLP who can use them as pawns, and nobody lightly gives up either hostages or pawns—which is very tough for Gerry Maguire and his companions, both Loyalist and Republican.

A NEW UNIONIST PARTY - THE SDLP

THE SDLP has now become the Catholic Unionist Party. All the weaknesses they accused the Alliance group of they have now betrayed and committed themselves. They have accepted and are committed to maintaining partition by acceptance of the latest Constitution Act and now by their acceptance and involvement in Stormont Government they have confirmed the suspicions of many who believed them to be mere political opportunists from the start.

From now on they will share responsibility with Faulkner and Heath for the continuation of internment and Long Kesh, for British Army, UDR and RUC Special Branch harassment of those whose cause they have claimed to espouse. They are now supporters of the ban on the political movement, Sinn Féin (so much for democracy), and the ban on the Irish Tricolour. Why then do their supporters agree to such treachery? Simply because their most influential ones are nothing short of a greedy lot of gommeen men—property developers, lick spittle professional types hungry for promotion and financial advancement, place-seeking business types and, of course, the Castle Catholics who have always secretly valued the "link" with the Crown—all of whom would and have used the National cause as a flag of convenience. Many of the above lot were away hot-foot to the IRA for protection in August, 1969, after having got a refusal from the Free State Army. Now they find it fashionable to condemn the only protectors they could then find.

The following is a background account by Connall O Cearnaigh of the Catholic Unionist Party:

"The SDLP's agreement to participate in the Executive of the Northern Ireland Assembly represents one of the greatest betrayals of the cause of Irish freedom and of the struggle for which so many have died and suffered during the last four years.

Yet one had come to expect such treachery from those who had founded their careers on the people's struggle and who had, at every hand's turn, betrayed the trust that had been reposed in them.

The SDLP was founded in the summer of 1970 at the behest of the British Labour Party. Maurice Foley, involved in suspicious deals from Nigeria to Brussels, was the British MP who prodded the six opposition MPs in the old Stormont into an opportunist alliance.

The involvement of Foley, who often visited the Austin Curry home, is significant for, through the agencies of various cover organisations, he has acted variously for the American CIA and for British intelligence. It was he, for instance, who acted as "front man" for the funding of an international student organisation by the CIA.

Thus, the SDLP's very origins are shrouded in suspicion and, though the founding members themselves may have been unaware of the purposes to which they were being used, it would seem that the SDLP was envisaged from the very outset as an agent of imperialism and repression in Ireland. How far-seeing Foley and his masters now appear in retrospect!

The opportunist motivation of those six MPs in coming together is underlined by the manner in which three of them, Fitt, Devlin and Currie, absconded on their previous party commitments without leave of their former comrades.

The other three, Hume, Cooper and O'Hanlon, were thrown up by the Civil Rights Movement, though they played no part in its initial foundation. Currie boasts of having begun the entire agitation by his sit-in in the council house at Caledon in July, 1968; the fact, however, is that, much against his will, he had to be dragged along to the demonstration and that he remained there for a mere token period.

AGAINST INSTINCTS

Hume and Cooper first burst on the scene on the day of the famous Civil Rights march in Derry, on 5th October, 1968. Again, their involvement in this was very much against their initial instincts. Both at first had refused to partake in the march at all and Hume flatly had turned down a request to become one of the sponsors of the march. O'Hanlon did nothing at all until, cynically, he jumped at an

obvious electoral opening in South Armagh in February, 1969.

Fitt's participation in the new party was conditional on his being leader. Hume resented this and the antagonism between them nearly sabotaged the venture at the very beginning, but Currie's intervention saved the day.

However, the antagonism between Fitt and Hume has remained a divisible force within the party since then and, on several occasions, has nearly wrecked it. This does not redound to the credit of either for the antagonism is founded not on any ideological or policy difference, merely a personality clash based on petty jealousies about such matters as publicity.

Devlin, of course, had been a member of the NILP and, for years, had happily gone along with that Party's brazen acquiescence to sectarianism and refusal to become involved in the cause of civil rights.

However, the change was hardly uncharacteristic of Devlin, for he had flirted with several organisations before—even, improbably, with Ogligh na hEireann — and clearly had no durable political views at all. His personality has since dogged the Party time and again and his buffoonery and bully-boy tactics have been a continual source of embarrassment.

ALWAYS OPPORTUNISTS

The SDLP performed as a more effective opposition in Stormont than did the old Nationalist Party. However, their opportunism was always to the fore and it was more than apparent even then that, in a crunch situation, they would react to suit their own self interest rather than that of their constituents. There was much huffing and puffing, but little real action. Typical of this was the threat of Ivan Cooper to leave Stormont if Bernadette Devlin was imprisoned. She was jailed, but Cooper unashamedly remained on the Stormont benches.

Without any real political direction or purpose, the SDLP floundered on the opposition benches until June, 1971. They latched on to some passing issues but failed to pursue them and, most significantly, they couldn't seem to make up their minds on their attitude to the statelet of Northern Ireland—whether to accept it and work within its political confines or whether to reject it and get out of Stormont.

The party was more pre-occupied with its internal differences, primarily the clash between Fitt and Hume and the manic outbursts of Devlin. On one occasion in the chamber at Stormont, Devlin told Fitt, in front of the Unionist MPs, that he would break his face and then invited him outside the door, where he floored him with a body punch.

The debate in Stormont on Faulkner's proposals for "power-sharing" in June, 1971, represents the key to the SDLP psyche at the time. These proposals were an entire charade and conferred no power whatsoever on the opposition, but they did entail the granting of jobs to opposition MPs along with attractive salaries and the SDLP went for them hook, line and sinker.

FAULKNER'S FINEST HOUR

One after another of them, they eulogised Faulkner, and Devlin, in one of his crazier moments, commented that this was "Faulkner's finest hour". The session ended soon after this debate and the MPs went home in a glow of euphoria. However, events were taking their toll on the streets and, within hours of the conclusion of the session, the British army had murdered two youths in Derry (Cusack and Beattie) and the entire anti-Unionist population rose in revolt.

Hume was the closest to the scene of the happening and panicked. He summoned a meeting of the party at his house on the following day and, in the absence of Fitt, those present declared that they were going to withdraw from Stormont if the British Government didn't institute a full-scale inquiry into the killings. Of course, the British Government refused and the SDLP withdrew.

Fitt was furious with the ultimatum and endeavoured to get a compromise with Maudling on an inquest. This was unacceptable and the ultimatum had to take its course. In its withdrawal statement,

the party said that the Derry killings were merely the last straw in a series of events and that they could no longer participate in the system.

This was a brazen lie on their part. Just a few hours prior to the killings they had been participating in a meeting with Faulkner and discussing the acceptability of the RUC as a peace-keeping force and had left the Premier in no doubt of their willingness, even eagerness, to partake of the system.

The fact was that the SDLP was seduced by the prospect of a few jobs for its leaders and had disregarded totally the feelings and interests of the people on the streets who had risen in revolt against the system with which the Opposition was so willingly co-operating.

They panicked once they saw clearly, the way things were developing and blustered into the withdrawal, accompanied by one of the most lying and hypocritical statements made by any political party throughout the present crisis.

Once internment was introduced in August, 1971, the SDLP declared unequivocally that they would never enter into negotiations with the British Government on a political settlement prior to the ending of internment: the release of all internees.

INTERMENT PLEDGE

Within months they were equivocating on this point and it was really only a matter of time before they sold out. In June, 1972, they seized cynically on an offer by Ogligh na hEireann to talk to Whitelaw and said that this offer let them off the hook and allowed them to enter negotiations.

Again, this was a typically deceitful and hypocritical act of political opportunism. Their commitment not to talk with the British Government was in no way qualified with what the IRA said or did. Therefore, the IRA initiative in no way mitigated their solemn commitment to the people.

But the SDLP was not and is not bothered by commitments made or the trust that their constituents place in them. They are and were motivated solely by considerations of their own personal advancement and they will use any situation and any person or people to secure that."

FITT'S DISGUSTING CONDUCT ON TV

THE Gerry/Brian TV Show last week was more than most Nationalists, or indeed decent Unionists, could take. To watch Fitt defending and praising that rogue and gangster, Faulkner, was intolerable. Fitt, of course, is the real low gangster. However, when Faulkner roared at the Rev. Beattie to shut up and Fitt smeared the Loyalists of Fermanagh-South Tyrone by calling them "bloody idiots for electing Baird", both men were scraping the bottom of the barrel. While we don't agree with the policies of Mr. Baird, we defend his right to preach them and we reject Fitt's attempt to call Mr. Baird's supporters, many of whom we know well, "bloody idiots".

FERMANAGH CITIZENS' ADVICE SOCIETY

WON £5 EACH

THIS WEEK'S WINNERS:

B. DOLAN,
Knockaraven,
Garrison

LAURENCE SPRATT,
Lisnarick Road,
Irvinestown

1917 STRIKE IN LEWES JAIL.

**121 Irishmen in Lewes Jail
ARE BEING
SLOWLY STARVED TO DEATH**

England has already released 3, only in time to save her from the responsibility of their **Death in Jail.**

As a Protest against the treatment, one man went on a **Hunger Strike.** He was threatened that he would be **Treated as a Lunatic** and has since been removed to a **Criminal Lunatic Asylum.**

About 12 others are suffering from Glandular trouble evidently of Tubercular nature.

The Remainder are ON STRIKE to Force their

Demand to be Treated as

PRISONERS OF WAR.

In consequence they are now made to endure the **Horrors of Solitary Confinement** in badly ventilated Cells, deprived of all Visits and Letters and **Prevented from going to Mass.**

A PUBLIC MEETING

Will be held at **BERESFORD PLACE, on SUNDAY, JUNE 10, at 7.30, p.m**

Above: A Meeting Poster.

ERNE SENSE WRITES TO HIMSELF

Dear Sir,

Did any of you see the letter Erne Sense wrote to himself last week!! Talking to himself! Two letters to himself! Did you note the Red scare? Poor man, he is still floundering around in the Victorian Age, when Crozier bashing was not only permissible but good and salutary. Sorry, Erne Sense, these days are gone and all their sadistic pleasures are now no more.

On a more serious note, let it be said clearly that if the present troubles served no other purpose than to highlight the hypocrisy and double-think in high places, then they would have been worthwhile. I happen to be a past student of Erne Sense's. Only since I left that school, where violence was often used against students by Erne Sense and others, did I fully realise the full implications of "King Lear". King Lear mistook the crown and royal dress and trappings for the man. His sufferings later on brought him to a realisation of what man really is: "Thou art the thing itself, poof unaccommodated man."

In the same way I often mistook Christianity, charity and religion and identified them with certain dress and trappings. During the past few years, when I saw Christ suffering on the streets of Northern Ireland, heard of what Christ is enduring in the concentration camps, I realised what a sham clothes and robes really are and how we can so often be conned by them.

I have no doubt but that some complacent, comfortable people resent CONCERNED's highlighting of injustice, social inequity, torture, etc. Christ was similarly rejected because his Gospel wouldn't send them home complacently clapping others on the back. Erne Sense's gospel, whatever it is, is certainly not Christ's, and looking back to my school days, never was. The events of the past few years have really highlighted the falsity of his stance. It was good that this has happened. I now know what's what. I am not surprised that he has now joined in a campaign which has driven so many people in disgust away from the Catholic Church in Northern Ireland.

A young, dedicated priest here recently told us that it is estimated that 50% of Catholics in Belfast have fallen away in disgust as a result of the double-think policy of bishops and some priests in the Church.

Erne Sense seems unconcerned. He will soon have no one to hit with the crozier if he continues his disastrous policy. Then it is men like him, no one else, who must bear the responsibility.

Former Student

Belfast

1973 DOLORES AND MARIAN PRICE, BRIXTON PRISON

by BANDRAOIL

A SERVIDIAN Bishop of Muchilich said: "We prayed to God for five hundred years to free us from the Turks, and then we got guns and did it ourselves." The Bishop was not wanting in reverence, and neither am I when I put the verse which follows upon the lips of Dolores and Marian Price, the two Belfast sisters presently sharing a community of hatred which gives them mutual strength to endure the martyrdom of hunger strike in alien dungeons deep.

"Thy Will Supreme.
But, God, make us Thy tool
To free what England rules.
Eire Redem."

I will put other words upon their lips. They are the words of another Irish rebel of their sex. In 1918 Constance Countess Markievicz found herself in Holloway, her second taste of English jails, and here is what she had to say:

"Arrests carry so much further than speeches. Sending you to jail is like pulling out all the loud stops in all the speeches you ever made, or words you ever wrote, or actions which speak."

How true. Today the names of Dolores and Marian Price are in the mind of millions because they languish in agony cooped up in the claustrophobic atmosphere of a foreign jail, the very walls of which are British-Irish hostile.

"Thus noble lives
That for right have striven,
Cheerfully are given
In sacrifice."

As the brutal stupidity of General Maxwell's firing-squads did more than all the eloquence of Pearse and the planning of Connolly to change opinion in Ireland overnight in 1916, I feel that the brutal stupidity of Sebagg-Shaw's "death sentence" upon the Price sisters has already begun to effect a similar opinion-change in the Ireland of 1973. That two young highly-motivated Irish girls should be removed from the struggle for justice with such brutal completeness has not and will not go unnoticed even by the many who have remained or appeared to remain aloof.

This is as should be, for if Dolores and Marian Price are allowed to die as "numbers" in the company of thieves and murderers in an English jail, then every Irish man and woman must hang their head in abject shame.

By the time you come to read this they may be already dead, murdered by forcible feeding. If they are, then let us say what Bishop Fogarty of Killaloe said in 1917 concerning like patriots similarly murdered in English and British controlled death camps:

"Their deaths will sanctify them in the memory of Ireland and surround their heartless torturers with inextinguishable hatred and ignomy."

Again, how true. For is not the gesture by Dolores and Marian Price a gesture which is not now without solid backing, the fulfilment of Bishop Fogarty's prophecy?

I have confined my attention, and I hope yours, too, to TWO of "the Winchester Eight". I have done so for one reason only and that is to express an appreciative awareness of Irish women's share in the Resistance Movement down through the long years to our own day. As I write, I recall Cathal Brugha's saying: "It was the women who kept the spirit alive, who kept the flame alive, who kept the flag flying." Only because it was truly so, and is still truly so, women would NOT have "the grim warrior" as an ally. I feel that the shade of Brugha holds my hand as I write this meagre tribute to Dolores and Marian. I pray to Christ, the prisoner of love, that my writing be not their obituary.

DIED IN INDIA FOR IRELAND

ON 4th November in Tyrrellspass Cemetery, Co. Westmeath, a memorial was unveiled over the grave of Seamus O Dalaigh, the Connacht Ranger killed by the British in India because of his declared allegiance to the Irish Republic.

The headstone was commissioned by the James Daly Cumann, Sinn Fein, Westmeath, and an oration was given by Uachtaran, Sinn Fein, Ruairi O Bradaigh. Mr. Joe Clarke, veteran Republican, Dublin, unveiled the memorial.

Before the unveiling units of Fianna Eireann, Cumann na mBan, members of the James Daly Cumann and Sinn Fein supporters marched through Tyrrellspass, led by the Tullamore Town Band.

There was a large force of Gardai at approaches to the village in Tyrrellspass and in the cemetery.

UNVEILED BY JOE

In the rain the marchers arrived in the cemetery where a meeting was chaired by Miss Maire Malone, Tyrrellspass.

Miss Malone welcomed everybody and paid a tribute to Joe Clarke, "who is still loyal to the cause he fought for in 1916".

Joe Clarke unveiled the memorial and a decade of the rosary was recited.

Wreaths were then laid on the grave by a sister of James Daly, Mrs. Theresa Maher; Joe Malone laid a wreath on behalf of another sister, now living in Manchester, Mrs. Imelda Johnston; Alberta Malone, laid a wreath on behalf of Bridie Noone and wreaths were also laid by Mrs. Carmel McCormack and Mr. Bill Malone.

The last word was then sounded.

Mr. O Bradaigh said his duty was a simple one, to honour one of Ireland's greatest patriots who gave his life far from his native land 53 years ago.

He outlined the history of James Daly and said: "James Daly decided to mutiny when he heard in far away India of the atrocities of the Black and Tans in Ireland, which could be paralleled with the atrocities of the Paras in the North today."

DALY SPIRIT ALIVE

He went on: "The spirit of James Daly is still alive in the North and it gives hope to those who are still fighting the might of the British empire."

There were still men serving the "undefeated Republic of 1916" and during the week they had rescued three of their comrades from Mountjoy Jail.

He also paid tribute to the men in Mountjoy, the Curragh and, especially, to Joe Malone, "who is suffering in Mountjoy today for his country".

The proceedings ended with Rev. Piaras O Duill, Church Street, Dublin, blessing the headstone and Miss Maire Malone reading James Daly's last letter to his mother.

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CHRISTMAS GIFTS

THIS Christmas send gifts of Irish crafts.
See beautiful hand-made plaques, wallets,
etc., at 3 Queen Street, Enniskillen.

POLITICAL SPEECHES

CARDINAL Conway, Archbishop Simms and, of course, Bishop Daly—that fair-minded man who never gets off the Provos' backs while he allows Arch Bishop-Bigot Tickle to go free—have called on the people to support the new Executive. Catholics and Protestants must distinguish between when a bishop is preaching the word of God and when he is making a political speech. When he is preaching Christ's Gospel, e.g. when he speaks on the Sacraments, on the Mass, then his teaching must be obeyed by his flock, that is if it does not contradict the teaching of some other members of the Hierarchy on the same subject, e.g. the Indonesian Catholic Hierarchy and the Irish Catholic Hierarchy take different stances on contraception. However, Cardinal Conway's speeches, when they are political, must be examined and assessed like those of any politician. Consequently no Catholic has any obligation to follow his views on the new Executive which is headed by Faulkner.

In fact if the Cardinal's opinion is as badly off the mark or as fallacious as that of his predecessors fifty years ago, then people would be well advised to disregard it. Fifty years ago the Irish Hierarchy backed the Treaty, thereby ensuring that the Collins/De Valera split would take place. What the Church leaders did, unwittingly no doubt, was that they sentenced half a million Northern Catholics to half a century of slavery. Consequently Cardinal Conway's advice should be examined carefully.

ANOTHER PHOTOGRAPH—



DEATH MASK OF BRITISH BRUTALITY

BRIGADIER Frank Kitson's photograph should appear in ConCERNed as often as space permits. Its chilling re-appearance in 1st December edition made us think that when this war is over and our country free, that photograph of a now LIVE man may suitably be used as the death mask of British brutality against Ireland. In Kitson I see the very incarnation of satanic evil, and I see Britain's allowing this monster any say or do in the "solution of the Irish problem" as capable of speaking for itself. I take Britain's honeyed words and the Nazi sweets given to Jewish children on their way to the gas-chambers as of equal worth while this internationally notorious monster is at large to operate in the British way.

CHRISTMAS CARDS

THIS Christmas send cards that depict the horror of Long Kesh Concentration Camp. By doing so you will be helping to tell the world of the sufferings of the men and women held behind the wire and the prison walls. You will also be helping to support their dependants as the revenue derived from sales goes to this worthy and charitable cause.

Cards are available from 3 Queen Street, Enniskillen, or from members of Fermanagh Resistance Committee.



Mrs. Drumm at the cemetery at Moston, Manchester.

AN IRISH MOTHER PRAYS

MRS. MAIRE DRUMM, captured in prayer by a "Daily Mirror" cameraman in Moston cemetery during the Commemorative Service for the Manchester Martyrs, 25th November, must be seen as representing Ireland throughout her long centuries of suffering under the British colonialist lash. Here we have no posed photographs. Mrs. Drumm was "caught off guard" without the opportunity of concealing the concern so evident in her expression.

Although she has herself seen the inside of prison in both parts of our partitioned land, and although her husband has spent over one dozen years in concentration camps, and although her children are harassed and some of them imprisoned, that captured look of concern is NOT just for her and hers but for all the Irish mothers of many sorrows, and because she is a Vice-President of Sinn Féin, for Mother Ireland. It is a picture every Irish man and woman should cherish for the riches of its content.

FERMANAGH INTERNEES & PRISONERS DEPENDANTS FUND

A SPECIAL COLLECTION

will be taken up throughout the county of Fermanagh during the month of December

PURPOSE OF THE COLLECTION:

To provide funds for the dependants of prisoners; travelling expenses for visits; food parcels, clothing, footwear, books, materials for wood-work, leatherwork, etc.

An envelope for subscriptions will be sent to every home in Fermanagh. Should you fail to receive one, kindly contact 3 Queen Street, Enniskillen.

HELP THE FAMILIES OF THE MEN IN JAIL

PLEASE BE GENEROUS

GAELIGE LINN

le SEAMUS ÉIRNE

Dia libh.

We commence a very important lesson today. Please remember that all of the following nouns are feminine:

- an bhróg—the shoe
- an bhó—the cow
- an lacha—the duck
- an ghirseach (cailín)—the girl
- an bhean—the woman
- an bheare—the hen
- an chaora—the sheep
- an chasóg—the coat
- Bean—(a) woman
- an bhean—the woman
- an pháirc—the field
- an chistin—the kitchen
- cad é tá—what is? (what are?)
- cé tá—who is? (who are?)
- cá bhfuil—where is? (where are?)

Rule: The article (an—the) aspirates the initial consonant (except d, t, s) of:

- (a) feminine nouns in the nominative and accusative singular, e.g. **an ghirseach, an bhean.**
- (b) All nouns in the dative singular, e.g. **ar an bhalla.**

Model sentences

- 1 Tá Máire sa chistin—Mary is in the kitchen
- 2 Níl an bhean ag an doras—The woman is not at the door
- 3 An bhfuil an bhróg ar an stól?—Is the boot on the stool?
- 4 Nach bhfuil an bhó sa pháirc?—Isn't the cow in the field?
- 5 Cá bhfuil an lacha?—Where is the duck?
- 6 Cé tá sa chistin?—Who is in the kitchen?
- 7 Cad é tá ar an stól?—What is on the stool?
- 8 Tá bean ag an doras—There is a woman at the door

tá	Máire	ar an	chathaoir
níl	an bhean	(on the)	pháirc
an bhfuil	an ghirseach	ag an	fhear
nach bhfuil	an chearc	(at the)	teach
	an chaora	sa (in the)	doras
	an lacha	leis an	chistin
	an bhó	(with the)	
	an bhróg	faoin	
	an chasóg	(under the)	

NOTE: The article **an** is always included in the words **sa** and **faoin**, as above.

Written exercises:

Cuir Béarla ar—

- 1 ceare, an cheare
- 2 girseach, an ghirseach
- 3 ar an chathaoir
- 4 bróg, an bhróg
- 5 An chasóg, casóg
- 6 ag an teach
- 7 Tá an chearc sa pháirc
- 8 Cad é tá ar an phláta?
- 9 Cé tá sa teach
- 10 Cad é tá faoin chathaoir?
- 11 Níl an bhean leis an fhear

Cuir Gaeilge ar:

- 1 at the chair
- 2 on the box
- 3 a sheep, the sheep
- 4 a duck, the duck
- 5 What is on the chair?
- 6 The coat is on the chair
- 7 Who is in the house?
- 8 Is the hen in the field?
- 9 The woman is with the boy
- 10 The boot is under the box
- 11 There is a cow in the field

Next week, as I promised, I will set a little test. It won't be difficult. Please make an attempt and send your answers to me: Séamus Éirne, c/o 3 Queen St., Enniskillen.

Fermanagh place names continued:

- Kilturk—Coill Torc
- Kinawley—Cill Náile
- Knockaraven—Cnoc an Réaltáin
- Lack—An Leac
- Leggs—Na Laig
- Letter—Litir