

VOLUNTEER

North West Republican

EASTER 1973

5p

1916



1973

THE HERALD OF EASTER

“Nothing is to be gained by trimming or by shoneenism. We must be men if we mean to win. No tyranny can endure for ever. We shall not cease to fight against and annoy them until the day when they themselves, for want of power, shall have ceased to do us harm. . . Until then we will make war upon them unto death until we recover the Independence which is our right . . . willing rather to face danger like brave men than to languish under insults”.

Over six hundred years have passed since Domhnall O'Neill wrote these words to Pope John. We can almost picture him bending forward to listen more intently for the sound of marching feet.

With prophetic vision, he saw the day when the men and women of 1916 would rally to the flag of generations and tell the world by their valour that Ireland a Nation still lived, that Patriotism was still a vital force, that a war of

nearly eight hundred years had still not ended.

Today the war has still not ended. The enemy of the past is still among us, his methods of oppression are more elite, his weaponry more sophisticated, his tyranny more ruthless. Yet he is being driven back. The courage and determination to overcome and resist shown by the men, women, boys and girls in the 6 counties to-day has thrown the enemy into turmoil and confusion.

The valour and patriotism of the Irish Republican Army in taking the war to the enemy has caused him to mourn in despair. It is by the strength and spirit and discipline represented by the manhood of Ireland to-day, educated in true knowledge of Native Heritage that will win freedom for Ireland and maintain and defend it when it is won.

Let the words of Domhnall O'Neill burn into our souls. Let us show that the spirit which inspired them is still a living, breathing power. Let us impress it on the young, so that if the opportunity fails us:-

They may know the truth and do their duty.

EDITORIAL

WITH REVERENCE AND LOVE WE GIVE PRIDE OF PLACE IN THIS ISSUE OF VOLUNTEER TO THE CITIZEN SOLDIERS OF THE REPUBLIC OF IRELAND - OGLAIGH NA HEIREANN WHO BRAVELY STAND IN THE BEARNA BAOGHAIL OF IRELANDS HOPES AND FEARS, AGAINST THE FULL FORCE OF AN UNSCRUPULOUS EMPIRES STORM OF ATTACK, MEET IT ON THE HILLSIDE, ON CITY STREETS, ARE BATTLING WITH IT, BEATING IT, BREAKING IT AND TERRIFYING ITS UNCHRISTIAN SPONSORS, UNTIL THEY SHALL CALL FOR A TRUCE.. TO THESE SOLDIERS ALL HONOUR AND GLORY AND VENERATION FOR EVER . THE WORLD WILL NEVER KNOW THE FULL TRUTH OF THEIR SACRIFICES, THEIR PRIVATIONS, THEIR CHIVALRY OR THEIR DEEP CHILDLIKE FAITH IN GOD, THE SORDID WORLD OF TO-DAY WILL PASS AND BE FORGOTTEN AND DESPISED: THEY SHALL BE LOVED AND REMEMBERED IN THE HEARTS OF THE TRUE FOREVER..

THEY ARE NOT DEMI-GODS WITHOUT FAULT OR DEFECT . THEY ARE JUST NORMAL, FULL-BLOODED IRISHMEN AND WOMEN, OLD, YOUNG, AND MIDDLE-AGED TO WHOM HAS COME THE CALL OF THE GENERATIONS..

TO MANY, DEATH IS TOO MUCH A MATTER OF COURSE TO WASTE WORDS ABOUT . THEY APPEAR AND DISAPPEAR ON THE TRACK OF BRITISH TROOPS WITH THE MYSTERIOUS FACILITY OF ARIEL..THEY ACCEPT THE SENTENCE OF PENAL SERVITUDE WITHOUT ANSWERING A WORD IN RECOGNITION OF ENGLANDS COURTS, EVEN IN THE DEPTHS OF PRISON WHERE THEY ARE ENTOMBED THEY CARRY ON THE WAR .

THEY FIGHT A GUERRILLA WAR WHICH WOULD HAVE BEEN THE ADMIRING WONDER OF ENGLAND AND THE THEME OF HER POETS HAD IT BEEN WAGED AGAINST ANY POWER IN THE WORLD EXCEPT HER OWN . THEY HOLD THE SECRET OF THE ANGLO-IRISH WARS, THE RISINGS, THE RESISTANCES, THE SPIRIT THAT BRINGS MEN AGAIN AND AGAIN, AS IT WERE FROM THE DEAD; AWAKES THEM FROM THEIR TRANCE, AND RE-KINDLES THE FIRES OF THE NATION..

MYTH V HISTORY

When an English politician says "you Irish are too conscious of your past history" he shows how fundamentally he misunderstands us. The fact is that we Irish have never been free to have a history. We are, in a profound sense, a people without a history. For centuries now we have been passive spectators as others created our history. There is a history of Imperialism in Ireland, a history of domination. But we did not create that history. We endured it. The moments of creativity in our history had to take the form of rebellion. Irishmen in every generation rebelled against domination. They re-asserted, through rebellion, their right to create their own history. In the face of British Imperialism, dominating and controlling our history, rebellion was the only form that Irish creativity could take.

The day that we are free to create our own history will

be the day when Irish history really begins. That will be a history created by a free people, Unionists and Republicans together, not a history suffered and endured by a deprived and oppressed people.

Irish history is being created today in the Six Counties because the deprived minority and soon, we hope, the exploited majority are on the march. We are no longer passive. We are no longer prepared to accept and endure whatever history Britain decides to create for us. We are taking the initiative. Our marches have made history, not because they were marches back to some mythical past, but because they were marches into the future. Irish passivity in the face of history has once again given way to creativity. Ordinary Irish men and women in the Six Counties today are creating their own history because they are

PROFILE OF A TERRORIST

He was only 14 years of age when the British Army came here in 1969. He and his friends watched and marvelled at the might of this Army of England as it marched, bayonets fixed down the Strand Road.

He like so many others cheered aloud at the arrival of these troopers from across the sea. As a child he had spent horrifying nights watching houses burn and people die from bullets fired by the B-Specials RUC and Orange extremists, impressions in the mind of a child, not easily forgotten.

He was 15 years of age when he saw the worm turn, when he huddled with his mother, father, brothers and sisters in their small home in the Bogside, while the CS gas crept under the door, through the window, blinding his eyes, making him sick. He was still only a youngster when he watched coffins borne along to the City Cemetery; people who had died at the hands of the Army who came to 'save'. So here he was, when he should have been playing the games that children play, beginning a new phase in the tortured youth of Ireland, the game of war. Now he asked the question, why.

He was only 16 when he began to realise how rotten the system was under which he had to live; how he had left school and had just joined the same dole queue which had been inherited from his father. He was, as are so many here, another hopeless case in a depressing situation.

At the age of 17 he became a 'terrorist', a 'gunman', still only a child he had accepted the challenge thrown down to him by a foreign government - submit, emigrate or fight. He chooses to fight.

He was 17 when he witnessed the round-up of men, women and boys. He read of the tortures and the killings of August 1971. This is the boy or man the British call a terrorist.

Children in 1969 when it began, they became the freedom fighters of 1972. Some are now dead and gone, like Colm Keenan and John Starrs, some are in a prison hell serving time for the love of their country. These are the children born and created out of the sickness that inflicts us all: British domination. Today in 1973 the man who was a child in 1969, watches over the 14 year old who in 3 years' time will be a terrorist.

asserting their claim on the future.

It is simply false to say that the Republican people of the Six Counties are bound by their past. The Republican heart is not set on the past. It is set on the future. There is no republican mythology calling us back to a 'golden age', as there is an Orange mythology.

Myth

The ultimate difference between Republicans and Orangemen is not one of nationality, nor racial origin, nor religion. The ultimate difference is the difference between myth and history.

By myth I do not mean fairy tale, nor fable, nor anything of that nature. Myth is an explanation of one's past, it is an interpretation of one's existence. It is a way of seeing one's life. We can, without being offensive to Orangemen, speak of the Orange mythology because the Orange Order supplies the Orangeman with the explanation of his past; the Orange Order interprets his existence for him; the Order tells him who he is and

the great trials which he had to endure to become who he is.

The Orange mythology, with its explanation of the past and its interpretation of the present, creates the mentality in which the Orangeman sees himself and his Catholic neighbour. He expresses his mentality in his songs: 'And we knocked ten thousand papishes right over Dollys Bray. . . While republican songs are generally about battles with the British, the Saxon, Orange songs are generally about victory over the Catholics.

The Orange mythology has nothing to do with real history. It makes no claim on the future. Its only claim is to be faithful to the past. To be loyal to the myth! The Orangeman's existence is dominated by this whole mythological understanding of himself and his supremacy over his Catholic neighbour.

On the contrary the Republican's understanding of himself is historical. He is not looking back to some 'golden age' in the past, but looking to the future.

EASTER 1916

On Easter Monday, April 24th, at mid-day, when a compact body of men, mostly in uniform and carrying arms, swung out of Abbey Street into Sackville Street, little notice was taken by the few people in the neighbourhood. It was indeed a familiar sight in Dublin, particularly so on a holiday, and occasioned little comment and no apprehension. The curiosity of those who had noticed in their morning paper a paragraph intimating that Mr. Eoin McNeill, the President of the Irish Volunteers, had cancelled the Easter manoeuvres and forbidden any parades, found explanation in the fact that the body of men referred to came from the direction of Beresford Place, and were probably therefore "Citizen Army" men, who were regarded by most people as being independent of the Volunteer commands. A prompt "halt" and "left turn" bringing the men opposite to and facing the G.P.O. attracted attention, which gave place to consternation when the ranks were

broken, and at the "double" a rush was made for the new entrance of the public office. Those members of the public who were within transacting business were naturally greatly alarmed at what had taken place, and it appears to have taken some revolver shooting to bring realisation to them that serious disturbances were afoot. The building was quickly emptied of public and officials, and an armed guard placed at the entrance. All glass in the windows on the three sides facing the streets was broken, and barricades were quickly improvised with furniture, mail bags and articles of all kinds from the offices. Presently a man in uniform emerges and pastes up on the door a copy of the Proclamation of the Irish Republic, and to the accompaniment of volleys of shots the colours of the Republic of Ireland were broken on the flag-staff at the northern corner of the building.

NA FIANNA EIREANN

The glorious example set by the young boys of Na Fianna Eireann (National Boy Scouts of Ireland) who fought and died in Easter Week, 1916, was not in vain, and in the years of resurgence the organisation spread all over Ireland.

It was suppressed and banned and raided and abolished, like all the other Republican organisations, but the more it was persecuted, the more virile it became. Young boys were kidnapped from their homes and held for weeks, while effort after effort was made to extract information from them, but in no instance was the British threats or blandishments or promises of bribes successful. The boys remembered Heuston and Colbert and all the other unbreakable young heroes, and remained silent and true. So other and more drastic methods of dealing with them had to be adopted. Clare was seething with sedition. All Republican organisations there had been suppressed, men had been shot dead, others had been stabbed to death, scores had been imprisoned, but still the King's

writ was in danger. On the night of August 14th, 1919, Francis Murphy, of Gleann, Ennistymon, a schoolboy fifteen years of age, was shot dead in his father's house by assassins who fired through a window of the kitchen. At the Coroner's inquest the jury found a verdict of wilful murder against unknown members of the Crown Forces. For that brutal murder, the British paid dearly afterwards in Ennistymon and other parts of Clare. And from the memory of Francis Murphy and many another heroic boy like him, Na Fianna Eireann have drawn strength and inspiration to this very day. The strength and inspiration will not forsake them until Ireland from end to end is an independent Republic, cut clear in every particular from the pagan British Empire

THE CONNAUGHT RANGERS

"On November 25th, 1920, a small band of the Connaught Rangers, stung to fury at the news of British atrocities that reached their far-off station, made a spirited protest, flinging down their guns and refusing further service, hauling from its pole the Union Jack, and - brave heroic gesture, no less fine because of its desperate isolation - hoisting in its stead the beloved tri-colour of the Irish Republic.

In far-off India, thousands of miles from home, hemmed in by ruthless foes, confined within the rigid bonds of army discipline, these poor lads answered Eire's call of agony. At once the little band of mutineers were surrounded by British troops and completely cut off. Machine guns were turned on them, as on maddened beasts of prey, and some of them were shot down. Two courageous army chaplains, however, one a Belgian and the other Irish (Father Baker)

intervened to save them, preventing wholesale massacre. Barbed wire entanglements were run up about them, and for days they were left at the mercy of the torrid Indian sun, under barbarous conditions. Attempting to rush a magazine for arms and ammunition - a rush in which a brave Indian gave up his life for the rebels - they were cut off, betrayed by an informer, a renegade Irishman, eager for military 'promotion'. Daly, the young leader, was tried by drumhead

court-martial and shot forthwith. His comrades, Corporal Flannery, Donoghoe, Kenahan, Hewson, Connel, Kearns and the others were kept close prisoners, and despatched as soon as possible to British convict prisons, there to serve terms of penal servitude. An Englishman, Sergeant Woods, also joined them. Madradas, the sympathetic native helping the rebels, lost his life - his name and the Englishman's deserve to be recorded. The mutiny was

quickly stamped out, and the authorities had once more "the situation well in hand" as the phrase is. Nothing but the imperishable memory remains - as great a gesture as that of 1916, when a small band held the British at bay for one short week. Some day when Ireland is free the names of the Connaughts who rose in India will be recorded in Eire's Roll of Honour.

THE PROCLAMATION

POBLACHT NA H EIREANN.
THE PROVISIONAL GOVERNMENT
OF THE
IRISH REPUBLIC
TO THE PEOPLE OF IRELAND.

IRISHMEN AND IRISHWOMEN. In the name of God and of the usual generations from which the received tradition of Irishhood, Ireland, through us, summons her children to her flag and stakes for her freedom.

Having organised and trained her manhood through her secret revolutionary organisation, the Irish Republican Brotherhood, and through her open military organisation, the Irish Volunteers, and her Irish Citizen Army, having patiently perfected her discipline, having resolutely waited for the right moment to reveal itself, she now rises that moment, and, supported by her exiled children in America and by gallant allies in Europe, but relying in the first on her own strength, she strikes in full confidence of victory.

We declare the right of the people of Ireland to the ownership of Ireland, and to the satisfaction of that right by a sovereign and independent State. The long usurpation of that right by a foreign people and its extension to all Englishmen, the right, nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty. In times distant the past three hundred years they have asserted it in arms. Standing on that fundamental right and again asserting it in arms in the face of the world, we hereby proclaim the Irish Republic, as a sovereign independent State, and we pledge our lives and the lives of our countrymen in arms to the cause of its freedom, of its welfare, and of its exultation among the nations.

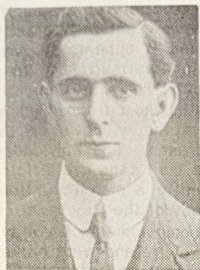
The Irish Republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all by an alien government, which have divided a minority from the majority in the past.

Until our arms have brought the opportune moment for the establishment of a permanent National Government, representative of the whole people of Ireland and elected by the suffrages of all her men and women, the Provisional Government, hereby constituted, will administer the civil and military affairs of the Republic in trust for the people.

We place the cause of the Irish Republic under the protection of the Most High God, Whose blessing we invoke upon our arms, and we pray that no one who serves that cause will dishonour it by cowardice, inhumanity, or rapine. In this supreme hour the Irish nation must, by its valour and discipline and by the readiness of its children to sacrifice themselves for the common good, prove itself worthy of the august destiny to which it is called.

Signed on behalf of the Provisional Government,
THOMAS J. CLARKE.
SEAN Mac DIARADA, THOMAS MacDONAGH,
P. H. PEARSE, EMMON SHERIDAN,
JAMES CONNOLLY, JOSEPH PLUNKETT.

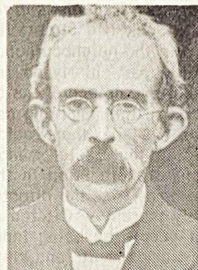
THE PROVISIONAL



John McDermott was a native of Limerick, and was one of the founders of the Volunteer movement. He was associated with some of the advanced papers that had sprung up in Dublin in furtherance of the ideas of the extreme section among the Volunteers, and was editor of 'Irish Freedom'. He was tried by court-martial and executed on May 12th.



Thomas MacDonagh was a native of Cloughjordan. He was an M.A. of the National University of Ireland and a tutor of English literature in the University College, Dublin. He was associated with P.H. Pearse in conducting St. Enda's School. Tried by court-martial and sentenced to death, he was executed on



Thomas J. Clarke represented the old Fenian conspiracy on the Provisional Government. He had been convicted of association with the dynamite outrages in England in the eighties, and sentenced to penal servitude. On his release he returned to Dublin and opened a small tobacco and newspaper shop near the Rotunda. He was sentenced by court-martial to death, and executed on May 3rd.



James Connolly was the son of an artist about fifty years of his youth was spent in England, where he was identified with the movement, eventually a paid Socialist travelling over England. He came to Belfast, of the Transp. Union there, open touch with J. in Dublin.

WHERE THE FIGHTING TOOK PLACE

THE FOUR COURTS



The Four Courts was regarded by the insurgent forces as a point of great importance, and was, like the G. P. O. placed in a condition strong alike for offence and defence. Investigation of the premises after evacuation led to the conclusion that a large force must have been in possession. The gates were closed and barricaded on Monday with all manner of furniture and articles from the Courts and offices. The windows were defended by ramparts of volumes from the Law Library. The supporting points for the Four Courts were the Mendicity Institute on the west, and the houses at the corner of Bridge Street on the east, at the south side of the river. The former was taken by the military on the Monday the latter burnt down. The passage of the quays, particularly on the northern side, was extremely dangerous. Church Street Bridge was barricaded, and sentries posted there. The fighting in this quarter was of a desultory, sniping character. The resistance at the Four Courts came to an end on Saturday, when the insurgents surrendered. Edward Daly was in command here.

JACOBS FACTORY



From a strategical point of view the selection of W. & R. Jacob's fine factory in Bishop Street would not seem to recommend itself to soldiers of experience, except as a doof depot. Even in this respect the readiness with which its approach could be controlled would limit its utility except for those within its walls. Its attraction from the insurgents' point of view lay possibly in the facilities it afforded for attack upon Ship Street Barracks, which lies between it and the Castle, and upon which heavy fire was maintained. The congested neighbourhood surrounding the factory hampered the attack of the military, and when the wearing out tactics they adopted began to take effect, the same conditions favoured the escape of many who would otherwise have been made prisoners. The surrender was made upon Sunday night, 30th April, having been brought about by a member of the Carmelite Order from Whitefriar Street as intermediary. Amid the cheers of the crowd gathered about the building, the clergyman was hoisted by a number of men up to one of the lower windows, from which the bags of flour used instead of sand by the rebels had been pulled. He went inside the factory, and not long after a party of Volunteers walked out. The garrison, leaving their flag flying, came out of the factory one by one on Sunday night, many of them dressed in civilian attire which had been passed into them by their friends at the rear of the factory.

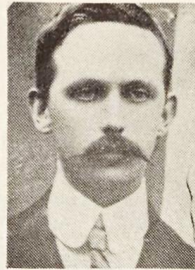
AL - R I GOVERNMENT



James Connolly
 Connolly was a Cork man, of an artisan, and was thirty years of age. Much of his youth was spent in Scotland where he became identified with the Socialist movement, eventually becoming a Socialist lecturer, touring Scotland and Ireland. He subsequently came to Belfast, taking charge of the 'Transport Workers' movement, operating in close connection with James Larkin.



Patrick H. Pearse was born thirty-six years ago in Dublin, of English parentage. He was a member of the Irish Bar, and was Principal of St. Enda's School for boys at Rathfarnham, Co. Dublin. He was Commandant - General of the Army of the Irish Republic and President of the Provisional Government. Tried by court-martial, he was sentenced to death, and executed on May 3rd.



Eamonn Ceannt held a responsible position in the Treasury Department of Dublin Corporation. He was a man of considerable mental attainments, and was a prominent member of the Gaelic League. Following the sentence of court-martial he was executed on May 8th.



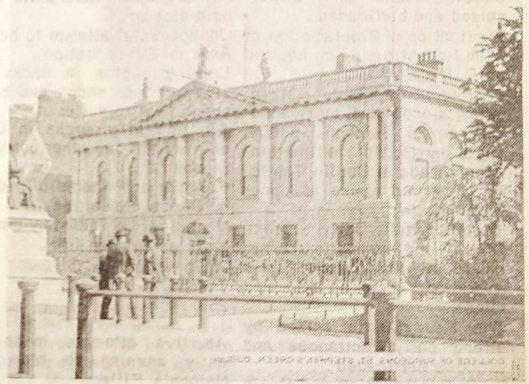
Joseph Plunkett, twenty-four years of age, was at one time the editor of a monthly publication which has now ceased, called the Irish Review. He had written a good deal of distinguished work both in prose and verse. A pathetic circumstance of his case was his marriage in prison on the eve of his execution. Tried by court-martial, he was sentenced to death, and executed on May 4th.

K PLACE DURING EASTER 1916

THE G.P.O.



COLLEGE OF SURGEONS



On Wednesday, Thursday and Friday the fight for the General Post Office, the Headquarters of the Provisional Government, was pressed by the military with the greatest vigour; artillery and machine guns placed near Trinity College sweeping Westmoreland Street, Sackville Street and D'Olier Street. On Friday night, the 28th, after three days incessant bombardment with artillery and machine guns, fire broke out and rapidly spread from the G. P. O., ultimately enveloping the Hotel Metropole, the 'Freeman's Journal' offices, Messrs. Eason's and the entire block of adjoining buildings.

During the week's operations passages had been blasted from the Post Office through the adjoining buildings in Henry Street as far as the Coliseum Theatre. When the fire developed and the building became untenable, many of the insurgents found little difficulty in escaping in this way.

After a week's occupation the surrender of the College of Surgeons took place at two o'clock in the afternoon of Sunday, the 30th April. Major Wheeler, son of the late Surgeon Wheeler accompanied by a force of military attended at that hour, and was received by the rebel leader, the Countess Markievicz. She was still wearing top boots, breeches, service tunic and a hat with feathers. In the presence of the military she first shook hands with her 'officers' and then produced her revolver, which was enclosed in a case. After affectionately kissing the weapon she handed it to Major Wheeler, together with a quantity of ammunition.

The prisoners taken at this place numbered about one hundred and ten men and young women.

EASTER 1916



Sackville Street and Eden Quay after the revolt

Diary of Principal Events

EASTER MONDAY,

APRIL 24th,

At twelve o'clock noon, General Post Office seized by Insurgents.

Corner houses at North Earl Street, Henry Street, Abbey Street, Middle and Lower seized and barricaded.

Publication of Proclamation of Irish Republic and flag hoisted on G.P.O.

St. Stephen's Green seized: gates closed and barricaded.

College of Surgeons seized and a garrison placed therein. Attack made at Dublin Castle, on the guard house at Upper Castle Gate.

The City Hall, Daily Express Office and opposite corner house at Parliament Street raided and occupied by armed forces.

The Four Courts seized by strong party; entrances and windows barricaded.

South Dublin Union and Roe's Distillery Stores occupied. Boland's Mills at Ringsend and the Distillery at the same place seized.

Pickets placed on railway line near Lansdowne Road.

W. & R. Jacob's Biscuit Factory raided and occupied. Attack on body of Lancers in Sackville Street; three shot. Attack from houses at North Umlerland Road on G.R. Veterans' Corps returning from route march; five killed. Numerous street barricades erected.

Westland Row Station seized and occupied.

Harcourt Street Station seized but later in evening abandoned.

Broadstone Station seized: military officers travelling arrested.

Kingsbridge Station raided: military eject insurgents and hold station.

Unsuccessful attempt to seize Amiens Street Station.

Looting begins in Sackville Street: sweet shops and boot shops first to suffer.

Fighting in progress in Dolphin's Barn and other outlying places.

Fighting at Portobello Bridge: numerous casualties.

Magazine Fort raided by armed party and set on fire.

TUESDAY,

25th APRIL

Abortive attempts made in early morning to blow up Nelson's Pillar.

Looting increases, mainly in Sackville Street.

Lawrence's toy shop sacked and set on fire.

Bridges and points of entry to city barricaded.

Military attacks at barricades near Cabra and Charleville Road; forty casualties reported: 100 prisoners taken by military.

Unsuccessful attempt to blow up Cabra Bridge and bridge crossing railway on North Circular Road.

Attempt to blow up Great Northern Railway at Fairview. Heavy fighting at Cork Hill

between rebels and military at Parliament Street and at the Castle.

Insurgents driven from Daily Express Offices, Cork Hill, by military at point of the bayonet.

Authorities proclaim Martial Law.

Military reinforcements arrive: general plans formulated, and attack on G.P.O. begun.

General Sir John Maxwell appointed Commander of Forces.

Aerial erected over the Wireless School at Reis' building in Sackville Street, occupied by the Insurgents.

Issue of the Insurgent paper, "Irish War News".

WEDNESDAY,

26th APRIL

Large reinforcements of infantry and artillery arrive from England.

Bombardment of Liberty Hall and Boland's Mills by the Helga.

Liberty Hall rushed and occupied by the military.

Heavy fighting in Sackville Street, military attack G.P.O.

Kelly's shop, corner of Bachelors Walk, attacked by artillery and machine guns.

Attack on the Sherwood Foresters arriving from Kingstown, at Carisbrook House and Clanwilliam Place.

Martial Law proclaimed to extend to whole of Ireland.

THURSDAY,

27th APRIL

Further arrival of troops from England.

Insurgents bombed out of stronghold in Clanwilliam Place.

Fire breaks out in the forenoon at Wynn's Hotel in Lower Abbey Street.

FRIDAY

28th APRIL

The attack on the G.P.O. develops, artillery brought to bear; fire breaks out in the building and burns throughout the night.

SATURDAY

29th APRIL

Fire breaks out on the western side of Sackville Street.

At four o'clock the military order "Cease Firing".

General surrender of Sinn Fein forces in city and country ordered by P.H. Pearse and submitted to military.

Surrender, unconditionally, of James Connolly and forces under his command.

Surrender at Four Courts. Departure of first batch of 489 prisoners to England.

SUNDAY

30th APRIL

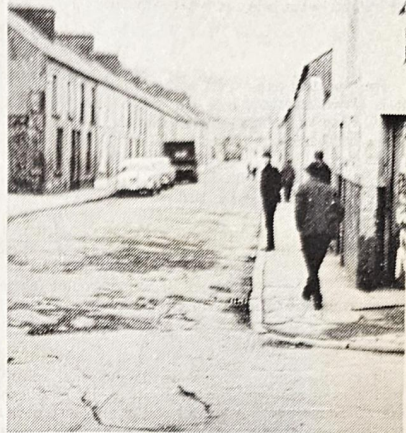
Surrender at College of Surgeons by Countess Markievicz. Surrender at Jacob's and South Dublin Union.

Surrender at one o'clock at Boland's Mills.

DOWN THE OLD BOGSIDE



2



1



4

STRABANE

The following statement has been issued by the Eamonn Lafferty Sinn Fein Cumann, Strabane .

We, the members of the Eamonn Lafferty Sinn Fein Cumann, have seen over the past number of years the British Army garrison grow many times over in the Strabane area .Obviously hand in hand with this goes the increase in harassment of the 10,000 population almost totally nationalist .

'Lifting' and house searching have become common place and accompanied by the 'lifts' the interrogation procedures by the infamous Special Branch .

The Republican Movement however, in common with everywhere in the three-two counties, has grown considerably in spite of British Army activity . Since the foundation of the Provisional Republican Movement in Strabane we have now two other Cumanns apart from ourselves, the Tobia Molloy and Eugene Devlin Sinn Fein Cumanns .

Strabane has seen a great deal of the fight for freedom, we estimate that approximately 150 bombs have exploded in the area which have caused a vast drain on the British Exchequer funds .The Crown forces have also incurred severe casualties, both admitted and denied by them .

Two volunteers have been killed by the British Army, one Tobias Molloy, an 18 year old Recruit to the Provisional IRA died after being struck by a rubber bullet, and the other Volunteer Eugene Devlin, was shot dead by Crown Forces while on active service on the 27th December, 1972 .

The spirit of the Strabane people, however, goes on undaunted . We are determined that Ireland will rid herself of British Occupation for ever .

Press Officer E. O'Malley .



3

Readers have asked us if it was possible to include in our next issue some photographs of the old Bogside . In response to these requests we publish the following reminders of the old Bogside .

1. A view of Nelson Street . The Greyhound Bar at the corner .
2. Wellington Street . Taken _____
3. McDaid's Bakery, Morgans Rag Store and the Gate entrance to the former RUC Station .
4. Lecky Road as it once looked . Note the friendly Chin-wag while sitting on the window-sill . _____

We will endeavour to make this a regular feature and readers who have since moved to new Estates or abroad can build up their own reminders of the old Bogside .

THE FLAG OF THE REPUBLIC

9

1

From time to time in daily and weekly papers anonymous or signed letters appear protesting against insults to the Tricolour, the National Flag of the Republic of Ireland. The letters usually show that the writers of them have the wrong outlook regarding the Flag of Ireland, what it is and what it means.

2

They protest against its being left flying after sunset, about how it is flown and how it is carried; but the true significance of the term, Flag of Ireland, never seems to have entered their minds. Some of those who protest most indignantly against the treatment given to the Flag insult it themselves every day of their lives by sneering at the spiritual and national treasures it symbolises, by ignoring or decrying the Irish language, by playing games that were brought into this country of set purpose to insult and haul down and trample its Flag in the mud of Anglicisation, by shutting their eyes to Irish history and their ears to Irish songs and music, by indulging in foreign pastimes and alien customs and by making no effort to hasten the day of Ireland's complete freedom from the domination and influence of England.

3

In every country possessing the national self-respect that is a sure sign of real freedom an insult to the Flag is resented and abhorred above and beyond all public offences, because the Flag represents, or should represent, every single thing, spiritual and material, of which the nation is proud. In this Anglicised country of ours the Flag of our nationhood is insulted every day with impunity.

4

Every Seoinin, every West Briton, every national degenerate feels that he is quite safe in offering insult to the most sacred treasures of our race, especially to those spiritual riches without which our land would never have survived the attacks of the enemy through all the centuries, without which we could not be a nation at all. When an uneducated Irishman is allowed to appear in print advocating, nay demanding, the dragging down of all the children of Ireland to his own level by leaving them ignorant of God's gift to Ireland, the Irish language, he is guilty of an insult to the Flag; so are those who encourage or allow him to make such a treacherous suggestion.

5

The man who in speech or letter or article attacks the right of Ireland to an independent, a separate national existence, who flings a sneer, even though it be but an ignorant sneer, at Irish music, at Irish songs, at Irish games, at Irish dress, at Irish customs, at native Irish laws, at Irish greatness in the past, at the ability of Ireland to be great and free in the future — the man who does all these things or any one of them insults the Flag and is a greater enemy than any Sasanach.

6

In a free self-respecting country such treachery would be forbidden, and if the edict forbidding it were flouted, the culprit would be punished so effectually that other like him would think oftener than twice before following his pernicious example. For hundreds of years it has been the custom to suppress, punish or exterminate those who loved the Flag of Ireland and hated the Flag of the foreigner, the English invader. The Gael has been trampled upon, the West Briton has been exalted, the Seoinin and the slave have been allowed to spit upon the spiritual treasures of the land that gave them birth. Until we are really and truly free, in mind and in body, from the shackles of centuries, that outrageous custom will continue and those who love Ireland better than their own lives must keep on fighting against it. If they do, it will be broken and ended forever some day, with God's help.

7

Is it because of its artistic appearance we should honour and defend the Flag of Ireland? Is it because it is the symbol of that Republic proclaimed by Pearse and Clarke and Connolly and their comrades in the Week of Resurrection, declared and established by elected representatives of the whole country three years later? Is it because its band of pure white unites the Orange and the Green, thus making it, in the minds and hearts of faithful Gaels, the Flag of all Ireland.

8

No, but because its fluttering folds hold all the hopes and joys and sorrows, all the memories and traditions and triumphs and defeats of our people through the generations and centuries of unyielding struggle, all the culture and pride and valour and humility and faith and love that have sustained us in the day of sunshine and the day of gloom; because to those who are unyielding, unconquerable and true, it is Ireland itself.

To fling away the language of Ireland, to abandon the purpose of Tone, is to haul down the Flag. To belittle Ireland's games by refusing to play and promote them, by uttering the slave's cry that 'one game is as good as another,' is a refusal to salute the National Ensign. To play and foster the vulgar, sensual, imported noise called music — jungle jazz — and to jeer at the music that has been praised and honoured by the greatest composers in the world; to neglect Irish songs and Irish dances, while we drool the inanities or suggestive drivel of the pagan centres of vice and degrade ourselves by indulging in the animalistic contortions called modern dancing, is to pelt mud at the Flag of Ireland. To hold up our own people to scorn and ridicule on the printed page, the stage or the radio, for the amusement and at the clever instigation of our enemies, is to trail the National Flag in the mud of the street and encourage the thoughtless or the malicious to trample it into a torn, despised and contemptible rag.

10

For the Flag we should really salute when we raise our eyes to the Tricolour of the Republic of Ireland is the spirit of Irish Nationality, the Banner each one of us should carry proudly in his mind and heart. That is the Banner spoken of by all the great ones of our race when they asked us to follow it through blood and fire, through battle and storm, and never allow it to be lowered in surrender or captured by the enemy.

11

It is the Banner, the Flag referred to so often in his writings by Terence MacSwiney, who saw it before his eyes every moment of his long agony endured for it and for all it connoted with such fortitude and courage that the name of Ireland was honoured throughout the world. To him, to Pearse, to Brugha, to Mellows, to all our great unbeaten warriors, the Flag meant everything we have mentioned.

12

The spirit of Irish Nationality was to them the Banner which every true lover of Ireland should bear about with him always as something sacred and holy, something that was never to be lowered in surrender by a single inch, never dishonoured by selfishness or cowardice, never laid aside or forgotten for a single moment. We have often before now quoted MacSwiney's noble and inspiring words regarding that spiritual Banner; we make no apology for quoting them again. They refer to no fluttering piece of poplin, or linen or silk, no standard however imposing, but to the stainless, unyielding, unconquered Flag that should be borne in the heart and mind of every faithful lover of Ireland.

13

Wrote MacSwiney almost fifty years ago:
'It is ours now to hold the breach. We must remember ourselves as the inheritors of a great tradition, and it would well become us not only to show the splendour of the Banner that is handed on to us, but to show that this Banner we too, are worthy to bear. For, how often it shall be victorious, and how high it shall be planted, will depend on the conception we have of its supreme greatness, the knowledge that it can be fought for at all times and in all places, the conviction that we may, when least we expect, be challenged to deny it, and that by our bearing we may bring it new credit and glory, or drag it low in repute.

'Let us, then, with the old high confidence, blend the old high courtesy of the Gael. Let us grow big with our cause. Shall we honour the Flag we bear by a mean, apologetic front? No, wherever it is down, lift it; wherever it is challenged, wave it; wherever it is high, salute it; wherever it is victorious, glorify and exult in it. At all times and for ever be for it proud, passionate, persistent, jubilant, defiant; stirring hidden memories, kindling old fires, wakening the finer instincts of men, till all are one in the old spirit, the spirit that will not admit defeat.'

14

There is no denying the fact that a fifth part of our lawful national territory has been invaded by armed forces of England through the cunning and duplicity and treachery of unscrupulous English politicians, as is revealed on other pages of this issue of the Annual. The invader has been and is being assisted by rebels against the Irish Nation who deny the spiritual Banner and insult the material Ensign every hour of the day and every day of the week, while they salute the Union Jack and traitorously declare their loyalty to the British Empire. If the Anglicised exponents of Ensign Etiquette in the 26 counties are incapable of understanding and accepting our concept of the Flag of the Republic, we suggest that they should at least plead with the powers that be that, in reparation for the mutilation of the national territory and for the continual insult already cited, the material Ensign of Green, White and Orange be flown at half-mast or threequarters mast until such time as the Northeastern rebels are persuaded by the good example and soft talk of professional politicians or are forced by the daring and courageous and unselfish sacrifices of 'terrorists' and 'law breakers' to acknowledge the spiritual Banner and unfurl and salute the material Ensign of the Independent Republic of all Ireland.