

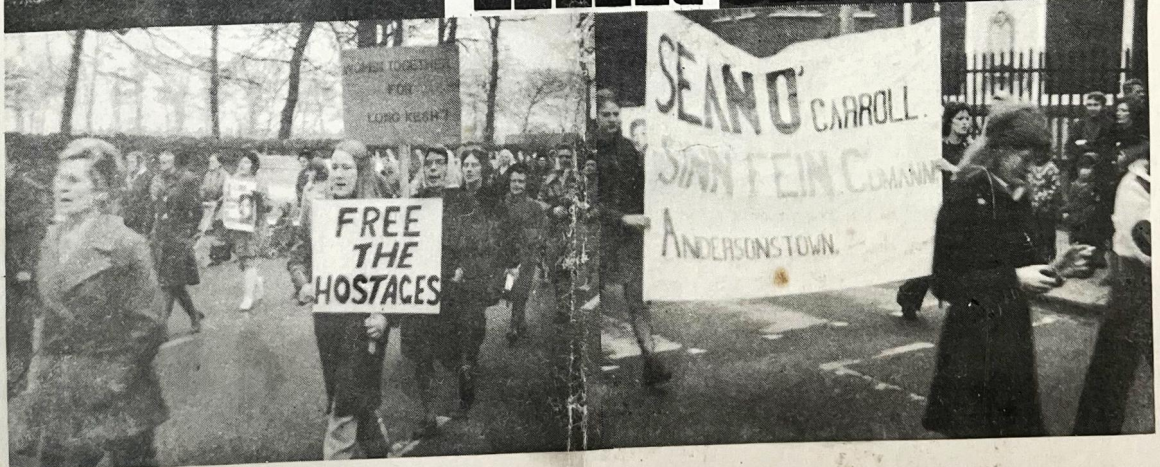
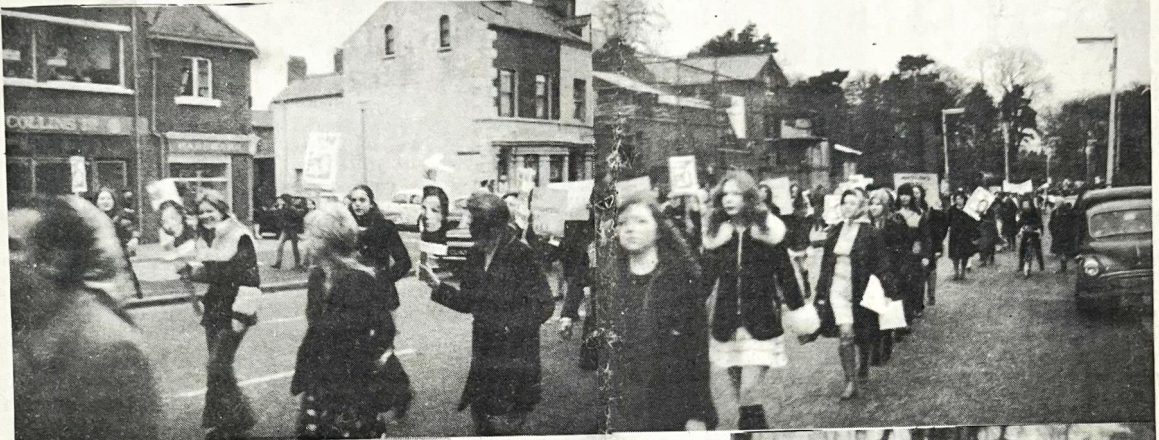


# REPUBLICAN NEWS

"VOICE OF REPUBLICAN ULSTER"

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# BELFAST WOMEN ON THE MARCH

Almost 1,000 women and girls marched from Beechmount Avenue, Belfast, to the Busy Bee Shopping Centre at Andersonstown, to protest against internment and especially at the detention of Liz McKee, a young Belfast trainee nurse.

Mrs. Marie Moore presided and all the speakers were women. Mrs. Brige Ruddy, the first speaker said, "Tell the British that if they are going to intern women, we will give them good reason for it. It is up to us to show them that if they challenge the women, they will have a fight on their hands. She concluded, "I would like a message of solidarity to be sent from this meeting to Liz McKee and the other women in Armagh prison".

Tess, a sister of Joe Cahill, said that the women of today are well and truly risen. She said that she had visited Republicans in prisons in the 40s, the 50s, the 60s and now in the 70s. She said that while she deemed it an honour to visit Republicans in prison that she was at the same time sick to death visiting jails. "Let us end it once and for all", she continued, "Ireland divided will never be at peace. We don't want the women to be divided".

Mrs. Sarah Murphy, Press Officer of the Sean McCaughey/Jim Saunders Sinn Fein Cumann said, "Let us make 1973, Irish Liberation Year". She said that her Cumann had started a letter writing campaign to local government bodies in Britain, pointing out the abuses that exist in the Six Counties and that they would extend it to the E.E.C. countries. "I have come here as a woman and as a mother of 5 children. I don't want my children growing up to be interned and denied justice", she declared.

Mrs. Maura Drumm, Acting President of Sinn Fein, was the principal speaker, she told her large audience mainly women and girls, that they were there to fight against the unjust imprisonment of Liz McKee. "The women of Belfast are on the march and we will not stop marching until we get our rights, she declared. This remark was greeted by loud, prolonged cheering.

"For every woman they try to intern, I am confident that another 50 women will step forward to take her place in the struggle for justice. The British can't put the women down and they will never put the



women down". Further loud clapping and cheering greeted this remark.

Mrs. Drumm added, "They will not smash the spirit of the people no matter how hard they try. It was Liz McKee's turn last week, it could be your mother or your daughter next week.

"We want a free united Ireland. I know there are people in this audience who have lost their husbands or their sons. I would ask you not to be afraid if you read in the papers tomorrow that some of the speakers at this meeting are arrested. If you do read this, come back to the next protest meeting and bring 20 others with you. This is the proper answer to give those who are trying to intimidate us and break our spirits.

"I would like on behalf of you all to send greetings to all those imprisoned by the British, especially Liz McKee. God bless you all. God save Ireland," she concluded.

Mrs. Marie Moore called on her hearers not to allow young boys and girls to be dragged into Saracen armoured cars by British soldiers. "If you can't prevent their seizure at least try and get their names and addresses," she urged.

The organisers of the demonstration are to be congratulated for making such an effective protest. The women and girls who marched deserve credit for their good order and dignity.



OUR PICTURE shows Mrs. Maura Drumm, the Acting President of Sinn Fein addressing the demonstration.

## Curragh Conditions

A chara,

I am a Belfast man and I would like to express my views on how fellow Irishmen are treating us here in the Curragh. As I said I am from Belfast, that means a journey of about 300 miles for my wife or friends to visit me.

Last week when my wife came down, she was only allowed to see me for 15 minutes because there were nine other people waiting for visits. There are four visiting boxes and instead of using all these, our jailers brought us out two at a time. We are supposed to get a half hour visit and if the four boxes had been used this would have only taken 1 and a half hours but as we were taken only two at a time we were only allowed 15 minutes.

This is one of their petty tactics to try and break our morale. The visiting boxes alone you would not find anywhere else in Ireland. The so called soldier is no more than 3 feet away from the visitor and can hear every word that is said. Any man who has a domestic problem cannot discuss it with his wife.

Another morale breaker is that we are allowed no hobby work. There are men doing from 2 to 7 years of a sentence and all they can do to pass the time is play cards or read which becomes very boring. Then there are the nightly searches which is probably the best action these soldiers have seen. There are at least six soldiers to a cell and they use their batons in a threatening

manner just waiting for you to open your mouth so they can test them out. So far they have not got the chance.

Another thing is our letters. We are only allowed two a week yet we are told that if we write anything about the prison our letters will be stopped.

What else have we to write about? We have been here since last May, for most men it might be their home for the next couple of years

My last point is about a good friend of ours who served 7 months here. Last week he was shot dead by the British Army in Derry, his name is James McDaid.

This man did hunger strike for our political demands. These demands were to be given if, we were told, the hunger strike finished. All James McDaid and a few others got was promises because when these men finished the hunger strike the rights that had been promised were not given. The hunger strike did permanent damage to McDaid's body and he had to be put on special treatment.

The pettyness of our "Fellow Irishmen" played a big part in the death of this patriot.

It would take any man a long time to get back to reality after serving any length of sentence in this backward prison with its childish governor.

Yours,  
SEAN MEEHAN,  
Political Prisoner, Curragh Detention Barracks, Curragh Camp, Co. Kildare.

# ROÍSÍN DUBH

My name is Roisin Dubh. The English believed me dead when they found me frozen still and in my mouth, a handful of grass which I thought would fight off the hunger during the famine of 1847. Long before that they thought I had turned by back on my people and sailed away with the Earls from Kinsale.

They hated me with the fury of Lucifer. They failed to silence me even after they had cut out my tongue. They tried to graft me on to the body of Britannia by crushing my soul and spirit and any other thing that made me different from themselves. They failed in all these plans but they succeeded in sowing the seeds of division amongst my people.

My enemy perfected the art of "divide and conquer". Sir George Carew, Queen Elizabeth's general, boasted that he had means sufficient to 'set division' amongst the quarreling factions in Munster. The Saxon always favoured one group of my people against the others and this breach was widened by all the material strength and influence the

Saxon could muster; for this was his master strategy-*clan* against *clan* Norman Against Gael and then Protestant against Catholic. That was the policy of Cromwell and it is the policy of his descendants, the Saxon usurpers warring against the Irish people in the uneven and barbaric that can have only one end.

There came a time when great hopes existed for my people to embrace the settler-stock in their midst and encourage them to claim their birth-right and proclaim their true allegiance to me. But Prime Minister Pitt determined that these settlers who came to be called Protestants, must not throw off their past and become gaelts at last. So after careful planning, perfidious Albion brought into being the Orange Order in 1795 and this was to be reserved for those who wished to receive favours from the Crown; the only condition was that they must guard against becoming Irish and merging with the "native Irish" Religion had nothing to do with this except that it was used as a means for upholding the barrier between pro-Irish and pro-English.

And so it is today - my people are prevented from living as freemen in their own land. In this generation, Englishmen sitting in London divided Ireland and in doing so "set division" amongst all those were on the side of freedom. Some say we must wait till all the people, north and south, freely give their loyalty to me even though that might take another century: others say that since the Proclamation of 1916, allegiance and fealty to me is an obligation for everyone in the land. I shall tell you through the lips of my greatest lover, Pearse, what is your obligation - "I make the contentment the national demand is fixed and

determined; that that demand has been made by every generation; that we of this generation receive it as a trust from our fathers; that we are bound by it; that we have not the right to alter it or abate it by one jot or tittle, and that any undertaking made in the name of Ireland to accept in full satisfaction of Ireland's claim anything less than the generations of Ireland have stood for, is null and void, binding on Ireland neither by the law of God nor by the law of nations". This command has throbbled in the hearts of my lovers through all the centuries and this love is the purest flower outside the Gate of God's Heaven. How strong was this love! Even when I was so rejected and forgotten that the flesh on my face was no more, those faithful few secretly kissed me on the void where my lips used to be; they loved me still, my faithful few, even when the blood of our wondrous past ceased to throb in my veins, they knew I was not dead for they knew that I was immortal. They kept close to me and knew that the pulse from their own bodies would again enliven mine, so that today I am reigning more gloriously than ever - now in the Falls Road, now in Derry and surely in Long Kesh filth and squalor, made noble by the great love for me that dwells there in the historic province of Ulster, while I wait for my heroes from Munster, Leinster and Connacht to come and strike the chains that hold me fast. I know that they will come for my Pearse has said "there are those in every generation who are ready for the ultimate sacrifice, with joy and laughter and these are the salt of the generations, the heroes who stand midway between God and men" they will come from the cities, the towns and the fields, singing with Mangan as they go.

ROISIN DUBH, this article was sent in by an American correspondent. How about you sending us in your criticisms, comments, poems or pictures? We would be delighted to publish them, just send them to Mr. Tom Lyons, 54 Edenmore Avenue, Raheny Dublin. See your article in print!

"... over hill and through dale shall I fly for your weal..." And those sons and daughters who left forever the hallowed homes of their fathers, they too, will awaken to my cry, they will hear my voice that they thought was still, the voice of their own Roisin Du and they will call from a heart o'er brim med with love....

Woe and pain, pain and woe  
Are my lot night and noon  
To see your bright face clouded so,  
Like to the mournful moon.

O the Erne shall run red  
With redundance of blood;  
The earth shall rock beneath our tread,  
And flames wrap hill and wood;  
And gun-peal and slogan cry  
Wake many; glen serene,  
Ere you shall fade, ere you shall die  
My Dark Rosaleen!  
My Own Rosaleen!  
The judgement hour must first be nigh,  
Ere you can fade, eree you can die,  
My Dark Rosaleen!

Thomas Duffy.



MEETING OF THE FIRST DAIL EIREANN, SECOND SESSION, 10th APRIL, 1919, AT THE MANSION HOUSE, DUBLIN  
 Front Row: Laurence Ginnell, Michael Collins, Cathal Brugha, Arthur Griffith, Éamon de Valera, Count Plunkett, Eóin Mac Néill, William T. Cosgrave, Ernest Blythe.  
 Second Row: P. J. Mshoney, Terence MacSwiney, Richard Mulcahy, Joseph O'Doherty, Seán O'Mahony, James Dolan, Joseph McGuinness, Patrick O'Keefe, Michael Staines, Joseph McGrath, Dr. B. Cusack, Liam de Róiste, M. P. Colivet, Father Michael O'Flanagan.  
 Third Row: Peter J. Ward, Alec. MacCabe, Desmond Fitzgerald, Joseph MacSweeney, Dr. Richard Hayes, Con. Collins, Pádraic O'Máille, James O'Mara, Brian O'Higgins, James Burke, Kevin O'Higgins.  
 Fourth Row: Joseph MacDonagh, Seán MacEntee.  
 Fifth Row: Piaras Béaslaí, Robert Barton, Paul Galligan.  
 Sixth Row: Philip Shanahan, Seán R. Etchingham.

# FLAMBUOYANT DEMOCRATIC LAW

A Chara,

With the blessings of the British Government, "the democratic" procedure, for law enforcement has been implemented into the judicial system in the six counties. In this enforcement of British justice, the British Prime Minister has seen fit to bolster the arms of the law with the implementation of Special Courts. This form of "democratic law enforcement", is confined to certain category of prisoners namely the internees and the detainees, and with its implementation, their basic human rights, under the European Human Rights bill, are set aside, in order to achieve the British Governments objective, to hold to ransom on as many Irish catholics men, as they see fit to hold, without intervention from anyone. This they have done, although, on numerous occasions they have professed that their involvement, in this dastardly, inhumane act, has been nun sectarian. Yet why have all the men who have felt the boot of the British Jackie, been catholic.

If we try and forget this unique position of "democratic law enforcement" and we turn the face of the coin to the other side, the side of the Legal Representation, where the catholic people are given the chance, seemingly, of defending themselves, we find that the implementation of the law in this regard is no further different than that of the special courts. In order to bring realism to a lot of words, I should like to refer to two cases, one involves a catholic, the other involves a protestant or protestants, both cases subject to British standards of law, supposedly being unblast and nun sectarian.

In the case of the catholic, the men concerned, was charged with being in possession of illegal arms. In the process of the case, it was determined, that these arms, the catholic man supposedly held, were for the defence of his particular area, in case of sectarian elements attacking. The area he came from, on numerous occasions beforehand, had come in for acts of sectarian violence, these being directed from the opposing protestant areas, and in certain cases resulted in casualties being inflicted on the catholic people of that area. Although it was never established by the court

case that concrete evidence proved, beyond any doubt, that this man held the guns, he was convicted of the alleged offence and given a five year jail sentence by the "unbiased" judge.

In respect of the protestant case, the surroundings were different, but the motivation, basically, was the same. Here we had two protestant men who had been discovered trying to buy arms in London., off an arms dealer. They stated in the court case that the guns, Quote . . . "were for prominent Protestant people in the Newry area, prominent and substantial men who would keep them in their homes for defence", un quote. They also stated that 123,000 pounds was available for the further buying of arms for this region. They pleaded guilty to all the charges concerning the buying of the arms. The judge concerned in the case, took all these factors into consideration and issued their involvement up as an act, however unwidely motivated, brought no real discredit to the men concerned, and he in turn imposed a six month jail sentences, suspended for two years.

In comparing the two cases and their important "un biased characteristic one must bear in mind the religious differences between the men concerned, and their subsequent sentences. The catholic men five years imprisonment, for his involvement in defence of his area. The protestant men, six months sentence, suspended for two years, for their involvement in defence of their areas. It leaves one to think, even the most gullable of us, that the present democratic judicial system exercised under British standards of law, is geared to appeasement on one side of the religious divide and is used to destroy the basic rights of the people concerned on the other side of its implementation. Indeed, it goes a long way to answering the burning question of why there is continuous conflict of Ireland. The only rational conclusion one can come to is, that the involvement of Britain in Irish affairs, can be tolerated no longer, and that the sooner the link with Britain is severed forever, the sooner the Irish people can work out a system of Government, un-biased in its approach and nun sectarian in its outlook.

Signed: Martin Kavanagh.

P.R.O. Sean McCaughey, Sinn Fein Cumann, "A" Wing, Crumlin Road Jail, Belfast.

Beannacht an Linbh Íosa agus  
Mhuire Mháthair ort féin agus  
ar do mhuintir an Nollaig seo  
agus san Athbhliain.

Beo fós  
Be yórá agus huns  
Sean MacStiofain

This is a reproduction of a Christmas message sent to a Belfast Republican family by Sean MacStiofain.

English translation of handwriting reads: Still alive. With love and respect.

## While Our Nation to the South sleeps

By Antoine O Cathain (faoi ghlas ag ghallaibh)

So it goes on and on; not only for 50 years but for centuries.

"Impaling children to trees  
With their Mothers chained to see  
And no foreign allied to hear her  
cries  
Yet the Irish are too proud for  
slavery  
Too brave for genocide".

"Forever couragous Ireland, forever  
lonely Ireland  
Among your burning shrines  
A fox among the foxes in the glens  
Honouring God, barefooted on  
thorns  
Ragged to know, surefooted on  
rock  
Serving civilization's pledges  
While alien kings, princes, lords  
Weave intrigue with generous plots  
and frauds".

This is how the British attempted to break the resistance of the Irish four centuries ago. This is what they call "negotiating from strength".

Yesterday it was Cromwell with his mass slaughter of infants, peasantry and shepherds. today it is Whitelaw with his S.A.S. murder gangs whose methods in brutality can only be compared with Eichman's camp guards against defenceless Jews.

Penal days, plantation wars, wars of independence. Famine and suffering, the lonely days of resistance to alien rule have all helped to bind the Irish people together.

Make no mistake about, Whitelaw, Heath & Co., are fully aware of the activities of the murder gangs. They condone the murderers and torturers of the U.D.A. and U.V.F. in order to impose another alien solution on the Irish people.

Now there is a new type of privileged violence in our midst. Our nation to the South sleeps; the road to victory is now paved with the sleep of slaves and cowards.

Not only do they promote the interests of British Imperialism, but Heath and Whitelaw have also personal axes to grind. Both are power hungry and both were forced to relinquish power when as members of the British Armed Forces, they surrendered in Burma and run out of Dunkirk. A military defeat of the nationally-minded people in the Six Counties, would in their twisted minds, give them back pride in their "military greatness".

Some Northern Republicans now believe that they will have to rely on themselves to achieve freedom for the whole nation. We will win over the brute force of the alien. We will win in spite of the dishonour of our nation to the South.

Such is the mind of the coward,  
such is the way of the serf Saxon.

EDITORIAL NOTE: This little piece of writing reflects the thoughts of a young Republican prisoner held in Belfast prison. It reflects bitterness and a sense of betrayal. We would ask him to take heart. All our fellow-countrymen in the South can not be regarded as cowards and slaves. The ordinary people are sound; eventually they will respond).

# AN IRISH VIEW OF THE CORNISH SITUATION

By  
Eoin  
O'Nuanain

As an Irish Republican my goal is the setting up of a free democratic Irish Republic. Having only lately become conscious of national movements in other Celtic countries, the co-ordination of which is the purpose of the Celtic League, I was interested in your article in this year's Annual of the Celtic League, the leader in the March 1972 issue of "Cornish Nation".

I would like to present some thoughts of my own on some views expressed in the article, but before I do so, I must confess that I have never been in Kernow, and cannot claim to know any more about your country beyond having read items on it in Celtic League publications.

First of all I express a view that Mebyon Kernow is the embryo of a greater national consciousness and separatist movement (it parallels the Gaelic League and other organisations in Ireland 80 years ago). This will lead to the demand for the inalienable right of Kernow, in common with the other Celtic countries, to free and sovereign self-determination, having no subservience whatsoever to imperialist administrations such as the London and Paris governments.

In this basic idea there can be no compromise or halfway measure. Ireland's experience in this should be taken into consideration. Fifty years ago the English Government forced on Ireland by threat of armed terrorism what was thought to be the best solution to the "Irish Problem" - Partition, a compromise on the 32-county, independent Republic called for by the Irish people in free election. There was to be an Irish Free State - the term is still applied by true republicans - administering 26 of the 32 counties. On the face of it, this monstrous red herring was only a short step from the eventual attainment of freedom. It certainly fooled many genuinely patriotic people at the time - it was "freedom to achieve freedom" thought Michael Collins. What inevitably happened was the

creation of an administration which in practice acted as manager for England, and eventually betrayed every ideal of the freedom fighters of fifty years ago. Today the members of that administration consist mostly of servile mediocrities, who are prepared to have Irish republicans imprisoned while giving cap-in-hand to London for the sake of a few votes, begging from England for Ireland what is hers by right - undisputed sovereignty. Similarly, in the Northern Six Counties, we have an administration elected in year after year on the basic issue of whether the administration should exist. The result is stagnation, which is now in the process of being rectified.

From this experience, all other freedom movements, not only in the Celtic countries but in all other oppressed nations, can learn that freedom is never a half-way thing. To quote James Connolly, the patriot who died in 1916 in the beginning of that round in the struggle for Irish freedom:

"If you remove the English army tomorrow and hoist the green flag over Dublin Castle, unless you set about the organisation of the Socialist Republic your efforts would be in vain.

"England would still rule you. She would rule you through her capitalists, through her landlords, through her financiers, through the whole array of commercial and individualist institutions she has planted in this country and watered with the tears of our mothers and the blood of our martyrs.

"England would still rule you to your ruin, even while your lips offered hypocritical homage at the shrine of that Freedom whose cause you had betrayed".

Connolly's words ring true especially today in the completely English-orientated economy of Ireland, North and South. The last paragraph quoted is especially relevant.

I mean no offence in suggesting now that your aims seem unclear to me - I will not go so far as to say naive, I will take a few points. You say you will use only "constitutional" means. I presume this means parliamentary representation, etc., and generally a diplomatic negotiation for the independence of Kernow. The dan-

ger in this is that you may become part and parcel of that same government whose administration in Kernow you want to put an end to. In which case you may become a very small and increasingly less insistent voice in a government where your opinion will be politely listened to before your wishes are politely over-ridden. A case in point is the proposed extension of Plymouth into Kernow - since I have only basic knowledge and few details of this situation, of course I leave myself open to correction.

On the other hand, if by "constitutional" means you mean public demonstrations, marches, speeches and pickets calling for complete independence for Kernow to be granted, by England, I suggest that this is the best mode of actions to be followed for the present. The point about this is that there is no time like the present, so you should get down to it immediately. Sooner or later, however, if complete independence is not forthcoming and the wishes of most of the people ordain that Kernow should be independent, you may be forced to set up a government for Kernow against the wishes of the English government - this might be regarded as "unconstitutional".

Behind this idea of being "constitutional", and other references to "British traditions of rule of law, free press, free speech" and co-operation with "English Residential Associations" I suspect a vague hint of English bourgeois chauvinism a lack of conviction in your nationalism, an identification of respectability, reverence and legality with the present administration; even that Cornish independence can only be obtained by London's consent; and that any attempts to upset the order established by England over its neighbouring Celtic countries (by treachery, violence, broken treaties and other "unconstitutional" means) would somehow be wrong if it offended a majority of English people or of English-orientated people living in a Celtic country. I would hope for a more clear-cut opinion than this. You should accept that any more ordained by a majority of the Cornish people towards Cornish independence or any move carried out in bona fide by any organisation in Kernow is morally right in itself, even though it may be frowned upon

as tactically unwise. There should be no apology to English institutions for nationalistic actions or opinions.

A logical extension of this is that the use of physical force against the violence of oppression cannot be ruled out - as a last resort. To quote Patrick Pearce, another patriot who died in 1916 (as I have no text, I am quoting loosely):

"If England said tomorrow 'Here, take Ireland' we would not say 'No we'd rather fight you for it instead' But that is not the case".

If there is no logical reason why physical force should not be used when all other means fail, then I regard as inconsistent with a desire for freedom an assertion of "non-violence". Again, a comment which Patrick Pearce made, in an article on attaining freedom by physical force, is in my opinion worth considering (again I quote loosely):

"There will never be another Cornwall".

He said this because he thought that the will to resist foreign oppression by any means necessary - not necessarily physical force - was dead in Kernow.

Now, however, I see in Mebyon Kernow a re-birth. The will to resist has not died completely and the seeds of resistance to English occupation have been sown again,

I read with interest the general idea of how Mebyon Kernow plans to build up an independent economy in Kernow, making use of organisations and resources already existing in the Kernow of today. It parallels the means by which Sinn Fein (Kevin St.) in Ireland hope to use to start an Economic Resistance Movement to establish an independent Irish economy using the resources already available - trade unions, credit unions, tenant's associations, and other co-operative democratic organisations. I suggest that you use this for reference and adapt it to Kernow's case.

Finally I would like to relate the standpoint from which I have made my comments. I confess that I know little about Kernow, its culture, geography and history, but I feel that some basic thoughts in Irish Republicanism which has evolved over nearly 200 years, must be relevant to the oppressed economies and cultures of other Celtic countries.

Reprinted from "Cornish Nation"

# An open letter to a young internee in Long Kesh



Dear Raymond,

The points mentioned in your letter represent a very complex field of debate. Although in their own right worthy of discussion they are secondary to the most important point of all, a point so basic that no argument as yet devised by man has served to defeat it; that point being the right of a people to run their own affairs; a right of a people to be free.

Whilst the economic argument for Irish unity does and must play an important role in that respect it would be wrong to state that economic progress alone is the sole justification for Irish unity. The right of a people to be free requires no justification. Having established this as a basic right one can then project the pros, and cons, of such unity.

Most people today make the mistake of thinking in terms of Six and Twenty six counties without giving proper thought to the consequences of partition to the island as a whole. The consequences of this can be better understood if one considers the plight of a man who has lost a limb, he might be mobile in a restricted sense but he is beyond doubt the worse off for its loss. In short he is a cripple. We can do all in our power to ease the suffering of this individual but no amount of artificial aids can restore him to full health. To do this we must replace the missing limb or limbs originally lost. Even then the job of repair is not complete. He must be nursed back to health. We must be taught once again how to use them. If he has lost them for a long period of time, the task of rehabilitation becomes more difficult.

So it is too with a country. Let us consider the plight of England, if overnight it lost London, if overnight the people of this vast city decided like those of the six counties that they had the right to opt out of national affairs. Would the people of England submit to the logic that the people of London had the right? I doubt it. Would they then base their future economic development on basis of partition content to compare one area with the other or would they like us denounce the right of a section of their people to deny their skills, brains, labour, industry, finance, to the pool of national resources?

In the jungle of politics, the weak must fall to the strong and so a crippled country falls prey to all sorts of outside pressure, military, economic, and political. In the case of the six counties, outside influence dominates every aspect of our life. In education children learn of the Battle of Hastings and the life of Henry the Eighth. Their minds are exposed to barrage of subjects that insures their growth is along carefully chosen lines. Against such a barrage, the young mind has little defence. It is indeed rare for a mind to survive with any degree of national identity other than that imposed on it by those with a vested interest in keeping their fearful of anything which touches the subject of Irish Nationalism.

The need for a people to belong is a very basic need parallel to that of spiritual satisfaction. It is therefore easy, having deprived a people of their language, culture, and national identity to steer their allegiance away from the natural allegiance of a man towards his family or his country, which is in a sense an extension of the family, towards just about any goal desired by those in power. The fact that this goal is British, is at this stage beside the point, it could equally be Russian or Hindu. So successful is this system that those who are victim of it react almost by reflex against anything which would upset its concept of the world around them. They are fated from birth to grow up serve their masters; fight their wars; work their factories; pay their taxes; purchase their goods; preach their gospel; and in death go to the grave in a coffin, the final profit margin of which is the death rattle of a man who in life as in death has contributed not one iota to the country of his birth.

Let us examine the life of this individual who in a way represents us all. On the day he is born, he will be given a number. That number will remain with him until the day he dies. It will tell how much he earns; if he is single or married; the state of his health, his education etc. etc. So we can say if he owns nothing else he owns a number. From the hour he is born he has been classified not as a member of the state but as a possession of the state. The baby

care products his mother buys will be made in another country. As he grows, so too his shoes, clothes, toothpaste, drugs, his first painting book, his first set of paints and toys, even his first tearful smile, is recorded forever on the technical output of another country.

Soon he will set off to school in his foreign clothes, proudly clutching his foreign schoolbag, equipped with his pencil, jotter, ruler, and rubber all foreign. His school like his equipment is foreign. Imported light fittings, window frames, desks, wood, toilet and plumbing fittings, glass, tiles, paint, office equipment. Even the history and language are foreign taught by teachers who shall refer to England as the mainland, as if by some freak of geography they had been cast adrift.

By the time he leaves school he is convinced that nature has played a foul trick that he, an Englishman, should have been born in Ireland. Perhaps if he wears English clothes, speaks the English language, uses his wages earned in an English factory, in the interest of the English economy, perhaps he can overcome this terrible trick of fate that makes his fellow countrymen on the mainland refer to him as an Irishman.

The factory he works in, turns out tons of English goods, the profit of which goes into English banks for further English investment. If he can save, then even his wages shall be ploughed into the British economic machine, no doubt to build flats in London. He goes to work in his British made car upon which there is a stiff British tax, using petrol and oil imported by British oil companies subject to British purchase tax. The machinery and equipment in the factory is mainly British paid for in part by the taxes on his earnings and purchases.

He goes home to a house more than likely still owned by a British building society or to multi-story flats the brainchild of British designers, built with British materials, erected by British contractors using British equipment. At last he can relax in his British made chair, drink his English tea and watch British telev-

ision until with the booming air of "God save the Queen", he can rest his weary head on his British made bed confident that British soldiers with British weapons shall guard him against the terrible fate of ever thinking or acting in the interests of his fellow Irishman. If he were to do that, then the economy might become Irish and the British would no longer feel obliged to protect it.

Like all men he must die so he pays money to British insurance companies and the British health service which extends his expectations of life to the delight of the insurance companies, the British drug houses, the producers of hospital equipment, the factory which uses his labour the society which owns his house, the British credit agencies who lend him money to buy who lend him money to buy British goods to bolster the British economy.

From the British point of view it is sad indeed that this individual must surrender his bones to his native soil but perhaps in time they can even make use of those.

The individual now dead, his life force spent in foreign endeavour, goes to his last resting place, the deeds of which is held by the heirs of British invaders now long dead.

Sorry about the delay Raymond, your other questions are under study and shall receive a full explanation.

Hope all is well with you or at least as well as can be expected under the circumstances . . .



DID YOU KNOW?

That the young Belfast girl Miss Elizabeth McKee, is the first woman to be interned in Western Europe since the administration of Adolf Hitler!!!

# Belfast Graves

By *seamus steele*

(Sung to the air of "The Shawl of Galway Grey")

We have received a number of requests to publish "Belfast Graves", written by the late Seamus Steele, Founder Editor of "Republican News".

He wrote the first seven verses in 1936, and the 8th verse ten years later. The last two verses shown below were written in 1970 by a Catholic priest, a great supporter of the Republican cause who deeply admired Seamus Steele's sterling qualities of honesty, integrity, patriotism and courage. We refer to the late Fr. Joe Mullins, C.S.S.P. who died at Caerphilly, Wales, on 21st January, 1972.

Seamus Steele's talents and qualities are greatly missed in the Republican Movement today. He laboured unceasingly to promote Republicanism during his life time. He did not court popularity and did not hesitate to speak out when he felt things were going wrong. It is time that the Movement made arrangements for his life story to be written.

Through Belfast's lonely graveyard, I strayed one Autumn night.  
Around a grave a crowd I saw in the evening's fading light.  
And from the men and womenfolk who knelt around that mound  
Came the "Paters" and the "Aves" in a soft-toned Gaelic sound.

"Within this grave" a young man speaks, "lie two of Ireland's sons,  
Who gave their lives in Freedom's Cause and faced the tyrant's guns.  
On Cavan's mountain - Lappinduff - fought one with bravery  
Until the English soldiers killed . . . brave Sean McCartney.

In Mountjoy Jail, the other one, on Mary's festive morn,  
The bright red cloak of martyrdom for Ireland did adorn;  
And as the church bells chimed their paen to Mary Immaculate  
A Free State firing party sent . . . Joe McKelvey through death's gate.

And further there, across the path, lies one who knows not can't,  
A Soldier who, in Ireland's Cause, his life he gladly spent;  
Through battle fire and prison cell and comrades' treachery,  
Brave Paddy Nash withstood it all, till death claimed victory

And all around are monuments that bear a martyr's name,  
True patriots who had served and died to kindle freedom's flame -  
Trodden, Gaynor, Ledlie and O'Carroll with McAstocker brave;  
Remember them! They died for us and found a martyr's grave.

And oh, my friends, look further there, a grave just freshly made -  
A boy we all loved in our hearts, therein that grave is laid.  
When just a boy of sixteen years, a felon's cap he wore;  
God rest you! Frank Doherty; Ireland's cross you proudly bore"

The ceremony's o'er, the crowd has gone, and I am left alone  
With thoughts that take my memory back to McCracken and Wolfe Tone,  
And in every generation still, they come, that noble band,  
To willingly sacrifice their lives in the cause of Ireland

(1946)

Ten years passed by, and I walked through that graveyard  
once again  
To see new names of those who'd borne their country's cross  
of pain  
McCaughey, Gaffney, Perry, Malone, brave Sean Martin too,  
O'Callaghan, Williams, Seamus Burns, they have died for  
Roisin Dubh.

(1970 By Father Joseph Mullins, C.S.S.R.)

Close on a quarter century has gone since last I stood  
In Belfast's Milltown Cemetery, where sleep the brave and good  
Who suffered, fought and died to make our ancient nation  
free  
From traitors' pestilential breath and British slavery.

With many a gallant Volunteer who fell in glorious fight  
Sleeps Seamus Steele now waiting for the Resurrection's  
light  
May rest so well deserved be yours from strife and prison cell  
Till Freedom's dawn makes joybell peel! Old Hero sleep you  
well!

## Priest Refused Visit To Curragh

Following the refusal by Army authorities at the Curragh Detention Centre to allow him permission to visit a man from the Dungannon area at present detained there and whom he had not seen July last, FR. DENIS FAUL on Saturday got in immediate touch with AN TAOISEACH, the Minister of Defence and the International Red Cross at Geneva.

Father Faul, who on Saturday made the 260-mile round journey was told that as the man in question had already received a visit during the week no further visits would be allowed.

At this point Father Faul then requested permission to see a second Dungannon man whom he knew had not received a visit but again his request was refused the NCO in charge informing him that if he wished to have a visit he must make special arrangements through the Irish Government.

gements through the Irish Government.

Father Faul stated on Sunday last that he found it difficult to understand why the men should be refused permission to see a priest from their own district during Christmas week.

### SHARP CONTRAST

He also said that the refusal was in sharp contrast with the treatment he had received when he paid a visit to Long Kesh, Crumlin Road and Armagh Prisons during Christmas, and no obstacles were placed in his way when he requested to visit persons detained there.

Father Faul added that his reason for contacting An Taoiseach and the others was to find out the precise arrangements he must make before he was allowed to see a man from the Dungannon area.

# Ireland: INTO EUROPE

Dublin 12

A chara,

Ireland is finally "into Europe". It would be interesting to know exactly what geographical position she occupied previously. We can safely say, goodbye Strasburg, as far as our case in the Court of Human Rights is concerned.

What with Haath borrowing the Ardah Chalice and interment in the "Republic", — things are grand!

Already the kites are floating about and with little or no resistance to those reactionary announcements that "Ireland may drop the charges within the next few days".

Mise le meas,

Hamlet.

# gaelic sports QUIZ

1. Who captained Down in the County's 1960 All-Ireland S.F. final triumph?
2. What Dublin-born player won an All-Ireland S.F. medal with Galway in 1956?
3. Who refereed the 1966 All-Ireland S.F.?
4. Name the seven counties who competed in the first All-Ireland senior football championship?

Send your entry with 5p fee, addressed to GAELIC SPORTS QUIZ, 54 Edenmore Avenue, Raheny, Dublin, to reach us by January 19th. The winning answers will be published in issue dated January 26th. The Editor's decision will be final.

# £5 TO BE WON

WE WILL PAY £5 TO THE FIRST WINNING ENTRY OPENED BY US.....



# WE MUST ENROL ONLY MEN WHO WILL REFLECT HONOUR ON THE FLAG

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. By Terence McSwiney

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. 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 enquiry comes to the flag, we readily distinguish.

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"; 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 an adventurer is more dangerous than his opposition; 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 closer 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 wide-spread than what 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. Surely it would be amazing to have mean, crafty profit-seekers as allies in such a splendid battle.

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.* That band will increase in numbers and strength till it becomes the nucleus of an army that will be invincible.

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.

The waverer, half-caught between the light, half fearful with an old fear, pleads: "This is too much - we are men, not angels". Precisely, we are not angels; and because of our human weakness, our erring minds, our sudden passions, the most confident of us may at any moment find himself in the mud. *What, then, will uplift him if he has been a waverer in principle as well as in fact? He is helpless, disgraced and undone.*

Let him know in time we do not set up fine principles in a fine conceit that we can easily live up to them, but in the full consciousness that we cannot possibly live away from them, that is the bedrock truth.

When a man of finer faith by any slip comes to the earth, he has to uplift him a staff that never fails, and to guide him a principle that strengthens him for another fight, to go forth, in a sense Alexander never dreamed of, to conquer new worlds.

## Birmingham Protest

A squad of Irish demonstrators swooped in Birmingham city centre on New Year's Day, and seized the office of Aer Lingus in a protest against the arrest of Republican leaders in the South of Ireland.

The group, members of Sinn Fein, took over the Bennett's Hill Office, and pasted banners on the plate glass windows. The banners called for the release of Sean Mac Stiofain and Rory Brady.

Airline staff left the building and the demonstrators padlocked themselves inside, as crowds gathered outside.

A communique was passed out, stating:-

"The purpose of this action is to demonstrate against the actions of the Lynch government in arresting the leader of Sinn Fein - Rory Brady".

One hour after they entered the building, the Sinn Fein members ended their successful sit-in.

In London, 200 members of Sinn Fein were joined by the Central London Anti-Internment League in a protest march to the Free State Embassy on New Year's Eve. At the embassy, a protest meeting was held addressed by Terry Dunne, (SF London), Gery Lawless (AIL), and Seamus Mangan (SF Mayo).