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CLANSMAN

June

1905

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☞ June 17th, 1905 ☞

Rallying Song of the Clan-na-Gael

Strive on! Strive on! Old Clan-na-Gael,
Though traitors plot and foes assail,
Lift up the flag of Innisfail—

The way lies clear to Freedom.

Tell knaves and traitors, far and wide,
Let braggards nurse their wounded pride.
Close up your ranks. The true and tried
Will follow where you lead them.

Press on! Press on! The sainted dead,
With rapture hear your rallying tread
In that same cause for which they bled
And died in brave endeavor.

Ah! watchful by our side they stand,
Those heroes of the martyred band.
A Nation they would have our land,
A suppliant province *never!*

Toil on! Toil on! the world o'er,
On foreign soil or Erin's shore.
Toil on! Fulfill the oath you swore
To rend the chains of Ireland.
Toil on! The martyred Emmet's shade
Stands by to see his will obeyed—
"A chainless land she must be made,
My long downtrodden sireland."

March on! the matchless Tone is nigh;
Your serried ranks will please his eye.
Be sure you hold the old flag high.

He showed you how to bear it
March proudly on, old Clan-na-Gael,
To strike with Ireland's hand of mail
'Till Freedom smiles in Innisfail,
For all her sons to share it.

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"HOW IS OLD IRELAND?"

BY JOHN DALY, OF LIMERICK.

Written specially for *The Clansman*.

FROM the old city by the Shannon, whose name is associated with England's broken treaty, I send greetings to the Gaels of New York and Brooklyn. I am sure you are anxious to know "How is old Ireland and how does she stand?" My heart would rejoice if I could be with you and tell you the story, face to face; if I could bring you glad tidings from the old land you love so well. Although Ireland is crushed and bleeding and sore from the foreign yoke the hearts of her children are as true to the old cause to-day as ever, and as full of hatred for British rule and of hope for a free Ireland. Some Irish newspapers—many of them nominally Nationalist—would convey the impression that we are contented in our chains, that we are satisfied with British rule, but this is false. The heart of Ireland is sound and true. The fact is, the Ireland of to-day is undergoing a course of training that will fit it for the struggle that is sure to come. The young Irish manhood ignore the servile and inconsistent Irish press and have no faith in the parliamentarians who misrepresent them, and whose highest ambition is to secure a hotch-potch Irish parliament, or some slight measure of relief through "Dunraven devolution." The constitutional patriots seem only desirous of bringing about some arrangement with England whereby they and their friends may secure jobs, in return for which they are ready to join with every British pot-walloper from Dunraven to Sloan in an effort to make the remainder of the people of Ireland love and serve the robber empire and forget the high ideals of those who gave their lives for Ireland's freedom in the past.

But the political huxters will not be permitted to sell the national birthright. The spirit of Irish Ireland is stalking through the land. The young Gaels are getting a training on the hurling field that will prove useful to them when the time comes for them to take other weapons in their hands. Standing watching a hurling match the other day I heard

one onlooker say to another, referring to the players, "What soldiers they would make! 'Tis a pity they haven't rifles instead of hurleys." The people still believe that Ireland's only hope for freedom is in armed force. Other methods they have to tolerate, and even those who subscribe to maintain the Irish members in the London Parliament have no faith in parliamentarianism, and pay merely as a matter of policy. The priest orders the collections in the country districts and professional agitators go around with the hat in the towns and cities. Shopkeepers, while many of them pay (as a class they are by far the largest contributors) describe the present-day policy of the parliamentarians as a humbug of which they are sick and tired.

The idea of Ireland a nation is fixed and immovable in the Irish mind, but the difficulties in the way of nationhood are great and many. One of our greatest weaknesses is that emigration is taking away a great many of our young people, but there is one consolation—they are nearly all going to a land where the Gael has great power, and if they remain true to Ireland in exile they can exert immense influence against England when the time of her difficulty comes.

The question may be asked—What are the Irish people to do in the meantime if they have no faith in parliamentarians and are not able to fight just now? The answer is: Bide their time, make preparation, wait for their chance. We are not able to fight England alone, but the time will come when some Power will be glad to have us for an ally and will give us what we need—the weapons and the munitions of war—we have the men, and a true Irishman never turned his back on a fight. This reminds me that about the year 1876 I was instructed to go to Paris with a gentleman who is now a Member of Parliament to have an interview with a very eminent Russian General who wanted information, on behalf of his Government, as to the feeling in Ireland towards the Government of England, and

how far the Irish people would be disposed to aid a friendly power in making it a base of operations. Unfortunately, the interview never came off, as the day we arrived he left on very important diplomatic business, and still more unfortunately, he died very suddenly soon after.

Let there be no mistake about it, England is on the decline; her day of reckoning will soon come, when the Clan-na-Gael will have their opportunity. Free-

dom has its price. It cannot be achieved except by great human courage and suffering. Our people have never been accused of cowardice, and the history of Ireland shows that the race has never quailed at suffering. When the time comes for the men at home to strike they will not be found wanting in fidelity to the old cause, and I hope the Irish beyond the seas will lend them no small assistance.

Limerick, May 25, 1905.

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ARISE!

Written specially for *The Clansman*.

Arise, arise, my motherland,
 Fair Freedom's dawn is nigh;
 Thy long, dark night is fading fast,
 The clouds are drifting by.
 And brightly shines the star of hope
 Upon the Orient skies;
 Then, lift thy head—
 Thou art not dead—
 My motherland, arise!

Arise, arise, my motherland,
 Though bitter was the night,
 'Tis past, 'tis gone, and now behold
 The morn's glorious light.
 The time has come—this hour is not
 For tears and useless sighs—
 Oh, lift thine head,
 Thou art not dead,
 My motherland arise!

Arise, arise, my motherland,
 Admiring nations hail
 The spirit that reanimates
 The language of the Gael.
 'Tis nationhood and strength again—
 The heritage we prize—
 Then lift thine head,
 Thou art not dead,
 My motherland, arise!

Arise, arise, my motherland,
 Thy sons are banded all.
 From distant lands, far o'er the waves
 Thy exiled children call.
 With joyous hearts they hail thee now
 Responsive to their cries—
 Oh, lift thine head,
 Thou art not dead,
 My motherland arise!

Arise, arise, my motherland,
 Thou shouldst be proud indeed,
 For thy dear sake did not the young,
 The peerless Emmet bleed?
 Shalt thou forget—must we forget
 His noble sacrifice?
 No! lift thine head,
 Thou art not dead,
 My motherland arise!

Arise, arise, my motherland,
 Hark to the rallying call,
 That thrills thy children's ardent hearts
 From Cove to Donegal.
 Be ours the path—the only path,
 The path where freedom lies;
 Then lift thine head,
 Thou art not dead,
 My motherland arise!

MAURICE FITZGERALD,
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WHAT ARE YOU DOING FOR IRELAND?

Irish reader, what are you doing to create a free Ireland whose citizens shall have equal rights, enjoying civil and religious liberty, and free to work out the National destiny, without let or hindrance from any authority outside the Irish shores?

Are you in sympathy with that aim? If you are not, then you are only a nominal Irishman—unworthy to bear the name—a reproach to your race and country.

If you would like to see Ireland take her place among the free nations of the earth, are you doing your full share towards bringing about the realization of that desire? Are you doing your part in such a way that it can be said of you "If every Irishman believed and worked like him the freedom of Ireland would soon be accomplished."

Be a WORKER if you love the old land. Don't be a SHIRKER.

Mere inactive sympathy for Ireland will never make her free. Be practical in your patriotism.

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FORWARD!

BY WILLIAM ROONEY

Wherefore, brothers, should we sorrow, that our hopes be steeped in night,
Lo! beyond the gloom is morning, high above the clouds is light.
What though steep the path and stony, still the summit must be won;
In the valley lies the shadow, on the mountain crest the sun.

Forward, brothers! what tho' comrades one by one be called away,
Shall our glory not be theirs, too, when we welcome Freedom's ray?
Aye, each hope that thrilled the bosom, every dream that cheered the soul,
Shall be crowned the hour that brings the centuried battle to the goal.

Wherefore sorrow? What availeth all the tears that fell since first
Norman knight and Saxon vassal on our Sundered fathers burst?
Tears can never melt the fetter, sighs have never snapped a chain,
He must strike who would enjoy him all his plundered rights again.

Look around! Indulgent Nature fills the land with fairest flowers,
Think you, brothers, they were fashioned for dull hearts or dreary hours?
Hark! the birds among the branches, thrill their fullest, gladdest lay,
And shall Man be unresponsive when all Nature else is gay?

Were our land a trackless desert, staring blank against the sun,
Where the leaves can never whisper and the rivers never run;
It were ours to chase its sorrows, ours to lift it into bloom,
Though the cost of our endeavors soldier's death or felon's doom.

But the land we love is fruitful—singing rivers, spreading bays,
Leafy glens that hymn to Heaven one eternal pæan of praise.
God decreed them ours, my brothers; why, then, fear to claim our own?
Have our thews forgot their mission, have our hearts been changed to stone?

Forward! forward! ere despair, with icy fingers chills the blood,
Ours to show the way to Freedom, ours to march as true men should,
Count the cost and weigh the guerdon, Ireland needs us, every man,
Be there, brothers, but one question—whose the pride to lead the van?

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THE IRISH CAUSE IN ULSTER

Written specially for *The Clansman*

OF the many ills that Ireland suffers from at the present time there is none more formidable or unjust than the taxation of the country by England of over three million pounds annually in excess of her just proportion for Imperial purposes. This grievance alone would, under favorable opportunity, justify an appeal to arms as the only means of redress. Many forces, native and foreign, are working against the interests of Ireland. These forces are sometimes so great that one is forced to ask himself: Is all lost? Have generations of brave Irishmen suffered or perished in vain? Is the Irish race doomed as a nation? But on reflection comes this answer to the self-addressed questions: No! Hundreds of "the Old Guard" still hold fixedly to their life's purpose. Side by side with them in the old land hundreds of thousands of "the Young Guard" sound the war cry of "No Surrender!" There is hope for the Old Land while thousands of unconquered Irishmen are to be found free and unfettered in spirit as the winds that chant Liberty in every breeze that blows around the shores of their island home—stern and immovable in purpose as the rocks that Almighty God has placed on sentinel duty around that sea girt land.

Serious inroads have been made by parliamentary agitators, honest and dishonest, but still the force at home is not wasted and worn yet. There are, in Ulster alone to-day, hundreds of thousands of brave men with brilliant minds and strong arms ready to strike at their country's foe when the opportunity presents itself. These are only beginning to recognize a duty too long neglected.

The Gaelic League and kindred institutions are enkindling a renewed love of native land with a revived love of the native language, and the majority of the people are at last beginning to resent the idea that they were born to become the prey of either the recruiting sergeant or the emigration agent. The language revival movement is already spoiling the

plan that underlies England's adjustment of the land question. Gifted minds are teaching the sons and daughters of the Irish soil that a higher destiny awaits them than to become contented serfs of an alien race. The darkest hour has almost passed, and streaks of dawn may soon be seen by all who have suffered through the long, dark night of Ireland's thralldom. Irish Protestants, with trained intellects, accustomed to note events and to freely use that individual judgment with which the Creator has endowed them, are feeling the goad of foreign rule, and are beginning to reflect with pride that the power and patriotism their gallant forefathers displayed at Dunganon a little over a hundred years ago have not quite departed from the present generation.

A majority of the Irish people regard with pride the examples bequeathed to them by those Protestant freemen whose names emblazon the National banners wherever Ireland's sons and daughters assemble. In the songs they have taught, in the story of their lives, their memory is cherished. By word and deed they have well merited the place of honor in the estimation of Irish Nationalists.

The speeches applauded in Northern Protestant assemblies recently indicate a hopeful prospect that Ulster Protestants may once again demand their Nation's rights or else— In several commercial lines Northern Orangemen are ahead of their Catholic neighbors in giving preference to goods of Irish manufacture, and it is often with these a pleasure to declare publicly that every article they wear is Irish in make and material.

Notwithstanding all the sources of corruption available and in operation, the revived spirit of Nationality is being rapidly infused into Ireland. Unity and co-operation on broad lines of National duty are becoming noticeable wherever Gaelic associations are finding root. Old games and amusements, racy of the past, that were almost forgotten, are

popular once more, and interest in foreign games is consequently on the wane.

Many of the younger priests, unlike some of the older ones, are earnestly engaged in learning the Irish language and encouraging its being taught in the schools over which they exercise authority as managers.

The work of building up Irish Ireland

at home in the coming time is stupendous, but it is being bravely faced with a determination that promises ultimate success, and every Gael from Lee to Foyle is looking forward hopefully to the glorious times for Erin when her exiled children will be welcomed home to take their share in the work of sustaining and defending a freely governed nation.

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*Derry, Ireland,
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THE GAELIC REVIVAL IN THE UNITED STATES

Written specially for *The Clansman*

LONG before the Gaelic League came into existence it had been noted by far-seeing men having the interests of Ireland at heart that the decay of the Irish language meant also the weakening of the spirit of Irish nationality. Dr. Keating was impelled to write his "History of Ireland" by the fear that all the records of the ancient history of his country would be lost, and if not lost, that in time no one would be found to decipher the old writings.

Nearly every intellectual Irish patriot has sounded a warning note that the loss of the ancestral tongue meant also the absorption and final obliteration of the Irish race. Davis, one of the sincerest of patriots, wrote "A national language is a greater barrier against a foreign enemy than mountain ranges, seas, battleships or fortifications." John O'Mahony attributed the failure of the '67 movement to the decay of the Irish language and the consequent weakening of the martial spirit of the Irish race.

The interest aroused in Irish literature by the labors of O'Curry, O'Donovan and Hennessy has borne fruit and paved the way for the Gaelic revival. The Ossianic Society, formed in the early fifties for the publication and translation of the old manuscript literature, had branches in this country shortly after the formation of the parent society in Ireland. The publication of the ancient texts aroused the curiosity of scholars, and this curiosity was not confined to Ireland nor to Irishmen.

Like every Irish movement, political or literary, the aims and objects of the Ossianic Society found an active response among the cultured Gaels in this country. There were half a century ago, and there are yet, numbers of Gaelic scholars in this country. The columns of the "Irish American," of New York, from 1858 to 1880 are rich in masterpieces of Irish literature. The most notable contributors were John O'Mahony, the Fenian chief and translator of Keating's "History of Ireland;" Michael Doheny, a '48 leader; David O'Keefe, Rev. Thos.

Boyle, William Russell and William Williams.

It might not be out of place to mention here that Patrick Condon, one of the last of the great Munster bards, died at Deerfield, N. Y., in 1857. The victim of landlordism, he was evicted from his comfortable homestead near Youghal about 1827. After a short sojourn in Canada he travelled through several States and finally settled down in Deerfield. The volume of his poetry is extensive, and his songs and poems bewailing his exile, written to friends in Ireland, are of a very high literary order. His impressions of this country at that period are also highly interesting.

The first practical steps to preserve and perpetuate the Irish language were taken in 1873, when P. J. O'Daly founded in Boston the first school established in America for the study of the Irish language. At that time there were in Boston an array of Irish scholars. There were Michael O'Shea, a poet of rare ability, Michael O'Sullivan, Con O'Brien, Jeremiah Shaw, etc.

A poem bewailing the eclipse of the Irish language, dedicated by Michael O'Shea to his friend, Mr. O'Sullivan, aroused the dormant Gaels of Boston and stimulated the formation of the Gaelic school. This poem appeared in a recent number of the "Gaelic-American." In 1878 Irish schools were established in Brooklyn and New York. Later Philadelphia, Chicago and other cities followed suit.

Two periodicals, "The Gael" and "The Irish Echo," appeared in the early eighties, and for years gave entertainment and instruction to the Gaelic literary coteries. "The Gael" was founded by the late M. J. Logan. "The Irish Echo" was edited in succession by P. J. O'Day, Michael O'Shea and Charles O'Farrell.

The Gaelic League was founded in Dublin in 1893 by Father O'Growney and a few earnest men who believed that it was possible to make the Irish language again the everyday language of the Irish

people. It is unnecessary to dwell upon the success that has already crowned the efforts of the Gaelic League. According to the latest figures to hand there were over 100,000 children receiving instruction in Irish in the National schools. The literary revival has stimulated a revival of arts and industries. The day when Irish will again be the general language of Irishmen seems to be within measurable distance.

There are branches of the Gaelic League established in every important Irish centre in America. The Gaelic League is particularly active in Greater New York. Thousands are studying the ancestral tongue. A pride of race is being instilled into the children of Irish parents, and Irish-Americans are beginning to understand that they are not secondary to any of the other elements that constitute the American race. The study of Irish history is promoted. The stage Irishman has been banished. Irish music and Irish dances have been revived and popularized.

There will be accessions to our numbers from Ireland for some time to come.

Much as we deplore the depletion of our people at home by emigration, we are powerless to stop the exodus. This country is now the home, and will continue to be the home, of millions of the Irish race until the end of time. We must endeavor to make the Gaelic element the most influential and dominant blend in the most cosmopolitan of all races—the American race.

The most influential and powerful Irish organ ever published in this country, "The Gaelic-American," has opened its columns for subscriptions to the Irish Language Fund. This money is to be donated to the Gaelic League of Ireland. It is to be applied by that organization to the work of re-Irishizing Ireland, and the re-Irishizing of Ireland means the uplifting of the Irish race in Ireland and abroad. This appeal is made in particular to the Clan-na-Gael. A mite from each individual will aggregate to an immense sum, and let us all do our best to keep the Irish race intact and do our part to build up and perpetuate an Irish Ireland. ABHARUADH.

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Order of Licence under the Penal Servitude Acts, 1853 to 1891.

WHITEHALL,
21st day of September 1898

HER MAJESTY is graciously pleased to
James Clarke grant to Henry Hammond Wilson, alias Thome,
who was convicted of

Treason felony
at the Central Criminal Court
on the 28th day of May 1883, and was
then and there sentenced to be kept in Penal Servitude for ~~the term of~~

Life
and is now confined in the Portland Prison.

Her Royal Licence to be at large from the day of his liberation
under this order, during the remaining portion of his said term of Penal
Servitude, unless the said

Henry Hammond Wilson
shall, before the expiration of the said term, be convicted on indictment
of some offence within the United Kingdom, in which case such
Licence will be immediately forfeited by law, or unless it shall please
Her Majesty sooner to revoke or alter such Licence.

This Licence is given subject to the conditions endorsed upon
the same, upon the breach of any of which it will be liable to be
revoked, whether such breach is followed by a conviction or not.

And Her Majesty hereby orders that the said Henry
Hammond Wilson be set at liberty within Thirty Days
from the date of this Order.

Given under my Hand and Seal,

Signed, W. W. Ridley.

TRUE COPY.

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}
Director of Convict Prisons.

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A POLITICAL PRISONER'S EXPERIENCE

EVERYONE interested in Ireland's fight against England has heard of a "ticket of leave" but few have seen one or know what the document is like. The above is a fac-simile of the one presented to me by Her Majesty's Government.

During the fifteen years or upwards that I spent in Millbank, Chatham and

Portland convict prisons the "strict silence" rule was rigorously enforced against the Irish Political Prisoners; not once during all those years was one of us permitted to speak to another, or for the matter of that to speak to any prisoner.

The Treason Felony prisoners were officially known in the prisons as "The

Special Men." Those of us who were supposed to have had connection with Irish organizations in America received extra special attention. We were always located in the penal cells section of the prison—kept there so that a special system of refined brutality could be the more conveniently and effectively applied. One of the features of this system in Chatham was the "no sleep torture." The authorities set the torture in motion very simply. Governor Harris (we called him Pontius Pilate) issued orders that the night patrol in the penal cells must inspect the "special men" every hour through the trap doors. Owing to the construction and arrangement of the trap it could not be closed without a tremendous noise. The trap itself was about eighteen inches square, and, like the cell door, was iron bound and studded with rivets and bolts. When the officer wished to open the trap he simply turned a key and it fell down and outward on its hinges. No key was required to shut it; the officer just took hold of the outside edge and by main force closed it with a bang. The noise of this bang was louder than if a rifle shot were fired in the cell, and would waken the soundest sleeper. Once every hour during the night that inspection had to be made and the terrific bang went to do its work. The diabolical game was carried on for about five or six years, and during that time the longest sleep any of us ever got never exceeded an hour's duration. Of course it played havoc with the mental and physical health of the men. And that was what the English authorities intended it should do, and they might very well congratulate themselves upon the successful operation of the torture, for it was the direct cause of driving half our number insane—among these were two of the men who had been convicted with me. Dr. Thomas Gallagher and Alf. Whitehead (Murphy).

While the "no sleep" torture was in full force the Government sent Superintendent Littlechild, of Scotland Yard, down to Chatham to try and get some of us to go up to London to give evidence at the "Times"-Parnell trial. Little-

child did his best and failed. The answers he got from all must have been pretty much the same as the one he took away from me. I put this answer of mine on record at the time in a letter I wrote to my sister, and which she has thoughtfully preserved. This letter is before me now; it is on the ordinary English prison letter form. The authorities when sending it to her did not go to the trouble of putting it in an envelope. The letter was simply folded and postage stamps affixed on the back and mailed. The Post Office markings are on it and show it had been mailed in Chatham on March 26, 1889. Here is the passage in it referring to Littlechild's visit:

"A short time after seeing you I had the questionable honor of a visit from Detective Inspector Littlechild, of Scotland Yard. His object, he explained to me, was to give me an opportunity to figure as an informer in some special commission of inquiry that is being held in London. My answer was: *"If a single word of information would get me out of here to-morrow, sooner than give it I would prefer to remain here till the Day of Judgement!"* I don't think he will trouble me again—at least I hope not.

The savagely severe treatment of the Irish political prisoners ran right through the length of their whole imprisonment and was decidedly different to that of the ordinary criminal in the same prisons, which was mild in comparison. The recollections of those years are black and bitter; yet, on the other hand, I have a string of pleasant memories stretching from about the beginning to very nearly the end of my prison life—memories associated with the staunch friendship of loyal and courageous comrades like John Daly and James F. Egan, whose cheery and bulky notes every week by means of our "underground mail" as well as their "defiant rebel" bearing gave me such pleasure and encouragement that I could not bring myself to write even this fragment of prison life without mentioning their names.

THOMAS J. CLARKE.



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The brave old flag, the true old flag,
 With green and golden colors blended ;
 Alas! the Saxon's blood-stained rag
 Triumphant floats o'er vale and crag
 Where once its folds waved free and splen-
 did.
 Then freedom reigned
 With fame unstained,
 Now slavery tramples uncontrolled ;
 Then, brothers, rise—
 Raise to the skies
 Our flag of Green and Gold !

Aye, lift that banner from the dust,
 No longer shall it lie forgotten,
 And grasp the swords long left to rust,
 Flash high the blades, make sure each thrust
 'Gainst Saxon hearts so base and rotten !
 Then, to the fight
 'Gainst England's might,
 For Erin's right beneath each fold,
 Till Freedom's rays
 Shall proudly blaze
 High o'er our Green and Gold.

The brave old flag that crowned Dunboy,
 When Donal's clans fought by its standard !
 And when it waved o'er Fontenoy,
 The soldier-exiles cheered with joy,
 As on they rushed to join the vanguard.
 Then Saxons reeled
 Thro' many a field
 Beneath the strokes of chieftains bold—
 And victory crowned
 Each battle ground
 Where waved our Green and Gold.

No babbling patriots were there then
 Who sought renown in empty prattle
 But soldiers true and faithful, men
 Who formed a solid phalanx, when
 Summoned to fight their country's battle.
 For them we pray,
 And bless to-day
 The turf that shrouds their hallowed mould
 Soon o'er each grave
 We'll proudly wave
 Our flag of Green and Gold.

The true old flag—must it remain
 Entombed thro' cycles drear and hoary?
 Must exiled hearts be filled with pain
 When, on each breeze across the main,
 Comes borne poor Erin's hapless story
 Her anguished throe
 Of centuried woe
 Shall soon be changed to joy untold ;
 And Freedom's rays
 Shall proudly blaze
 High o'er our Green and Gold.

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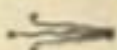
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Pulling Down the Statue of George III

Bowling Green, New York
City, July 9, 1776

IT was during the occupation of New York by the Continental Forces under Geo. Washington that the Congress of Philadelphia issued the Declaration of Independence. A copy of the Document was immediately forwarded to the Commander in Chief and was received by him on July 9, 1776. That same evening, about six o'clock the Brigades were formed in hollow square on their respective parade grounds to hear the action taken by the Congress. General Washington was within one of the squares, on horseback, surrounded by his staff while one of his aids read the Declaration; the square was formed on the grounds of the present City Hall Park, between the City Hall and Post Office Building.

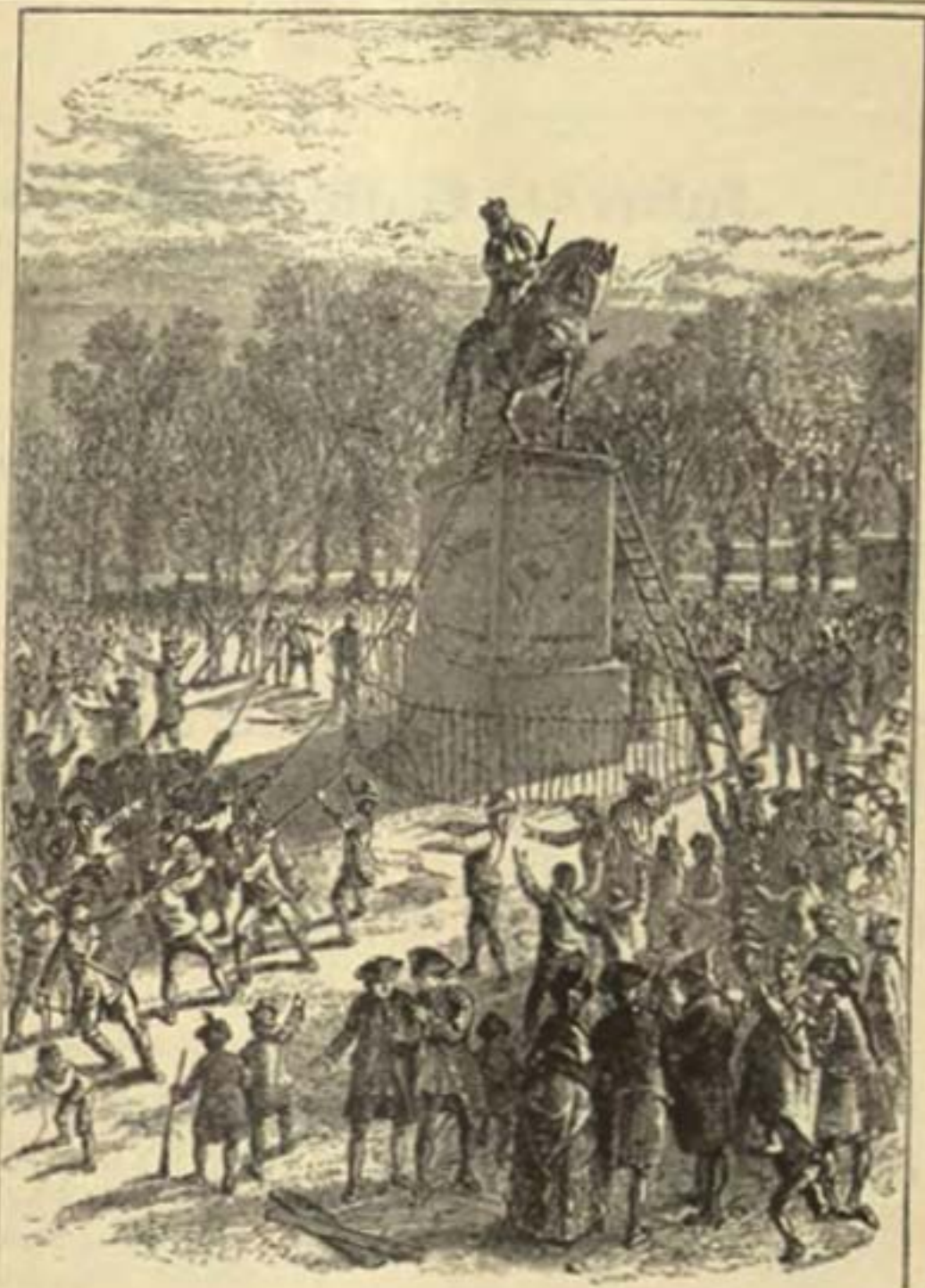
In the crowd of spectators who

listened to the reading of the document was Captain Isaac Sears, one of the dashing and fiery spirits of the Revolution; with him was a party of friends, fired by the same patriotic ardor as himself. They were on horseback, and scarcely had the last files of the soldiers wheeled away to their barracks when the cry ran out "To the Bowling Green." That was enough. Off started the enthusiastic people, Sears and his horsemen at their head. Away down Broadway they swept. Soon the Continental soldiers came swarming along to join them—conspicuous among these were the buff and blue uniforms of Glover's Marblehead Regiments.

Arrived at Bowling Green the patriotic New Yorkers massed around the statue of King George III. It was a life sized equestrian statue of that "tyrant" and "usurper of unauthorized power." A gilded crown adorned the royal head and he was otherwise belecked as became his regal state. The statue was surrounded by a costly railing. As if by magic this railing was torn down, care being taken to twist off the heads of the spikes and send them to a place of safety. Later on these spikes were hurled from the mouths of American cannons at the British ships in the harbor.

Even before the railing had been pulled down men swarmed up the statue and were busy adjusting ropes around the necks of the king and his charger. Then when all was ready the signal was given and the excited crowd made for the ropes. There was one fierce, wild tug and down in the dust lay the kingly hulk. The material was of lead, a thing the patriots were much in need of; axes were soon at work and in a short time the statue was reduced to portable fragments, ready for the bullet mould. The greater portion of the lead was sent for safe keeping, to Litchfield, Conn. and was afterwards converted into bullets. Some 42,000 ball cartridges were manufactured from this regal source; and so the threat of the Patriotic New Yorkers came true "the British troops had melted Majesty fired in their faces."

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THE STAGE IRISHMAN

Written specially for *The Clansman*

ONE of the most serious problems that the Irish race in America has to deal with is the complete extermination of the Stage Irishman. For years he has prospered and grown fat, and a good many of our own people have not alone countenanced, but supported him. The thoughtless and indiscriminating of them have laughed at and applauded the vile thing, and in many cases men and women of Irish blood have played the part, thinking only of their own profit and caring nothing for the loss and insult to their race.

The Stage Irishman was originally an English importation. Not content with plundering and oppressing the Irish at home, and depriving them of the means of education, England's hate pursued them to this country, the protection of whose flag and the opportunities of whose free institutions had been extended to them when their own flag was rent and trampled upon by oppression and when they were denied the right to live at home. England's game was, after having robbed the Celt in Ireland and fettering his intellect, to flaunt his rags and his ignorance before the world, so that the world, unthinking, as it is to a great extent, might scoff and sneer at, instead of sympathizing, with the race in its poverty and misfortune. She knew that the Celts leaving Ireland carried away with them a legacy of hate of the power that had plundered and oppressed them, and so it was very much to her interest that the influence of the exiles and their children should be counteracted as much as possible on this side of the Atlantic, because she realized that influence would be used against her whenever and wherever the opportunity presented itself. Thus, though the Irish were driven "with a vengeance" from their own land, the vengeance of the Sassenach followed them into exile.

It would not do for England to openly show her hatred of the Irish race in America—such a demonstration might do them good instead of harm—so she looked around for weapons with which to strike

at them covertly and the Stage Irishman was selected as one. She sent him across the ocean—this creature with baboon face, wild whiskers and lowering brow—dressed up in the garb of ignorance and buffoonery and poverty and presented him to the American public as a type.

For years our own people did not realize what the caricature meant, or what false impressions it was creating. They paid for seeing it and applauded loudly. If there were some among them who understood the purpose of the Stage Irishman they allowed him to go unchallenged, on the theory, it is presumed, that "what is everybody's business is nobody's business."

After a while a good many thoughtless but well-meaning Americans believed the Stage Irishman was typical of the race, and so their respect and consideration for the Irish was lessened in consequence. They never stopped to think that the Irish of their acquaintance were not a bit like the fellow presented to them on the stage. England's purpose was in part accomplished, but only in part.

At last there was an awakening, and that awakening boded no good for the Stage Irishman. The organized Irish, appreciating the situation, took the matter up, and from one end of the country to the other the fellow with the monkey face, the wild whiskers and the multi-colored rags was hooted and pelted off the stage.

The managers, who had long reaped a profit from the work of this unreal thing, were at first defiant, then a little less defiant, then willing to discuss the matter and finally either apologetic or bankrupt. But they have not given up the Stage Irishman yet by any means; he has been too fruitful a source of profit to them in the past to have them part with him readily, and here and there he still makes his appearance—timidly, it is true, and not as offensive as of yore—but still he is the same old blackguard, only slightly disguised.

The question arises: What are we to do to complete his discomfiture and drive

him forever from behind the footlights? The answer is: Assail him wherever you see him—whether it be in the regular theatre, the smoker or entertainment, play or concert given under the auspices of some church. Hiss him, even if you stand alone in doing so. An insult to the race is an insult to the individual who belongs to it. Protest to the people under whose auspices he appears. Get the Irish societies interested, and if his managers will not respond to reason, then drive him off the stage by force,

and do not forget the insult after you have sent him scurrying to cover—go to some other place after that to be entertained.

If you insist that your race shall be respected, that no one belittles or misrepresents it, the American public will show increased respect for you as an individual, because you will thus demonstrate that you deserve it. Race pride begets self-respect, manliness and independence—three virtues well worth cultivating.

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