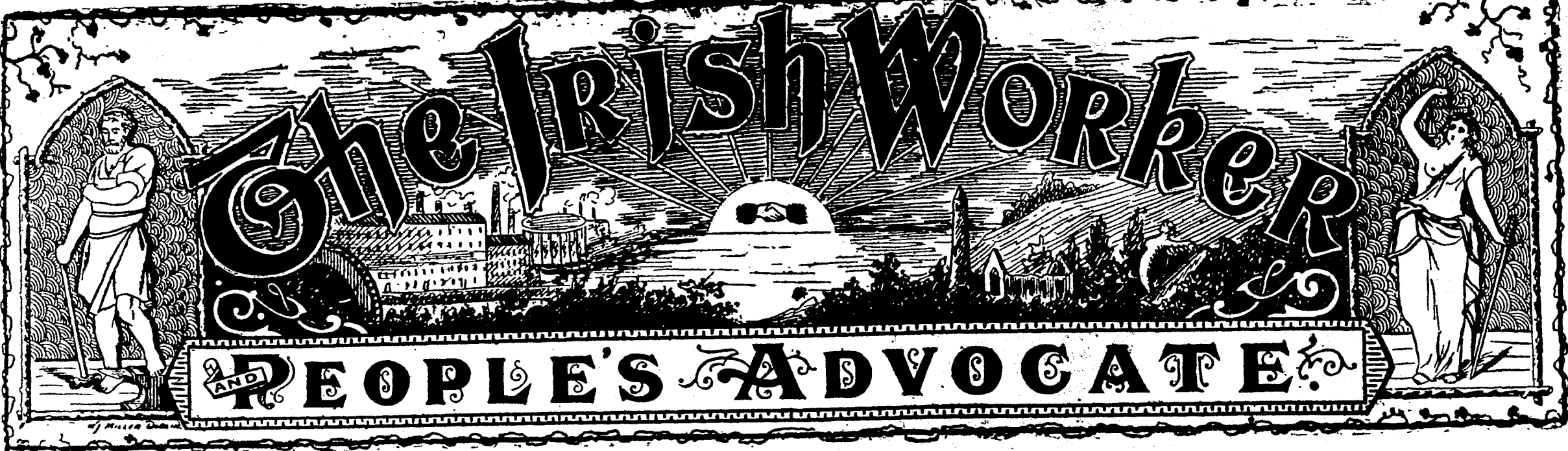


"The principle I state, and mean to stand upon is:—that the entire ownership of Ireland, moral and material, up to the sun and down to the centre is vested of right in the people of Ireland."
James Fintan Lalor.



Who is it speaks of defeat?
I tell you a cause like ours;
Is greater than defeat can know—
It is the power of powers.
As surely as the earth rolls round,
As surely as the glorious sun
Brings the great world moon-wave,
Must our Cause be won!

Edited by Jim Larkin.

No. 7.—Vol. I.]

DUBLIN, SATURDAY, JULY 8th, 1911.

[ONE PENNY.]

The Faith of a Felon.

(Continued).
By JAMES FINTON LALOR.

(From the "Irish Felon," July 5th, 1848.)

Now, I am prepared to prove that "occupancy" wants every character and quality that could give it moral efficacy as a foundation of right. I am prepared to prove this, when "occupancy" has first been defined. If no definition can be given, I am relieved from the necessity of showing any claim founded on occupancy to be weak and worthless.

To any plain understanding the right of private property is very simple. It is the right of man to possess, enjoy, and transfer, the substance and use of whatever he has himself created. This title is good against the world; and it is the sole and only title by which a valid right of absolute private property can possibly vest.

But no man can plead any such title to a right of property in the substance of the soil.

The earth, together with all it spontaneously produces, is the free and common property of all mankind, of natural right, and by the grant of God;—and all men being equal, no man, therefore, has a right to appropriate exclusively to himself any part or portion thereof, except with and by the common consent and agreement of all other men.

The sole original right of property in land which I acknowledge to be morally valid, is this right of common consent and agreement. Every other I hold to be fabricated and fictitious, null, void, and of no effect.

In the original and natural state of mankind, existing in independent families, each man must, in respect of actual fact, either take and hold (ASSUME OCCUPANCY as well as maintain possession of) his land by right and virtue of such consent and agreement as aforesaid, with all those who might be in a position to dispute and oppose his doing so; or he must take and maintain possession by force. The fictitious right of occupancy—invented by jurists to cover and account for a state of settlement otherwise unaccountable and indefensible on moral principle—this right would be utterly worthless, and could seldom accrue, for except in such a case as that of a single individual thrown on a desert island, the question of right would generally arise, and require to be settled before any colourable "title by occupancy" could be established, or even actual occupation be effected. And then—what constitutes occupancy? What length of possession gives "title by occupancy?"

When independent families have united into separate tribes, and tribes swelled into nations, the same law obtains:—each tribe or nation has but either one or other of two available rights to stand upon—they must take and maintain territorial possession by consent and agreement with all other tribes and nations: or they must take and hold by the tenure of chivalry in the right of their might.

Putting together and proceeding on the principles now stated, it will appear that, if those principles be sound, no man can legitimately claim possession or occupation of any portion of land or any right of property therein, except by grant from the people, at the will of the people, as tenant to the people, and on terms and conditions made and sanctioned by the people;—and that every right, except the right so created and vesting by grant from the people, is nothing more or better than the right of the robber who holds forcible possession of what does not lawfully belong to him.

The present proprietors of Ireland do not hold or claim by grant from the people, nor even—except in Ulster—by any species of imperfect agreement or assent of the people. They got and keep their lands in

the robber's right—the right of conquest—in despite, defiance, and contempt of the people. Eight thousand men are owners of this entire island—claiming the right of enslaving, starving, and exterminating eight millions. We talk of asserting free-government, and of ridding ourselves of foreign domination—while, lo! eight thousand men are lords of our lives—of us and ours, blood and breath, happiness or misery, body and soul. Such is the state of things in every country where the settlement of the lands has been effected by conquest. In Ulster the case is somewhat different, much to the advantage of the people, but not so much as it ought to have been. Ulster was not merely conquered, but colonised—the native race being expelled, as in the United States of America—and the settlement that prevails was made by a sort of consent and agreement among the conquering race.

No length of time or possession can sanction claims acquired by robbery, or convert them into valid rights. The people are still rightful owners, though not in possession. "Nullum tempus occurrit Deo, — nullum tempus occurrit populo."

In many countries besides this, the lands were acquired, and long held, by right of force or conquest. But in most of them the settlement and laws of conquest have been abrogated, amended, or modified, to a greater or lesser extent. In some, an outrage of the people has trampled them down—in some, the natural laws have triumphed over them—in some, a despotic monarch or minister has abolished or altered them. In Ireland alone they remain unchanged, unmitigated, unmodified in all their original ferocity and cruelty, and the people of Ireland must now abolish them, or be themselves abolished, and this is now the more urgent business.

(To be continued).

The Vengeance of the Gael.

By CATHAL O'BYRNE.

Wail loudly wintry winds—weep Irish skies—
Shut out the mocking sunlight with your misty shroud!
For cold and well-nigh lifeless Erin lies,
The life-blood ebbing from heart that once throbb'd high and proud.

They fly from her as from an unclean thing,
And leave her here beside the sea to die;
Her children brave whatever fate may bring—
The bondsman's cruel chain; the exile's lonely sigh.

They've left her here to loneliness and death—
Left her in bitter sorrow, want and shame;
Yet loving none the less, for with the breath
That cursed the tyrant foe they blessed their mother's name.

Aye, gone with a vengeance has the Celtic race,
To walk the stranger's ways and learn to mourn,
Scattered afar across the broad earth's face,
But—this is as sure as Heaven—some day they shall return.

O for a Stentor voice to shout it out
O'er every mountain-top, o'er every bourne,
Till with a myriad echoes should ring back the shout
Aye, some day with a vengeance shall the Celt return!

O Day of Days! Somewhere within the years
A shining sentinel, you stand alone,
When Erin's exiled sons shall dry her tears,
And once more bring their Sea-Queen proudly to her throne.

Then look to it you, lord, with branded brow—
Too long o'er hungering hearts your power hath swayed,
Your day of Doom is falling—even now—
This day—your stewardship's awful reckoning must be paid!

In coffin ships they sailed—stern, silent throngs—
Each heart a storehouse of intensest hate—
The very meanest of whose treasured wrongs
Would hurl your black soul to Perdition's awful gate.

In stranger lands they'll think, they'll brood and pine
In every sheltering corner of the earth,
Until the spark is struck that fires the mine,
Then look to it when that dread lava-tide bursts forth.

O God to see their ships within the bay!
'Twere good to walk in darkness and alone—
Should any glad eyes be opened on that day
When the avenging Celt shall come to claim his own.

Encouraging Words from Glasgow.

National Sailors' and Firemen's Union,
Bromielaw, Glasgow,
2nd July, 1911.

DEAR COMRADE—I was very pleased to get your letter of even date, and to know that you are so well fighting our battles for us.

We feel that we owe you a great deal of praise for your efforts in this direction, and you may depend upon it that I shall keep you well posted in regard to any ships leaving here for Dublin.

Burns are still holding out, and the Clyde Shipping, the Laird, Sloane, and one or two of the smaller coasting firms. We had a conference to day representing fifteen shipping firms and have fixed up rates, &c., on a mutual basis.

We have also formed a "Conciliation Board" of masters and union officials to determine any points in dispute between us.

Burns is our bete-noir, and when we beat them we have won outright.
Best wishes and good luck.—Your comrade,
A. W. FRENCH.

Mr. J. Larkin, Dublin.

We found this in an American paper:—
Are you lonely, Manuel,
There pretending all alone
To a battered mouldy throne;
There are discords in the tune—
Do not fret, my little man,
Other kings will get the can,
You'll have company pretty soon.
—God save the King!

The Prince of Wales and Princess Mary will be present at Dublin University Regatta on July 7th.—They will be well worth seeing; having, we understand, four elbows!

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THE STRIKE.

Jim Larkin and Corporators.

On Sunday a public meeting, under the auspices of the Irish Transport Workers' Union, was held in Beresford place, in connection with the Seamen's and Firemen's Strike and its developments. The attendance was very large, the square being crowded, and, as usual, there was a large police contingent, whose only duty was to look on and listen.

TOWN COUNCILLOR CHALLENGED.

Jim Larkin, who addressed the meeting, opened the proceedings with a challenge to Councillor Farrelly, of the North Dock Ward. He (the speaker) said he understood that one of the Councillors who misrepresent the North Dock Ward had been making certain observations with reference to him and the union he belonged to. He had just sent a messenger to Councillor Farrelly challenging him, in writing, to come to that meeting and make such statements as he has been making to certain parties over the bar of his public-house in Sheriff street. He (Larkin) denied the truth of these statements, as he knew them to be lies. Councillor Farrelly says they are true. If they are true, and if Councillor Farrelly is a man, he has a right to come out and expose the union he (Larkin) belonged to, and also he himself. He had sent Councillor Farrelly a challenge to come there and debate the point. He guaranteed that Councillor Farrelly would get the same courtesy and hearing as any other man who got up to give public expression to his views. He was awaiting a reply from Councillor Farrelly, and meanwhile he would proceed to other matters.

BROOKS, THOMAS & CO.

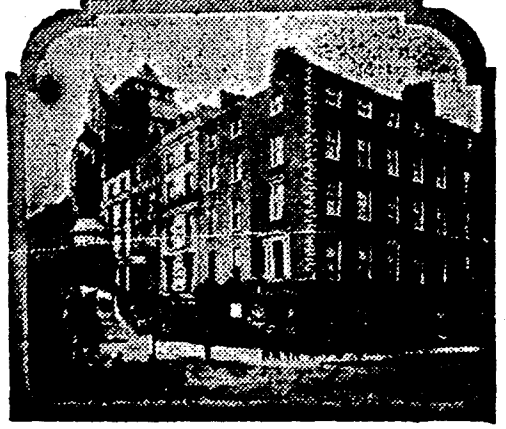
The fight with Brooks, Thomas & Co., he was glad to be able to tell them, had been settled (prolonged cheers), although they had been partly betrayed by a skilled union in the city. Without the help of a skilled union at all in this case they had succeeded in proving that the Transport Union could fight on its own bottom (cheers). This matter with Brooks, Thomas & Co. had been settled in the most amicable way. The men had been granted the increased wages they asked for, and a good understanding had been come to between the firm and the workers. The union was to be recognised (applause); all the blacklegs imported were to be cleared out; and the men and boys formerly employed in Brooks, Thomas & Co. were to go back to work (cheers).

The great Watson—the great "I am"—had also come down from his pedestal, and the men have been offered a rise in wages. Whether the men would agree to accept the offer or not was another matter. The men on the boats running from the North Wall had been asked to meet Mr. Watson to-morrow (Monday morning), but that (Sunday) evening the men would meet at 5 o'clock to consider the position. It was victory all round. It was only a matter of a few hours when the whole pedestal of

JOBBERY, WHITE SLAVERY AND CORRUPTION

would come tumbling down. They should all remember that, united they would all stand, but divided they were bound to fall. But he was glad to be able to say that in no country were the workers so united as the workers on the quays of Dublin. The men on strike were showing a wonderful spirit—a spirit that would carry them on to victory. There was no

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We made Badges for the Irish Transport Workers' Union, Corporation Workmen's Trade Union, and many others.

doubt about it, but it only remained for the working classes to be honest and truthful and loyal to their organisation to come through victorious. Some day he hoped to see that no labourer was obliged to work for £1 a week—it was an insult. They should ask for 30s. a week as a minimum wage—not one penny less—in order to support themselves and their families decently. The present dispute had proved that non-union men, so called, have been as loyal as union men—men who would not join the unions for their own reasons. Larkin may be a bugbear to them (laughter). Some men did not take into consideration the fact that while they were outside the union they were the despised enemy of the firm inside. He wanted to tell the non-union men that the unfair employer always rested his case on the non-union men. He depends on them to stand by him. The man who was not in a trades union felt himself isolated—he felt himself a coward and afraid to fight, and indeed he was not prepared to fight. But he was glad to say that certain non-union men had felt it a point of honour when called upon to do dirty work to say "No" (applause). The organised workers were, however, the men who were keeping up the standard wages—the men who were leading the working classes out of the slough of despair, and bringing men forward on the road to the millennium (applause). During the past week the masses of the men, sometimes called a mob by the employers, had

ACTED LIKE AN ARMY.

No trained army could do it better. A few men, however, on Saturday had shown that the brute was not yet eradicated in them—in fact, men who earned a good week's wages had the audacity to try and get from the union money they had no right to. On Saturday the union distributed £400, but in the evening they found that they had 200 members more than they had provided enough money for; and some who got less than they should, only got it because of running short of ready cash. They had intended giving the sum of 10s. all round. Those in the Yarrow who wanted to go North got full money. One man who was in difficulties got money

(Continued on page 4.)

