

FORWARD

#21

A YOUNG VOICE FOR SOCIALISM

POBLACHT NA hÉIREANN

THE PROVISIONAL GOVERNMENT

IRISH REPUBLIC
TO THE WORLD.

IRISHMEN AND WOMEN, we, the dead generations from which she receives her life, through us, summons her children to her side and bids them to follow.

Having organised her secret revolutionary organisation, the Irish Republican Army, her open military organisations, the Irish Volunteers and the Irish Citizen Army, having patiently perfected her discipline, having waited for the right moment to reveal herself, she now seizes that moment and by gallant allies in Europe and by our own strength, she strikes in full confidence of victory.

We declare the right of the Irish people to the unfettered control of their own destinies, the inalienable and indefeasible right of the Irish people. The long usurpation of that right by England has not extinguished the right, nor can it ever be extinguished as long as the Irish people are united. In every generation the Irish people have asserted it in the face of the world, and in the face of the British State, and we assert it in the face of the world and the British State.

**CYM**CONNOLLY YOUTH MOVEMENT
OGRA UI CHONGAILLEWWW.CYM.IE



Réamhrá

Is foirm ómóis ó Ógra Uí Chonaíle í an t-eagrán Forward seo do na Gaeil uile, idir fir agus mná, a cailleadh ar son uaillmhian saoirse na hÉireann, nár cuireadh i gcrích go fóill, go háirithe iad siúd a dúnmharaíodh le linn Réabhlóid na Cásca os cionn céad bliain ó shin.

Síneann traidisiún an phoblachtánachais réabhlódaigh sa tír seo seo siar i bhfad, b'iad na hÉireannaigh Aontaithe an chéad dream eagraithe leis an bhfealsúnacht seo nuair a bunaíodh iad I 1791. Luaigh Wolfe Tone an "lucht gan maoiné" mar fhórsa rithábhachtach ar lorg an neamhspleáchais, leathchéad bliain sular thosaigh Karl Marx ag scríobh a chuid tuairimí maidir leis an tsreachailt aicmeach agus poiteinsiúil réabhlóideach an lucht oibre. Theip ar Roibeard Emmet, na hÉireannaigh Óga agus na Finíní (nó Bráithreachas Poblachtánach na hÉireann) faoi mar a rinne siad aithris ar na hÉireannaigh Aontaithe le linn an naoú haois déag. D'éirigh níos fearr le Mícheál Mac Dáibhéad nuair a d'aontaigh sé aicmí tuaithe na hÉireann i gcoinne córas na dtiar-naí talún le linn na gcoimhlíní talún le linn na 1860idí agus na 1870idí.

Léiríonn ábhar an eagraín seo, Réabhlóid na Cásca, ní "Éirí Amach" mar a thugtar go rómhínic ar eachtra eisceachtúil i stair na hÉireann, meon laochúil lucht oibre na hÉireann, "oidhrí dochlaonta saoirse na hÉireann". Ní fheictear an traidisiún réabhlóideach, bródúil seo, an náisiúnachas forchéimnitheach seo, an frithimpiriúlachas leantach seo, i dtír ar bith eile ar an Mór-Roinn. Is iomaí ceacht a bhfuil le foghlaim ag óige an lae inniu faoi mar a dhéanann Ógra Uí Chonaíle a uiledhícheall an leagáid seo a chur chun cinn. Ní mór a aithint chuile leagan an impiriúlachais chomhaimseartha, ní hamháin an tsean-namaid cois lenár dtránna féin, ach tionchar millteanach an Aontais Eorpaigh agus na Stáit Aontaithe. Is idé-eolaíocht shaibhir í an tsóisialachas poblachtánach, a bhfuil mar chuspóir aici aicme oibre uile na hÉireann a aontú sa tsreachailt ar son Éireann aontaithe, shóisialach. Iarrann Ógra Uí Chonaíle ar do thacaíochta ar son na cúise thuasluaite.

Introduction

The Connolly Youth Movement sees this edition of Forward as a tribute to the Irishmen and Irishwomen who have given their lives for the, as of yet, unfulfilled aspiration of Irish freedom, particularly those who were murdered in the Easter Revolution over one hundred years ago.

The tradition of revolutionary republicanism has a long history in this country, its organised form dating back to the founding of the United Irishmen in 1791. Wolfe Tone spoke of the "men of no property" as crucial to the quest for Irish independence, almost half a century before Karl Marx began writing his theories on class struggle and the revolutionary potential of the proletariat. Robert Emmet, the Young Irelanders and the Fenians (or the Irish Republican Brotherhood) would all make unsuccessful attempts in the vein of the United Irishmen throughout the nineteenth-century. Michael Davitt had more success in rallying the Irish rural classes against landlordism with the land agitations in the 1860s and 1870s.

The subject of this edition, the Easter Revolution, not the "Rising" as has become the received term for what was arguably the seminal event in Irish history, illustrates the heroic spirit of the Irish working class as "the incorruptible inheritors of Irish freedom". No other country in Europe has such a proud revolutionary tradition, such a progressive nationalism, such a consistently anti-imperialist stance, as this island. There is much for the youth of today to draw on as we in the Connolly Youth Movement seek to carry this legacy forward. We must recognise that imperialism in its modern forms includes not only the old British version, but the twin forces of EU and American influence. Socialist republicanism is a rich ideology, aimed at the unity of the Irish working class in the fight for a united, socialist Ireland. We call on your support in the movement for this worthy cause.



A City in Struggle

Dublin in the Early 20th Century

Eoghan O'Neill

As the echoes of the final firing squad rang out on the 12th of May around Dublin, piercing at the heart and ringing in the ears of the Dublin working class, it issued the end of that chapter of Irish revolutionaries. Some have questioned the motives and integrity of the leaders and soldiers of the Easter Revolution but many more maintain a deep pride in what they fought and died for.

All around Ireland in schools, communities, in the media and the state, the actions of those brave men and women are being remembered and celebrated. Many have concentrated on the actual events and those who ridicule the action do so with an unbiased tint to the class to which they belong. The legacy of 1916 is not a neutral space and the official state and media coverage have tried their hardest to neutralise the inherently radical and revolutionary events of 1916.

Radicals and revolutionaries do not get beamed down from outer space and rebellions and revolutions are not just single isolated events. The 1916 Revolution came to being at a particular predestined date that set about a new course in Ireland's struggle for freedom, democracy, sovereignty and independence. Like the cusp of a wave that has

travelled a distance at sea to end up crashing on the shore, rebellions and revolutions are expressions of the people's ongoing struggles that have passed through time, where no longer can the social conditions sustain the weight of popular expression for a better life, free from poverty, exploitation, inequality and injustice. The reality for the majority of people living in Ireland at the time and the decades and centuries beforehand was that rather than being free from poverty, they were consumed by it. Dublin in particular was a wretched place to be born if you were of the working poor. The working class back then, just as today, were unemployed, underemployed and those that were working often earned wages that did not meet the cost of living. Emigration was rampant as largescale industry never took hold in Dublin as it did in most major cities in Britain.

There was a chronic housing crisis at the time; where in 1911 nearly 26,000 families lived in inner-city tenements, and 20,000 of these families lived in just one room. Of course just like today those who owned the housing stock, including the tenements, included people in positions of public and civic office, domestic and foreign landlords of the capitalist class and it served their interests to keep rent high and the quality of housing low to maximise the rent and profit to be extracted from working people.

It is in these type of conditions from which risings, rebellions and revolutions arise. Where working

people cannot sustain the cost of living, where work does not pay a living wage, where poverty spreads just as quickly as wealth is extracted from working people, where the aspirations of a nation are quashed by the inability to act on and direct the economy and the wealth producing processes, due to the lack and suppression of democracy, sovereignty and independence.

One hundred years on we in the *Connolly Youth Movement* take great pride in what those brave men and women fought and died for. We are determined not to slip into the modern era of individual, online antipolitical activity but want to raise up the banner of working class education, militancy and solidarity. We take inspiration from the writings and actions of Connolly and other leaders and followers of Connolly who over the past century have tried to fill the deep void left by the murder of Connolly. A new wave is forming and the influence of those that went before us have strengthened our resolve, deepened our understanding and sharpened our minds. We may have great men but we'll never have better, Glorio, Glorio, to those bold Fenian men.





The Revolution will be Telegrammed

The Irish Media Landscape during the Revolution

Mark O'Connor

Due to limited access and availability of forms of “new” media, the main and essentially only form of media that existed in Irish society, and indeed in all developed societies, at the time of the Easter Revolution was the print media, as cinema and radio were still in their infancy. Radio and signals communication did exist, however they were predominantly restricted to police and military purposes. These transmissions were usually directed at specific receiving stations, with the notion of a signal being broadcast to anyone and everyone being an alien idea. In fact, a Morse code transmission on April 24, 1916 from the General Post Office in Dublin by the revolutionaries is considered to be the first public radio broadcast in the world. The message being broadcast read “*Irish Republic declared in Dublin today. Irish troops have captured city and are in full possession. Enemy cannot move in city. The whole country rising*”. This message was sent out continually at repeated intervals for the next day until the rebels had to abandon their positions due to increasingly heavy machine gun and sniper fire.

Cinema, on the other hand, was open to the public, with the Star of



Dublin City in ruins following the Revolution

Erin Theatre of Varieties (now the Olympia Theatre) opening on April 20th, 1896, being the first venue in Ireland to show films. Ireland’s first dedicated cinema opened on Mary Street in Dublin in 1909. The Volta, conceived by James Joyce, would continue to operate until the 1940s. Silent films would continue to be the main type of film productions due to the technical limitations of the time. The first “talkie”, or film with synchronised sound, did not appear until 1927 with *The Jazz Singer*, a full eleven years after the Revolution and five years after the Free State was established.

The Irish print media during the end of the 19th century and especially the early 20th century was split right in half in terms of political and religious sympathies. Different social, political and religious groups all had their own publications in circulation, the majority of which were regional papers. The Irish printing press was dominated however by the two main national papers, *The Irish Times* and the *Irish Independent*, the country’s two

oldest newspapers. These two papers were at opposing ends of the political spectrum with *The Irish Times* being predominantly Unionist and Protestant during the early 20th Century, while *The Irish Independent* was predominantly Nationalist and Catholic.

On the other hand, there were a number of leftwing publications in circulation, particularly during the 1913 Lockout but also over the course of the First World War and therefore the Easter Revolution. These included the *Irish Worker*, the *Irish Citizen*, *Workers’ Republic*, *The Voice of Labour* and *Irish Opinion*. The *Irish Worker* was a very liberal paper and highly critical of the Dublin Metropolitan Police on numerous occasions, particularly during the Lockout, Bloody Sunday 1913, but also on incidents related to the war.

The fighting in Dublin city centre during Easter Week saw severe disruption to the publication of the main newspapers. *The Irish Times* was the only newspaper to continue publishing whilst the fighting was taking place. This



was because its premises were located south of the Liffey near College Green whereas the *Irish Independent* and the *Freeman's Journal* were located beside the GPO where the heaviest of the fighting took place. *The Freeman's Journal's* offices on Prince's Street were burnt down, while *The Daily Expresses'* office in Cork Street was actually occupied by revolutionary fighters on the first day of the Revolution. Twentysix rebels died within its premises. Despite its location away from the major flashpoints within the city, *The Irish Times* was still in a dangerous position with intense fighting preventing the Friday and Saturday issues from being published. Even though it was the only Irish newspaper to cover the events in its immediacy, its articles provide interesting insight into how the events playing out were perceived by those who had no idea that an insurrection was to take place. Confusion about who was actually staging the Revolution is evident in how the revolutionaries are referred to variously as "volunteers", "rebels", "Sinn Féiners" and "revolutionists". This is interesting as it is a common misconception that Sinn Féin played a major role in the Revolution while in fact the main factions involved were those of the Volunteers, the IRB, and the ICA. Although Sinn Féin was definitely the voice of petit-bourgeois nationalism and some of those who fought during Easter Week were members of the Party, the Party itself had no active role in the planning or carrying it out.

An Awakening *The Youth of 1916*

Graham Ó hArrachtáin

"If you strike us down now we shall rise again and renew the fight. You cannot conquer Ireland; You cannot extinguish the Irish passion for freedom. If our deed has not been sufficient to win freedom then our children will win it by a better deed." - Pádraig Pearse

The youth played a very special role in the Easter Revolution, and now, on the centenary of the Revolution, we draw our own inspiration from Easter Week. The youth played a key role on Easter

exercises, Irish history and the Irish language."

Na Fianna's role in the 1909-1916 period largely concerned training, drilling, marching, first-aid, education lessons and comradere exercises. In 1914, it distinguished itself in the Howth Gun Running, signalling Erskine Childers' Asgard and carrying aboard the weapons for the Irish Volunteers. Most of its members came from the urban working class and many were involved in trade unionism, with one of its members being killed during the 1913 Dublin Lockout while supporting fellow workers. The IRB, especially Seán MacDiarmada, took a special



Children collect firewood amongst the rubble

Week mainly in the role of Na Fianna Eireann. Na Fianna was established by Bulmer Hobson and Constance Markievicz as a separatist alternative to the British BadenPowell scouts. Established in 1909, it's role was defined as "The training of the youth of Ireland mentally and physically by teaching scouting and military

interest in Na Fianna, ensuring it was developed as a radical youth organisation, as preparations for an insurrection were begun. During Easter Week, the Fianna carried out roles such as carrying messages to and from outposts, as well as reconaissance. Fian Seán Heuston took charge of a Volunteer unit at the Mendacity



Institute, with the forces under his command holding at bay a British force almost ten times their size. Heuston was executed for his part in the Revolution, saying before he died, 'remember me to the Fianna.' A fian by the name of Seán Healy was also killed while on active duty during the rising, at 14 being the youngest casualty on the republican side.

Other Fianna involved in the Revolution included Seán McLoughlin who would later be a founding member of the Communist Party of Ireland in 1921. Fian James Fox, 16, was also killed in fighting at St. Stephen's Green. A young member of the Irish Citizen Army, Charles Darcy, 15, also was killed while fighting in Easter Week.

The contribution of youth can be summed up best by Pádraig Pearse: 'If the Fianna had not been founded in 1909 then the Volunteers of 1913 would never had arisen.'

As young republicans and socialists, the *Connolly Youth Movement* look to the Fianna, and its role in the Easter Revolution, with pride. We look to the education system in our partitioned country as being the 'murder machine' Pádraig Pearse described, and seek to provide an alternative medium for education to young people, eager to learn more about the Revolution free from the revisionism of the establishment narrative. We seek to provide a young and working-class narrative of the Easter Revolution and the whole revolutionary period, and bring it

to youth in a new century.

The 1916 Proclamation of the Irish Republic stated clearly: "cherish all the children of the nation equally". In the era of JobBridge, emigration, precarious work, drugs and mental health issues, sectarian division, this is clearly not the mandate of the two failed states in our country. While we say clearly we can only harness the ideals of 1916, and the ideals of leaders such as Connolly and Pearse, through a movement for a socialist republic, we use the Revolution as a template for our actions in 2016, over a century later.

Young people of our class have an instinctive desire to celebrate and learn from 1916, the role of progressive youth must be to bring an alternative view of it to our youth of our country, and also bring the ideals and foundations of 1916 – national democracy, independence, sovereignty, republicanism – into our work today. As an organisation named after one of the leaders of the Revolution, we affirm our allegiance to its legacy. We continue in the spirit of MacDiarmada's 'Damn your concessions England, we want our country' and repeat this to our new masters – EU and foreign monopoly finance capital – and our historical enemy: British imperialism. We need to inculcate, as the youth of 1916 did, a sense of sacrifice, and devotion to our language, culture and people, whether this be encouraging young people today to wear an Easter lily or demonstrate against exploiters of the youth. For we know all too well there can be

no risen people without a risen youth.

'Our revenge will be the laughter of our children.'

Defying Gender Roles

The Women of 1916

Janine McAwley

The role of women in the 1916 Revolution has, until recently, been largely ignored by mainstream history. Nothing sums this whitewashing up more succinctly than the photograph of the 1916 surrender of Pearse to General Lowe in which Elizabeth O'Farrell, a dispatcher during the Revolution who played a key role after the surrender, is airbrushed out of the picture. In the centenary year of the 1916 Easter Revolution this article takes a moment to acknowledge the 100+ female participants of the Revolution and its vision for Irish society.

In the backdrop to the Revolution was an emerging nationalist movement in which women were playing a more active role. This was despite its remaining a time of marked inequality for women where they were still denied the vote. These women, frustrated and infuriated with the lack of opportunity British capitalist rule offered Irish citizens, came together to pursue a vision of a society which would benefit those who needed it most, tackle social



Over 100 women are believed to have fought in the Revolution

inequalities and give ordinary people a voice. For instance, Maud Gonne, a key figure in politicising Irish women, reported that witnessing evictions in 1885 transformed her into a woman of set purpose who was determined to do her share in freeing Ireland from the British Empire. Coupled with this nationalism was an emerging suffrage movement which sought to reexamine the role of women in society. Cumann na mBan was formed on 2nd April 1914 as a female auxiliary of the Irish Volunteers with the primary aim to “advance the cause of Irish liberty and organise Irishwomen in the furtherance of this object”. Key to this work was “The Defence of Ireland Fund” collected by the organisation which assisted in financing arms and equipment for the defence of Ireland. Mary Spring Rice, a member of the

Glin branch of Cumann na mBan is credited with the planning of the Howth Gun Running in 1914 where she, along with fellow member Molly Childers acted as crew on board the Asgard yacht in the procuring and delivering 900 guns and 29,000 rounds of ammunition from Germany for the Volunteers. In addition to this, Cumann na mBan was highly active in the Revolution itself; Winifred Carney of the Belfast branch for example was requested by Connolly as his adjutant in the GPO and was encapsulated in the image of the typewriter in one hand and the revolver in the other.

Another important organisation for women in 1916 was the Irish Citizen Army (ICA); an organisation first established to defend workers’ demonstrations from police in Dublin. The ICA was one of the first organisations

to offer equal membership to men and women while under Connolly’s leadership. When some of the men complained that women would be a burden in the event of an insurrection Connolly is reported to have said that if none of the men turned out, the fight would go on with the women. Two female members of ICA who played prominent roles in 1916 were Countess Markievicz and Kathleen Lynn. Countess Markievicz held the rank of Lieutenant in the ICA and acted as second in command at the fight on St Stephen’s Green during the Revolution. She was the only female participant of 1916 to be sentenced to death but was given a lesser sentence on grounds of gender and released from prison in 1917. Resenting this discrimination, Markievicz is reported to have retorted, “I do wish your lot had the decency to



shoot me instead". Kathleen Lynn was a medical officer and captain who had been heavily involved in the relief work for families of the 1913 Lockout. During the Easter Revolution Kathleen demonstrated the initiative women could display in battle when, under her leadership, the City Hall garrison was able to hold off surrender until Tuesday and after surrender was led out by a Kathleen herself, who was then held under house arrest until August 1916.

While some Irish feminists of the time accused Cumann na mBan of being "handmaidens" to the Irish Volunteers and criticised them for placing nationalism above feminism, these women recognised that their emancipation was tied to the wider transformation of society. The women of Cumann na mBan and the Irish Citizens Army used their positions to increase the visibility of Irish women in the struggle for independence and when offered the opportunity to leave upon impending surrender and its consequences, the accounts of 1916 show its female participants to have shown true comradeship in marching off together with their male equals. It is these women who continued to display a spirit of defiance and act as a key link between what happened in 1916 and what was to come with the impending War of Independence.

From Russia with Love

The Relationship between 1916 and Lenin

Róisín Farrelly

On Easter Monday, 1916, in the middle of World War I and under conditions of deepening opposition to British colonial rule, approximately 1,200 members of the Irish Volunteers and the Irish Citizen Army seized the General Post Office and several other sites in Dublin.

The 1916 Revolution has been identified as the first major outbreak of revolt by the oppressed and exploited in Europe during World War I; a war in which 17 million people would die in the pursuit of the economic interests of competing ruling classes. Understanding the war from a class perspective, Irish Citizens Army had, at the

outset and in opposition of the war, draped their headquarters at Liberty Hall with the banner "We serve neither King nor Kaiser, but Ireland".

A key figure in drawing attention to the 1916 Easter Revolution as taking place within a pattern of anti-imperialist actions was Vladimir Lenin. Other political theorists of the time had put forward the position that anti-imperialist struggle lay primarily within the working classes of oppressing nations. However Lenin, in contrast to this, highlighted the importance of national liberation movements within the oppressed countries themselves in challenging Imperialism. Lenin called for the conversion of the imperialist war into a civil war; where the sentiments of the people against the suffering created by the war could be coordinated and directed into revolutionary mass action. From this position



Approximately 11 million soldiers died in WWI, the majority of whom were working class conscripts



it was not difficult for Lenin to understand the Easter Revolution, where Connolly, believed instead of squandering the lives of thousands of Irish men in the trenches of France, their guns could be turned on their British imperial masters.

Building on this, the war was experienced as a period of crisis for the West European nations and for imperialism as a whole.

There were a series of attempts at rebellion across the colonies which the oppressing nations had strived to hide including; the 1915 Singapore Mutiny where approximately 850 soldiers of the 5th Light Infantry of the Indian Army rose up against their officers and British rule, the 1917 Thái Nguyên uprising in Vietnam, where an estimated 300 Vietnamese soldiers released and armed 200 political prisoners as well as several hundred locals, to fight against French colonial rule and instances of resistance to colonial rule within the German Cameroon as well.

The Irish Revolution within this period was also of increased significance to Lenin as this struggle took place within Europe rather than a distant colony. If the British were unable to quell attempts of insurrection in a country within twenty miles of its own shore this was likely to encourage other oppressed nations to engage in similar emancipatory efforts. A blow to British rule in Ireland was therefore seen as a kink in a vital link of the chain that bound the British Empire together.

While some dismissed national aspirations for freedom by

oppressed nations as a distraction from the real struggle, Lenin placed the principle of self-determination as an important issue in the fight for socialism.

Lenin recognised that the struggle for socialism contains within itself many other struggles; socialism is not possible without freedom from national oppression and real self-determination of a people is not possible without socialism. Advancing the right of self-determination could advance class struggle within an oppressed nation, in that the native capitalists would no longer be able to hide their own exploitative role behind that of the oppressing nation.

Lenin, in contrast to the propertied Irish of the time, was clear in his defence of the 1916 Irish Revolution. It was he who was in the best position to put forward the case for such antiimperialist efforts; the Irish 1916 Revolution would go on to be followed by a revolutionary wave in Europe which would peak with the Bolshevik Revolution led by Lenin in 1917.



1916 agus Ráiméis na nAthbhreithniúchóirí

Seán Ó Deoráin

Ní haon údar iontais é do phoblachtánach ar bith sa tír seo go ndearna na hathbhreithniúchóirí a nuiledhícheall oiread raiméis a chur i mbéal an phobail faoi mar a dhuid Comóradh an Stáit linn i mbliana. Déanfaidh an tairteagal seo iarracht cuid de na miotais maidir le Réabhlóid na Cásca a bhreagnú, agus roinnt pointí tábhachtacha i dtaobh mheon an ama a chur in iúl. Mar a deir Desmond Greaves ina phaimfléid clúiteach “Miotas na hFobairte Fola”, ní éiríonn le formhór na stairithe bhuirgéseacha na heasaontais I measc gnáthmhuintir na hÉireann a thuiscint.

I measc na nargóintí is aiféisí a luaitear go minic sna meáin cumarsáide, ‘sí an “teaspa mandáide daonlathai” ar an gceann is coitianta. Faraor, cén “mhandáid dhaonlathach” a bhí ag lucht an Rialtais Dúchais? Ní raibh ceart vótála ach ag 700,000 duine sa tír roimh 1916, agus rinneadh leithcheal ar an lucht oibre agus lucht tuaithe de réir cáilíochtaí maoiné. Freisin, ní minic a thugtar anailís cuí ar fhoinisí maoinithe Pháirtí Réamoinn. Ina measc, bhí Ord Ársa na nIbeirneach, a d’fheidhmigh go príomhúil sna Stáit Aontaithe, mar chineál Ord Oráisteach na gCaitliceach. B’fhórsa frithghníomhach iad gan pholasaithe forchéimnitheacha ach oiread.

Cuirimis seo i gcomparáid



le fealsúnacht réabhlóideach cheannairí agus fórsaí 1916. Is iomaí áit a dhéantar aithris ar fhealsúnacht forchéimitheach an Fhoróra, cé go bhfeictear an dul chun cinn seo i dtionscadail na gceannairí. Cuir i gcás gníomhaíochtaí an Chonghailigh ar son oibríthe i mBéal Feirste agus sna Stáit Aontaithe freisin. Ná dearmad comhpháirtíocht na mban san Arm Cathartha, faoi mar a léirigh an Réamonnach a chnámh spairne le ceart vótála na mban, go ndéanfaidís agus a gcéile amhlaidh i dtoghchán ar bith. Maítear go raibh bá ar leith ag an traidisiún réabhlóideach Éireannach mar gheall ar an gcaoi gur moladh mná i bhfinnscéil na gCeilteach. I gcás an Phiarsaigh, chuir sé modhanna teagaisc nuálacha I bhfeidhm I gColáiste Éanna a bhunaigh sé roinnt blianta roimh an Réabhlóid. Níor choir neamhaird a thabhairt ar an traidisiún poblachtánach a d'éascair 1916 as. Thosaigh sé, a bheag ná a mhór, leis na hÉireannaigh Aontaithe agus Réabhlóid 1798, agus a chonacthas athuair le hÉirí Amach na nÉireannach Óga i 1848 agus iarracht na bhFíníní I 1867. Luann an Conghaileach ina shársaothar, "Labour in Irish History", gur labhair Tone faoi uafás na maoine príobhádaí ar an tsochail leathchéad sular thug Marx a thuairim ar an gceist. Bhí na hÉireannaigh Óga mar chuid de scata réabhlóidí a tharla ar fud na hIlchríche sa bhliain chéanna. Nuair a thagraíonn an Forógra don "smacht" a d'ullmhaigh Éire "go foighneach", cuimhnigh go raibh tionchar ag oibríochtaí mhíleata na réabhlóidaithe

ar iarrachtaí cosúla ar fud an domhain sna blianta ina diaidh, cur i gcás sa Vietnam, sa Phalaistín, agus mar sin de. Gan amhras, bhí bunús dhlisteanacha ag Réabhlóid 1916. Féach an rannpháirtíocht agus an smacht a bhí ag an mBráithreachas ar mhóreagraíochtaí cultúrtha na tíre: Cumanna Lúthchleas Gael agus Conradh na Gaeilge. Scaip tionchar na heagraíochtaí seo idir an tuath agus na ceantair uirbeacha. Léirigh gníomhaithe phoblachtánacha bród ar leith ar chultúr na hÉireann, ar an drochuair, bhraith Páirtí an Rialtais Dúchais ar an ardaicme go príomhúil, a tháinig borradh fúthu mar gheall ar fhás an Bhéarla agus naisc tráchtála leis an mBreatain. Bhraith siad ar an gCaitliceachas amháin mar fhoinsc cultúrtha idéolaíoch, d'ainneoin gur chreideamh é a chur I gcoinne chuile ghluaiseacht pobail san Eoraip ag an am seo, agus a cháin saorghníomhaíocht an lucht oibre go hard na spéire. An fíor nach raibh ach mionlach radacach ar son neamhspleáchais? Pé rud a deir na hathbhreithniúcháirí, níor léirigh Páirtí an Rialtais Dúchais suim sa cheist seo ariamh. Anuas ar an gcomhthéacs seo uilig don Réabhlóid, caithfear a shamhlú an meon réabhlóideach a bhí i mbarr réime sa tír ag an am. Trí bliana tar éis an Fhrithdhúnaidh i mBaile Átha Cliath, agus ceathartha bliain i ndiaidh na gCogáí Talún faoin tuath, mhair easaontais i measc na núinéirí talún nua, agus d'fhéadfaí a mheas go raibh aighneas idir na feirmeoirí ba shaibhre agus na tuathánaigh a mhair ar scaireanna talún i

bhfad níos lú. Is anailís pháistiúil an tuairim gurbh iad na dúnmharaithe I gCill Mhaighneann amháin a chúisigh bá an phobail I gcoitinne. B'fhéidir an lasair coinnle, ar a mhéad. Bhí stailceanna traenacha, agus chuimsigh siad an tír uile, ní an príomhchathair amháin. Rinneadh ionsaithe ar bhaircí na bpóilíní le linn na tréimhse uilig. Bhí gluaiseacht láidir a chuir i gcoinne coinscríobh na Breataine, ach léirigh an botún seo easpa tuisceana na Breataine ar réabhlóideachas na hÉireann. Faraor, is léir go raibh "frithréabhlóid" ann a chúisigh bunú an Saorstáit leis an gConradh AnglaÉireannach. Bhí an ardaicme in ann tacaíocht na Breataine a úsáid chun a forlámahas a chaomhnú sa Stát nua, beag beann ar an gcríochdheighilt. Níorbh fhada gur thosaigh na pograim i gcoinne Caitlicigh an Tuaiscirt. B'é an leithcheal céanna a chúisigh na Trioblóidí ó 1969 ar aghaidh. Bhí na frithréabhlóidaithe céanna in ann cluas bhodhar a thabhairt d'achainithe an APÉ agus séanadh cearta sibhialta na gCaitliceach. Céad bliain níos déanaí, agus tá "boladh lofa" ón bpolachtánachas i measc na meánaicme mar a bhí aimsir na Cásca. Glacaimis misneach ón traidisiún forchéimitheach, radacach, pobalachtánach ar aon chuma.





Annual James Connolly Commemoration

The Communist Party of Ireland and the Connolly Youth Movement held their annual James Connolly Commemoration at Arbour Hill Cemetery on Sunday the 15th of May to mark the 100th anniversary of the Easter Revolution and the execution of the uprising's leaders.

The chairperson of the CYM's Dublin Branch, Seán Ó Deoráin, gave the following speech:

It is an honour for the Connolly Youth Movement to address this Commemoration here today, one hundred years on from the execution of James Connolly. The Connolly Youth Movement was established as a means of uniting young people under the banners of socialism and republicanism, and we hope that this tradition continues and will continue into the future. We celebrate and promote the Republican tradition in this country, stretching back to the founding of the United Irishmen in 1791, but also internationalism, and the theories of scientific socialism, between Connolly, Marx Engels Lenin and many other writers.

Today's struggles for the youth are more difficult and more serious than ever before. We are faced with being the first generation under capitalism to be poorer than that of our parents. Trade unions are declining, service after service is being privatised, and boatloads of our youth still emigrate every year. Globally, we have a permanent state of war, with the ruling class becoming ever more vicious, relying more often on fascism to discipline the working class and cement its authority. The people of this State were burdened with a private debt that was undemocratically imposed, and according to the line maintained by the Party throughout the crisis, should be repudiated. Austerity is not a policy; it is a necessary consequence of the heart of the problem: capitalism. Not neo-liberalism, not finance capitalism as some like to say on the left.

How will we make progress in such testing times comrades? As Marx would say "our theory is not a dogma, but a guide to action" Different circumstances present different challenges for us. We in the CYM are active in the communities, in the universities and in the trade unions especially, supporting and strengthening the struggles of the young working class. Instead of criticising the trade union leadership, we recognise that sections of the working class are happy with the status quo, and we must not expect them to lead agitation. Unions, after all, only reflect the views of their members. It is our job as socialist republicans to follow and influence the working class, not to expect them to listen to us or fall into our lap, however reactionary we may find the unions, according to Lenin. The "Work Must Pay" campaign is an excellent example of our activism, rejecting the State's efforts to keep young people trapped in poverty, to pay for a crisis that wasn't of their making, despite their numerous qualifications, drive and expertise. It is a militant, noisy, effective campaign, a beacon of light amongst a generally lethargic, conservative youth movement in politics, many of whom are in it for a career as an end goal. We would ask for your continued support in the year ahead as the campaign grows.

The CYM stands in solidarity with our comrades in Europe, Latin America, the Middle East, Africa and Asia through the World Federation for the Democratic Youth. But we know the importance of national culture too. A united, socialist Ireland is not some abstract, outdated concept, but our central aim. When the 26 County State rejects the preservation of our national tongue, the ideological offspring of the counterrevolutionaries that founded the Free State, because it points to our radicalism as a people and of our history, when the history of the Easter Revolution is rewritten and falsified, when two million of our compatriots are excluded every time Ireland is invoked in this State's media and Dáil, we know it is not abstract, even though the Southern ruling class in alliance with British imperialists would like to hide it from our people. We are a movement which encourages and fosters debate, music and culture.

The CYM and the Communist movement works with all forces of the left, whatever our disagreements may be. Because we have a common enemy, because there is unity in strength. But there is one crucial difference between our movement and the rest. We study our history, to draw lessons so as not to be doomed to repeat it. This is why we are not fooled by SYRIZA, the European Union or the Brexit Referendum, to take some contemporary examples. Remember the Communist Trio. Remember those comrades, and you will never go far wrong: Class, State, and Imperialism. To finish with a quote from the man whose legacy brings us here today: The cause of labour is the cause of Ireland, the cause of Ireland is the cause of labour."



The Connolly Youth Movement is a youth organisation committed to fighting for democracy, freedom and unity. The CYM takes part in the struggle to build socialism in Ireland and around the globe.

Since 2008 the crisis in Ireland has deepened and has seen many gifted and talented young people leave this island in search of a better life abroad. We as a youth organisation are fundamentally opposed to any government its youth as a safety valve in trying to ease economic and political tensions. We are determined to fight the injustice brought upon this generation and future generations.



Working with progressive movements to develop young workers' and students' consciousnesses in their own history and culture, as well as being a member of the World Federation of Democratic Youth, we struggle in opposition to imperialism and for liberation of all oppressed peoples around the globe.

The CYM has branches in Dublin, Belfast and Cork.

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"I am pledged as a rebel, an unconvertable rebel, to the one thing - a free and independent Republic"

- Constance Markievicz



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"The British government has no right in Ireland, never had any right in Ireland, and never can have any right in Ireland"

- James Connolly



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