

The Young Guard of Erin





15-

IRIS-LEABHAIR na bhFIANN

THE FIANNA HANDBOOK



Third Edition — Completely revised.

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Foillsithe ag :

NA FIANNA ÉIREANN

Irish National Boy Scouts,

15 Plas Gardnar,

Ath Cliath 1,

Poblacht na h-Eireann.

An Cás 1964.

CONTENTS

	<i>Page</i>
AIMS & OBJECTS	4
POLICY	4
BUIOCHAS	5
DAN MAIRSEALA NA BHFIANN	7
THE FIANNA SPIRIT	8
WHAT MEMBERSHIP MEANS	8
FOREWORD	9
OUR MORAL CODE	11
OIGHREACHT NA BHFIANN	14
THE RECRUIT TEST	17
<div style="padding-left: 20px;">Aims, Objects and Code of Honour ; Drill ; Saluting ;</div> <div style="padding-left: 20px;">Fianna History and National Flag ; Fianna Badge,</div> <div style="padding-left: 20px;">Motto and Flag ; Knots and Whipping ; Whistle</div> <div style="padding-left: 20px;">Signals ; The Fianna Declaration. </div>	
THE HISTORY AND TRADITION OF NA FIANNA	24
DRILL	43
HOW TO CONDUCT A SLUAGH	48
BOYS AND PARENTS	50
SIGNALLING	52
THE THIRD CLASS TEST	54
<div style="padding-left: 20px;">The Fianna Marching Song ; The Axe and Knife ;</div> <div style="padding-left: 20px;">Tracking ; First Aid ; Signalling ; Drill ; Fianna</div> <div style="padding-left: 20px;">History ; Gaeilge. </div>	
THE FIANNA MARCHING SONG	59
P. H. PEARSE'S MANIFESTO	60
COOKING	63
SECOND CLASS TEST	67
<div style="padding-left: 20px;">Fire Building ; Compass ; Mapping ; Observation ;</div> <div style="padding-left: 20px;">First Aid ; Cooking ; The Hike ; History ; Gaeilge. </div>	
IRELAND'S FIANNA BOYS	79
HIKING	80
CAMPING	84
SWIMMING	94
POBLACHT NA ÉIREANN	96
THE FIRST CLASS TEST	113
<div style="padding-left: 20px;">Hygiene ; First Class Journey ; Estimation ; First Aid ;</div> <div style="padding-left: 20px;">The Colour Party ; Emergencies ; The Constitution ;</div> <div style="padding-left: 20px;">Gaeilge. </div>	
THE IRISH CITIZEN'S CREED	126
UNIFORM AND RANK MARKINGS	127
FIRST AID	129
THE WORK OF ASSOCIATE MEMBERS	144
CUMANN NA gCAILÍNÍ	145
CHIVALRY	146
ADVERTISEMENTS	149

AIMS and OBJECTS

- “(a) To promote the objects, principles and exercises of scouting among boys, in particular the boys of Ireland.
- (b) To cultivate, train and develop in the boys of Ireland all faculties, physical, intellectual and spiritual; to imbue them with respect for themselves and a desire to give service to others, that they may be in the fullness of manhood, grow into useful, honest, upright citizens, worthy of the land that bore them.
- (c) To promote the revival of the Irish language as the everyday language of the people, and to foster an interest in our National culture and arts.”

POLICY

- “(a) The organisation pledges its allegiance to the Sovereign Independent Irish Republic proclaimed in 1916 and ratified in the National Parliament of the Irish People on 21st January, 1919. The organisation recognises not Treaties nor Boundaries which make of Ireland anything less than a Sovereign, Independent State from the centre to the sea.
- (b) The organisation is non-sectarian.
- (c) Members of Na Fianna Eireann shall not take part in any Governmental or local election demonstrations or meetings in the uniform of the organisation.
- (d) Na Fianna Eireann shall assist, as directed by An Ard Choiste, other organisations, in promoting the aims, objects and policy of Na Fianna Eireann.
- (e) All social functions held under the auspices of Na Fianna Eireann shall be of an Irish-Ireland nature.”

BUIOCHAS

Na Fianna Eireann gratefully acknowledges the services and co-operation extended by other organisations and individuals ; in particular, Macra na Tuaithe, Cumann na Sean Fhianna (1911-1923), An t-Eireannach Aontuithe, Sean O Croinin, Ruaidhri O Drisceoil, and Seamus Ua Cruadhlaoidh. If we have inadvertently adopted or adapted where permission should have been sought, we hope it will be excused as oversight or ignorance. We especially acknowledge the tolerance of the typists, the generosity of our advertisers, and the advice and care of the publishers, without whose help we may have floundered.

The material contained in this manual has been carefully edited and checked for accuracy at the time of publication. Training bulletins and circulars issued by An Ard Choiste, subsequent to the publication date, may affect the correctness of the material contained herein. All Fiannaidhe are encouraged and requested to submit suggestions for consideration during the next revision.

The purpose of this manual is to provide Fiannaidhe with a convenient source of basic information. This should be supplemented with the publications recommended by G.H.Q. and the official training bulletins. It is hoped that this handbook will assist Irish boys in other organisations also.

Sinne,

An Ard Choiste.



A Fianna Bugler sounds the Last Post at the funeral of Brian Ó h-Uiginn (Brian na Banban)—one of Na Fianna's greatest friends.

DAN MAIRSEALA NA BHFIAINN

Éistigí, a Ghaela ! tá clann óg na hÉireann
Ag taisteal na sléite is na h-ísleáin inniu ;
Seasaig gan claonadh is leanaig gan staonadh
Lorg geal na laochra tá sínte san úir.

Cúrfá :

Ar aghaidh go treán libh, a Fhianna Éireann !
Ar fhíor na spéire chítear fáinne 'n lae ;
Gluaistear go calma is ruaigtear na gallaphuic
Thar cuanta na Banban, go bráth 's go h-éag !

Neart i n-ár lámh is an ceart ag gach tráth 'gainn,
Mar bhí ag na sáir-fhir in Éirinn fadó ;
Go geanúil, geal-gháireach, go fearúil, go dána,
Gan faitíos nó scáth orainn, dá ghéire an gleo.

Cúrfá.

Grá i n-ár geroithibh d'ár Máthair a choiche,
D'a cáil is dá gníomhartha, d'á clú is d'á cló ;
A crá is a daoirse 'gus lá mór a saoirse
Go h-árd i n-ár smaointibh gach óiche 's gach ló.

Cúrfá.

Brian na Banban.

This Handbook is dedicated to all Fiannaidhe
who have suffered so that Ireland might live.

THE SPIRIT OF NA FIANNA

Na Fianna aims at making Irish boys strong, self-reliant and self-respecting. It trains and teaches them discipline and obedience. It seeks to make them thoughtful, manly, and independent. In a word, it makes them good citizens and good Irishmen. By working for their country, they are taught the lesson of self-sacrifice and service. Obedience to their Officers and the discipline of their Sluagh teaches them to obey and to be self-controlled. By becoming Officers, they learn to command. By governing their organisation, they gain experience, confidence and learn to think for themselves.

In Na Fianna, there must be brotherhood and mutual trust. To be great, the movement must be based upon friendship and goodwill and sincerity. In proportion as its members are earnest and self-reliant, true to themselves and Na Fianna and to their country, Na Fianna will succeed in its great aim, which is to train the boys of Ireland for service to Ireland.

WHAT MEMBERSHIP MEANS

To be a member of Na Fianna means that you have devoted yourself to the service of Ireland. It means that you will become trained in mind and body to render that service. It means that the service of Ireland will be your first object in life and that you will strive with all your mind and strength and energy to carry out the promise you made when you became a member.

In order to do this, a great deal has to be learned. But first it is necessary to say that every member must set before him a very high ideal. The members are pledged to work for Ireland and their first work must be to train themselves to be fit citizens of a free nation. A member must never do anything that would bring discredit upon Ireland or Na Fianna. He must make himself strong in mind as well as in body. He must learn all about Ireland. He must know her history and learn her language and work to further her interests. He should study and think for himself and be self-reliant and strong.

A great brotherhood of boys trained along these lines, with these high ideals, shall restore Ireland to her former glories.

FOREWORD



THE boys of Na Fianna Eireann have a proud and glorious tradition to maintain—a tradition which dates back some 2,000 years, when the first Fianna—the Fianna of Fionn—existed in the Free Ancient Irish Nation.

This Boy-corps of Na Fianna was then recognised as Ireland's standing Army—a Corps comprising the flower of Ireland's young manhood, of the finest physique, the sharpest intellect, the noblest patriotism, with a very high standard of morals and warrior qualities that defied defeat—banded together in military organisation to defend their land from foreign invasion and to maintain freedom, internal peace and security.

Emblazoned on their shield of service was the MOTTO upon which their greatness, nobility and superiority rested—

TRUTH on our LIPS, PURITY in our HEARTS,
STRENGTH in our ARMS.

Alas ! the Golden Era of that greatness and nobility became dimmed as the years rolled on and internal dissension amongst them allowed the invader to gain a foothold on our shores.

In the long sombre years of oppression, despotism and usurpation which followed, when every effort was made by our enemies to extinguish the Flame of Nationality and Freedom which still continued to glimmer in the hearts of the people, it was the youth—"the generous high-bred youth of Ireland" as Thomas MacDonagh described them—who by their service and sacrifice kept that flame burning brightly.

Hence there followed an epic of revolutionary struggle to oust the Invader from our shores, and each generation became the custodian of a cause that was sanctified by the rich red blood of our martyred race.

In the vanguard of that patriot, martyred army has been the youth of the nation, from 16 years old Willie Neilson who was hanged outside his mother's door in Co. Antrim in 1798 right down to our own day when Fergal O'Gahanlon died in battle against the rule of the usurpers 158 years later.

Never before, perhaps, has the Irish Nation been more in need of its Boy-corps of Na Fianna as it is to-day, when our land lies bleeding from the wounds of dissension, disunity and treachery, whilst the strong arm of the invader, helped by national apathy, indifference and the evil of anglicisation seeks to lead our people away from all that Na Fianna of old cherished and sought to maintain and defend.

To-day, the nation of Fionn, of the Fenians, of the Boy Martyrs who manned the Bearn Baoghail in the Easter of 1916, and indeed in every generation of our national revolutionary struggle CALLS and DEPENDS on the organised youth of Na Fianna Eireann to resurrect its old tradition of nationhood, sovereignty, nationality and revolutionary effort to finally restore its unity and independence and thus "End for evermore the SAXON SWAY".

Only by the courage and patriotic determination of its youth, will the free Irish Republican nation of 32 Counties be enthroned for all time.

Thank God such a step has been taken along that road of enthronement with the publication of this Handbook of Na Fianna Eireann.

Here in its contents the reader will find the story of Na Fianna and the noble part they have played in the struggle to achieve the unity and independence of the Irish Republican Nation.

Here will be found how youthful minds will be moulded in the old tradition of Na Fianna ; how in these minds will be instilled the true tenets of nationality with a sincere love of country, embracing our language, history, music, games, dances and good citizenship. Here boys will learn the creed of self-discipline, self-restraint and self-sacrifice with a Code-of-Honour that includes HONESTY, RESPECT, CHIVALRY, OBEDIENCE, MANLINESS, TRUTHFULNESS, COURAGE, SELF-DENIAL, and PURITY of MIND, TONGUE and HEART.

Here will be found the methods whereby the youth of the Nation will be taught and trained to model themselves on that young guard of Erin who must and will restore to this sundered nation of ours its ancient glory and sovereignty, and its rightful place among the Free Nations of the World.

AR AGHAIDH GO TREAN LIBH A FHIANNA !

S. Ua Cruadhlaoidh,

Béal Feirste.

OUR MORAL CODE

FROM time immemorial there have been certain laws regulating the conduct and activities of man.

It was in the Ireland of pre-Christian times that the laws of Chivalry, regulating the conduct of man to man and introducing kindnesses and courtesies into everyday life, made their appearance. This Moral Code was a strong influence and was generally observed in Ireland in the days of Cuchulainn and the Red Branch Knights and the Fianna of Fionn, and long before the other peoples of Europe had come to understand these beautiful Moral Laws.

The laws commanded fair play in battle, respect for bards, minstrels and women, and all who were weak or helpless.

It was during the reigns of the Irish kings, Conn, Art and Cormac, that Fianna Eireann, Ireland's national army, existed in all its glory. History tells how the very appearance of these mighty warriors was quite enough to prevent invasion of our country by the world-conquering Romans, at a time when Britain, France, and practically the whole of Europe paid tribute to Caesar as lord and master. In fact, it is said that they attempted to tempt our clean-limbed, powerful warriors into their Roman Legions to act as bodyguards for their emperor.

We glean from the poems of Ossian, the great poet and bard of the Fianna, that his father, Fionn, son of Cumhal, commanded the Fianna in its days of glory; that he was "wise, kind, gentle and in his heart no guile." Fionn's grandson, Oscar, is held up as a type of "courage, magnanimity, and unconquerable strength and power"; and Diarmuid, the brown, is mentioned as a type of "masculine beauty and stainless chivalry, bravest of the brave and gentlest of the gentle." Ossian's proud boast was :

"We, the Fianna of Fionn never lied,
Falsehood was never attributed to us;
By courage and the strength of our hands,
We used to come out of every difficulty."

And again : "By the strength of our arms, the purity of our hearts and the truth on our lips, we came safe out of every danger."

A recruit for the Fianna of those days had to pass a most severe test before being admitted to membership. If he had ever lied, behaved discourteously to a female, or ill-treated the weak or the helpless, he had no chance. He had to be successful in extraordinary tests of strength, had to be skilled in the use of arms, and had to do battle successfully against at least nine adversaries not members of the Fianna.

If Fianna recruits in those early pagan times had to undergo such severe moral and physical tests, how much more severe should our tests be, and how higher our Code of Honour in civilised and Christian times. How jealous of the good name of the Fianna we should be and how hard should each one of us strive to give of the best that is in him for the cause we all hold so dear.

The following Code of Honour has been drawn up for the Fianna, and every member from the latest recruit to the Fianna Chief should make this Code a daily Rule of Life, leaving no stone unturned that will help to make him a braver Fian and a better citizen, and a lasting credit to the young army of Ireland. The twelve points of the Fianna Code of Honour are :

1. A FIANNA BOY IS PATRIOTIC.

He learns all about his country, knows its history and language, its resources and industries, and his one aim in life is to serve it to the best of his ability. With that end in view, he makes it a rule to do at least ONE thing every day for his country's cause. He plays Gaelic games, sings the songs of his country and he supports and encourages the purchase of home manufactured goods.

2. A FIANNA BOY IS RELIABLE.

He is truthful. His honour can be trusted. His word can be relied upon. He does not exaggerate or spread false alarms. He controls his tongue, and wins the respect of his friends and superiors. "He let me down once". This is one of the most damning things that can be said of a person. It means that he will never be entirely trusted, never quite believed, never fully relied on again. Never let this be said of a Fianna boy.

3. A FIANNA BOY IS DILIGENT.

He is polite in his manners, conduct and language towards others. He knows that the kind word and the kind deed stamp him as a Fianna boy, and he is ever ready to lend a hand to those who need it. He is a friend to dumb animals and will not harm or hurt them.

4. A FIANNA BOY IS KIND.

He works conscientiously for his employer and his country, and by study and perseverance he gets to the top in his particular trade or profession. He is at the top because he remembers while doing his daily tasks, that it is not for himself alone that he works ; that he is a Fianna boy ; that the good name of the Fianna is at stake ; and that he is not going to let it down.

5. A FIANNA BOY IS OBEDIENT.

He renders strict obedience to his superiors. He learns to obey before he commands ; he learns to discipline and control himself before he aspires to teach discipline to others.

6. A FIANNA BOY IS CHEERFUL.

He never sulks. He always has the cheery word and does his duty with a smile. His ever bright and smiling countenance radiates the sunshine of life wherever he goes.

7. A FIANNA BOY IS THRIFTY.

He does not unnecessarily destroy what may be useful to others. He is as careful of other people's property as he is of his own. When training or camping he is careful of the farmer's crops and fences, and replaces the falling stone and repairs any other damage he may have caused. He does not gamble or spend his pocket money foolishly. He is able to pay his subscription regularly and buy books or equipment when required.

8. A FIANNA BOY IS BRAVE.

He faces danger, knows no fear, and stands for right on all occasions.

9. A FIANNA BOY IS CLEAN.

He keeps his body and mind clean and pure. He takes a regular bath. Every Fianna boy learns to swim. He always turns up on parade with clean face and hands, clothes brushed and boots polished. Though his clothes may be poor and patched, they are always clean and tidy. Finally, he pals only with clean boys.

10. A FIANNA BOY IS HUMBLE.

If he is favoured with more brains or wealth than his pals, he does not "lord" it over them but endeavours by kindness and helpfulness to bring them up to his level. His aim is not to gain promotion so as to have authority over other chaps, but to work to make himself a better Fian and a better citizen of Ireland. Fine epaulettes and uniforms are not everything. In the Fianna there is no room for vain glory or self-importance. If the other chap happens to be more fortunate than he in friends, fine clothes or pocket money, he does not hold it against him as he is his friend. In the Fianna all boys are equal; there is neither distinction of class or creed. We seek equality.

11. A FIANNA BOY IS TEMPERATE.

He eats, drinks and behaves in moderation at all times. Moderation is his motto.

12. A FIANNA BOY IS PUNCTUAL.

He is always on time. He makes it a point, whether on parade or at work, on business or pleasure, to be a couple of minutes before the appointed time. It is by strict observance of punctuality that it soon becomes a life long habit.

OIĞREAĈT NA ĆĤIANN

Le Ruairí Ó Drisceoil,

Fian iontaċ doċ ea Liam Ó Maoilíosa. Óglaċ ċar barr é is Ţael so smior! D'oiriġ sé agus Ţaoċraíġ sé, agus ċaistil sé na bóirġa fada bána i Ţċúis na h-ċireann. Ćuaíġ sé béal an ċuain amac Ţur Ţrois sé Ćimeirice mar ar ċaistil sé ó ċaoċ taoċ na ċíre sin as laċairġ agus as ċimireáċt agus as bailiú airġio ar son na Ćúise. Do ċroio sé so uilis agus so dian ar son Ţaoirse Ţael, agus sa deire ċiar ċus sé a anam ar son Poblaċċ ċireann, mar son le Ruairí Ó Conċúir, Risteáro Baróio agus Seosam mac Ţiolla Bui i bpríosún Móinseo lá 'le Muire Ţan Smál, 1922.

Óráioí binn briomair doċ ea é agus fear póna i mbun pinn. Is mó óráio táċaċaċ a ċus sé uairġ, agus táċaċaċ ná súo fós b'féirġ na scriċbinní a d'fás sé mar oiġreaċt as Cine Ţael. Ćċ ċar a uúirt ná a scriċoċ sé is binne linne Ţianna ċireann abairġ amáin dá ċuro— "The Fianna Ideal can save the Future." Ba ċuma leis ruo ar biċ, fiú an bás féin, aċ amáin so Ţeoimnófaí an "Fianna Ideal" úo ar leas ógra ċireann—dá ndéinċí amlaio, níor baol don ċúis ná don tír!

Ćċ ċun so dċuigimís so cruinn cao is an "Ţianna Ideal" seo ann, téimís siar tamall ar bóirġin úo na smaointe féaċaint cao ba bun le ċionnsċam Ţianna ċireann cor ar biċ. Bean álainn Ţaelaċ a bunaiġ Ţianna sa bliain 1909— Madame Markievicz so nġlaotaí "Madame" nó "an Ćúntaois" (i pósta le h-uasal de ċuro na pólainn) uirċí as béal a ċuid ċarao. Bí Ţrá mór ina ċroí-sin do ċirinn, agus cruinn eolas ar Ţair na ċíre aici. Ćuig sí an t-éagċoir a bí uéanta as Ţeán Bui ar an deir seo, ċuig sí an cos-ar-bolġ agus an tġao a bí uéanta as Ţasanaíġ ar Muinntir na h-ċireann leis na céaoċa bliain anuas. So ní-maíċ a bí fíos aici ní h-amáin so raib fé na Ţasanaíġ an Ćreideam féin do ċaint tinn aċ so raib fúċa sinn do briseao ar fad mar náisiún Ţael—ár n-oiġreaċt ċultúra do ċaint tinn, an Ţailġe do ċur ar ceal agus teanga na nġall do ċur ina h-áit; ár Ţeol agus ár riinċí agus ár Ţeuiċí féiníġ agus nósanna agus béasa agus eagna an Ţail do ruagairġ agus teanga agus Ţibialċaċ na Ţasanaċ do ċur i bfeirġm orainn! "Ţasanaíġ" do uéanam tinn ionas ná beao sa tír seo aċ "Ţasana eile Ţarab ainm ċire!"

Agus monuair bí as éirí leo! Bí so leor Ţeoiníní sa tír—in ainneoin na Ţár-oibre a bí ar siúl as Cumann Lúit-ċleas Ţael agus as Conhraċ na Ţailġe. Ćuir an dá eagraíċċ Ţan, fé ċioncair na Ţinġteáċa, cosċ leis an meáċ, aċ in a n-ainneoin bí buaċailli agus cailíní óġa na ċíre seo dá uċógaint mar Ţasanaíġ óġa—iao á n-oiliúint ċun tġoċ-meas a beirġ acu ar ċúrsaí Ţael, agus uilġe croí, airġe agus pú anama beagnaċ do Ţéilleao do Ríċċt agus o'Impireáċt na Ţasanaċ.

Maíċ mar a ċuig an Ćúntaois an Ţeéal so—agus maíċ mar a ċáimġ a leíġeas ċúicġ—eagraíċċ do bunú do buaċailli na ċíre ina n-oilġ mar Ţailġe iao! Ainm don Ţluaiseaċ so? I mól Bulmer Hobson "Ţianna ċireann" a ċaċairġ air. Ćuimníġ sí ar uaisleáċ Ţinn agus Ţianna ċireann in allóo. Eagraíċċ dá leíċeio a bí uairġi agus tuigġe náċ a n-ainm sin a baistġí ar an eagraíċċ nua so do ógra na ċíre—Ţianna ċireann.

Liam Ó Maoilíosa —>



agus cao iao na cuspóirí a mól an Cúntaóis do Fianna Éireann? —na cuspóirí a bí ag Ó Donnabáin Rosa, mar ar luair an Piarasac sé bliana ina d'iad sin iao—Éire beir Saelac Éire beir Saor! Mar ar breac sí féin é "The training of the youth of Ireland, mentally and physically, by teaching scouting and military exercises, Irish history and the Irish Language." agus do h-oilead na fianna amlair! nárb fíor don té a n-abrad an trát san (mar a dúirt Liam Ó Maoiliosa breis is dósan blian ina d'iad sin) "The Fianna Ideal can save the future,"—mar élaíó roir Fianna agus fiontúirí com tólis sin leis an bPorsamail agus leis an sclár a bí leagta amac acu go n'úirt pádrais Mac Piarais cúis bliana ina d'iad sin (1914): "We believe that na Fianna Éireann have kept the military spirit alive in Ireland during the past four years, and that if the Fianna had not been founded in 1909, the Volunteers of 1913 would never have arisen."

agus nuair táimis óglais na h-Éireann ar an saol sa bliain 1913 b'iao oipisí Fianna Éireann a t'oil iao i gcúrsaí airm agus i gcúrsaí cógaró agus a t'eim réir iao don mór-éact a bí rompa um éaisc, 1916. agus ní h-amáin sin ac gur éroit siad taob le h-óglais Éireann in aimsir an gátaí ó sin i leir. Fianna a t'eim an éact éact um éaisc 1916 nuair a séir siad an armlann i bpáirc an fionnuisce. Beir tá n-oipiseac, Concúr Ó Colbáir agus Seán Mac Doró, bíodar i mbun díormaí míleata san Éirí amac sin agus éuir na Sasanaí éun báis i gcnoc an arbaí iao leis an bPiarasac agus an cur eile des na cinnirí. Ceatrar de éur na bPian a fuair bás sa troit an seactam sin.

Le beagnac leat éact blian anuas is mó Fian a éroit agus a t'fulam agus a fuair bás ar son an Róisín. T'eim cur acu saisce ar páirc an imearta com maí le páirc an áir. Cur eile pós a éat a saol ag múinead Saeilge agus ag forbairt cultúir na nSael ina h-ionlán roir ceol agus rinneí de com maí. agus pós ní bíonn comórad cuimneacáin laóera Sael ná bíonn ógra an lae mhu le feiscint ann fé ére doibinn Saelac náisiúnta do Fianna Éireann. Mo graiton mar Fianna iao!

ac níl beire le h-obair Fianna Éireann pós. níl Éire saor pós. Tá arm Sallua ar talam na h-Éireann pós. níl an Saeilge ina gnaé-éanga éaróirín pós. níl cultúr na nSael in uaéar pós—níl muis', ac ógra ár t'eire ag bodar i ndiaíó uaisle Sall, ag cleactad nósanna agus cultúr pásánac na nSall, agus trocémac acu ar oigreac uasal álainn Sael. ac ní lag-múineac atá orainn ac a málair, mar sinne nár géill nainn do Sall ná do Sall-Sael, tá iontaoirí againn pós as cine Sael agus maraon le Liam Ó Maoiliosa cretoimíó "the Fianna Ideal can save the future."

Mar sin, is oráib-se atá ár mbrac, a Fianna Éireann. Bíod saé n-don go raib ina boiscéalaí don náisiúntaé. ac-Piarasac nó ac-maol-íosac go raib ins saé tuine agaib. Eisiomplár do muinntir na h-Éireann agaib. Labraigi an Saeilge i gcónaí in búr measc féin roir gnócaí oipisíula agus cúrsaí caróirín díb. Cleactaigi cluicí agus rinneí na nSael. ná cloistear uair ac ceol na h-Éireann. Séanaigi cluicí agus rinneí agus ceol na nSall. ná géilligi do breagairífeact na bpolaticeoirí acá mair measc. Pásao oigreac uasal agaib. Tá obair uasal na h-Éireann nómaib. Cuirigi éur—"ar aiaíó éun saoirse, a Fianna Éireann" agus go scuire Dia naé ar an dea-obair.

THE RECRUIT TEST

Scrúduit

Data

Síniú

- | | | |
|----|--|--|
| 1. | | |
| 2. | | |
| 3. | | |
| 4. | | |
| 5. | | |

Deimhnítear le seo gur éirig le
 san teist thuas luaite agus gur glach sé an geallúint.

Captaen

O.C.

THE RECRUIT TEST

AN CHEAD SCRUDU : Na Fianna Eireann.

Know the aims, objects and Code of Honour of Na Fianna Eireann.

1. The aims and objects are fully explained and defined in Section of the CONSTITUTION. Briefly, they are :
 - (a) To promote scouting among the boys of Ireland.
 - (b) To develop in the boys of Ireland a national outlook.
 - (c) To revive the national language and foster an interest in Irish culture.
2. The Fianna Code of Honour is the moral code of Na Fianna. It fully defined in the chapter on "Our Moral Code."

AN DARA SCRUDU : Drill.

Knowledge of drill is obtained by practice rather than by study. Proper instruction and practical demonstrations by your Squad Leader or Officer are necessary. A Fian must have constant practice in order to become fully competent. He must learn drill movements No. 1 to 19 inclusive, and No. 19, to satisfy the requirements of this test.

Details of the proper execution of these drill movements may be found in the Drill Section.

SALUTING : When, Where, How.

Know when, where and how to salute. A salute is a mark of respect to God, the dead, the national flag, and superior officers. When Fiannaids come on parade they salute the highest ranking member present. If the National Flag has been hoisted when a Fian comes on parade, he will first salute the flag and then the highest ranking member present. When saluting a higher ranking officer, hold the salute until he returns it. At a ceremony where the National Flag is being hoisted, the salute will be held until such time as the flag has been raised and the rope secured. At commemorations where the Last Post and Reveille are sounded, the salute is held until the end of the Reveille. Salute passed at funerals as a mark of respect to the dead.

Instructions on how to salute may be found in the Drill Section (C).

AN TRIU SCRUDU : Fianna History, National Flag, Fianna Badge, Motto and Flag.

- (a) **Fianna History :** A full account of the founding of Na Fianna Eireann and the part it played in the struggle for an Irish Republic may be found in the History Section of the handbook. This test requires recruits to have a general knowledge of the following :
 1. The spread of British scouting to Ireland.
 2. The founding of Na Fianna Eireann.
 3. The association with the Irish Volunteers.
 4. The Howth Gun Running.
 5. The part played by Fianna Eireann in the 1916 Rising.

- (b) **National Flag :** The flag of the Irish Republic is the Tri-Colour. The Irish Flag was formerly a gold harp on a green background. When Republicanism gained a foothold in Ireland, it was realised that a flag representing the Republic should be symbolic of the unity of people of different religious beliefs. Sectarianism was always promoted by the common enemy in order to keep Irishmen divided, so that there would never be a united effort towards the fulfilment of the national objective. Green represents the Catholics and Orange the other religions. White is a symbol of peace and goodwill between all.

- (c) **Fianna Badge :** The colours of the Fianna badge are green, white and orange. The sunburst on the badge is a symbol of our forefathers' never-ending fight against foreign oppression. There are fifteen points on the sunburst — twelve represent the Code of Honour and three the Fianna Motto. The pike across the middle of the badge symbolises the victories and defeats that Ireland has suffered in its long fight for freedom. The name "Fianna Eireann" on the badge means "Soldiery of Ireland".



- (d) **The Fianna Motto :**

Glaine 'nar geroi — Purity in our hearts.

Neart 'nar ngeaga — Strength in our arms.

Beart do reir ar mbriathar — Truth on our lips.

- (e) **The Fianna Flag :** is sky blue with a sunburst and "Fianna Eireann" inscribed on it. It symbolises the passing of the long night of sadness and the dawning of a new era of hope in Ireland. It was the banner of the Fianna of Fionn, known in Irish folklore as the 'Gil Greine'.



AN CEATHRU SCRUDU — KNOTS.

1. Learn how to make the following knots :

- | | |
|---------------------------|---------------------|
| (a) The Reef knot. | (d) The Clovehitch. |
| (b) The Fisherman's Knot. | (e) The Sheepshank. |
| (c) The Sheet Bend. | (f) The Bowline. |

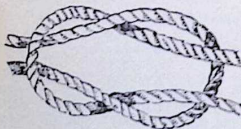
2. Learn how to whip a rope.

A good Fian knows all the principal knots, how to tie them, and when to use them. Knowledge of knot-tying will be as useful to the boy in everyday life as it is essential in his life as a scout. In camp, if he wants to shorten a tent-rope without cutting it, he uses the SHEEPSHANK ; if he requires a noose that will not slip, he knows that the BOWLINE is just the thing. Thus he knows how to tie the right knot at the right time.

The qualities of a well-made knot are :

1. The rapidity with which it can be made.
2. Its ability to hold fast under strain.
3. The readiness with which it can be undone.

The formation of these knots is adequately illustrated in the diagrams, and require no explanation. The diagrams show the completed knot before being tightened.

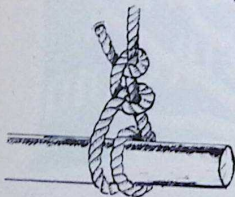
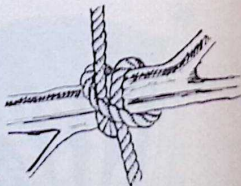


SQUARE or REEF KNOT

This is the commonest knot for tying two roops together and is frequently used in First Aid for bandaging. It never slips or jams and is easy to untie.

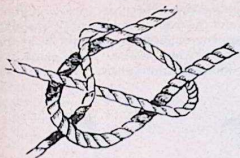
THE CLOVE HITCH

It is used to secure two objects, holds snugly and is not liable to slip laterally.



TWO HALF HITCHES

It is useful because it is easily made and will not slip under any strain.

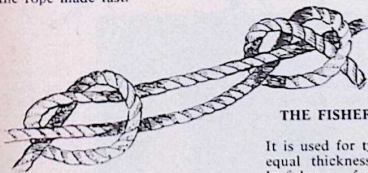
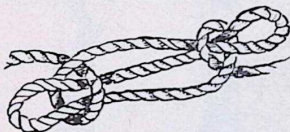


SHEET BEND or WEAVER'S KNOT

It is used for tying two ropes of unequal thickness together.

THE SHEEPSHANK

It is used for shortening ropes without cutting. Practise with both ends of the rope made fast.

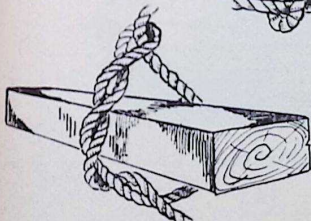
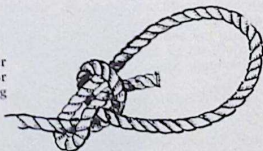


THE FISHERMAN'S KNOT

It is used for tying two ropes of equal thickness together. Used by fishermen for rejoining cat-gut.

THE BOWLINE

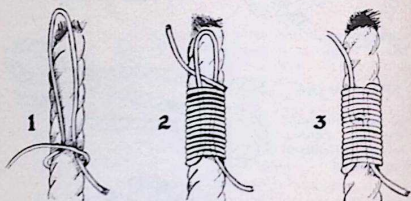
It is really a noose that neither jams nor slips. Used for lowering a person from a burning building etc.



TIMBER HITCH

It is used for hauling timber. The strain holds it securely.

Whipping: Practice is necessary to become expert at rope-whipping. The purpose of whipping is to prevent the rope from wasting through fraying. The whipping should be commenced about two inches from the top of the rope. A rope is whipped with twine. Make a loop along the side of the rope as in diagram 1. Wind the running end over the loop



tightly until within about an eighth of an inch from the top. Then put the running end of the twine through the loop as in Diagram 2 and pull the standing end so that the top of the loop is drawn into the centre of the whipping as in diagram 3. Trim the protruding ends of the twine to finish.

AN CUIGIU SCRUDU—WHISTLE SIGNALS.

Whistles should not be blown indiscriminately and should be worn always, even when neckerchiefs and cords are removed, on a hike, etc; it is not a toy and it serves a very useful purpose. A Fian may not wear a whistle until he has completed his recruit test. The following are the Fianna Whistle Signals:

- (a) O/C calling Squad Leaders—Three shorts and one long blast.
- (b) Rally, Come Together—Long Blasts in succession.
- (c) Scatter, Get Further Away—Short Blasts in succession.
- (d) Cook-house—Alternative long and short blasts.
- (e) Danger, Help—Three long blasts.
- (f) Silence—One long blast.
- (g) O.K.—Two short blasts.

THE DECLARATION

The recruit test is completed now and a boy is fit to become a fully fledged member of Na Fianna. He becomes a Fian by taking the Fianna Declaration. The success of Na Fianna depends on the earnestness and hard work of its members, and no boy who does not intend to live up to both the spirit and letter of the declaration should take it. While taking the declaration, a Fianna boy stands at attention and places his left hand on the Tri-Colour. He repeats :

"I pledge my allegiance to God and the Irish Republic, and I promise to do all in my power to protect her from all enemies, whether foreign or domestic. I also promise to obey my superior Officers and to practice the Code of Honour."



Note : A recruit may not wear the Fianna Uniform or Badge until he passes the Recruit Test.

THE HISTORY AND TRADITION OF NA FIANNA EIREANN

NA FIANNA EIREANN was founded in 1909 with the object of educating the youth of Ireland in national ideas and re-establishing the independence of the nation.

After more than 700 years of enforced English rule, Ireland was slowly becoming a contented British province. Unemployment was widespread, poverty rampant and apathy the general condition of the people. Hopelessness seemed the birthright of every boy and girl born in those lean years. The older generations were embittered and dispirited. Pride of nationhood was at its lowest ebb.

The Gaelic League and Gaelic Athletic Association, founded in the last quarter of the 19th century, had made great strides. They catered for the young adult population. But the boys of Ireland, whose keen young minds should have been educated in their country's heritage, needs and future, were neglected.

The neglected youth of Ireland then was falling prey to the bait of the tyrant. Some escaped their poverty by joining the British Army and helped their oppressor establish his rule in Africa and Asia. Others scraped a bare existence at home but did not allow their minds to dwell on the plight of their country or on their own future.

Meanwhile a new anti-national menace, in the shape of the Baden-Powell Boy Scouts, threatened to spread throughout the country. The scouts made a declaration of allegiance to the King of England, thus starting their indoctrination in British ways and British loyalties.

THE COUNTESS

One day in 1909 Countess Constance Markievicz read a newspaper report of one such loyalist parade. She thought it tragic that 800 Irish lads should parade in front of the King's representative in Ireland and salute the Union Jack, the flag that flew in triumph over their oppressed motherland. She would do something about it.

She decided to found an organisation for Irish boys. The boys would be held together by the bond of their great love for Ireland. The organisation would include all workers for Ireland's Cause, whether constitutionalist or revolutionary. What mattered was honesty and willingness to undertake a life of self-sacrifice and self-denial for their country's sake. Na Fianna Eireann was to be primarily an educational organisation.



COUNTESS MARKIEVICZ

At the time the Countess was a member of the Sinn Féin Executive and a speaker at their weekly public meetings. At these meetings she aired her views and called for support for the organisation she hoped to found, but met with little encouragement. However, with the help of Helena Molony, Padraig Mac Artain, and Sean Mac Garda, an informal committee was formed, which discussed the foundation of the organisation.

It was decided to contact a schoolmaster who would recommend boys who might be interested in such an organisation. The Countess told a Unionist friend she hoped to form a boy scout organisation for nationalists and desired to contact a schoolmaster who would be sympathetic. He sent her to Westland Row C.B.S. The schoolmaster introduced the Countess to eight boys and she launched the organisation by inviting them to her own house, where she held the first parade.

None of the members knew drill, semaphore, or any other scouting skill. Little progress was made and the Countess became rather depressed at times. Then they decided to go on a camp, and the joys and tribulations of a Fianna camp really convinced her of the possibilities of the organisation. It also convinced her that the organisation would have to be run more on the basis of a "Boys' Republic" and an army, as opposed to the English Scouts' system of organisation by sections and patrols. She secured a hall at 34 Lower Camden Street and invited Bulmer Hobson to assist, as he had previous experience of handling boys, having run a boys' organisation in Belfast. At his request she called the organisation Na Fianna Eireann.

The first meeting was held in the new hall. It was largely attended and An Chead Sluagh was formed. Con Colbert joined Na Fianna that historic evening and soon rose to the rank of Captain. This meeting, which was presided over by Bulmer Hobson, marked the actual founding of the organisation and its launching on a national scale. The date was August 16, 1909. Hobson was elected President, Madame Vice-President and Padraic O'Riain Secretary.

FIRST ARD FHEIS

The organisation progressed steadily and the next sluaite to be formed in Dublin were the Drumcondra and North Dock units. The first sluagh formed in Belfast was organised by Miss Annie O'Boyle, a young woman who worked devotedly and untiringly for the cause. There were sluaite in Dublin, Limerick, Derry, Cork, Belfast and Clonmel by December 1910, and the first Ard Fheis had already been held.

The Belfast Sluagh, wearing Fianna uniform, climbed Cave Hill, and standing at McArt's Fort just as Wolfe Tone had done, promised to work unceasingly for the independence of Ireland. The second Ard Fheis, which was held in July 1911, revealed that the organisation had spread to Dundalk, Newry and Waterford. In that year Liam Mellows joined. Sean Heuston was then O/C of Limerick Sluagh. All conventions were held in the Mansion House prior to 1916.

When the Executive examined the financial situation in 1912, it realised that progress was jeopardised by lack of funds. Money was needed to finance the spread of the organisation. Liam Mellows volunteered to give up his job and become a full time Fianna organiser at a salary of ten shillings a week.



LIAM MELLOWES

He began his work in April 1913 and never relaxed his ceaseless activity for the Republic until his death before a Free State firing squad on the feast of the Immaculate Conception, 1922. When he commenced his great task as first Fianna organiser, he was met with indifference almost everywhere, but within a year the future of Na Fianna in Ireland was assured. The organisation spread throughout the country due mainly to his great organising ability. The Fianna established hurling and football teams, pipe bands and ambulance corps, in every part of the country.

Sean Heuston returned to Dublin in 1913 and took charge of Sluagh Robert Emmet. He was a born leader and had a great capacity for work. He laboured long in Fianna H.Q. at 12 D'Olier Street where he could be found up to midnight working on details of organisation and training.

1913 STRIKE

Na Fianna played an active part during the 1913 strike and a Fianna officer, Patsy O'Connor, was batoned on the head by R.I.C. while giving first aid to an injured person, following a police baton charge. This lad died sometime afterwards. When the Volunteers were formed in the same year, the value of the work undertaken by Na Fianna became obvious. The senior boys were ready and competent to train the Volunteers and accustom them to discipline and, in short, to transform raw recruits into disciplined soldiers. Four Fianna officers were elected to the first Executive Council of the Volunteers and Liam Mellows became the first effective secretary. The Fianna drill halls and equipment were at the disposal of the Volunteers and they grew rapidly in strength, along with Na Fianna.

Na Fianna was well represented at Bodinstown the same year when Padraig Mac Piarais led the historic pilgrimage to the grave of Wolfe Tone. This has remained an annual event for the organisation ever since.

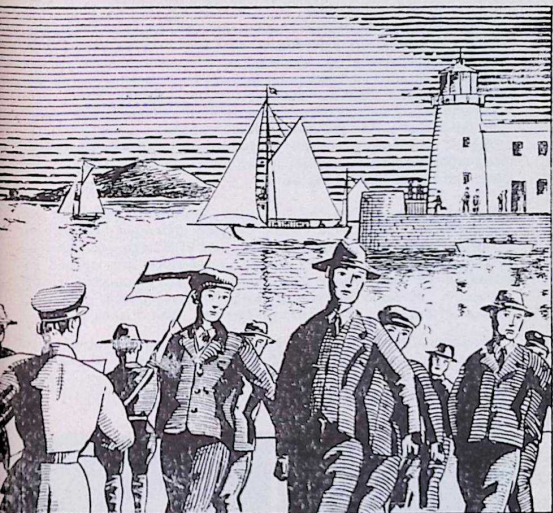
The year 1914 saw further progress for Na Fianna when the first handbook was put in the hands of the organisation. This year also marked Na Fianna's first event of national importance, the Howth gun running. They marched from Dublin with the Volunteers, bringing their trek-cart with them, and were the first to reach Erskine Childers' yacht "The Asgard".

During the return journey to Dublin they were entrusted with some guns and the ammunition because of their high standard of discipline. After clashes with the military they succeeded in delivering it to its destination. A Fianna officer was in charge of the cycle detachment at the Kilcoole gun running, which took place soon afterwards.

From 1915 onwards they threw themselves wholeheartedly into anti-British activities, and that year the funeral of O'Donovan Rossa was the occasion of a great display of strength.

FIANNA RE-ORGANISES

In 1915 the Fianna re-organised the Sluaite into Brigade and Battalion formations to bring the organisation into line with that of the Volunteers. The change-over was ratified at the Ard Fheis held in July of that year. This was followed by a meeting of the newly elected Ard Choiste (Executive Council) which proceeded to appoint a Headquarters Staff, thus departing from the former



HOWTH GUN RUNNING

practice of electing the Departmental Directors at the Ard Fheis. Capt. J. A. Dalton of Limerick presided over the first meeting of the Ard Choiste, held at 12 D'Olier Street on Sunday, July 24, 1915. The following Headquarters Staff of the Fianna was appointed :— Chief of the Fianna, Padraic O'Riain; Chief of Staff, Bulmer Hobson; Adjutant General, A. P. Reynolds; Director of Training, Sean Mac Aodha; Director of Organisation and Recruiting, Eamon Martin; Director of Equipment, Leo Henderson; Director of Finance, Barney Mellows. Garry Holohan was appointed assistant to Leo Henderson. They held office until Easter 1916.

It was decided to co-opt a member of the Belfast District Council on to the Ard Choiste. By this time Con Colbert had gone to the Volunteers full time.

EASTER WEEK

Seven years of intensive effort and dedicated service to the nation culminated in the glorious Rising of Easter Week, 1916, when Fianna officers were given command of important sections of the operations. A party of Fianna and Volunteers successfully attacked and destroyed the arms and munitions in the Magazine Fort in the Phoenix Park, thus signalling the start of the Rising. This party then proceeded to the Broadstone Railway Station, where the O/C of the Dublin Fianna was severely wounded in the attack. This party also participated in the capture of the Linen Hall Barracks and the fierce fighting in North King Street.

Sean Heuston was in charge at the Mendicity Institution on Usher's Island, and with his small garrison, defended his position for three days. Liam Staines, a member of "F" Sluagh, was severely wounded during the fighting there. Con Colbert was second in command in Marrowbone Lane and assumed command at the surrender. Madame Markievicz with Michael Mallin, held the College of Surgeons with Citizen Army and some Fianna boys.

Members of Na Fianna were engaged in the fighting in other parts also, and, in addition, carried out the dangerous work of dispatch carrying and scouting. Six Fianna boys were killed, several were wounded and Sean Heuston and Con Colbert were executed on May 8, 1916.



SEAN HEUSTON



CON COLBERT

Liam Mellows, the Fianna organiser, led the Rising in the West. He was in command of the Western Division of the Volunteers and planned to drive the British out of the West by capturing all posts and barracks there and then marching on Galway City. They captured the barracks at Clarenbridge and marched to Oranmore. While demolishing a bridge there they were forced to retreat in the face of enemy forces. Liam mobilised all his forces at a disused castle and prepared to carry on the fight. Word reached them that large enemy reinforcements had arrived in Galway Bay. This was a severe blow to their morale and many contemplated returning home. The arrival of a priest, who finally persuaded them to return home on the plea that everyone had surrendered except the Galway men, clinched the matter.

Liam Mellows was deserted by all, except two loyal comrades, and was forced to flee to the mountains—a hunted outlaw. After four months on the run he was instructed to go to America to campaign for funds for the Movement. He worked ceaselessly for the cause there until his return to Ireland in 1920.

AFTER THE RISING

Immediately after the Rising a meeting of all available officers was held at An Chead Sluagh hall when a Provisional Committee of Control was appointed, as follows:—Eamon Martin (Chairman), J. Pouch, T. Fitzgerald, and Joseph Reynolds.

With the release of the bulk of the internees in December 1916, the H.Q. Staff was re-constituted as follows:—Ard Fheinne, Countess Markievicz (still in prison); Chief of Staff, Eamon Martin (in U.S.A.); Adjutant General, Barney Mellows (re-arrested February 1917); Quartermaster General, Garry Holohan; Assistant Q.M.G., A. White; Director of Training and Acting Chief of Staff, Sean McLoughlin.

With the release of the remaining prisoners a further re-organisation resulted in the following appointments which remained static until the Truce in 1921:—Ard Fheinne, E. de Valera, 1917-18; Ard Fheinne, Madame Markievicz, 1918-1921; Chief of Staff, Eamon Martin, until July 1921; Adjutant General, Barney Mellows; (P. Stephenson was Acting Adjutant General while Barney Mellows was in prison); Quartermaster General, Garry Holohan; Assistant Q.M.G., A. White; Director of Training (also C/S), Eamon Martin; Assistant Director of Training, H. O'Neill; Director of Organisation, Liam Langley.

Fianna took an active part in all militant activities during the year, which included marching at the funeral of Thomas Ashe, the anti-conscription campaign and several raids for arms.



KEVIN BARRY

The Annual Ard Fheis in 1919 at the Mansion House pledged its allegiance to the Government of the Republic, as the boys of the Fianna of today continue to do.

In 1920 the Fianna Commando offered to attempt the rescue of Kevin Barry. They were instructed to stand by but the order was later cancelled.

From 1919 to 1921, Na Fianna took an active part in the fight for freedom throughout the country. They carried despatches for the Volunteers, reconnoitred barracks etc., engaged in intelligence work of all kinds, rendered first aid to the wounded. Officers and senior scouts succeeded in securing arms and actively engaged the enemy on numerous occasions. The heroism of the boys of Ireland during this period would require many volumes to tell the full story and cannot be dealt with properly in this broad outline.

25,000 SCOUTS

At the Ard Fheis held after the Truce, the Director of Organisation gave the strength of the organisation as around 25,000. The Chief of Staff's opinion was that this was an "on paper" figure and that half to two-thirds that figure would be a closer estimate. The "returns" were always on the "generous" side.

At the general parade of all national bodies which took place in Smithfield, Dublin, to celebrate the Truce, the Fianna who paraded from the Dublin Brigade, under Garry Holohan, numbered 2,100, all ranks. This is an accurate record.

The year 1921 came, a year that promised so much for the new resurgent Ireland. England had called for a truce and negotiations were in progress. Many noble Irish boys had died and suffered that Ireland might be free.

1922 - 1924

But Ireland's sorrowful tale was to continue and many more were to die in the "second defence of the Republic." The voice of Ireland's youth again spoke fearlessly through the G.H.Q. of Na

Fianna, proclaiming their allegiance to the Republic and offering their lives in her defence.

In the terrible second war made on the Republic, the boys fought as bravely as the young warriors of the old Fianna of Fionn.

Hundreds of lads were thrown into prison and stood true, neither giving away under torture nor shirking the hunger strike. Some died in battle, many were kidnapped and murdered by men fighting to hold Ireland for the British Empire. Two of the Fianna Headquarters Staff — Liam Mellows and Joe McKelvey— were treacherously shot to death by Irishmen, at the bidding of the English Cabinet, after being held prisoner for five months.



JOE MC KELVEY

The Republican Army laid down its arms in April 1923 after nearly two years of heroic resistance, but it made no surrender of principle. The Free State Government was established to rule or misrule the 26 Counties, and an Orange

Government set up in the 6 Counties to do likewise. Na. Fianna Eireann was proclaimed an illegal organisation in the 6 Counties, but continued to function actively as it does today.

FIANNA AND THE I.R.B.

The I.R.B. exerted great influence on the policy and internal workings of the organisation, from its formation up to the Truce, due to the fact that the majority of Fianna officers were members of the I.R.B. from as early as 1912. Con Colbert and Padraic O Riain were members of the I.R.B. when Fianna was founded. The Supreme Council of the I.R.B. never issued a positive directive to its Fianna members, but Madame was aware of the situation and never ceased to complain about it. In 1911 Eamon Martin was sworn in, and in 1912 Michael Lonergan and Liam Mellows.

All members of the H.Q. Staff were members of the I.R.B. during those years. In 1911 a separate Circle for the Fianna, the John Mitchel Circle, was formed, with Con Colbert as Centre and Padraic

O Riain as Secretary. When the country officers were in Dublin, they attended the meetings of this Circle. On the eve of all Ard Fheiseanna, up to about 1923, all Fianna officers who were members of the I.R.B. held a caucus meeting which decided how they were to vote on matters of importance. It was usually arranged that Madame would be elected Ard Feinne at these meetings, thus voiding her from a position on G.H.Q. or the Ard Choiste. The senior officers of the Fianna did not want to antagonise the Countess openly, so they ensured that she would have little say in the affairs of the organisation by electing her to this honorary position. Thus it can be seen that the Ard Fheis was merely window-dressing and that all important decisions were taken at the meeting beforehand.

When the I.R.B. influence terminated, the Countess had a greater say in the affairs of the organisation, but it has been acknowledged that despite the I.R.B. situation, the organisation would never have succeeded without her enthusiasm, her tremendous energy and above all her abiding faith in the cause.

FIANNA IN TRALEE

The story of Tralee Fianna Eireann is no mere account of routine scout work. It is an integral part of the history of the resistance movement in the town during the Anglo-Irish war and the second defence of the Republic also. Boys of the Fianna, all in their teens, stood shoulder to shoulder with men of the Irish Republican Army in many big engagements. They fought bravely ; some died leaving to the survivors a rich legacy of inspiring courage and self-sacrifice.

The re-organisation of the Fianna took place simultaneously with the rebirth of the Volunteers in 1917. In Tralee a Sluagh was formed in each Volunteer area and the members worked in the closest



CATHAL Ó CÉIRÍN

co-operation with the I.R.A. The work of re-organisation was completed by the end of 1917 and among the Brigade Staffs appointed by the Ard Fheis, held at the Mansion House, Dublin, in 1918, was one for Kerry. There were three Sluaite in the Tralee area—Boherbee which had a strength of 109, Strand Street which had a strength of 120, and Rock Street which had a strength of 120 also.

During 1917 the Fianna was mostly occupied by the work of re-organising. Training proceeded intensively, and the boys were engaged in intelligence work.

During these early days they were also engaged in scouting and outpost work, and participated in the capture of arms and ammunition from British military at Tralee Railway Station in October 1918.

When the terror of the Black and Tans was loosed in all its fury, in 1920, the Tralee Fianna showed that the years of intensive training were not wasted. The Brigade officers participated in the ambushes at Castlemaine and Lispole. The Brigade O/C was a member of the party which attacked and destroyed Fenit Barracks in June 1920, after a long and bitter fight. The following list of activities in which members of the Tralee Fianna participated conveys the importance of the work undertaken by the organisation :—

- (1) The attack on Serjeant Sullivan, K.C., at Oakpark in January 1920. This action was taken as a result of insulting references by Sullivan to Bishop O'Dwyer of Limerick. He was not molested seriously.
- (2) Attack on Camp Barracks in February 1920.
- (3) The burning of the Custom House documents in Tralee on April 3, 1920.
- (4) Removal and destruction of water waggon from Dingle train at Tralee.
- (5) Capture of 11 rifles from British Forces in July 1920.
- (6) Burning of the furniture of Captain Wynne, R.M., in July 1920.
- (7) The capture of a police car at Edward St., Tralee, in July 1920.
- (8) Attack on British Forces in Tralee on November's Eve, 1920.
- (9) Ambushes at Lispole, Tubrid, Glenbeigh and Castlemaine.
- (10) Special scouting duty in connection with the shooting of Major McKinnon, the notorious Auxiliary Commander, at the Tralee Golf Links on April 14, 1921.

Not all Tralee Fianna activities are listed here, but sufficient are mentioned to show that not alone was the organisation an invaluable adjunct to the I.R.A., but in addition, it was a first class fighting unit in its own right. During the period of the Truce a special section of the Tralee Fianna was attached to the Republican Police.

Their work involved protective duty, guarding banks, investigating robberies and attending Republican Courts as witnesses. The Fianna assisted in repelling the onslaught of the Black and Tans who broke the truce in Tralee in January 1922, and ran amuck in the town. Following this incident, units of the Fianna were constantly on day and night duty.

Several members of the Kerry Fianna were presented with watches by the President of the Irish Republic in 1923, for distinctive services given during the Anglo-Irish War. They included the Battalion O/C and Billy Myles (awarded posthumously) who was killed in action at Annagh, Tralee, during the Civil War. The President also presented a silver cup to the Battalion for outstanding service. Tralee Fianna has given many noble sons to Ireland, down the years, including Cathal O Céirín in whose memory the present day Tralee Sluagh is named.

FIANNA IN CORK

Some time in 1910 or thereabouts, Tomas Mac Curtain invited Countess Markievicz to Cork to organise a Sluagh of the Fianna in the city. The Meeting took place in the city Hall. Tomas Mac Curtain, Sean O Cuill, Bob Langford, and Tadhg Barry, were among those who attended the initial meeting. After Madame had outlined the aims and objects of the organisation, it was decided to organise a Sluagh in the city and later to set up Sluaite in the County.

Progress was slow at the start, but in 1912 a large number of Baden Powell Scouts left the British organisation and joined the Fianna, and from then onwards the Fianna in Cork began to grow steadily. Estimated strength in the City from 1913 to 1916 was as follows:—1913—30 to 40; 1914—40 to 50; 1915—60 to 80; 1916—80 to 100.

The Sluaite consisted of nine Fiannaidhe, eight boys and a Sluagh Leader. The boys wore a plain green shirt and officers a double breasted tunic. After 1916, all wore the double breasted tunic. The O/C of the Fianna in Cork had the title of Scoutmaster up to the Munster Convention in 1915, which was held at Limerick. At the Convention it was decided to replace the title of Scoutmaster with the military rank of captain. Seamus Courtney of Cork was appointed O/C of Munster and he appointed Sean Healy O/C of Cork City and County.

The following were the officers commanding the county :— Walter Furlong, a few months at the start ; Christy Monahan, 1912 to 1913 ; Liam O'Callaghan, 1913 to 1914 ; Seamus Courtney, 1914 to 1915 ; Sean Healy, 1915 to 1918.

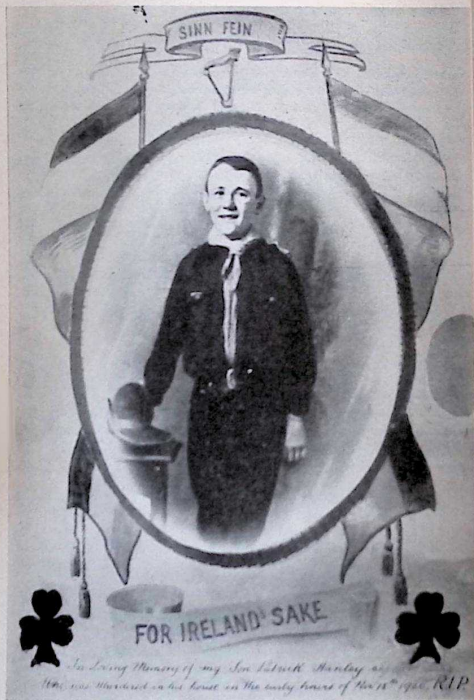
From 1914 to 1916, Sean Healy and Seamus Courtney organised a great many areas in the county, including Blarney, Clogheen, Cobh, Riverstown, Douglas, Blackrock and Youghal. In other areas the Fianna were pioneers in building up the Volunteers.

Tadhg O'Sullivan succeeded Sean Healy as O/C of Cork, when Sean joined the Volunteers. He was succeeded by Frank McMahon. Tadhg was killed by Crown forces in Douglas St., Cork, in May 1921. Seamus Courtney was arrested in 1917 and lodged in Cork jail, where he went on hunger strike. This undermined his health and on his release his health broke down completely and he died. He was buried at Passage with full military honours. In 1921, the Fianna were re-organised into Battalions and Brigades along the same lines as the Volunteers. The O/C of the Cork First Brigade was Frank McMahon, who became Chief of Staff of the Fianna in 1922.

The Fianna mobilised for the Easter Rising, but were demobilised due to Eoin McNeill's countermanding order. The Fianna had its own active service unit in each Battalion area. The work of the Active Service Units consisted mostly of raiding for Belfast Boycott goods, food supplies for the British Army and R.I.C., the burning of British newspapers, post office mails and small cars, and raids for bicycles.

In 1920, Patrick Hanley was murdered by R.I.C., in a series of murders in the Grattan Street area of Cork on the night of November 27. They were a reprisal for the shooting of an R.I.C. sergeant. Patrick was the sole support of his mother and sister and despite his appeal to his murderer, he was shot down callously on that fateful night.

His remains were laid out in his Fianna uniform, in the mortuary of the Mercy Hospital. The body was later removed to the church of S.S. Peter and Paul. Thousands came to pay their last respects to this noble boy who had given his life for Ireland. He was buried in St. Finbarr's Cemetery, the Tricolour-draped coffin being shouldered all the way to the cemetery by the dead boy's comrades. A volley was fired over the grave and the Last Post was sounded by the Fianna Buglers. A short oration was delivered by a Fianna officer, who exhorted the boys to be inspired by the work of Patrick Hanley and to carry carefully the burning torch of freedom.



PATRICK HANLEY

After the truce, when the Volunteers took over the barracks from the British, many members of the Fianna garrisoned them. During the second defence of the Republic, many members of the Cork City Fianna were on active service in areas such as Limerick, Waterford, Kilmallock, Dungarvan and Passage.

After the evacuation of Cork City by the Republicans, Fianna was completely disorganised for several months. Some groups remained active in the Second Battalion area, under Frank Nolan. At a later stage, a unit was formed in the Blackpool area, and this unit became the Fianna Active Service Unit in Cork.

FROM 1924 - 1964

Under the guidance of Countess Markievicz, Na Fianna was re-organised in 1924 after the turmoil of the "second defence of the Republic." A new handbook was issued in the same year. The monthly organ of the organisation, "Fianna", made its appearance again and brought news of the organisation to every corner of Ireland. Na Fianna continued to play a leading part in the education of the youth and the safeguarding of the national ideals throughout the land.



BODENSTOWN 1913 (Madame appears in the foreground)

The Stormont authorities in the 6 Counties, aware of the tremendous influence of the organisation on Irish boys, have waged a continuous war of intimidation, victimization and terrorization on its members down to the present day. They failed to break the organisation and during the periods of national resurgence the Fianna were always ready, willing and able to play their part in the national struggle.

There are many accounts of petty victimization. In April 1935, William Watson, Malcolmsn St., Belfast, was remanded in custody after being charged with possession of four Fianna badges and a seditious notebook. In May, 1938, Alex McCloskey was sentenced to six months imprisonment for organising Fianna Eireann in Belfast. Michael Smith, a sixteen year old youth, was sentenced to six months imprisonment with hard labour in Belfast, in February 1939, for putting up a poster calling for the release of Republican prisoners. He had one previous conviction. When he was 12 he was convicted of collecting for the Fianna. These are instances of the type of sentence imposed on Irish boys for the most trivial of "offences". There are hundreds of such instances, ranging from 1922 to the present day, but these are typical.

It is regrettable that the full story of the Northern Division cannot be told at present. It is an epic in itself and has given such fine men to Ireland as Joe McKelvey, Seamus Burns, Thomas Williams, Paul Smith and Oliver Craven, to mention but a few.

Many of the men who have made this epic are still alive and the publishing of the accounts of their heroism would render them liable to intimidation and perhaps imprisonment by the Stormont authorities. Perhaps some day, in a free and united Ireland, their story can be told without fear.



THOMAS WILLIAMS

In the late 1930's and the early 1940's the boys of the Dublin Brigade defied the Fianna Fail ban on the Bodinstown pilgrimage, by laying a wreath on the grave of Tone. This was achieved, despite the threatening guns of the Free State dupes, who were sent to Tone's grave to prevent Republican Ireland honouring its national hero. It was often necessary to walk the 23 miles to Bodinstown and back on the following day, to defy the pseudo-Republicans of Leinster House.



A DUBLIN SLUAGH AT BODENSTOWN 1935

These are the acts of defiance and National pride, which characterise all that is great in the fighting tradition of Ireland's Fianna Boys. Let it be 1940, when Bodenstown was banned or 1963, when the Easter Lily was banned—the boys of Na Fianna in every generation will be found in the front line of resistance to petty oppression. That is the Fianna spirit—the secret of its success.

This outline deals merely with the early years of the organisation and its great contribution to the national cause. The Fianna Roll of Honour is long, glorious, and noble—an epic of heroism as great as the saga of the Fianna of Fionn, perhaps greater in so far as it existed and exists in this modern materialistic age of self-interest, where self sacrifice is frowned upon, idealism mocked and the unselfishness of youth ridiculed.

The boys of Na Fianna Eireann will continue to serve Ireland nobly and honourably by endeavouring to fulfill, in their generation, the national aspiration—an Ireland gaelic and free. One day their work may assist in bringing about the sovereign independent Irish Republic, as visualised by Colbert, Heuston, Mellowses, Smith, and their comrades. During all the years since 1909, the proud record of Na Fianna has remained inspiring and unsullied. Ar aghaidh le Fianna Eireann !



FIANNA AT BODENTOWN 1959

DRILL

Drill inspires an individual Fian to be a member of a team—a team working confidently together in unison and to a measured cadence. No team is any better than its weakest member. Drill practice teaches Fiannaidhe to march in step, keep straight lines and turn uniformly.

The purposes of drill are to :—

- (1) Move a unit from one place to another in a standard, orderly manner.
- (2) Teach discipline by instilling habits of precision and automatic response to orders.
- (3) Improve morale by developing team spirit.
- (4) Give junior officers and non commissioned officers the confidence of command and of giving proper commands.

COMMANDS

A command is the direction of the commander expressed orally and in prescribed wording. Foot drill commands are given at attention. Commands must be delivered in a loud clear voice and all Fiannaidhe should fix their attention at the first word of command. All commands must be given in Irish—the English version is merely given for explanatory purposes. A cautionary word such as “Fianna”, “Parad”, or “Buion Brat” (colour-party) should always precede the command. There are two kinds of commands:—

1. The preparatory command, such as “Cois-céim”, which indicates the movement to be executed.
2. The command of execution, such as “MAIRSEAIL” or “STADAIGH”, which causes the desired movement to be executed. In certain commands the preparatory and executionary commands are combined e.g. “AIRE”. The correct positions to be assumed upon receiving various commands are given in detail here. The preparatory words are in small letters and the executionary words are in capital letters.

1. **AIRE** (attention).

A Fian stands properly at attention by having his head erect, stomach in, chest out, hands down by his sides, fists loosely clenched

with thumbs in front. The feet are placed, heels together and toes apart, at an angle of 45 degrees.

2. **seasaigh AR AIS** (stand at ease).

In the one movement the left foot is placed comfortably apart from the right, while the hands are placed behind the back—left hand in right palm, left thumb over right.

3. **ar SOCAIR** (Stand easy).

This is a rest position. The feet remain as in seasaigh AR AIS, but the hands may be moved freely.

4. **ar chle IOM-PAIGH** (left turn).

Turn on the left heel and the right toe, bringing the right foot up smartly to the left foot.

5. **ar dheis IOM-PAIGH** (right turn).

Turn on the right heel and the left toe, bringing the left foot up smartly to the right foot.

6. **ar thart IOM-PAIGH** (about turn).

Turn to the rear on the right heel and the left toe, bringing the left foot up to the right. An about turn is always taken to the right.

7. **luigh ISTEACH** (fall in).

Fiannaidhe form a line—the tallest moving to the right.

8. **luigh AMACH** (fall out).

Take a pace forward, come to attention and remain for an instant before moving away. When this instruction is given, Fiannaidhe remain nearby for call to duty.

9. **ar dheis DEAS-AIGH** (right dress).

The first Fian in the line remains at attention, while the rest take one pace forward on the left foot,—looking to the right all the time. Shuffle back into position, until the chin of the second Fian to the right is barely in sight. The purpose of this movement is to form a straight line.

10. **ar aghaidh FEAC-AIGH** (eyes front).

All Fiannaidhe look straight ahead in a quick uniform movement.

11. **6 dheis COR-AIGH** (right number).

Each Fian answers his number, smartly—from the right.

Forming Twos

The following are the drill movements and the rules for the formation.

12. i mbeirtibh **GLUAIS-IGH** (form double line).

Take one pace to the rear on the left foot, moving the right foot to the right directly behind the Fian in front, bringing the left foot smartly up to the right. These movements are executed without pause.

13. line amhain **GLUAIS-IGH** (form single line).

Take one pace to the left on the left foot—one pace forward on the right foot, bringing the left foot smartly up to the right. These movements are also executed without pause.

The rules for forming twos are :—

- (1) Odd numbers stand fast.
- (2) Even numbers move.
- (3) The last Fian always moves.
- (4) The second last Fian never moves.

The following examples should be carefully studied. (1) If a line consists of six Fiannaidhe, numbers 1, 3 and 5 stand fast, 2, 4 and 6 move in behind 1, 3 and 5 respectively. (2) If the line consists of an uneven number such as 7; 1, 3, 5 and 6 stand fast; 2, 4 and 7 move in behind 1, 3 and 6 respectively.

(1) Before formation : 654321, After : 5 3 1
 6 4 2

(2) Before formation : 7654321. After : $\begin{matrix} 6 & 5 & 3 & 1 \\ & 7 & 4 & 2 \end{matrix}$

Forming Threes

The following are the drill movements and the rules for the formation.

14. i dtiuraibh **GLUAIS-IGH** (form threes).

Number 1 takes one pace forward on the right foot, moving the left foot across in front of Number 2, bringing the right foot smartly up to the left. Number 2 stands fast. Number 3 moves in behind Number 2 as in the forming of a double line. These movements are executed without pause.

Example:—Before formation: 321, 321, 321, 321. After:

1	1	1	1
2	2	2	2
3	3	3	3

Before giving the command to form threes, it is necessary to number off in threes, from the right. The command is

15. i dtiuraibh COR-AIGH.

Fiannaidhe number off... 1, 2, 3, 1, 2, 3, etc.: To reform a single line, the procedure for forming threes is reversed.

Miscellaneous Drill Movements.

16. cois ceim AR AGHAIDH (one pace forward).

Take one pace forward on the left foot.

17. cois ceim AR CHUL (one pace to the rear).

Take one pace to the rear on the left foot.

18. ranganna OS-CAILTE (open ranks).

Odd numbers take one pace forward on the left foot. Even numbers take one pace to the rear on the left foot.

19. SCAIP-IGH (dismiss).

Take a right turn and disperse. When this command is given, Fiannaidhe may do as they wish and need not remain at call.

20. **BEANN-AIGH** (salute).

(1) Raise the right hand smartly until the tip of the forefinger touches the lower part of the head dress slightly to the right of the right eye, thumbs and fingers extended and joined, palm down, upper arm horizontal, forearm inclined at 45 degrees, hand and wrist straight; at the same time turn the head and eyes towards the person saluted. (2) Return the hand smartly in one motion to its normal position by the side, at the same time turn the head and eyes to the front, unless facing that direction.

MARCHING

The following are the usual commands received and movements performed by a body of Fiannaidhe while on the march.

41. ar aghaidh GLUAIS-IGH (forward march).

Commence marching on the left foot. The step is taken from the Fian in the front rank, on the extreme right.

42. **ar chle CAS-AIGH** (left wheel).

The Fian on the left marks time, while turning left. The Fian on the extreme right lengthens his step, while wheeling left in a semi-circle. The Fian in the middle keeps in step with the Fian on the right. When the movement is completed, continue in the normal manner.

43. **ar dheis CAS-AIGH** (right wheel).

The motions in this movement are similar, except that they are to the right.

44. **ar chle DRUID-IGH** (left incline).

The Fian on the extreme left, shortens his step and takes a half turn to the left, while on the march. The Fian on the right lengthens his step, while taking a half turn to the left on the march. The Fian in the centre keeps in step with the Fian on the right.

45. **ar dheis DRUID-IGH** (right incline).

The motions in this movement are similar, except that they are to the right.

46. **STAD-AIGH** (halt).

This command is given as the left foot touches the ground. Take one more pace, coming to a halt, bringing the left foot up to the right smartly. Remain at attention awaiting the next command.

47. **graduigh FUIBH** (mark time).

Complete pace with moving foot, commence marking time with the other, raising each foot alternatively about six inches from the ground. Arms and body remain as at attention.

48. **athraigh COIS-CEIM** (change step).

Complete pace of the advancing foot, bringing ball of the other up to the heel of the advancing foot, again stepping forward with the advancing foot. In marking time, change step by making two successive beats with the same foot.

49. **ar aghaidh go mall GLUAIS-IGH** (slow march).

Commence the march by taking a pace forward on the left foot, bringing the right toe up to the left heel. Take a pace forward on the right foot and complete by bringing the left toe up to the right heel,—and so on. The arms remain by the sides as at attention.

How to Conduct a Sluagh

The most important activity of a Sluagh is its weekly parade. The parade should be interesting and enjoyable, something a Fian hates to miss. It should be disciplined and well planned. Each Sluagh should have a fixed time-table, which may be altered from time to time by the O/C or the recommendation of the Sluagh Council. A training schedule should be prepared by the Adjutant for each parade. The recruit training class should be conducted by the Adjutant, while the S/Ls are training their Squads. This enables the Squads' training to continue, unhindered by new recruits. See suggested time-table.

TIME TABLE

<i>Winter</i>		<i>Summer</i>	
7.30	Fiannaidhe fall in, in Squads. Roll call. Inspection.	8.00	Same
7.35	Drill (have competition by playing "O'Grady").	8.05	Same
7.50	Fall out. Short Irish class (about 10 mins.). S/Ls take their Squads for Test instruction.	8.20	Short Irish Class. Outdoor training, (signalling, tracking, fires etc.).
8.45	Fall in. S/Ls collect the subscrip- tions from their Squads and give it to the Q.M.	9.00	Same
8.50	Game.	9.05	Outdoor games.
9.00	Fall in. Briefing for activity between parades. e.g. hikes, camps. Allocation of work, e.g. sale of papers, Sluagh collection. Dismiss.	9.30	Same

N.C.O's Training Class.

This class should be held each week to enable the N.C.O's to pass their tests. Great attention should be paid to this class as the S/Ls etc. are potential officers and should be trained and treated as such.

THE SLUAGH COUNCIL.

It should meet at least once a month to plan the next month's activity and deal with matters of importance concerning the Sluagh. This is very important as it gives the N.C.O's an opportunity of voicing their opinions.

GENERAL INSTRUCTIONS

1. The Sluagh O/C. should ensure that the test records in the Handbook are kept up-to-date and ready for inspection at all time. This record is a certificate of the standard attained by each Fian and a record of his progress also. The Handbooks will be inspected by G.H.Q. periodically.
2. Sluagh reports should be remitted to G.H.Q. not later than the 6th of each month. They should be accurate and comprehensive.
3. All correspondence should be dealt with immediately on receipt.
4. If any difficulty arises, which the O/C. feels he is not competent to deal with, he should seek the advice of G.H.Q. immediately. It is part of their job to assist Sluagh O/C's. to solve their difficulties. If there is a Battalion or Divisional Staff in the district the procedure would be to contact them.

BOYS and PARENTS

by

JAMES CONNOLLY



BOYS are always a great problem to parents, and parents are a never failing source of disappointment to boys. Every boy passes through two stages of development. First he is convinced that his father is the most wonderful person in existence, and next he cannot comprehend how so extraordinarily clever a boy as himself could have so commonplace a person for a father. The last stage of his existence as a boy is marked by a firm belief that boys are wiser than their parents. The father's pretension to wisdom he looks upon with scarcely veiled contempt, whilst any advice on public conduct emanating from the mother, he receives with a pitying condescension which the good lady generally accepts as a proof of deep filial respect.

These tendencies of the boyish mind in its attitude towards the passing generation are not wicked, nor should they be too severely frowned upon. Within certain limits they make for progress. The young generation that does not believe in itself, or that is too much absorbed in drinking wisdom from the cup of its ancestors will never make much of a contribution to the advancement of mankind. Of all the false religions followed by sections of the human race, that known as Ancestor Worship has had the most numbing and arresting effect on human faculties. Such Ancestor Worship is based upon the belief that our ancestors knew everything that the most that this generation can do is to model itself upon the ideals of the past. Hence that the gauge by which this generation must be measured is to be found in the degree to which it conforms to the letter, details and spirit of some long departed generation. A modification of this theory, or, rather a modern presentation of that religion is to be found in the doctrine that what was good

enough for the father ought to be good enough for the son. That we should turn our backs upon the present, and seek our inspiration in past ages. Excessive obedience, or conformity to the beaten paths travelled intellectually, nationally, or socially by our own parents is often but a variant of the spirit of ancestor worship, and may lead to results quite as disastrous to the human race. It should, therefore, be the duty of parents to make allowance for the intellectual development of the boys, and to begin early and realise that the debt the child owes to the parent it never pays the parent. That which each generation receives from its fathers and mothers it repays to its own children, and they in their turn will repay it to theirs—with improvements. That is the law of social progress. That which is good enough for the parent ought not to be good enough for the children—else humanity would stand still.

That which we receive from our immediate ancestors, our parents, we work up into the warp and weft of the loom of our own existence, and then hand it on to our children—the finished produce of our lives, the raw material of theirs.

We have been false to our trust if that heritage does not pass from our hands, more beautiful, more nearer perfection, than when we received it.

The boy then should understand that the wisest of his elders does not cavil at his tendency to regard with suspicion the assumption of perfect wisdom on the part of those whom he has honoured by choosing as his parents. The doubt of the omniscience of the past may be the beginnings of wisdom for the present. But equally necessary is it for him to realise that he must build his future upon the experiences of his forerunners. The generations of the past will have suffered vainly if each succeeding generation duplicates their mistakes, commits again their errors. It would be a sad waste of precious human material if my boy did not profit by my blunders, but insisting upon making similar blunders on his own part. He should not start where I started ; but should start where I left off if possible.

It is to be hoped then that the boys will forgive us for temporarily occupying the ground they will some day claim as their own. We are but here as trustees, patiently awaiting their coming, and meanwhile, in our own blundering and imperfect way, trying to do our best to perfect, shape and beautify the heritage we received from our fathers and mothers. We pass it on, not as we received it, but, we hope, a little worthier of the race.

May the boys of the Fianna realise that it is their destiny to receive, work upon and transmit to another generation that priceless heritage of noble human endeavour and progress, and so realising strive ever to shape their lives that they, as custodians, may be worthy of the trust.

Nodlaig na bFiann, December 1914.

SIGNALLING

In this modern age there are many quick, efficient ways of signalling, but the method with which we are now concerned is known as the "Semaphore Code". Flags, or indeed, the arms alone, held at different angles, form the letters in this code. It is easier to learn Semaphore 'circles' than to learn each letter in alphabetical order.

1st Circle—A, B, C, D, E, F, G.

2nd Circle—H, I, K, L, M, N.

3rd Circle—O, P, Q, R, S.

4th Circle—T, U, Y, Erase.

5th Circle—Numerical sign, alphabetical sign or J, V.

6th Circle—W, X, Z.

The following points should be remembered when signalling :

1. The signaller must stand out clearly from his background. The Semaphore flags are designed to show up against most backgrounds. The white shows against a dark backing and the navy blue against a light backing. The skyline is the best place of all for signalling because the signaller appears as a clear silhouette.

2. All signals must be made clearly, distinctly and with a minimum of distracting movements. A Fian should not move at all until he is absolutely certain of the positions of his flags for the next letter.

3. Flags should not be allowed to become furled about their staves and the flags should be rigid extensions of the arms and must not be allowed to droop.

Semaphore may appear to be a very antiquated method of signalling but it can be very useful when modern equipment is not at hand. At Howth in 1914, Fiannaidhe used Semaphore to warn the "Asgard" that a British warship was nearby.

In the 3rd Class Test the first two circles have been learned, also the basic principles of the code. The following are the main-four circles. Having mastered these the time for sending and receiving messages has come. When 'reading' the reader will see the senders signals as "opposites".

The procedure for sending and receiving messages is as follows. There are two persons in each team, the signaller and the No. 2. The No. 2 crouches at the signaller's right, out of the line of view of the other team. Assume that there are two teams, A and B. If A is sending a message to B then the No. 2 in A calls out each letter of the message, and tells the signaller when words are ended.

In B team the signaller reads the signals from A team and calls them out for his No. 2 to write down. If a letter is received the receiver signals 'T', meaning "letter received". Then if the full word is received 'R' is shown. When a word is not received 'IMI' meaning 'repeat word' is sent.

The Following should be learned by heart :

MR ... This means—Move to the right.

ML ... Move to the left.

MU ... Move off.

MD ... Move down.

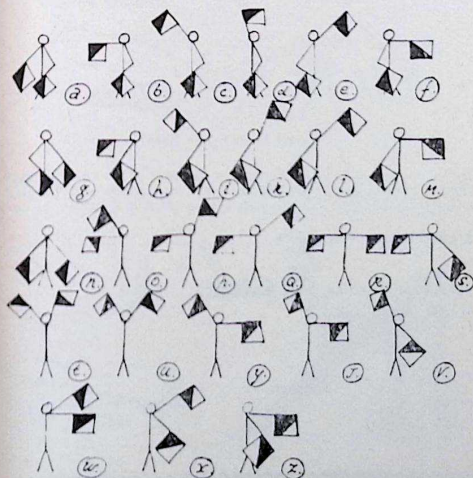
T Letter received.

R Word received.

IMI ... Repeat word.

Flags held at R and moved up and down ... Get ready to receive my message.

At the end of a word the prepare to signal position is taken up.



THE THIRD CLASS TEST

Scrúdú

Data

Síniú

1.
2.
3.
4.
5.
6.
7.
8.

Repassed Recruit Test.....

Deimhnítear le seo gur éirig le.....
san teist thuas luaite.

Captaen

O.C.

THE THIRD CLASS TEST

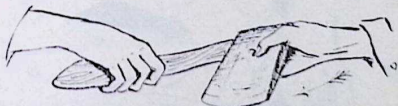
AN CHEAD SCRUDU : Learn the words of the Fianna Marching Song.

AN DARA SCRUDU : THE AXE and KNIFE.

1. Know the safety rules for handling the axe and how to chop wood correctly.
2. Know the safety rules for handling the knife.

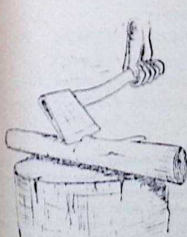
The Axe : The following are the safety rules :

- (a) Keep the handle tight in the axe-head.
- (b) When chopping, ensure that no other person is within swinging reach.
- (c) Keep the axe masked (the edge covered) when not in use.
- (d) Pass the axe as in illustration.
- (e) Never use the axe as a hammer.
- (f) Do not stick the axe in the ground.
- (g) Keep the axe sharp.

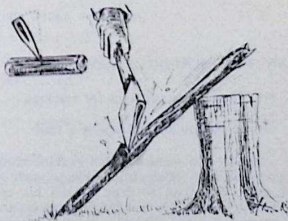


PASS THE AXE PROPERLY

Chopping wood : The principal rule for chopping wood is—"chop wood on wood." See illustration. The stick should be held so that the part about to be cut is directly on the chopping log. The wood should be



RIGHT WAY

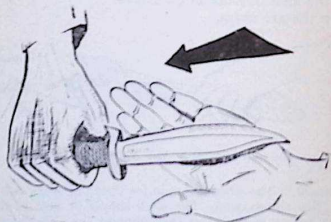


WRONG WAY

chopped in the form of a 'v' i.e. the axe should strike the wood at an angle, using alternative right and left strokes. Practice is essential to achieve proficiency and speed.

Knife Rules : The following are the safety rules :

- (a) Keep the knife sharp and free from rust. When it is not in use between hikes and camps, grease the blade lightly.
- (b) When carrying the knife, keep a pocket knife closed and a sheath knife in its sheath. A sheath knife is carried at the back of the hip.
- (c) Keep the blade of the knife away from the flame of the campfire, as heat softens steel and renders it useless.
- (d) Do not throw the knife at trees, etc. A scout's knife is a tool and should never be regarded as a toy or a weapon.
- (e) Pass a knife correctly as in illustration.

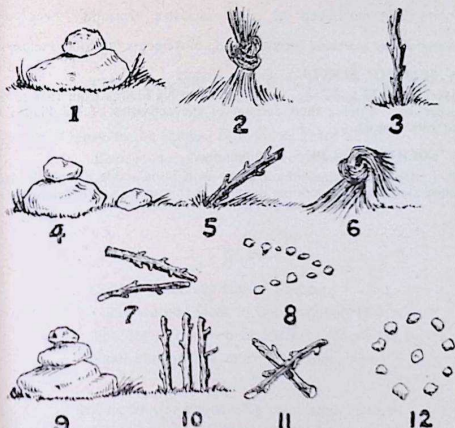


PASS THE KNIFE PROPERLY

AN TRIU SCRUDU : Tracking.

- (1) Know the scout signs for tracking.
- (2) Be able to lay and follow a trail.

Tracking is a method which enables scouts to follow one another by means of signs made from objects such as sticks, stones, and grass. A scout may have to drop behind his companions for some reason while on a hike. He can follow them by tracking signs which they have made for him. Tracking signs are innumerable and each Scout should devise its own. There are a few conventional signs that all scouts should know.



- KEY : 1, 2 and 3—"This is the way".
 4, 5 and 6—"Turn Left" or "Turn Right" depending on the direction of the objects.
 7 and 8 are arrow heads pointing out the direction.
 9 and 10—"Danger, Help".
 11—"Do not follow this trail".
 12—"Gone Home". "End of Trail".

AN CEATHRU SCRUDU : First Aid.

- Know how to treat simple cuts and scratches.
- Know how to treat nose bleed.
- Know how to treat stings.
- Know how to control bleeding, prevent shock, and protect the wound.
- Have a general knowledge of bandaging.

See First Aid Section of the Handbook (Parts I and II).

AN CUIGIU SCRUDU : Signalling.

Know the first and second circles of the Semaphore Signalling Code.
 See signalling section.

AN SEU SCRUDU : ⁱDrill.

Learn drill movements 12 to 18 inclusive, (forming "twos" and "threes", etc.).

Know all the marching formations and movements (41 to 49 inclusive).

AN SEACHTU SCRUDU : Fianna History.

Have a general knowledge of the history of Na Fianna from 1916 to the present day. Write a short account of the activities of Na Fianna in your own district.

AN t-OCHTU SCRUDU : Gaeilge.

Bí i ndonn gnáth ainmhithe, troscán an tí is na scoile a ainmniú agus comhrá simplí a dhéanamh ina dtaobh. Foghlaim na gnáth beannachtaí.

GEALL

Bheirim mo dhílseacht do Dhia is do Phoblacht na h-Éireann agus geallaim a bhfuil ar chumas dom a dhéanamh le h-í a chosaint o chuille namhaid i mbaile nó i gcéin. Geallaim freisin a bheith umhal do'm oifigigh agus Focal na Córa a chleactadh.

THE FIANNA MARCHING SONG

Hark to the tramp of the young guard of Erin ;
Firm is each footstep and erect is each head.
Soldiers of freedom, unfearing and eager
To follow the teachings of our hero dead.

Chorus :

On for Freedom, Fianna Eireann ;
Set we our faces to the dawning day.
The day in our own land when strength and daring
Shall end for evermore the Saxon sway.

Strong be our hands, like the Fianna Eireann,
Who won for her glory in the days that are gone.
Clean be our thinking, and fruitful our teaching,
That we may deserve her when the fight is won.

Chorus.

Soldiers and champions of Eire, our mother,
Fear we no Sassanach, his schemes or his steel.
Foes of the foeman, comrades and brothers
And all who are striving for our Eire's weal.

Chorus to be sung twice.

Brian na Banban.



P. H. PEARSE'S MANIFESTO

To the Boys of Ireland.

WE of Na Fianna Eireann, at the beginning of this year 1914, a year which is likely to be momentous in the history of our country, address ourselves to the boys of Ireland and invite them to band themselves with us in a knightly service. We believe that the highest thing anyone can do is to SERVE well and truly, and we purpose to serve Ireland with all our fealty and with all our strength. Two occasions are spoken of in ancient Irish story upon which Irish boys marched to the rescue of their country when it was sore beset—once when Cuchulainn and the boy-troop of Ulster held the frontier until the Ulster heroes rose, and again when the boys of Ireland kept the foreign invaders in check on the shores of Ventry until Fionn had rallied the Fianna ; it may be that a similar tale shall be told of us, and that when men come to write the history of the freeing of Ireland they shall have to record that the boys of Na Fianna Eireann stood in the battle-gap until the Volunteers armed.

We believe, as every Irish boy whose heart has not been corrupted by foreign influence must believe, that our country ought to be free. We do not see why Ireland should allow England to govern her, either through Englishmen, as at present, or through Irishmen under an appearance of self-government. We believe that England has no business in this country at all—that Ireland, from the centre to the zenith, belongs to the Irish. Our forefathers believed this and fought for it ; Hugh O'Donnell and Hugh O'Neill and Rory O'Moore and Owen Roe O'Neill ; Tone and Emmet and Davis and Mitchel. What was true in their time is still true. Nothing that has happened or that can ever happen can alter the truth of it. Ireland belongs to the Irish. We believe, then, that it is the duty of Irishmen to struggle always, never giving in or growing weary, until they have won back their country again.

The object of Na Fianna Eireann is to train the boys of Ireland to fight Ireland's battle when they are men. In the past the Irish, heroically though they have struggled, have always lost, for want of discipline, for want of military knowledge, for want of plans, for want of leaders. The brave Irish who rose in '98, in '48, and in '67, went down because they were not SOLDIERS ; we hope to train Irish boys from their earliest years to be soldiers, not only to know the trade of a soldier—drilling, marching, camping, signalling, scouting, and (when they are old enough) shooting—but also, what is far more important, to understand and prize military discipline and to have a MILITARY SPIRIT. Centuries of oppression and of unsuccessful effort have almost extinguished the military spirit of Ireland : if that were once gone—if Ireland were to become a land of contented slaves—it would be very hard, perhaps impossible, ever to arouse her again. We believe that Na Fianna Eireann have kept the military spirit alive in Ireland during the past four years, and that if the Fianna had not been founded in 1909, the Volunteers of 1913 would never have arisen. In a sense, then, the Fianna have been the pioneers of the Volunteers ; and it is from the ranks of the Fianna that the Volunteers must be recruited. This is a special reason why we should be active during 1914. The Fianna will constitute what the old Irish called the MACRADH, or boy-troop, of the Volunteers, and will correspond to what is called in France an Ecole Polytechnique or Military School. As the man who was to lead the armies of France to such glorious victories came forth from the Military School of Brienne, so may the man who shall lead the Irish Volunteers to victory come forth from Na Fianna Eireann.

Our programme includes every element of a military training. We are not mere "Boy Scouts", although we teach and practice the art of scouting. Physical culture, infantry drill, marching, the routine of camp life, semaphore and Morse signalling, scouting in all its branches, elementary tactics, ambulance and first aid, swimming, hurling, and football, are all included in our scheme of training ; and opportunity is given to the older boys for bayonet and rifle practice. This does not exhaust our programme, for we believe that mental culture should be hand in hand with physical culture, and we provide instruction in Irish and in Irish history, lectures on historical and literary subjects, and musical and social entertainments as opportunities permit.

Finally, we believe with Thomas Davis that "RIGHTEOUS men" must "make our land a Nation Once Again". Hence we endeavour to train our boys to be pure, truthful, honest, sober, kindly ; clean in heart as well as in body ; generous in their service to their parents and companions now as we would have them generous in their service to their country hereafter. We bear a very noble name and inherit very noble traditions, for we are called after the Fianna of Fionn, that heroic companionship which, according to legend,

flourished in Ireland in the second and third centuries of the Christian era.

"We, the Fianna, never told a lie,
Falsehood was never imputed to us",

said Oisín to Saint Patrick; and again when Patrick asked Caoilte Mac Ronáin how it came that the Fianna won all their battles, Caoilte replied: "Strength that was in our hands, truth that was on our lips, and purity that was in our hearts."

Is it too much to hope that after so many centuries the old ideals are still quick in the heart of Irish youth, and that this year we shall get many hundred Irish boys to come forward and help us to build up a brotherhood of young Irishmen strong of limb, true and pure in tongue and heart, chivalrous, cultured in a really Irish sense, and ready to spend themselves in the service of their country?

Sinne,

NA FIANNA EIREANN.

BECOME AN ASSOCIATE

Associate Membership is open to all, irrespective of age or sex, who are prepared to observe the constitution and rules of the organisation. Each member pays a fee of 10/- per year, which entitles him or her to a badge, membership card and the special quarterly bulletin—"Fianna".

See page 144 for full details.

COOKING

The preparation of proper meals is a very important part of a Fian's training. It is said that an army marches on its stomach and likewise a body of Fiannaidhe. A Fian must learn to prepare his own meals out of doors in all types of weather. He may regard this part of his training as foolish and unnecessary but he should realise that his mother or sister are not around when he is participating in Fianna activities. He must rely on himself alone. However, the Fiannaidhe who are not convinced of this will be quickly converted by the empty rumblings of their stomachs after a few days on camp, and should make very keen pupils. The instructions for the preparation of the usual camp meals are given herewith.

Boiled Eggs : Place the eggs in a can of boiling water and boil for three minutes. If desired hard-boiled, place them in cold water. Bring to the boil and boil for five minutes.

Bacon and Eggs : Melt a little lard or dripping in the pan. Nick the rind of the rashers to prevent them curling up while being fried. When cooked on both sides remove from the pan and break in the eggs gently. Be careful not to smash the yolks.

Tomatoes and mushrooms may also be fried to make a more appetising dish. Peel the mushrooms and cut the tomatoes in halves before frying.

Porridge : Add two thirds of a cup of flakemeal to each quart of boiling water. Add a pinch of salt also. Cook gently until the porridge thickens—about twenty minutes. Add milk and sugar to taste.

If quick cooking oatmeal is used, five minutes is sufficient for cooking.

Tea : Bring the water to the boil. Add the tea allowing one teaspoonful per person. Allow it to infuse for five minutes.

Coffee and Cocoa : Put one teaspoonful of instant coffee or cocoa into a mug. Add hot milk or boiling water and sweeten with sugar.

Boiled Potatoes : Old potatoes may be cooked in their jackets or peeled before cooking. Place them in cold salted water, bring to the boil and boil for about thirty minutes. New potatoes should be washed and scraped and put into boiling salted water for fifteen or twenty minutes. The water should cover the potatoes and the bigger ones should be placed in the bottom of the "billy" to ensure equal cooking. When boiled, strain off the water and place the "billy" at the side of the fire for a few moments to allow the steam to escape.

Steamed Potatoes : Dig a hole a foot deep in the ground. Pave the inside of the hole with flat stones and build a fire on the stones. When the stones are well heated rake out the fire and throw in the potatoes. On the top of the potatoes pour a bucket of water and immediately cover the hole with branches and grass. Pile earth on top. The potatoes will be cooked in half an hour.

Green Vegetables (Cabbage, Brussels Sprouts, Cauliflower etc.). Discard any withered or damaged leaves. Wash well in cold water. Cut cabbage into quarters or smaller sections; break cauliflower into flowerettes; leave sprouts whole. Cook in boiling salted water for about fifteen minutes except for cabbage which should be cooked for thirty minutes or forty-five minutes if old. When the stalks are soft drain off all the water. Return to the heat for a few minutes to allow any remaining water to exoporate. Put a knob of butter into the saucepan and allow to melt.

Root Vegetables (Carrot, Turnip, Parsnip etc.). Wash carrots and parsnips in cold water. Scrape well and wash again. Cut into rings or if small leave whole. Cook in boiling water until soft. Wash turnips well and peel the skin thickly. Cut into slices or chunks and cook in boiling salted water until soft.

Onions and Scallions: Cut off the roots and stem of the onions. Peel the skin. If large cut in two. Cook in boiling salted water for about thirty minutes. Onions may be sliced for stews etc. To prepare scallions cut off the roots and any withered tops. Wash and use uncooked in salads.

Meat: The most practical and tasty method of cooking meat on camp is boiling or stewing but suitable cuts may also be roasted or fried. Cutlets, sirloin steak, liver and kidneys etc. are suitable for frying while shoulders and fillets should be roasted.

Irish Stew —Ingredients:

2 lbs. mutton or gigot chops, 5 or 6 onions, 3 lbs. potatoes, pinch of salt and pepper, 1 pint cold water.

Cut the meat into pieces about 1 inch square, removing most of the fat. Peel the potatoes and onions. Slice one potato and leave the rest whole. Put the meat in the bottom of the stewpan adding the sliced potato. Then put in the onions and the whole potatoes. Add the water and bring to the boil. Simmer for an hour and a half. This is a perfect meal for a squad.

Stewed Rabbit: Remove the skin of the rabbit in the following manner. First cut off the feet, then make an incision in the under-body skin at the tail end, and remove the intestines. Starting where the slit was made in the body, loosen the skin and work towards the hind legs. Turn the hind legs inside out and pull off the skin. Working towards the shoulders, draw the skin off the body, skinning the fore legs in the same way as the hind legs. Cut off the head and tail. Wash the rabbit well in cold salted water a couple of times. Cut the rabbit into three or four pieces and place in a "billy" with enough water to cover them. Add pepper and salt and an onion. Simmer for an hour. Thicken with a tablespoon of cornflour blended with a little water and simmer for a further five minutes.

Boiled Rice: Wash the rice in cold water. To each pint of boiling milk or milk and water add one third of a cup of rice. Bring back to the boil and cook gently with the lid on for about thirty minutes until the grains are soft. Tapioca and Sago are cooked in the same manner except that

they are simmered for only twenty minutes. Cornflour and Semolina are blended with a little milk or water before being added to the boiling milk and are simmered for five to ten minutes.

Stewed Apples : Place half a cup of water and two thirds of a cup of sugar in a saucepan or billy. Heat until the sugar is dissolved. Boil for a few minutes to make a syrup. Peel and core eight large cooking apples. Cut into eights and put them into the syrup. Cook until soft but not broken. Rhubarb, plums, blackberries etc. are cooked in a little less water in the same manner having been washed thoroughly in cold water before cooking.

Soup : The liquid in which a stew is cooked makes a perfect soup when thickened with cornflour and flavoured with an oxo cube. There are also many excellent packet soups available including "Erin Soups", an Irish product. To prepare these soups, follow the instructions on the packets carefully.

N.B.—All Fiannaidhe should be very careful with water. If it is drawn from a river or dirty well it should be boiled before use on all occasions. Purification tablets should be used if available.

COOKING WITHOUT UTENSILS

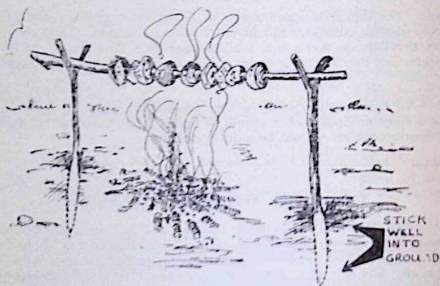
ALUMINIUM FOIL COOKING. The best and most convenient way of cooking without utensils nowadays is with aluminium foil. It is very simple to use. You simply wrap the food in the foil and place it on the fire coals. The fire is very important as coals are required for this type of cooking. Let the fire burn down until there is a solid mass of coals, then place the packaged dish in the fire and cover over with the coals. Aluminium foil may be bought in most hardware stores.



FOIL COOKING

Root vegetables, steak, chops, sausages, and apples may be cooked in aluminium foil. A great variety of dishes may be cooked in this manner depending on the imagination of the Fiannaidhe. This is a very rapid method of cooking and most foods will be ready for eating in less than twenty minutes.

SPIT COOKING. Make a skewer from a straight stick about three feet long. A piece of thin wire may be used as an alternative skewer. Sharpen the thin end of the stick to a point. Thread meat, onions, tomatoes etc. on to the stick. Place the skewer over the coals supported by two short forked sticks about eight inches long. Turn the skewer as required to cook both sides. Eggs may be cooked in this manner by boring a small hole at either end and threading a piece of fine wire through it.



SPIT COOKING

THE SECOND CLASS TEST

Scrúduit

Dáta

Síniú

- | | | |
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| 10. | | |

Repassed 3rd Class Test

Deimhnítear le seo gur éirig le
san teist thuas luaite.

Captaen

O.C.

THE SECOND CLASS TEST

AN CHEAD SCRUDU — FIRE-BUILDING.

Know how to build three different types of fires. Know the best types of wood to use.

Picking of Site : The site of a fire should be dry, and clear of overhanging branches. First, all twigs, leaves etc., should be brushed aside for three feet all around the firesite. If there is grass growing in the area, cut a 'H' in the sod and roll back the sod from the centre bar of the 'H'. Lay this aside carefully.

Laying and Lighting of Fire : Collect dead timber, from trees if possible, because wood which is on the ground is very often wet. The wood should range from match stick size to arm thickness.

STARTING YOUR FIRE



TO START USE SMALL TWIGS

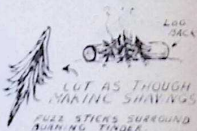
TINDER MAY BE : DRY GRASS OR LEAVES,
DRY PINE NEEDLES, SHREDDED CORK BARK,
FINE DRY SHAVINGS OR EVEN BITS OF
CHARRED BARK.



THEN LARGER SPLIT STICKS



FINALLY LARGE ROUND OR
SPLIT LOGS

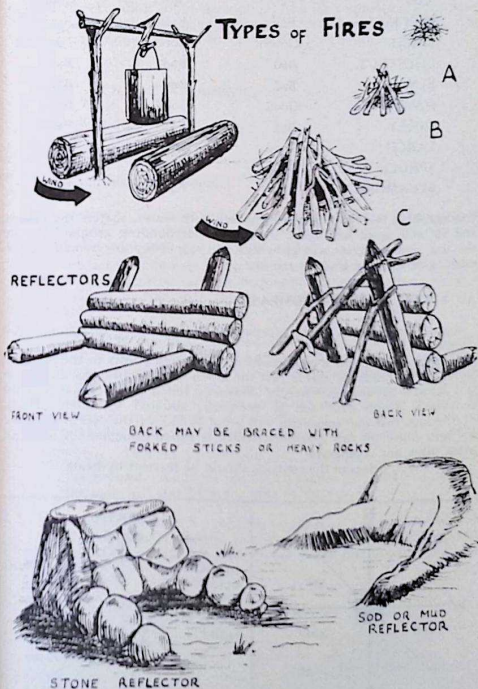


Birch bark, holly twigs, or pine twigs form excellent tinder. Over the tinder, place twigs in Wigwam shape. Leave a small opening and apply a light. As the fire catches, add some more twigs and carry on adding heavier sticks until the right size fire is merrily blazing.

Learn how to build and use the following fires.

1. **Wigwam Fire :** This is very easy to build and is handy for cooking for a small party.
2. **Hunters Fire :** Very good on camp, as the fire can be any length and thus any amount of cooking can be done on it.
3. **Reflector Fire :** This fire is good for heating, as the backshield reflects the heat.

TYPES OF FIRES



Top left : Hunters Fire; A, B, C : the different stages of a Wigwam Fire;
Bottom : different types of Reflector Fire.

WOODS AND THEIR BURNING QUALITIES

	Kindling	Boiling	Baking
ASH	Fair	Good	Good
BEECH	Fair	Fair	Fair
BIRCH	Good	Good	Fair
CHESTNUT	Bad	Bad	Bad
ELM	Bad	Bad	Bad
HAWTHORN	Good	Good	Bad
HOLLY	Bad	Fair	Fair
LARCH	Good	Good	Bad
SPRUCE	Good	Good	Bad
SYCAMORE	Bad	Fair	Good

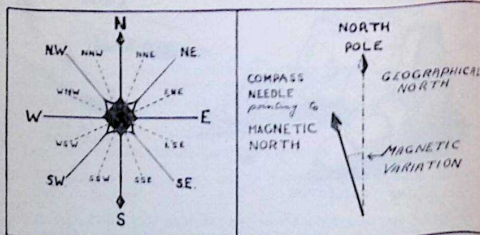
Extinguishing the Fire—Sprinkle the fire with water, scatter the embers, and sprinkle again and again. Damp the surrounding ground. Replace the sod, and the grass will grow again. Clear away any remaining fire-wood, and leave no trace of the fire.

AN DARA SCRUDU — COMPASS.

Know the 16 points of the compass and how to find direction with a compass.

A Compass is simply a magnetised needle which points to the magnetic North. The reason for this is that the north of the earth has magnetism and attracts the magnetic needle. Magnetic north is not situated at the geographic North Pole and is, presently, situated in north Canada. This means that our compasses will point WEST of the North Pole and we must allow for this difference, which is called "Magnetic Variation", when using our compasses.

The sixteen points of the compass should be learned by heart.



POINTS OF THE COMPASS

MAGNETIC VARIATION

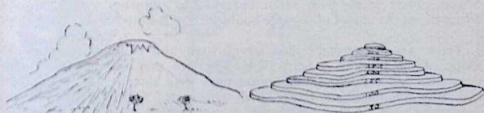
To find direction with a compass, the compass is held horizontally in the hand. When the needle stops swinging, the compass is turned until the top of the needle is lying over the north point N or 0°. As already explained, the needle points to the magnetic north and not the geographic North Pole. To allow for this variation, turn the compass until the needle lies the number of degrees of the magnetic variation WEST of N. Then the N on the compass points North, the S. points South, and so on.

AN TRIU SCRUDU — MAPPING.

1. Learn how to orient the map.
 2. Explain scale and contour
 3. Learn the mapping symbols.
- (1) **Orientation :** To orient a map means to put the map in line with the world, that is, to make the north of the map point north, the south south, the east east, and the west west.

First, set the compass as explained and place it on the map. Lift the compass slightly, turn the map until the arrow pointing North of the map is in line with the N on the compass. The map is then oriented.

- (2) (a) **Scale :** Is the representation between measurement on the map and actual distance on the ground. For example, a map of the inch scale is a map on which one inch represents one mile on the ground, and a half-inch map is one on which a half-inch represents one mile or one inch represents two miles, on the ground. The scale is always shown at the bottom of the map. On a one inch map, for instance, it usually appears in this way $1 : 63,360$ or $\frac{1}{63,360}$. This means that one unit on the map is 63,360 units on the ground. As there are 63,360 inches in a mile, one inch on the map will stand for one mile on the ground.
- (b) **CONTOUR LINES**—are lines which show height above sea level. If on a map a contour line is marked 1,000, this means that if the sea were to rise 1,000 feet it would just touch that line.



CONTOUR LINES

(3) The following is a list of mapping symbols found on most maps :

MAPPING SYMBOLS

MAJOR ROADS		CHURCH WITH TOWER	
MINOR		" " SPIRE	
FOOT PATHS & BRIDLE PATHS		" " WITHOUT EITHER	
ELECTRICITY TRANSMISSION LINES		MARSHLAND	
CONTOURS at 50 ft. INTERVALS		WOOD	
CANAL (in blue) OR AQUEDUCT		ORCHARD	
STREAM, LAKE & RIVER		QUARRY	
ROUGH PASTURE		GRAVEL PIT	
POST OFFICE	P	WIND PUMP	
ORANGE POST OFFICES	P	LIGHT HOUSE	
PHONE KIOSKS G.P.O. &c.	T	LIGHT SHIP	
WIRELESS AERIAL MAST	A	YOUTH HOSTEL	Y
RAILWAY DOUBLE LINE:		PARKS and ORNAMENTAL GROUNDS	

THE MAP USES COLOURS TO INDICATE :

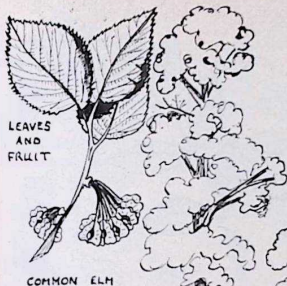
RED for MAJOR ROADS GREEN for OTHERS
 BLUE for WATER GREEN for WOODS. ORANGE for CONTOURS

AN CEATHRU SCRUDU—OBSERVATION.

(1) Identify six different trees ; (2) six different flowers ; (3) six different birds from a list of twelve submitted by the examiner. The brief notes and illustrations given herewith should be augmented by books from the Sluagh library or the local public library. The librarian will be pleased to advise on the choice of suitable books for the requirements of this test.

1. Trees—are identified by their leaves, bark, and fruit. Sometimes the shape of the trunk is a help. There are two distinct types of trees—deciduous and coniferous. Deciduous trees shed their leaves in Autumn and most of them are native Irish trees, e.g. oak, ash and beech. Coniferous trees are cone-bearing and evergreen. They are of the imported variety and are found in abundance in the state plantations on the barren mountain sides, e.g. pine.

See illustrations for hints on identification.



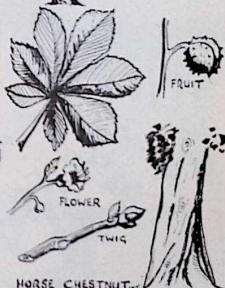
COMMON ELM



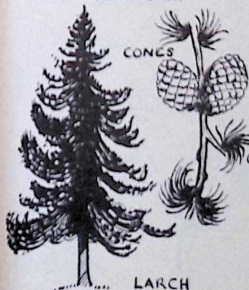
COMMON
OAK



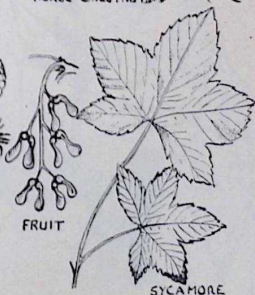
SILVER BIRCH



HORSE CHESTNUT



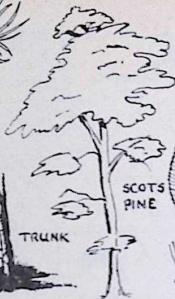
LARCH



SYCAMORE

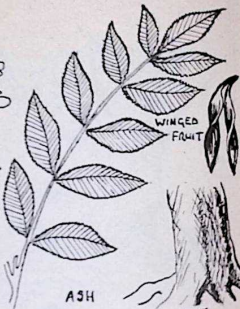


CONES



SCOTS
PINE

TRUNK

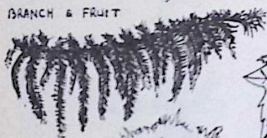


WINGED
FRUIT

ASH



BRANCH & FRUIT



PLANE

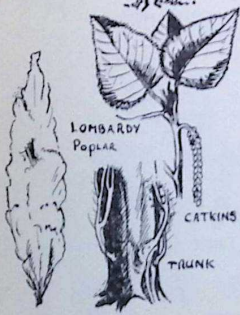


YEW



FRUIT

SURFACE
OF BARK



LOMBARDY
Poplar

CATKINS

TRUNK



BEECH



2. Flowers. There is a great variety of wild flowers to be found in the hedgerows and meadows. There are so many common flowers, known to all, that description is unnecessary. If a Fian is not familiar with six of these flowers, he will not have any trouble in finding someone who is, and who will be willing to assist him. The following is a list to assist the less knowledgeable :

Meadowsweet

Buttercup

Honeysuckle

Daisy

Primrose

Violet

Harebell

Scarlet Pimpernel

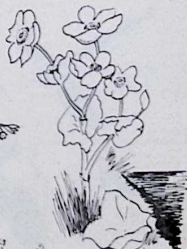
Bluebell



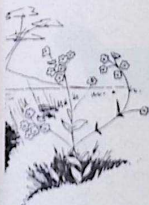
PURPLE ORCHIS



BLUEBELL



MARSH MARIGOLD



FORGET-ME-NOT



MEADOW SWEET

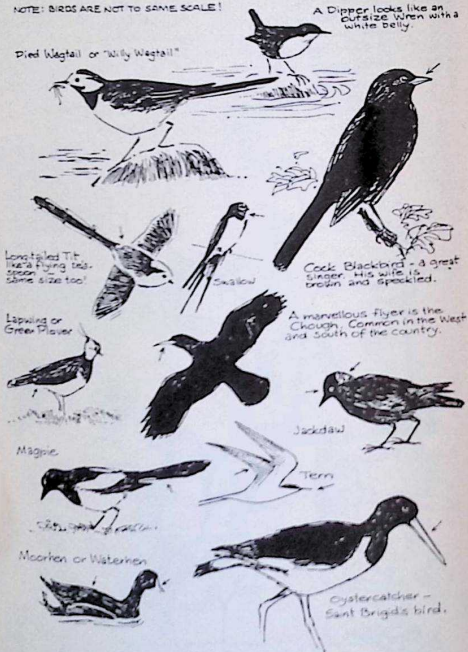


YELLOW
TOADFLAX

NOTE: BIRDS ARE NOT TO SAME SCALE!

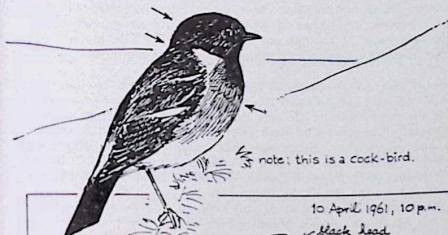
A Dipper looks like an outsize Wren with a white belly.

Pied Wagtail or "Willy Wagtail"



A LESSON IN OBSERVATION

Here is a collection of common birds, which appear to be black and white only. If you look more carefully you'll notice that there is quite a lot of colour in a Magpie's tail, that a Green Plover is chestnut under his tail, and the Chough, Tern and Oystercatcher have a bright red beak. What colour is a Swallow's throat?

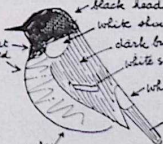


note: this is a cock-bird.



← the way it sits
on a gorse bush
spreading tail
and wings constantly
note: like two pebbles
struck together
white patch on the wings
bill dark and thin,
pointed.

Size: somewhat smaller than a Robin



10 April 1961, 10 p.m.

black head
white shoulder patch
dark brown
white spot
white

white belly, tail dark, no white
on outer feathers
legs dark

Place: Glencree, Wicklow mountains

NOTES ON A COMMON BIRD

On top a Stonechat as it appears "in the field". Underneath, the notes made by a good observer. He even made a little sketch in which he marked all the things he saw in this perky little bird—which is not too difficult as a Stonechat is not shy.

3. **BIRDS.** Bird observation is a very wide and deep subject. It requires a deeper study than the other parts of this test. The best method of observing birds is by means of a note book. The main things to note when jotting down a description are the colour size and shape of the bird. Its behaviour should be noted, as well as any call note the bird might be heard making. The kind of place where the bird was seen should be noted too. The colour of the bird is obviously the vital part of any description, so first mention the main colours and then whether you saw spots, stripes, or patches of other colour, and say on which part of the bird they were. If you can see the shape of the bill, make a note of that too—thin, like a robin's or wren's, thick like a house sparrow's or chaffinch's.

Naturally, the vividly coloured birds are the easiest to identify and nobody would have any difficulty in identifying a kingfisher or a goldfinch. Some of the most common are very difficult to separate from each other e.g. there are three species of Irish swallow—the sandmartin, the house-martin and the swallow. Study the illustrations carefully and augment these with a book, such as "Bird Watching for Beginners" by Bruce Cambell (Puffin PS71, Penguin Books, 2/6). This book should be secured by the Sluagh for the use of the Fiannaidhe.

All this business of taking notes and keeping a sharp look out, makes a Fian very observant and will stand to him in later life.

AN CUIGIU SCRUDU—FIRST AID.

1. Learn how to perform artificial respiration.
2. Learn how to deal with general emergencies.

See parts IV and V of the first aid section.

AN SEU SCRUDU—COOKING.

Have a general knowledge of the cooking section of the Handbook.

AN SEACHTU SCRUDU—SIGNALLING.

Know the last four circles of the Semaphore Code, and be able to send and receive messages. See the signalling section.

ON t-UCHTU SCRUDU—THE HIKE.

Fulfill the requirements of the second class hike as per the instructions in the hiking section.

AN NAOIU SCRUDU—HISTORY.

Have a general knowledge of the history of the Republic from 1790 to 1868. See the national history section.

AN DEICHIU SCRUDU—GAELIGE.

Scrúdú an Fháinne Airgid a dhéanamh. Má tá craobh de CONNRADH na GAELIGE id' ceanntar, is féidir an Fáinne a fháil tríd. Muna bhfuil, scríobh cuig—Ard Rúnaí, An Fáinne, 46 Cearnóg Parnell Áth Cliath 1, mar a bhfuil gach eolas le fáil i dtaobh an Fháinne.

IRELAND'S FIANNA BOYS

By Maura Stafford.

Air : Roddy McCorley.

Oh, see those green-clad marching lines
Swing down O'Connell Street,
Each head erect, each lad in step
In time with every beat ;
In streaming folds the Sunburst Gold
Above them proudly flies,
Scoffers may stare, what do they care ?
They're Ireland's Fianna Boys.

If Mellows could see our lads to-day
His heart would glow with pride,
Sean Heuston and Con Colbert too—
'Twas not in vain they died ;
For honour and truth inspires each youth
To serve his Cause with joy,
To God and his land is pledged the hand
Of every Fianna Boy.

Forward to freedom, soldier-scouts,
You're Ireland's chosen sons ;
For her dear sake the rifle take,
The day for fighting comes ;
And from that day let no man say
That Ireland sleeping lies,
For a new generation rises strong—
Her dauntless Fianna Boys.

HIKING

A boy is not a member of Na Fianna very long when he is brought on his first hike. He must learn the type of equipment he requires and secure it, also how to behave himself and what to do while on the hike, before his first major activity as a member of Na Fianna commences.



EQUIPMENT. Proper equipment is necessary for comfort and safety while hiking. The three principal items of equipment required are :

1. **Footwear.** Boots are preferred to shoes as they are essential for cross country routes and afford better protection for the feet and ankles. They should be a comfortable fit, with plenty of room for movement of the toes. The boots should be cleaned regularly with dubbin as this keeps them soft, pliable and water-proof.
2. **Haversack.** A strong military type of haversack is the most suitable for Fianna activities. It should have strong adjustable straps for comfort. The Bergen type of framed haversack is not recommended for hiking as it is too heavy and awkward.
3. **Rain Cape.** This is a very necessary item of equipment for wet weather. The ideal type is the one that opens out and may be used as a ground sheet while camping. A cape is preferable to a coat, as it covers the haversack as well as the body and is loose fitting, thus eliminating sweating. It is also very light and takes up very little space in the haversack.

TRAVELLING. Sometimes it is necessary to avail of public transport to get to the fringes of good hiking territory. While travelling on buses, a Fian is constantly under the critical eyes of the public. He should keep the good name of Na Fianna clean by behaving properly on all occasions. Board the bus in an orderly manner always remembering that the door of the bus was made to take one at a time—not two. If Na Fianna feel like singing, they should keep it orderly and avoid being boisterous. Always walk on the right hand side of the road if there is no path.

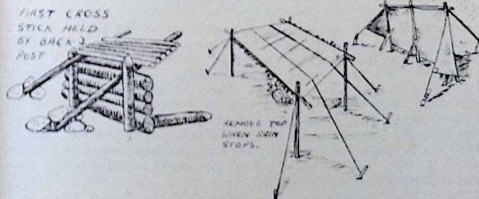
THE MEAL. After hiking for a while, the S.L. or officer will decide to stop for a meal. Making the fire and cooking the meal is not the recruit's task. He will have to be satisfied with helping and watching the activities of the other Fiannaidhe, thereby learning. In the vicinity of forests and mountain gorse, extra care should be taken with camp fires.

When the meal is finished a game may be played, or the surrounding countryside explored. If a Fian is in unfamiliar surroundings, he should never wander far from the camp unaccompanied as it is very easy to get lost. While crossing fields, be wary of cattle as they are often dangerous. Always close the gate of a field after you and do not trample on crops while passing through it.

LEAVING THE HIKING AREA. All tins and bottles should be buried, papers burned, and the fire quenched. "Leave nothing but your thanks." Leave the hiking area in plenty of time to return home on schedule.

LOST. If a Fian becomes separated from his companions and gets lost while hiking in the mountains or forests, he should (a) let his companions find him rather than he attempt to find them. As soon as his absence noticed the search will commence. If it is unlikely that he will be found before night fall, he should build a shelter and light a good fire. He should prepare a bed of bracken, heather, dry leaves etc., lie down

RAIN STORM PROTECTION



and await his rescuers; (b) help the searchers. This may be done by utilising the international distress signal which is some type of signal repeated three times and at frequent intervals. A Fian may signal in the following ways—(i) Three shouts, (ii) Three blasts of his whistle, (iii) by lighting three fires about nine feet apart and causing spirals of smoke to rise by covering the fires with leaves and grass. If it is necessary to leave the base to seek food or water, mark the trail with sticks and stones.

Remember: (i) remain where you are; (ii) become so expert at map reading and using the compass that you cannot get lost even if you try.

THE SECOND CLASS TEST HIKE.

"Go on an eight mile hike as directed by your O/C, accompanied by a fellow Fian. Be properly equipped and write a log of your journey afterwards." The following articles should be in the possession of a properly equipped Fian.

Strong Boots	Torch
Spare Stockings	Sheath Knife
Spare Trousers	Compass
Cape	O. and S. Map of the area
First Aid Kit	Quart Billy Can
Matches (waterproofed by dipping in candle grease).	

On return to base, write a full account of the day's happenings. This is known as compiling a log. Tell of the route taken and draw a map of same. A proper log should relate the times of departure and arrival home, types of fires made and wood used, also any unusual birds or other wild life encountered.

The First Class Journey:—

"A Fian shall be dropped a distance of 40 miles from his Sluagh hall, accompanied by another Fian. He shall report back to one of his officers within 48 hours. He shall write a detailed log of the journey and draw a map of the route taken afterwards."

The Sluagh officers will make the arrangements for the hike. The point where the Fian is dropped shall be the starting point of his journey home and this must be taken on foot. The desired route is one which encounters little or no main roads. However this is not possible in Ireland. This test calls for a high degree of honesty as the Fian is expected to walk all the way back to base. It would be contrary to the Fianna Code of Honour to hitch a lift or to inquire as to your location. The map and compass should be used for this purpose, or else walk on until a sign post is reached. Direction may be taken from this with the aid of the map. This is a test of self-reliance and is intended to test every aspect of your scouting knowledge.

The journey usually necessitates stopping for a night's rest and it should be decided beforehand whether a tent is to be used or a night

shelter built. Some Fiannaidhe will rest by day and hike by night, but it should be borne in mind, that night hiking is very dangerous and retarding, especially if it is cross country. It is inadvisable to attempt this test in winter, due to the danger of fog and mist. Experience of night hiking should be gained, as a Fian may be dropped at the starting point at night-time.

Hiking is one of Na Fianna's greatest activities and its physical and mental training value should be deeply appreciated by the officers. They should ensure that Fiannaidhe get plenty of hiking activity, both in winter and summer.

AN ÓIGE

During the winter, when it is very cold and unsuitable for camping in the open, use should be made of the An Óige Hostels. They are situated all over the country, mostly in mountainous areas. A person may become a member of An Óige by applying to An Óige Head Quarters, 39 Mountjoy Square, Dublin 1.

His application should include a recent snap of himself. The annual fee is 15/- for people over 21 years of age, 7/6 for those under 21, and 3/6 for those under 16.

The overnight fee is 3/6 for those over 16 years of age and 1/9 for those under 16. The overnight fee entitles a member to a bed, use of kitchen utensils etc., and cooking facilities. Further details may be had on application to An Óige Head Quarters.

CAMPING

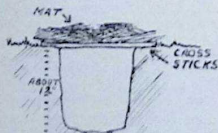
For a Fianna Boy, the two greatest events of the year are the Wolfe Tone Commemoration at Bodinstown, and his sluagh's summer camp. All the scouting skills learned on weekend camps, on hikes and at sluagh parades go into this long term camp and many new ideas are tried out. Given good weather, a nice camp-site, and good sporting comrades, as all Fianna boys should be to one another, a summer camp should be a happy lasting memory for many many years to come.

Choosing of site. The following points must be considered when choosing a campsite.

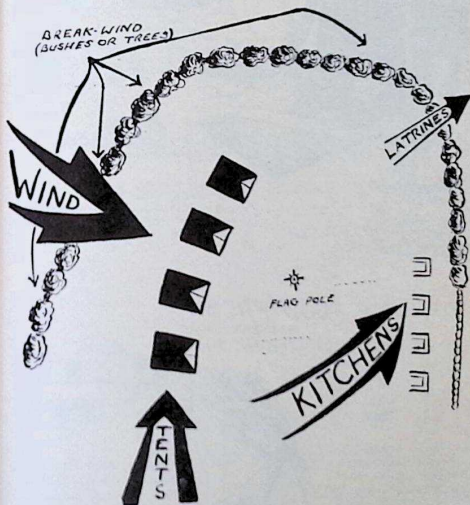
1. The ground should slope gently to drain off rainwater but should not be uncomfortable for sleeping.
2. An adequate supply of firewood must be available.
3. A good water supply for drinking, cooking, and washing and possibly for swimming. River-banks should be avoided as flooding may occur in wet weather.
4. The site should be sheltered by trees or bushes. Camping under trees is dangerous because of the likelihood of falling branches.
5. Proximity to church and shops from which to obtain supplies must be considered but the site must be secluded enough to ensure privacy.
6. All Fiannaidhe on camp must know where the local doctor lives and the location of the nearest telephone, hospital and police barracks. Permission must be got from the owner before camping on private land.

Layout of camp. Great attention must be paid to the wind when deciding where tents, kitchens and latrines are to be situated. It would not do to have the wind blowing from the latrines or kitchens towards the tents. These should be pitched so that the sun can shine on them and air the ground which has been slept on. The wind will blow from tents to kitchens and latrines. The kitchens should be shaded from the blazing sun and contain a fireplace, a dry and a wet grease pit for taking dry refuse and greasy water, and a wood-pile.

GREASE AND DISHWATER DISPOSAL



A PIT 12" SQUARE AND 18" DEEP WITH SEVERAL STICKS ACROSS TOP WITH LAYER OF GRASS. POUR DISHWATER GREASE, ETC, THROUGH IT. MATT WILL COLLECT GREASE. BURN AND REPLACE MATT DAILY.



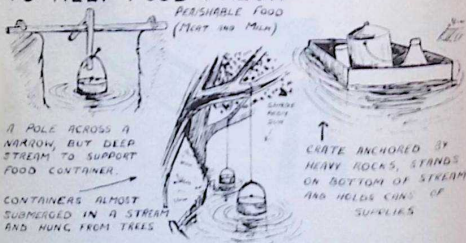
A GOOD CAMP LAYOUT

The latrines should be well screened with canvas or sacking if possible, and should be convenient to the site but not too near. They must be filled in and new ones dug very regularly. A basin, soap and towel should be standing nearby so that scouts may wash their hands after using the latrine.

LATRINES



TO KEEP FOOD FRESH



The store tent must be out of the sun at all times. Food must be stored in covered containers and kept off the ground by means of platforms made of heavy sticks. Meat, butter, milk and other perishables are stored in a fridge.

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15 PLAS GARDNAR, ATH CLIATH 1

Comfort and Camp Gadgets. Many gadgets can be simply made to make camp life more enjoyable and comfortable. Some of these gadgets are shown here. Many others can be thought up.

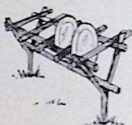
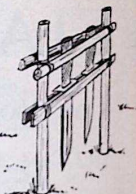


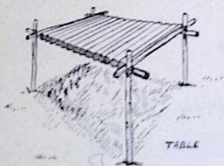
PLATE RACK



MUG RACK



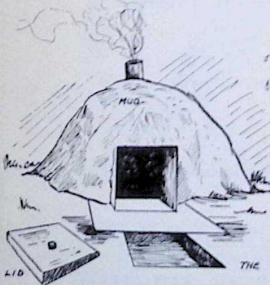
KNIFE RACK



TABLE



CAN TIPPER



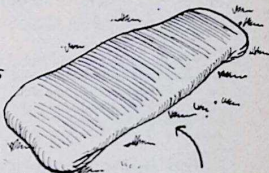
THE BISCUIT TIN OVEN



THE
FEATHER
BROOM

GROUND BEDS

SACK FILLED WITH GRASS
FORMS THE MATTRESS



A SIMPLE BED IS
MADE BY PILING UP
DRY LEAVES AND
COVERING THEM WITH A
GROUND SHEET.

Camp Activities. The Camp O/C will, with his officers, decide on the activities on camp. These should include hiking, swimming, games, visits to places of interest and training. Scouts on camp must go to bed reasonably early and arise early. They must not be allowed to stop up until early morning. One midnight game on a week's camp is quite sufficient. A suggested day's programme would be—

7.30—Arise, wash.

8.00—Breakfast.

8.45—Washing up, air bedding, clean tents and site. Bedding is taken in before evening to avoid dew. Inspection by camp O/C.

10.00—Game, training or other activity.

1.00 p.m.—Lunch.

2.00 p.m.—Further activity, hike, game, exploring etc.

6.00 p.m.—Dinner.

7.00 p.m.—Prepare tents for night.

8.00 p.m.—Camp-fire singing or night game.

9.30 p.m.—Hot drink, prayers. Retire, lights out.

After lights out there must be complete silence in camp. This is a suggested programme and in most cases Camp O/Cs will have their own.

EQUIPMENT

Camp equipment :

A sufficient number of tents, including store tent and rest tent for anyone who may become sick. Large canvas to cover dining place and screening for latrines.

Axes.

Shovels.

Lanterns (battery operated if possible).

Repair kit containing file for sharpening axes, waxed thread and needles for repairing torn canvas, twine and pieces of canvas for patching.

A First Aid Kit.

Ropes.

Kitchen Equipment :

A supply of billy cans depending on the number on camp.

Frying pans depending on number on camp.

Wooden spoon (for stirring).

Breadknives.

Can openers.

Plastic Bags, tea cloths, steel wool.

Water containers (Polythene or canvas buckets).

Basins for washing up.

Polythene or tin food containers.

Most of this equipment can be left behind on weekend camps. This list is for use on long term Summer camps.

Personal Equipment :

Here is a list of the various items a Fian will need when going on camp :

Fianna Uniform (worn),
Haversack,
Two blankets or sleeping bag,
Waterproof ground sheet,
Heavy jersey or jacket,
Raincoat and hat,
Light shoes or runners,
Extra shirt, shorts, socks,
underclothes,
Pyjamas,
Swimming togs,

Knife, fork, spoon, plate, cup,
bowl,
Toothbrush and paste,
Soap, towel, comb,
Scout knife,
Handkerchiefs,
Prayer book,
Fianna Handbook,
Cord,
Polish and Shoebrush.

Extras a Fian may need :—shaving kit (seniors), watch, camera and films, notebook and pen, flashlight, compass, map of locality.

Equipment should be packed with the softer items at the back as it is very uncomfortable to carry a haversack with the handle of a mug sticking into one's back. Articles which are used most should be packed nearest the top. The topmost items should always be the raincoat and hat so that they will be easily got if rain comes along. Everything must be clearly marked with the owner's name.

Hints. The following points will help Officers on camp :—

1. Do not bring scouts on camp until experience has been gained.
2. Keep an eye on scouts as the change of diet and air may upset them. A mild laxative often helps . Fiannaidhe must be kept happy and interested to prevent homesickness.
3. Camp hygiene is very important. The camp O/C must insist on proper washing, clean cooking and washing up and proper latrines.
4. There should be an inspection every day to ensure that personal and sluagh equipment is being properly cared for.
5. Fiannaidhe must practice their religion on camp. It is the O/C's duty to see that each Fian attends his church on Sunday. If all on camp are of one religion prayers should be said before retiring at night.

If not, all should be encouraged to say their own particular prayers.

Pitching and Ditching of Tents. The First thing to do on arrival at the campsite is to pitch the tents and get all the equipment into shelter in case of rain. The tents most commonly used by Fianna sluaite are the bivouac and ridge or wall tent. These are pitched in the following way.

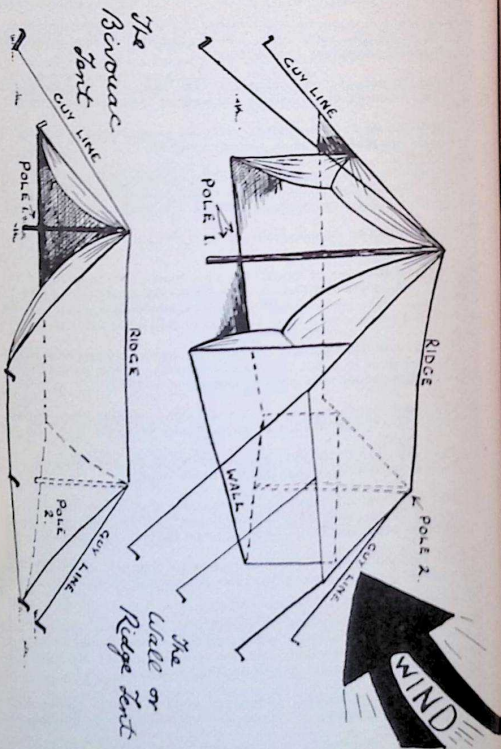
1. The door is tied shut and the two front corners are pegged down so that the door is facing the required direction. A tent should not be pitched with the wind blowing into it.
2. One Fian places the front pole and holds it straight while another Fian drives a peg into the ground and puts on the guy line.
3. The back corners are then pegged down, and the back pole and guy line are dealt with in the same way as the front.
4. The side lines are pegged and in the case of a wall tent the wall is pegged down with the light pegs used for this purpose. Some adjustments may have to be made to get the tent standing properly.

When pitched the tent should neither be too tight nor too loose. The ridge should be taut, smooth, the poles straight and the side lines fairly tight.

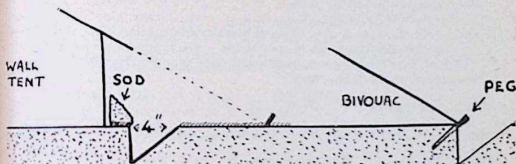
Pegs should be driven into the ground at an angle of 45°, so that they will be able to take the strain. When night falls all lines should be slightly slackened. If this is not done, and rain, or indeed a heavy dew falls, the ropes will shrink. The canvas will rip if this happens.

There are many modern streamlined tents of unusual design and instructions for pitching are always enclosed with them on purchase.

Instructions for pitching bell tents may be had from an Ard Oifig, if required.



Ditching. This means the digging of a small ditch or trench around the tent for the purpose of draining off rainwater. If the soil is heavy as distinct from sandy it is better to ditch as muddy soil will not percolate rainwater very well. Ditching is done in the following way.



A cut about 4 inches deep is made in the soil at an angle of 90° beneath the place where the water rolls from the tent. Another cut is made about 4 inches from the first and the second cut slopes at an angle of 45° . The cut soil is placed grass downwards, along the side of the ditch, on the inside if possible, as added protection.

The End of Camp. On the evening before going away all outstanding bills must be paid, some of the grease pits, kitchens etc., can be closed, and some camp equipment can be packed.

On the day of departure an early start should be made. All latrines, and pits must be carefully filled in and marked with sticks. The washing place must be cleared up. The stores tent, rest tent and sleeping tents are then struck and folded neatly. All rubbish is burned or buried, and every Fian then helps to clean up the site by gathering scraps of paper, twine etc. and burning them. When at last the cleaning up is finished there should be absolutely nothing left. The absence of signs of camping is the mark of a good, well-run camp.

Last but not least, the land owner should be sent a letter of thanks.

SWIMMING

Swimming is a delightful activity on a Summer's day whether hiking or on camp, but unfortunately it is fraught with danger also. The long bright, sunny days invariably bring their tales of tragedy. The tragedies are accidental drowning while swimming—the causes are invariably IGNORANCE. The ignorance mentioned here may be described as lack of knowledge of the following :—

1. PRECAUTIONS.

- (a) A person should not enter the water unless medically fit.
- (b) A group of Fiannaidhe should be under the supervision of a trained lifesaver while swimming, if possible. The officer in charge should be a strong swimmer at least.
- (c) The swimming area should be examined for holes, depth and strength of current. It should be marked by sticks or buoys made from cannisters painted red, with depth marked on them. They may be anchored with string and a heavy stone.
- (d) A "look out" should stand at a point where he can watch all swimmers. He should carry a long rope and an inflated vehicle tube for rescue purposes.
- (e) A Fian should be partnered with another of equal swimming ability. They should remain close to one another while swimming. Whenever the safety signal (one long whistle blast) is given during the swim, partners should grasp one another's hand and hold them high above water. Failure to show hands merits disciplinary action. A Fian should be barred from swimming for a period for such misbehaviour.

2. RESCUE. If a person gets into difficulties while swimming the following is the procedure :—

- (a) If a buoy is available, throw it out to the drowning person. If near the bank or pier, try and pull him ashore with a long stick or rope if there is no buoy available.
- (b) Throw anything to the victim that will keep him afloat until equipment can be procured e.g. a plank of wood, a football etc.
- (c) If a boat is available, row out to him and haul him aboard, taking care not to capsize the craft.
- (d) If there is no equipment of any nature, you must effect a swimming rescue as follows :—
 - (i) Remove all clothing except underwear and grasping the shirt between the teeth, jump far out into the water. Swim towards the victim and when near him, throw one end of the shirt to him. Tow him ashore.

- (ii) If there is nothing suitable nearby to bring into the water, swim to his back. Place one hand across his shoulder and chest and under his opposite armpit. Strike for the shore with the free arm and a scissor movement of the legs as in the breast stroke.

When approaching a drowning person, ensure that he does not grab you. This is the reason for using a shirt and approaching from behind. If he grabs you, take a deep breath and submerge and he will release his grip. Then approach him again.

3. **RESPIRATION.** A person may die after rescue unless he is given the proper treatment. If he is unconscious or breathing feebly, apply artificial respiration. See First Aid section, Part VI. Always treat for shock.

POBLACHT NA hEIREANN

(1790-1964)

THE idea of an Irish Republic owes its origin to the doctrines and teachings of Theobald Wolfe Tone, the "Father of Irish Republicanism." Tone was inspired by the French Revolution. He arrived at the conclusion that the only way to full freedom and prosperity for the Irish people lay in unity between Catholic and Protestants and in breaking the connection with England—politically and economically.

With Thomas Russell and Samuel Neilson, Tone founded the Society of United Irishmen in Belfast in October 1791. The organisation spread rapidly. James Napper Tandy was among the leaders of the movement in Dublin. Other prominent members included Lord Edward Fitzgerald, Thomas Addis Emmet and Arthur O'Connor.

When the organisation was suppressed in 1794 it went underground and henceforth functioned as a revolutionary secret society. In the summer of 1795 Tone went to America and subsequently to France where he sought assistance for the Irish cause. France and England were then at war. The French Directory sent an expedition of 15,000 men under General Lazaire Hoche to Bantry Bay, but a storm scattered the fleet and no landing was effected. A second expedition was fitted out in Holland in the summer of 1797 but the British Navy bottled it up on the Texel.



WOLFE TONE

In August 1798, one thousand men under General Humbert landed at Killala, Co. Mayo, and drove the English before them at Castlebar: their victory was afterwards known as "the races of Castlebar." But the small expeditionary force was surrounded at Ballinamuck, Co. Longford, on September 8 and forced to surrender.

The final French expedition to Ireland, consisting of 3,000 men under General Hardy, sailed from Brest on September 20, 1798, with Wolfe Tone aboard. The British knew they were coming and the fleet waited to receive them. They were attacked at Lough Swilly and after six hours of a hopeless fight were forced to surrender. Tone was made a prisoner, removed in irons to Dublin, court-

martialled and sentenced to be hanged. He died in prison under dubious circumstances.

THE '98 RISING

As the situation in Ireland grew worse, the United Irishmen decided to rely on their own resources and eventually fixed the Rising for May 23, 1798. The Castle authorities knew of the plans and the Rising only took place in three areas. Most of the principal



THE ARREST OF LORD EDWARD FITZGERALD

leaders were arrested before the Rising and Lord Edward Fitzgerald died from wounds received while resisting arrest.

In Down and Antrim the Rising was led by two Presbyterians, Henry Joy McCracken and Henry Munroe. After brief successes the rebellion was suppressed and both leaders were hanged.

In the Midlands there were uprisings which were quickly suppressed and the participants massacred after surrendering. Most of the

fighting took place in Wexford and Wicklow. The burning of Boolavogue Church led to a general rising in Wexford. The rebels, led by Fr. Murphy, took most of the county and advanced north towards Wicklow in the hope of linking up with the insurgents there. They were finally defeated at Vinegar Hill. Fr. Murphy, Bagenal Harvey and other leaders were captured and executed.

Outwardly the rebellion seemed a failure but it kept the military spirit alive, and the loyalty and courage of Tone and his comrades was an inspiration to Irishmen of future generations in their long fight against English oppression.

EMMET'S RISING — 1803

Robert Emmet was a brother of Thomas Addis Emmet and, like Wolfe Tone, sought French aid. He was assured of help when the Rising was ready to commence so he returned home to organise it. Emmet's plan of campaign was to seize Dublin Castle and other barracks in the city to secure arms. He hoped that the Rising would spread throughout the country from Dublin.

An accidental explosion, which occurred at his arms dump, forced him to bring forward the date of the Rising, as he thought the Government had grown suspicious.

On July 23, 1803, he marched into Thomas Street, at the head of about 100 men, and called on the people to join him. After a few skirmishes the rebellion collapsed. Emmet was captured afterwards and sentenced to death.

The Rising failed, but Emmet's speech from the dock and heroic defiance of his country's enemies made him the symbol of Irish patriotism and noble resistance to tyranny. Emmet was truly an inspiration to future generations.



ROBERT EMMET

THE UNION — 1801

By the Union is meant the union of the parliaments of Great Britain and Ireland, which lasted from 1801 until 1922. England's rulers desired the Union as they feared that the Irish Parliament had become too independent and they wished to destroy Ireland's industry and commerce.

The Union was brought about by Lord Castlereagh, the Irish Chief Secretary, and Pitt, the British Prime Minister. They used bribery, corruption, perjury and fraud to secure it. The principal results of it were that it put an end to an Irish Parliament, Catholics' rights continued to be denied, and Irish trade decayed.

CATHOLIC EMANCIPATION — 1829

Catholic Emancipation meant the repeal of the last of the Penal Laws. Daniel O'Connell, a Co. Kerry barrister, who was born in 1775, was the chief figure in the struggle.

The Catholic Association was founded in 1823 by O'Connell and Richard Shiel. O'Connell was nominated by the Association to contest the Clare election in 1828, although Catholics did not have the right to sit in Parliament.

Despite intimidation and wholesale bribery the people rallied behind O'Connell and he won the seat. Catholic Emancipation was secured in 1829, but though the Penal Laws were repealed, discrimination against Catholics continued.

THE REPEAL MOVEMENT

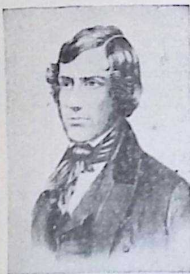
O'Connell was determined to secure repeal of the Act of Union in the 1830's and 1840's, so he founded the Repeal Association, which, when suppressed, he started up again under different names. He held monster meetings throughout the country.

A meeting at Tara was attended by 250,000 people. The end of the Repeal Movement was heralded by O'Connell's decision to abandon a meeting arranged for Clontarf in October 1843, when it was proscribed by the Government. O'Connell was arrested and imprisoned, but his submission to the Government at Clontarf ended the Repeal Movement.

"THE NATION"

"The Nation" weekly newspaper was founded in 1842 by Thomas Davis, John Blake Dillon, and Charles Gavan Duffy. It quickly became a power in the land. It was later joined by John Mitchel,

Thomas Francis Meagher and William Smith O'Brien. Its motto was: "Educate so that you may be free." It aimed to revive national feeling, the national language, and arouse in the Irish people a sense of patriotism.



JOHN MITCHEL



THOMAS DAVIS

The principal differences between Daniel O'Connell and the Young Irelanders, as they came to be known, were that the Young Irelanders were nationalistic, non-sectarian and believers in physical force, where O'Connell was contemptuous of Irish culture, somewhat bigoted, and considered that "Ireland's freedom was not worth the spilling of one drop of blood."

THE FAMINE

The potato crop failed in Ireland due to blight in 1845. England seized the opportunity to reduce the Irish population of almost 9,000,000 and despite the fact that cattle and corn continued to be exported, one million people died of starvation. Another million emigrated and the pattern of population decline has continued.

The results of the Famine were that Irish ceased to be the spoken language of the people, the country has been underpopulated ever since, and the emigrants carried a bitter hatred of England to their new homes all over the world.

1848 RISING

A series of revolutions all over Europe in 1848 caused the idea to spread to Ireland. The policy of revolution was preached in John Mitchel's paper "The United Irishman." The Young Ireland leaders

agreed and planned a rising for the harvest of 1848, but the Government knew of the plans. Mitchel was arrested and transported to Van Diemen's Land for life. O'Brien and Meagher were arrested, tried and sentenced to death, but were later reprieved.

The Rising took place at Ballingarry, but after a few skirmishes was suppressed. The Rebellion failed because the leaders had neither plans nor arms. Although the 1848 Rising failed, it inspired future generations just as 1798 had inspired the Young Ireland Movement.

THE FENIANS

The Fenian Movement, or the Irish Republican Brotherhood, was led by James Stephens in Ireland and by John O'Mahony in America. Its object was to gain complete independence for Ireland through physical force.

The chief men of the movement were Jeremiah O'Donovan Rossa, John Devoy, John O'Leary, Thomas Clarke Luby and Charles Kickham. The Fenians grew rapidly in strength and became a powerful organisation.

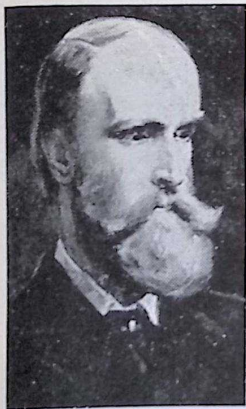
They relied on help from America but when it did not come decided to depend on their own resources and planned a Rising for March 1867. The Rebellion broke out in Dublin, Kerry and Limerick, but was easily suppressed. Heavy snow storms prevented proper mobilisation. There were some incidents in England also, and three Irishmen, Allen, Larkin and O'Brien (The Manchester Martyrs) were hanged. A body of Fenians invaded Canada from the U.S. and after some small success were defeated.



JOHN O'MAHONY

THE LAND WAR

The land of Ireland was held by landlords whose ancestors had secured it through confiscation. It was let to tenants at exorbitant rents and failure to pay meant eviction and subsequent starvation.



CHARLES STEWART PARNELL

The struggle for tenant rights and for the land of Ireland took place in the 1880's.

While Michael Davitt, an ex-Fenian and son of an evicted tenant, led the Land League, Charles Stewart Parnell, a landlord, led the Home Rule Movement.

Home Rule meant the setting up of an Irish Parliament with limited powers which would control the affairs of Ireland—in effect repeal of the Act of Union. The Home Rulers contested all Irish seats in the Imperial Election in 1877 and won sixty. Gladstone, the British Prime Minister, brought two bills before the British Parliament, one in 1886 and the other in 1893, which would have given Home Rule to Ireland, but both were defeated.

Asquith's Home Rule was passed in 1912 but was deferred following the outbreak of the first World War in 1914. Although the Asquith Bill would have been of little benefit to Ireland it was violently opposed by the Tory Party especially in Ulster where Sir Edward Carson organised an armed Volunteer force to bar its implementation. Leading British Generals promised him support.

THE VOLUNTEERS

The Gaelic League was founded in 1893 by Dr. Douglas Hyde and Sinn Fein in 1905 by Arthur Griffith. The objects of The Gaelic League were the revival of the language and to arouse interest in Irish culture. Though mainly cultural it inspired the founding of Sinn Fein, whose objects were the establishment of an Irish Parliament and the fostering of home industries. The organ of Sinn Fein was "The United Irishman", later renamed "Sinn Fein".



ROGER CASEMENT

The Irish Volunteers were founded in 1913 by Padraic Pearse, Eoin McNeill and Roger Casement, to defend Irish national rights. The I.R.B. helped to organise the new force.

When the first World War broke out, John Redmond advised the Irish Volunteers to join the British Army. This caused a split. Redmond's supporters called themselves the National Volunteers. The Irish Volunteers continued their old policy of defending Ireland's rights and opposed Irish participation in the war. They were strongly supported by the Irish Citizen Army, founded during the great Dublin lock-out of 1913 and led by James Connolly. The leaders of the Volunteers began to prepare for a Rising and the establishment of the Irish Republic. Casement went to Germany to secure arms, but the German vessel, the *Aud*, bearing 20,000 rifles, was intercepted by the British Navy off the coast of Cork. Casement was taken prisoner when he landed in Kerry from a submarine. Afterwards he was executed in England.

1916 RISING

The Rising had been planned for Easter Sunday, but Eoin McNeill, Chief of Staff of the Irish Volunteers, cancelled the mobilisation order. Pearse, Connolly and other leaders were determined that Dublin at least would rise. The Dublin Brigade of the Irish Volunteers and the Irish Citizen Army struck on Easter Monday, 1916. They captured all the main buildings, controlled the routes into the city and made the G.P.O. in O'Connell Street their headquarters. A provisional Government of the Republic was formed and the Tricolour hoisted over the G.P.O. Pearse read the Proclamation of the Republic, signed by himself, Joseph Plunkett, Thomas McDonagh, Sean Mac Diarmada, James Connolly, Eamonn Ceannt and Thomas J. Clarke.

The British authorities were taken completely by surprise and rushed reinforcements from the Curragh and England to suppress the Rising. After six days of heroic resistance and bitter fighting, Pearse ordered a general surrender to save further loss of life. Fifteen of the leaders, including the seven signatories of the Proclamation, were courtmartialled and executed. Thousands were deported to England and interned or jailed.

Irish hatred of English rule was rekindled as a result of the Rising. The people became aware of the sacrifice of the heroes of



The last stand of the heroes of Easter Week, 1916, in the G.P.O., Dublin. James Connolly lies on a stretcher, while near him are Pádraig Pearse, Tom Clarke, Joseph Plunkett, other leaders and Nurse Elizabeth O'Farrell. The windows are manned by Volunteers, while others are fighting the flames bursting in through the roof of the doomed building.

Easter Week and realised that freedom must be fought for and that it was the solution to all the civil and social wrongs they were forced to endure at the hands of an alien Government.

The rapid growth of national feeling after 1916 paved the way for the great victory of Sinn Fein at the 1918 General Election. Sinn Fein won 73 seats, the Parliamentary party won 6, and the Unionists won 26. Sinn Fein refused to sit in the English Parliament and summoned the Irish members to Dublin. In January 1919, Dail Eireann was established and the 1916 Proclamation of the Republic was ratified. The Dail set up Law courts, organised its police and army, and refused to pay taxes to England. England declared the Dail illegal and endeavoured to suppress it, with every means in her power. This began a new phase in Irish resistance to British rule.

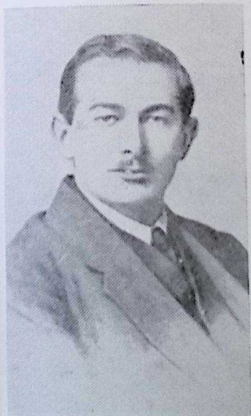
FIRST DEFENCE OF THE REPUBLIC—1919-1921

The fight for freedom was heralded by the action of the Third Tipperary Brigade at Solohead Beg in 1919, when two R.I.C. men were killed and a quantity of gelignite captured. The Irish

Republican Army rapidly organised and grew in strength, and engaged the enemy at every possible opportunity. Flying Columns ambushed the enemy in the glens and the mountains in every part of Ireland week after week, while the Active Service Units fought them in the streets of Dublin and Belfast and other cities.

England sent the Black and Tans, who perpetrated the most terrible of crimes, and subjected the Irish people to a reign of terror. Thousands were thrown in jail and hundreds were killed in action or died on the gallows while many more were murdered by Crown forces.

After two years of continuous war, England called for negotiations. The Army of England had been defeated and the aspirations of generations of Irishmen seemed about to be fulfilled.



Seán Treacy Vice O/C Third Tipperary Brigade who was killed in Talbot St., Dublin in 1920.

THE TREATY

Discussion concerning the terms of the Treaty went on for weeks and despite their instructions, the delegates signed a treaty with England without consulting the Dail. This Treaty has been described as the 'Treaty of Surrender', because through ignorance and treachery the nation was once again betrayed in its strongest moment. The graft and corruption used by the advocates of the Free State in their foisting of the treacherous conditions of the Treaty on the people of Ireland requires no retelling. The men who had borne the brunt of the fighting were almost unanimous in their opposition to its acceptance. The three most notable exceptions were Risteard Mulcahy, Sean Mac Eoin and Michael Collins, a signatory of the Treaty.

The Free State was born and our Six North Eastern Counties were shamefully conceded to England. The men who succeeded England soon commenced securing their position as Liam Mellows had prophesied during the Treaty debate in the Dail on January 4, 1922.

Liam Mellows said : "... the time will inevitably come, if this Free State comes into existence, when you will have a permanent government in the country, and permanent governments in the country... will seek to fight their corner before anything else. Men will get into positions, men will hold power, and men who get into positions will desire to remain undisturbed ..."

"The Government of the Free State will eventually occupy the same relationship towards the people of Ireland as Dublin Castle does today because it will be the barrier Government between the British and the Irish people. And the Irish people before they can struggle on will have to do something to remove that Free State Government"

The Irish Republican Army opposed the Treaty and was attacked by the Free State at the behest of England. The prophesy of Liam Mellows was soon to become a fact and he was destined to become the victim of a most foul crime.

SECOND DEFENCE OF THE REPUBLIC

The I.R.A. took possession of the Four Courts and other buildings in Dublin. The Free State Government attacked the Republicans on the instructions of the British Government and the so-called Civil War commenced in June 1922.

It spread rapidly throughout the country, but the Free State Army, which was supplied with arms by England, so that it might crush the voice of opposition to her plans for a partitioned Ireland, soon gained the initiative and commenced a reign of terror surpassing that of the Black and Tans.



CATHAL BRUGHIA

In the ensuing conflict, which lasted nearly two years, the principal Republican leaders perished. The Four Courts garrison was forced to surrender and Rory O'Connor, Liam Mellows and other Republican leaders were captured and thrown into Mountjoy Prison. Cathal Brugha, the Minister for Defence, was killed in action at the Hammam Hotel.

The Free State Army ravaged the length and breadth of the 26 Counties, murdering and pillaging, just as the Black and Tans had done in the previous years. They were engaged at every opportunity by the Republicans, but lack of arms and supplies greatly handicapped the citizen soldiers of the I.R.A. Prisoners were murdered on the road-side by the Free State Forces, to which the wayside crosses and shrines on the roads of Ireland bear witness. Seventy-seven men were executed by the Free State Government either as reprisals or for possession of arms. On December 8, 1922, Rory O'Connor, Liam Mellows, Joe McKelvey and Dick Barrett (representing the four provinces of Ireland), were shot without trial. Every prison in the country, the former British Concentration Camps, and buildings which were converted into prisons, were filled to capacity with men, women and boys. There were hunger strikes, and protests from all over the world, but to no avail. The Free State Government continued to do their masters' work until the Republicans were forced to call a cease fire.

Thus began so-called self-Government in the 26 County area. Dublin Castle still existed and the political police likewise. Mountjoy still continued to hold Republican prisoners and anyone could be imprisoned indefinitely, without charge or trial, at the pleasure of the Government. All the trappings of self-government existed, but there was little change politically or economically.

1923 - 1932



Austin Stack who remained faithful to the Republic until his death in 1929.

The first Free State Government continued to administer up to 1932. De Valera remained President of Sinn Fein up to 1926 when he supported the proposal that Sinn Fein should enter the Free State Parliament. This proposal was defeated by a small majority at the Ard Fheis, but De Valera and his followers resigned and founded the Fianna Fail party. They won a large number of seats at the 1927 election and became the opposition in the Free State Assembly in Leinster House.

Fianna Fail won power in 1932 on the following policy :

1. The release of all Republican prisoners from Irish jails.
2. The disbanding of the C.I.D.
3. The discontinuation of payment of pensions to Free State Army personnel.
4. The discontinuation of payment of land annuities to England.
5. The immediate unification of Ireland.

They secured the support of the Republican Movement for their policy and it is said that they would never have won the elections without its support. When Fianna Fail took over the Free State, they found they were as impotent as their predecessors. They released the Republican prisoners but in a few years the jails were full once again. The Land Annuities clause was partially fulfilled.

Relations between De Valera and the Republican Movement gradually worsened. In 1939 the infamous Offences Against the State Act was introduced. This retained the old Military Tribunals, but gave them new powers. By 1939 the wheel had completed its cycle and Fianna Fail stood where England had stood for 700 years—the bulwark in the path of prosperity and advancement to full freedom for Ireland and a lasting monument to the tenet that there can be no compromise with principle.

THE BOMBING CAMPAIGN

The Irish Republican Army issued an ultimatum to England in January 1939, demanding the withdrawal of the British Forces of occupation from British-Occupied Ireland. This ultimatum followed the dissolving of the second Dail and the signing over of its authority to the Army of the Republic. The Second Dail was dissolved because it had dwindled to a very small number, which included Brian O'Higgins, Mary MacSwiney, Tom Maguire and Sceilg. Britain's failure to comply led to the bombing campaign in England.

The campaign succeeded in its initial stages but intervention on England's behalf by the Free State Government was one of the factors which led to its failure. There was also widespread activity in the six county area. Tommy Williams was hanged in Belfast Jail, as a result of this activity.



SEÁN RUSSELL



GEORGE PLANT



SEÁN MCCAUGHEY

The danger of involving the 26 Counties in the World War was the excuse offered by the Dublin Government for the judicial murders of many Republicans. The terrible ill-treatment in the prisons and the Curragh Concentration Camp caused many of the prisoners to go on hunger strike, which resulted in three deaths—Tony D'Arcy and Sean Mac Neela in 1940 and Sean McCaughey in 1946. In spite of the misrepresentation and secrecy which surround this period of our history, the idealism and integrity of these men, which was unquestionable, will inspire generations to come as former generations inspired them.

The following are some of the men who died in the struggle :

SEAN RUSSELL, who had devoted his whole life to the service of Ireland, died at sea while seeking aid abroad in 1940. He had been a member of the Army Council as far back as 1920, and of the I.R.A. Headquarters Staff during the Anglo-Irish war.

RICHARD GOSS of Louth was executed in Portlaoise Prison on August 9, 1941, by a Free State firing squad.

PETER BARNES and JAMES McCORMACK were executed in Winston Green Prison, Birmingham, on February 7, 1940.

GEORGE PLANT was a Tipperary man, who had fought in the Tan War and in defence of the Republic in 1922. He was tried by the Military Tribunal and executed in Portlaoise Jail on March 5, 1942. The Civil Courts acquitted him, but a special law was passed to enable the authorities to send him to his death.

PATRICK McGRATH of Dublin and THOMAS HARTE of Lurgan, were executed by a Free State firing squad in Mountjoy Jail on September 6, 1940. Patrick McGrath was a veteran of the 1916 Rising.

SEAN McCaughey was a native of Tyrone. He was sentenced to death by the Military Tribunal for abduction but was reprieved later through the intercession of Cardinal McRory. He was held in solitary confinement for three and a half years and was never allowed out of his cell during his imprisonment; neither was he allowed visitors or letters until a few days before his death. He died on hunger and thirst strike on May 11, 1946, in Portlaoise Jail.

MAURICE O'NEILL of Cahirciveen was executed in Mountjoy Prison on the 12th November, 1942, and CHARLIE KERINS of Tralee was hanged in Mountjoy Prison on December 1, 1944, following a very dubious 'trial'.

THE RESISTANCE CAMPAIGN 1956

The Resistance Campaign which opened on the night of December the 12th, 1956, with the attacking and the demolition of installations in the British-Occupied area, was successful in the initial stages, but intervention by successive Free State Governments led to its failure.

The object of the campaign was to spearhead a resistance movement in the occupied area and to build this up until the Resistance was strong enough to take control of administration in the area. Hundreds of installations were demolished and several members of the Crown Forces were killed during the campaign. The Resistance suffered ten casualties, Sean Sabhat of Limerick and Fergal O'Hanlon of Monaghan being the most notable. Hundreds were jailed or interned in the Curragh Concentration Camp and even the Military Tribunal was introduced in the final stages of the campaign. The Six County Government did likewise in the North.

It was halted in 1962 to "reorganise and prepare for the final assault on the forces of occupation in British-Occupied Ireland at a more favourable time."



FERGAL O'HANLON



SEÁN SABHAT

AMHRAN NA bhFIANN

SEO DHIBH a cháirde duan oglaigh
Caithréimeach, briomhar, ceolmhar,
Ár dteinte cnámh go buacach táid,
'S an spéir go mín réaltógach.
Is fionnmhar faobhrach sinn chum gleo
'S go tiúmhar glé roimh tigheacht do'n ló,
Fa ciúnas chaomh na h-oidhe ar seol,
Seo libh, canaíd Amhrán na bhFiann.

Curfa :

Sinne Fianna Fáil atá fá gheall ag Éirinn,
Buidhean dá sluagh thar tuinn do ráinig chughainn;
Fámhóid bheith saor, sean-tír ár sinnsear feasta
Ní fágfar fá'n tíorán ná fá'n tráil;
Anocht a theigeamh so bhearna baoil,
Le gean ar Gaedhil chun báis nó saoil,
Le gunna sgréac; fá lamhach no bpiléar,
Seo libh canaídh Amhrán na bhFiann.

THE FIRST CLASS TEST

Scriúidú

Dáta

Síniú

- | | | |
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| 1. | | |
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| 3. | | |
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Repassed 2nd Class Test.....

Deimhnítear le seo gur éirig le
san teist thuas luaite.

Captaen

O.C.

THE FIRST CLASS TEST

AN CEAD SCRUDU — Hygiene.

Know the five rules of clean living, and explain fully all that is contained therein.

The five rules of clean living are :

1. A clean body.
2. Proper breathing.
3. Wise eating.
4. Adequate sleep.
5. Regular exercise.

1. **A Clean Body**—Everyone washes his hands and face each morning, but this amount of washing is not sufficient, if a Fian it to be healthy and feel fit. A bath should be taken at least once a week, to rid the skin of impurities. After strenuous exercise, a rub-down with a coarse, damp towel is good.

When washing, special attention should be given to the eyes, ears, teeth, nails, armpits, and the crotch. The eyes can be refreshed by cold water; the ears should be washed well and dried carefully, as they are very delicate. The teeth should be brushed after each meal and especially before going to bed, so that no food particles shall remain lodged between the teeth and start tooth decay. The nails should be kept short and clean, a nail-brush being used to clean under the nails when washing. Special attention should be paid to the armpits and crotch when taking a bath or shower, as these areas can become very dirty easily. A Fian's hair should be kept short and washed regularly.

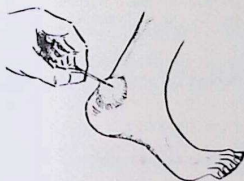
A Fian's feet are very important, as they carry him most places he goes. Therefore regular washing is necessary. The feet should be dried well, especially between the toes, and the toe-nails kept trimmed. Stockings should be changed as often as possible and if the feet are inclined to sweat, a foot powder should be used. Learn how to take care of blisters on the feet. See the illustration.



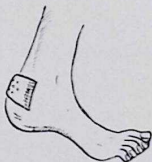
(1) Wash blister with soap and water



(2) Sterilise the needle



(3) Puncture blister at lower edge



(4) Cover with a plaster

The inside of the body must also be kept in order. Plenty of fruit and vegetables should be included in the diet. The bowels should be trained to function regularly, so that the habit of exercising them at the same time each day may be acquired. If the stomach is not in order and the tongue is white, a mild laxative should put things right. Great care must be taken in the matter of taking laxatives, as strong doses can do much harm. After visiting the toilet, the hands should be washed.

2. Proper Breathing—Every boy knows that the proper way to breathe is 'in through the nose and out through the mouth.' The reason we breathe through the nose is that there are hairs growing inside the nose and air passing through is cleaned, warmed, and moistened and thus it is more fit for the lungs than if it came through the mouth, possibly carrying germs. The habit of breathing properly should be cultivated.

3. Wise Eating—A Fian should 'Eat to live', not 'Live to eat'. It is important to have meals at a regular time each day. Normally, a boy has a lion's appetite but this does not mean that he should eat too much. Meat should not be eaten too often, and fried foods should be avoided. Plenty of fruit and vegetables are good. Always remember that food should be eaten slowly and well chewed. It is easier for the stomach to deal with the food when it is well broken up than when it is in large unbroken pieces. There is much sense in the saying—"Your teeth are in your mouth, not in your stomach." A word of warning—avoid eating heavy meals when over-tired, very hungry, or suffering from nervous strain.

A Fian should drink plenty of water. It helps to keep the system clean.

4. Adequate Sleep—Just as a battery in a torch loses its energy, we lose our energy and become tired also. Sleep is the only cure for tiredness. A healthy Fian, who will normally be busy at work or school and at scouting activities, needs at least eight hours sleep every night. It is better to go to bed early and arise early than to go late and arise late. There should be a good supply of fresh air to a bedroom—so, keep the window open.

5. Regular Exercise—The last point of clean living is regular exercise.

No matter how well we live up to the other four points, all will be in vain if we do not have plenty of exercise. Football, hurling, handball, running, cycling, swimming are all popular ways of keeping fit. A run in the country on one or two nights a week will keep a scout fighting fit.

Make these five points a habit and you will feel fit, happy, and full of life, ready for anything and enthusiastic to work hard for Mother Ireland and Na Fianna.

AN DARA SCRUDU — FIRST CLASS JOURNEY.

Fulfil the requirements of this test as per the instructions in the hiking section.

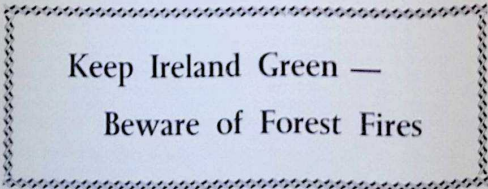
AN TRIU SCRUDU — HISTORY.

Have a sound knowledge of the history of the Republic from 1868 to the present day. See the national history section.

AN CEATHRU SCRUDU — ESTIMATION.

Determine by simple means a height which you cannot reach (tree, tower, etc.) and a width you cannot walk (river, ravine, etc.). A ten per cent margin of error is allowed.

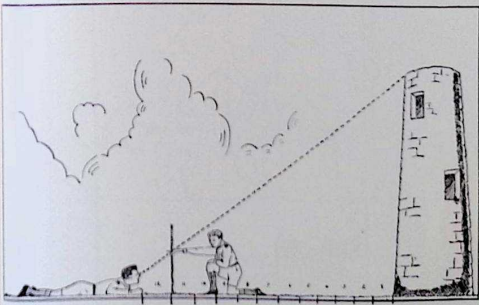
Estimation means measuring by simple means, with the use of sticks or such, and with personal measurements, the length of a pace, the height of a person, etc. The three methods of estimating height are—the One in Twelve, the Lumberman's and the Pencil method.



Keep Ireland Green —
Beware of Forest Fires

1. **The One in Twelve method**—Eleven units (paces or rope lengths) are measured from the base of the object whose height is to be found. A long straight stick is stuck upright in the ground and then a further one unit is measured off. The Fian lies on the ground at the twelfth point and casts his eye upwards to see the top of the object. The place where this line (from his eye to the top) crosses the stick is marked (by another Fian).

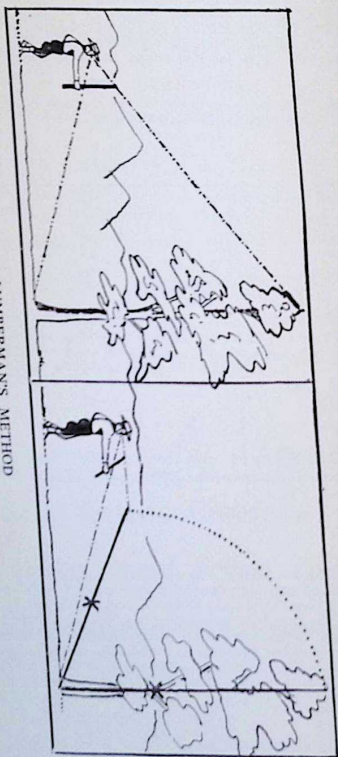
The height of the object in feet will be the same as the distance from the mark on the stick to the ground in inches.



The One in Twelve Method.

2. **Lumberman's Method**—For this method, a stick is held upright in the out stretched hand and the top of the stick is brought in line with the top of the tree. The thumb is moved until it is in line with the top of the tree. The thumb is moved until it is in line with the bottom of the tree. Then the hand is turned ninety degrees. The thumb is still held at the base of the tree. The spot where the top of the stick seems to hit the ground is marked and the distance from that point to the tree is measured. This distance will be the same as the height of the tree. Lumberjacks use this method to determine where a tree will fall when cut down.

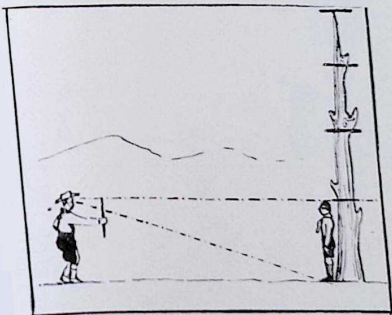
LUMBERMAN'S METHOD



3. Per
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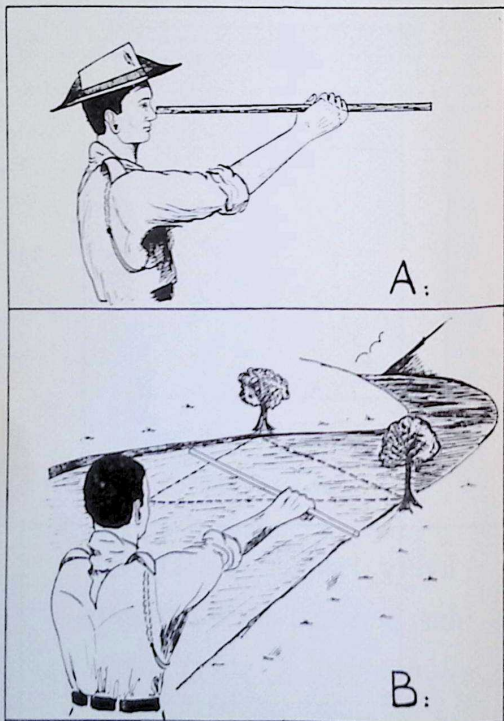
Pencil Method—A Fian whose height is known is placed beside the object to be measured, e.g. a tree. The height of the Fian is marked off on the object, his head at the top and his feet at the measurer's thumb as in the Eye-Stick Method. This measurement is then divided into the tree's height with the eye. If it goes in ten times, then, the tree is ten times the height of the Fian.

Two ways of estimating width are—the Eye-Stick Method and the Pencil Method.



THE PENCIL METHOD

Every Fian should know
his personal measurements—
Remember to check them at
least every three months.

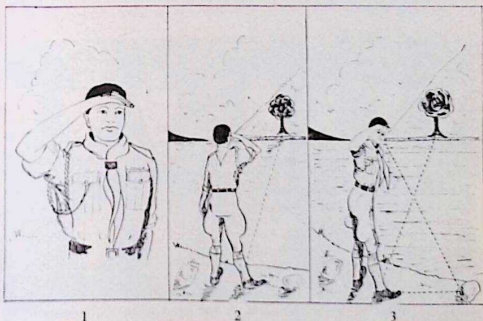


Eye-Stick Method.

1. **Eye-Stick Method**—The distance from the eyes to the outstretched hand is got by placing one end of a stick on the bridge of the nose and grasping the other end in the hand.

Two points opposite one another are picked, one on each side of the river which is to be measured. Holding the stick horizontally the Fian walks backwards until these point on the banks of the river fall in line with the tip of the stick and the hand.

The width of the river is the same as the distance from where the Fian then stands to the point on his side of the river.



The Napoleon Method.

N.B.—Sketch No. 3 is not to scale. Distance from foot to tree = distance from foot to stone.

2. **Napoleon Method**—A Fian stands on one side of the river and places his hand on his eyebrows, palm downwards. The hand is moved up and down until the little finger falls in line with the opposite bank. Then a right or left turn is taken and the Fian notices where his little finger meets the land on his side of the river. The distance from where he stands to that point is the same as the width of the river.

Aids to Measurements.

There are some personal measurements which every Fian should know. He must also remember that these measurements change as he grows so it is necessary to check up about once every three months.

The following are very useful :

1. The height from eye-level to the ground.
3. The distance from the centre of the knee-cap to the ground.

2. The length of the arm from elbow to wrist.
4. The span of the thumb and the index finger.
5. The span of the thumb and little finger.
6. The width of the thumb.
7. The length of the stride. Care must be taken when ascertaining this. It is not sufficient to take a step and measure, as no one can take **one** natural step.

The best thing to do is to walk, say, fifty paces, measure that distance, divide by fifty, and then the length of an average stride will be known.

AN CUIGIU SCRUDU — FIRST AID.

Know how to treat wounds and fractures. Have a general knowledge of the complete section on first aid.

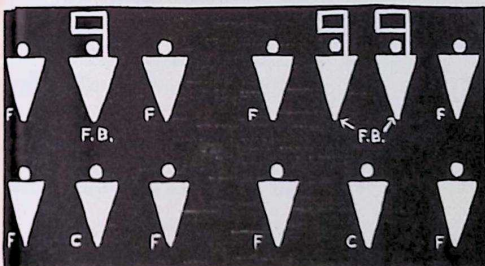
AN SEU SCRUDU — THE COLOUR PARTY.

Single Colour Party—A single Colour Party consists of five or six *Fiannaidhe* of uniform height. It is most important that they have a first-class knowledge of drill because a colour party must be capable of executing every drill movement without breaking formation. When the Colour Party falls in, the Commander chooses the flag bearer and those who shall flank the flag bearer and himself. The Commander places himself behind the flag bearer. When the Colour Party has formed, they may stand at ease until the flag has been hoisted. Henceforth, they will remain at attention on all occasions until they are dismissed. The colour Party is directly under the control of the Commander and shall not take instructions from any other person or body. The Colour Party is usually formed at the rear of the assembling parade. This enables it to march past, take the salute and come to the head of its organisation or contingent.

When the parade commences, the Commander should remember the following :

- (1) *Fiannaidhe* should keep a uniform distance from each other. The accepted distance is two feet.
- (2) The "step" should be taken from the Flag Bearer, as he will encounter many difficulties, which may necessitate changing step. The usual hazards are interference from trees, the wind, uneven ground, etc.
- (3) The Commander should ensure that the Colour Party keeps a reasonable distance from the main body. If it is drawing away, he should slow it down or halt it and mark time, until the main body overtakes it.
- (4) Occasionally, a parade will pass a place of national or historic importance, i.e., a grave, scene of a battle or birthplace of a patriot. Prior notice of this should be given to the Colour Party and they shall dip the flag when passing. When the order is given, the flag bearer will dip the flag and the Commander will salute. The flag will be dipped for a distance of six paces before and after the point of salute.

- (5) Inefficient marshalling of a parade often necessitates that the Commander fall out and seek instructions. This should only happen as a last resort, and only when the Colour Party is halted.
- (6) Sometimes it is necessary to break the formation of the Colour Party in order to get to the graveside. In this case, the flag bearer proceeds and the rest follow in a single line to the desired position. Having reached it, they revert to their original position. At commemorations where a bugler is present, the flag bearer will dip the flag for the Last Post. This is done slowly and simultaneously with the other flag bearers. At the Reveille, the flag is raised again. The flag should never be allowed to touch the ground and its end should be gathered in around the flagpole, while it is being dipped.



Single Colour Party

Double Colour Party

F = Flankers ; F.B. = Flag Bearer ; C = Commander.

Double Colour Party—When two flags are carried, the Colour Party consists of eight Fiannaidhe. The rules for this Colour Party are similar to that of the Single Colour Party, excepting rule four. When passing a place of national or historic importance, the National Flag is not dipped.

After the parade is dismissed, the colour parties should march off, and dismiss away from the scene of the parade.

Officers should realise that a colour party is no place for Fiannaidhe who are not alert. The colour party is always in the limelight, and therefore the members who comprise it should be the best available, that is, the most highly trained and efficient.

AN SEACHTU SCRUDU — EMERGENCIES.

1. Know how to rescue a person from a gas-filled room.
2. Know how to rescue a person from a smoke-filled room.
3. Know the procedure for reporting fires and accidents.
4. Have a knowledge of the emergency services in your district.

RESCUE FROM GAS FILLED ROOM—A gas pipe may appear to be in good condition on the outside, but may be corroded with rust on the inside. An accidental bump on the pipes could cause them to burst and leak gas, therefore it is important to know how to deal with this situation, if it arises. If a person is unconscious in a gas-filled room, the following is the rescue procedure :

1. Open the nearest window or door to allow air to enter.
2. Never light a match—this would cause an explosion.
3. Approach the victim on hands and knees, as this will keep you below the greater part of the gas.
4. Cover the nose and mouth with a wet handkerchief.
5. Drag the victim to the nearest exit for fresh air.
6. Send messengers for a doctor and a gas fitter.
7. Apply artificial respiration to the victim until the doctor arrives.
8. The burst pipe should be filled with putty, dough, or muck until the fitter arrives, if the stop cock is out of order.

RESCUE FROM A SMOKE-FILLED ROOM—Entering a smoke-filled room is very complicated, as fire will be encountered. It is also difficult to ascertain if there is anyone in the room. The following is the procedure for entering, searching and rescuing a person from a smoke-filled room. :

1. Send a messenger to secure the fire brigade and doctor.
2. Feel the door knobs and panels before opening the doors. If they are hot, it will indicate that the fire has a good grip on the room.
3. When opening the door, beware of a sudden gush of smoke or flame.
4. Cover your nose and face with a wet handkerchief.
5. Enter the room on the hands and knees and work around the walls, searching as you progress around. A full circuit of the room should be completed, if possible.
6. If the victim is found, drag him out into the fresh air.
7. Apply artificial respiration to the victim, until the doctor arrives.

REPORTING FIRES AND ACCIDENTS—When reporting fires and accidents over the telephone, it is important to speak slowly and in a clear voice. When the hospital, fire station, etc., is contacted, the exact location should be given in detail, because in cities there are often many streets with the same name. The telephone number should be given if in a strange locality. If you see a house on fire, the first thing to do is to arouse the residents of the burning house and the inhabitants of the houses on either side.

EMERGENCY SERVICES IN THE DISTRICT—Each Fian desiring to be a good citizen should have a thorough knowledge of the emergency services in his area. He should know how to locate and alert the following :

- | | |
|---------------------------|---|
| 1. The Fire Brigade. | 6. Ambulance Services. |
| 2. Gas Suppliers. | 7. Hospital. |
| 3. Electricity Suppliers. | 8. Veterinary Surgeon. |
| 4. Water Suppliers. | 9. Police Station. |
| 5. Doctor. | 10. Priest and clergy of other Religions. |

A Fian should know the location of telephone kiosks, nearest private phones and water hydrants (for use of fire-brigades). If a Fian lives in a rural area, it is important to know where a fire brigade can secure water.

AN t-UCHTU SCRUDU — THE CONSTITUTION.

Have a good working knowledge of the provisions of the Constitution. This is a most important test, as all Fiannaidhe should know the basic laws, the functions and duties of the various ranks, and the regulations concerning the various aspects of the organisation.

AN NAOIU SCRUDU — GAEILGE.

Bí i ndonn cur síos ar gnáth eachtraí an lae tré gaeilge. Cé nách bhfuil sé de dhualgas an Fáinne Óir a fháil, tá sé riachtanach an caighdeán gaeilge seo a shroisint.

Sí an Ghaeilge ár dteanga féin

Má tá sí agat — labhair í

Muna bhfuil sí agat—foghlaim í

“Is fearr Gaeilge briste ná
Bearla cliste”

THE IRISH CITIZEN'S CREED

By Capt. Sean O'Deorain, F.A.G.S.

I BELIEVE IN THE REPUBLIC OF IRELAND AS A GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE; WHOSE JUST POWERS ARE DERIVED, UNDER GOD, FROM THE CONSENT OF THE GOVERNED; A SOVEREIGN NATION OF THIRTY-TWO COUNTIES JOINED IN A PERFECT UNION, ONE AND INSEPARABLE; A CHRISTIAN DEMOCRACY IN A REPUBLIC; CONSTITUTIONALLY ESTABLISHED FOR ALL TIME BY THE NATIONAL PARLIAMENT OF THE PEOPLE OF IRELAND IN 1919, UPON THOSE PRINCIPLES OF FREEDOM, EQUALITY, JUSTICE AND HUMANITY FOR WHICH IRISH PATRIOTS SACRIFICED THEIR LIVES AND FORTUNES.

I THEREFORE BELIEVE IT IS MY DUTY TO MY COUNTRY TO LOVE IT; TO PROMOTE ITS NATIVE CULTURES AND ITS NATIONAL INTERESTS; TO OBEY ITS LAWS; TO RESPECT ITS FLAG; TO SUPPORT ITS CONSTITUTION, PROMULGATED IN 1930 BY THE NATIONAL PARLIAMENT OF THE REPUBLIC, WHICH GUARANTEES TO ALL ITS CITIZENS FULL RELIGIOUS AND CIVIL LIBERTY, EQUAL RIGHTS AND EQUAL OPPORTUNITIES; AND TO DEFEND IT AGAINST ALL ENEMIES, FOREIGN AND DOMESTIC.

Dedicated to
NA FIANNA EIREANN, THE IRISH NATIONAL BOY SCOUTS

Copyright 1957.

Adapted from "The American's Creed"

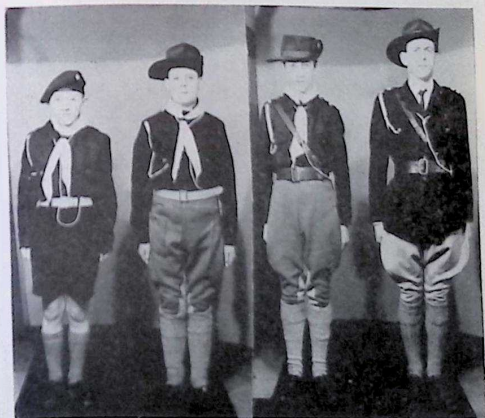
Uniform and Rank Markings

UNIFORMS

Uniforms are issued by G.H.Q., subject to the instructions of An Ard Choiste. They are available from the Dept. of Supplies and may not be purchased elsewhere. Part uniforms may not be worn under any circumstances. A Fian's rank must be denoted on all occasions by the appropriate markings. The standard uniform, worn by the various ranks, is as follows :

JUNIOR SCOUTS : Green beret and Fianna badge ; Self old gold neckerchief ; green tunic ; white cords and whistle ; brown belt, with brass buckle ; navy shorts ; grey stockings ; blue and gold garter tabs ; shoes optional, but preferably black.

SENIOR SCOUTS : Same as for junior scouts, except that a slouch hat and khaki britches are worn instead of the shorts and the beret.



JUNIOR
SCOUT

SENIOR
SCOUT

JUNIOR
OFFICER

SENIOR
OFFICER

JUNIOR OFFICERS: Same as for senior scouts, except that an officer wears a Sam Browne and brown shoes are obligatory.

SENIOR OFFICERS: Footwear, leather wear, head dress, and britches are the same as that worn by junior officers; green jacket; white shirt; plain green tie; Cords:—Battalion and Divisional blue, G.H.Q. gold.

N.B.—(1) All ranks are permitted to wear navy shorts for hiking and camping activity.

(2) All leather wear is brown. (3) The only emblems permitted to be worn on the uniform are:—the Fainne, Abstinence badge, Test badge, Fianna flash and Sluagh colours. Others may be permitted at the discretion of An Ard Choiste.

RANK MARKINGS.

N.C.O.s: An A.S.L. is denoted by one red stripe, S.L. by two, and a Section Leader by three. The stripes are worn on the right arm, two inches from the shoulder, a half an inch apart, three inches in length and half an inch wide.

OFFICERS: A Q.M. wears one bar, an Adjutant two, and an O.C. three, on both epaulettes. Sluagh officers wear red epaulettes and white bars; Battalion officers wear blue epaulettes and white bars; Divisional officers wear blue epaulettes and gold bars; all G.H.Q. personnel wear purple epaulettes, the C.S., A.G. and Q.M.G. wearing gold bars and the Department directors white bars.

“A Fianna boy is Clean”

Wear your uniform with pride.

Always keep it neat and clean.

FIRST AID

First Aid means the medical measure you can carry out for yourself or for your companions before treatment can be given by the doctor. There may be a time when you will have to depend on your knowledge to save your own life or that of your companions. You can save a life if you know what to do and what not to do, and if you can act quickly and calmly. If you are injured, do not lose your head and just call for help. Apply first aid and then seek medical attention as soon as possible. The basic rules for first aid given in this chapter are to help you to help yourself and your fellow Fiannaidhe and companions when necessary.

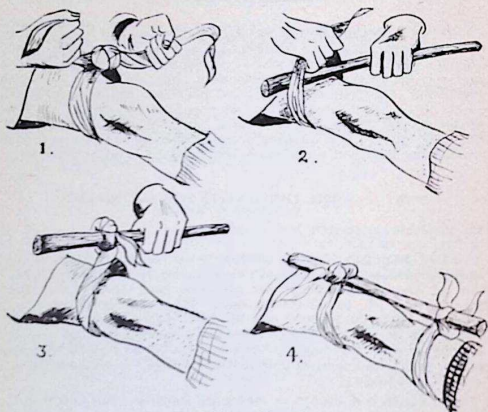
PART I. — THE THREE STEPS FOR SAVING LIFE.

The three life saving steps in first aid are :—

A. STOP BLEEDING. The first thing to do for any wound is to stop bleeding, because loss of too much blood causes death. Place an opened first aid dressing over the wound and press hard. If the blood soaks through this, put on another dressing. Place your hands over both dressings and spread pressure over the entire wound. Wrap the bandage around the injured part and tie the ends so that the dressing is secure but not too tight. Bleeding may not stop when instant pressure is applied so keep it firm and constant until it stops or when you are sure that it is not going to stop.

If the wound is in the arm or the leg and simple pressure does not stop the bleeding, raise the limb. If the wounded arm or leg is raised the blood will not flow into the limb so fast and the bleeding from the wound will be slowed. Some blood will always flow through the limb so it will still be necessary to use the bandage and pressure. The injured man should lie down and the injured limb should be held as high as possible. If it is thought that there is a broken bone, do not raise the limb. Moving a fractured limb is dangerous, painful, and may increase shock. If the bleeding does not slow down considerably in a few minutes, it is time to try a **TOURNIQUET**. However never apply a tourniquet until all the other methods of stopping bleeding have failed.

How to make a Tourniquet :—(1) Make a loop around the limb with a belt, a neckerchief, a strip of cloth or some such item. (2) Pass a stick, or knife sheath under the loop. (3) Tighten the loop enough to stop bleeding. (4) Bind free end to limb, in order to keep the tourniquet from unwinding. The tourniquet should always be placed above the wound but in the case of bleeding just below the knee or elbow, it should be placed above these joints. Protect the skin by putting the tourniquet over the sleeve or trouser leg. **NEVER LOOSEN A TOURNIQUET** except in extreme emergency. Only trained medical personnel should do this, since the additional loss of blood from loosening the tourniquet may cause death. If there is no hope of medical aid for several hours, the tourniquet should be slowly and gently loosened every quarter hour. If the bleeding has stopped the tourniquet need not be tightened but should be left in place, lest bleeding should start again. See diagrams.



Making a Tourniquet.

B. TO PROTECT THE WOUND: Place a sterile dressing on the wound and bandage over the dressing, taking care not to let dirt etc.; get on the part of the dressing which is being placed next to the wound.

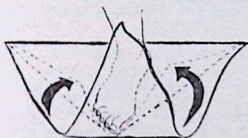
C. TO PREVENT SHOCK. Shock is a condition of great weakness of the body and can result in death. The worse the injury, the greater the shock that will accompany it. A person in a state of shock may tremble and appear nervous; he may be very pale, wet with sweat, and completely lose consciousness. Shock may not appear for some time after the injury.

TREAT EVERY INJURED PERSON FOR SHOCK BEFORE HE HAS A CHANCE TO DEVELOP IT. Make the injured person comfortable. Loosen his belt, and clothing. Handle him gently. Do not move him unless it is absolutely necessary as he may have broken a bone. Lower his head and shoulders to increase the flow of blood to the brain. If the ground slants, turn him gently so that his head faces down hill and his feet up hill. If he is unconscious, turn his face downwards, with his head to one side in case he vomits. Keep him warm with a blanket or coat and place something under him as protection from dampness.

PART II — BANDAGING.

This is a wide subject and there are many skills, which must be acquired before a Fian is efficient at bandaging. There are different methods of bandaging different parts of the body. We do not propose to deal with these here but each Fian should secure a book and thoroughly acquaint himself with the subject. The object of bandaging is to keep the dressing in place. Tie reef-knots (square knots) whenever possible and where the victims will not lie on them. The two types of bandages most used in first aid are the triangular and the roller. See the diagrams for the application of the respective bandages to the various parts of the body.

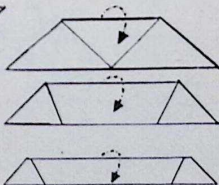
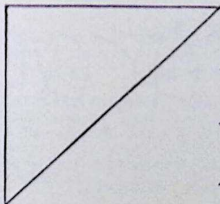
Field dressings are preferred to a separate dressing and bandages as they are already prepared and the dressing is attached to the bandage, thus making it easier to apply.



For Foot injury, apply dressing and place foot on bandage. Pull the point up and fold in front corners. Wind the ends around the ankle and tie at back.



For an Eye injury, place dressing over eye and secure with bandage as shown in the illustration.



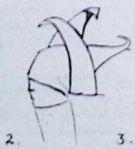
Triangular Bandage may be folded to form a roller bandage.



To make arm sling place triangular bandage as shown. Bring lower end over shoulder and tie at back. Fasten point of bandage with pin.



To apply a head bandage over a dressing. Make a hem in triangular bandage. Place bandage on head with the hem over forehead, just above the eyebrows. Cross ends in back and tie in front. Pull the back point tight and tuck in.



Make knee bandage as in illustration.

PART III — WOUNDS.

The three golden rules of first aid, which you have learned apply to the treatment of all wounds, but there are special types of injuries which require special attention. These are chest wounds, face and jaw wounds, abdominal injuries, burns and fractures.

CHEST WOUNDS. Chest wounds through which air is being inhaled and exhaled, are extremely dangerous. The wound itself is not as dangerous as the air which passes through it into the chest cavity. The air squeezes and compresses the lungs and prevents breathing. A person's life may depend on quickly making the wound airtight. Apply a dressing, which completely covers the wound. Pack the dressing firmly over the wound to prevent the flow of air. Cover the dressing with a rain-cape or some such article and bind it with whatever material is available e.g. belts, strip of cloth, neckerchiefs, lanyards. Encourage the patient to lie on his injured side, but if he wishes to sit up, help as this may ease the breathing.

FACE AND JAW WOUNDS. Face and neck injuries require special treatment to prevent choking from blood. The first step is to stop the bleeding by applying pressure with a sterile dressing. Bandage the wound for protection. If the jaw is broken, tie the bandage so as to give support. See diagrams. Ensure that the blood is not prevented from draining out of the mouth. To prevent choking, the person may sit up with his head held forward and down or may lie face downwards. This position will allow the blood to drain out of the mouth instead of down the windpipe. Treat for shock.



1. Stop Bleeding by putting pressure on bandage.
2. Tie bandage to protect wound and support the fracture.
3. Keep face down and treat for shock.

ABDOMINAL INJURIES. Cover the wound with a sterile dressing and bandage securely. Treat for shock. Do not replace organs protruding from the abdomen. Any attempt to do so will cause severe shock and infection. Do not give or take food or water because anything eaten or drank will pass out through the intestines, spreading infection throughout the abdomen.

BURNS. Severe burns usually cause shock. There is also great danger of infection. Clothing should not be pulled off but cut or torn and

removed gently from the burned area. Pieces of cloth which stick to the skin, should be allowed to remain as they are. Cover the burned area with a sterile dressing carefully, and do not touch or break the blisters. Treat for shock. Give the patient plenty of water because burns cause a great loss of body fluids. They also cause loss of body salts, therefore a quarter teaspoonful of salt should be added to each quart of water. At least three quarts of water should be drunk in 24 hours. For severe burns never apply ointment, as it has to be removed in hospital.

PART IV — FRACTURES.

When a bone is broken it is said to be fractured and the following are the symptoms :—

1. Tenderness, when pressure is exerted over the injury, with pain on movement.
2. Inability or unwillingness to move the injured part.
3. Alteration in shape. The limb may be twisted, bent or shortened.
This is easily appreciated by comparison with the uninjured limb.
4. Swelling and discolouration.

A fracture may or may not have all these signs but if in doubt always assume that a fracture exists and treat for the same.
There are two kinds of fractures :

(a) a simple break in the bone.

(b) a broken bone with a wound from the outside.

This may be caused when the broken end of a bone cuts through the skin at the time of injury or when a bullet, axe or some other object penetrates the skin and breaks the bone. This is called a COMPOUND fracture. See diagram.



The primary object of first aid treatment of fractures is to prevent as far as possible any movement of the broken bones, and so limit the injury to the neighbouring nerves, muscles and blood vessels.

General Rules for Treatment :—

1. Make the person lie where he is unless his position is likely to cause additional injury. If you must move him be very gentle and ensure that the fractured part does not move by first making it immobile.
2. Stop any bleeding, usually by direct pressure, and apply a bandage and dressing.
3. Immobilise the injured part.
4. Treat for shock.

To keep the bone fragments from doing any further damage and to reduce shock, the injured limb must be splinted where the victim is lying. Never move a patient with a fracture unless to avoid more serious injury e.g. a collapsing wall.

SPLINTING. The simplest methods of splinting a fracture of the lower limb is to tie it to the other leg above and below the break. Belts, strips of cloth, neckerchiefs and handkerchiefs tied together serve well as material with which to tie the parts. For a fracture of the upper limb, a sling provides the most readily available support. There are several ways of making a sling. See diagrams.



Turn Jacket or shirt tail up over the injured limb and button.



Tie limb to chest, supported by a belt, gives extra support.



Support forearm in a sling and bind to the chest.

BROKEN BACK. A broken back, although requiring all the general rules of treatment applicable to fractures, presents additional dangers. Therefore extra precautions must be taken in handling these patients.

It is not always easy to be certain whether or not a patient has a broken back, but one must consider the possibility in any case, where the back has been struck or bent, or the patient has fallen. A person may become permanently paralysed in the body and legs as a result of being moved, if the sharp bone fragments cut the spinal cord. Extreme care



If left in this position, bone fragments will cut spinal cord.



In this position, bone fragments cannot cut spinal cord.

must be taken to support the lower curvature of the back with a blanket roll, sleeping bag or clothing. If he must be moved, at least four

Fiannaidhe are required to lift him onto a litter or board without permitting any movement of the back. Do not raise his body even for a drink. **DO NOT ALLOW ANY MOVEMENT WHATEVER OF THE BODY, NECK OR HEAD.**



Support for a broken back.

BROKEN NECK. The same principles that apply to a broken back also apply to a broken neck. Movement of the head in this case may cause death.



Place a blanket roll or sleeping bag etc. around the head and neck for support and keep the neck motionless by placing stones, logs or haversacks on either side of it.

If it is necessary to move the patient, one Fian should support the head while the others lift him onto a board or some hard stiff support.

Broken Neck. Prevent head from moving.

PART V — ARTIFICIAL RESPIRATION.

The most effective method of artificial respiration is **MOUTH-TO-MOUTH BREATHING**. You breathe air into the victim's lungs with your own mouth. This method has been widely adopted in many countries.

When a person has stopped breathing, artificial respiration should be started immediately. Speed is important. Place the victim face up. Tilt his head back so that his chin is pointing upwards. Pull the jaw into a jutting-out position to clear the tongue from the air passage at the back of the throat. Pinch the nostrils to prevent air you blow into the mouth from escaping through the nose. Place your mouth tightly over the patient's mouth and blow until you see the chest rise, remove your mouth, turn your head to the side and listen to the outrush of air that indicates air exchange. Repeat blowing. For an adult, blow vigorously at a rate of about twelve breaths a minute. For a young child, take relatively shallow breaths appropriate to the child's size, at the rate of about twenty a minute. When applying artificial respiration to a child, place your mouth over the mouth and nose of the child.

If you are not getting air exchange, recheck head and jaw position.

turn the patient on his side, and give several sharp blows between the shoulders to dislodge foreign matter. Sweep the fingers through the patients mouth to remove it.

In training for this method, it is not necessary to demonstrate or practice the blowing part. Study the diagrams carefully.



1. Tilt the head back so that the chin is pointing upwards.



2. Pull the jaw into a jutting-out position to clear tongue from air passage in back of throat.



3. Pinch the nostrils to prevent the air you blow into the mouth from escaping through the nose.



4. Place your mouth over the patient's mouth tightly and blow until you see the chest rise.

WHEN ARTIFICIAL RESPIRATION IS USED. Artificial respiration may save life if breathing has stopped because of electrocution; drowning; hanging; strangulation; choking; gas poisoning; lack of oxygen; suffocation by smoke; compression of the chest under sand, rocks etc., and poisoning by drugs and alcohol. When artificial respiration is needed, the person is unconscious—blackened out—and is not breathing or is breathing very slowly and feebly. Artificial respiration is very seldom helpful and could be harmful in cases of traffic accidents, falls, stroke or heart attack.

PART VI — COMMON EMERGENCIES.

Some types of accidents occur frequently and every Fian should know the principal signs or symptoms of common injuries and the simple first aid measures to use.

MINOR WOUNDS AND BURNS. Simple cuts seldom bleed severely and they usually stop bleeding as soon as a dressing is applied. Use one which is sufficiently large to cover the wound completely. Keep the wound clean, do not touch it and protect it with the dressing.

As in the case of simple wounds, small burns are a constant hazard unless adequately protected, because they are easily infected. Apply vaseline if available and then cover the burned area with a sterile dressing.

FOREIGN BODY IN THE EYE. If a foreign body lodges in the eye, close the eye gently and allow the tears to accumulate; then while the lid is down grasp the lashes of the upper lid and gently lift the upper lid from the eyeball, slowly rolling the eyeball up and down. Unless the foreign body is embedded it will usually be washed away by the accumulated tears. If this method fails, the upper lid may have to be turned back over a match stick and the foreign body removed with a cotton wool swab on a match stick or with the corner of a soft, clean handkerchief. Flushing the eye with cold water will often remove a foreign body but never rub the eye. If an acid gets into the eye, flush it with a mild alkaline solution such as baking soda. If an alkali gets into it, flush it with a mild acid solution such as diluted vinegar or lemon juice.

NOSEBLEED. Nosebleed is fairly common but many people do not know how to stop the bleeding. Get the patient to sit down and tilt his head back very slightly. Do not allow him to walk around, laugh or talk, blow his nose or cough, as this increases the bleeding. Press the nostrils together for several minutes and the bleeding may stop. The application of a wet towel or ice-pack may help also. Never bend the head forward. If the bleeding continues call a doctor.

FOREIGN BODIES IN THE EAR, NOSE, OR THROAT. Do not try to remove an object from the ear with a pin, wire or stick. Get a doctor to remove it. A few drops of oil will kill an insect and it may then be flushed out with water as are other objects except dried peas and beans etc. which swell on contact with water.

To remove an object from the nose, blow gently. This type of disorder is not serious. Remain calm therefore if the object will not move and get a doctor to remove it as soon as possible.

Foreign bodies in the throat that can be reached, may be taken out with the fingers while the head is forward. Be careful not to push the object further back. A good slap on the back may dislodge an object in the throat. If these measures fail, the immediate attention of a doctor is necessary.

INSECT BITES AND STINGS. These can be prevented by applying insect repeller to the uncovered skin surfaces. In the case of bee or wasp stings, the application of a cold wet cloth will relieve discomfort on the removal of the sting itself. Do not scratch the affected area as this increases the danger of infection. Stings to the tongue caused by a wasp in jam etc. must have immediate medical attention as the tongue may swell and block the air passages.

UNCONSCIOUSNESS. It may result from a number of causes and treatment must be along general lines. It is always wise to consider the possibility of apoplexy and skull fracture in every case of unconsciousness. In examining an unconscious person, look carefully for the cessation of breathing and the symptoms of poisoning, bleeding, or sunstroke, as special treatment must be given at once in these cases. In all cases of unconsciousness it is vital to secure a doctor immediately. Do not move the patient unless it is absolutely necessary, then do so very carefully. Keep him warm and do not give anything by mouth until he regains consciousness.

FAINTING. This is seldom very serious. Lay the patient on his back, with the head lower than the rest of the body. Loosen the clothing and allow plenty of fresh air. Give water carefully and slowly when he regains consciousness. A cold compress on the forehead or the back of the neck is beneficial. Cold water may be sprinkled on the face or neck instead of a compress.

Effects of Heat. Get the patient into the shade and remove any heavy clothing. Apply a cold wet cloth to his head and face; sprinkle water over his body and fan him continuously. If he is conscious or when he regains consciousness, give him cold salted water i.e. a quarter teaspoonful of salt in a quart of water. Give him plenty of water. The warning signs of heat exhaustion are: headache, dizziness, red or purple spots before the eyes, shortness of breath, vomiting, cramps in the abdomen and muscles and a sense of weakness.

FROSTBITE AND FREEZING. These are mostly preventable but when they do occur, the victim may not be aware of their occurrence. In extreme cold, the best plan is to look out for your pal and he will look out for you. The symptoms are; exposed parts turning white, numbness and stiffness.

- (a) Preventative Measures—Keep the body warm and dry, but prevent sweating. Avoid constricting bands and tight clothing. A good circulation is important. Do not allow the exposed skin to come in contact with icy metal.
- (b) Protection from Additional Injury—Thaw the injured part gradually by applying body heat, e.g. place frostbitten fingers under the arm

or across the chest. Do not apply direct heat such as heating before a fire and never rub the affected parts. Casualties with severe frost-bite of the legs should not be allowed to walk and should be carried.

POISONING. Poisons may be divided into two groups—corrosive and non-corrosive. The corrosive group includes acids, alkalis and some disinfectants. The non-corrosive group includes barbiturates, strychnine, mercury and many others.

General Treatment—(1) Dilute the poison by giving plenty of soda water. (2) If the casualty is unconscious, send for a doctor at once giving brief particulars including suspected cause of poisoning. Preserve any remaining poison and vomited matter for examination.

Corrosive Poisons—These burn the mouth and food passages and turn the tongue and lips a yellowish grey colour that is easily recognised. **DO NOT MAKE THE PATIENT VOMIT.** Neutralise the poison by giving an antidote. For example, when an acid has been swallowed, give an alkali such as chalk, bread soda or milk of magnesia. When an alkali has been swallowed, give an acid such as diluted vinegar, lemon juice, lime juice, or orange juice.

Non-Corrosive Poisons—If conscious, **MAKE THE PATIENT VOMIT** by giving an emetic e.g. two tablespoons of salt in a tumbler of water, preferably tepid, or a tablespoon of mustard in a glass of water. Tickling the back of the throat with two fingers or a spoon may also induce vomiting.

When the poison is known specific treatment should be given as follows :

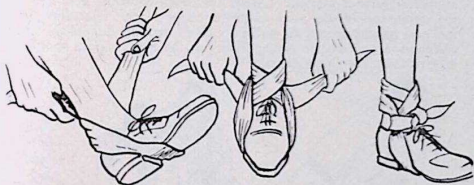
ASPIRIN—Make the patient vomit. Give water to which two teaspoons of bread soda to the tumbler may be added. Give strong tea or coffee.

BARBITURATES—Make the patient vomit. Give two teaspoons of Epsom Salts in a tumbler of water. Give strong coffee. **DO NOT** allow the patient to fall asleep.

MERCURY—Give white of egg followed by milk. Then make the casualty vomit.

STRYCHNINE—Make the casualty vomit, if conscious. Keep very quiet. If breathing stops apply artificial respiration immediately.

SPRAINS. A sprain occurs when the ligaments and tissues around a joint become torn. The signs and symptoms are (i) pain at the joint, (ii) swelling and discolouration, (iii) increased pain when the joint is moved. The application of a firm wet bandage will relieve pain and give support. The bandage should be kept wet by moistening frequently. Place a sprained wrist or shoulder in a sling. If the ankle is sprained out of doors, do not remove the boot or shoe. Apply a figure of eight bandage over it. Rest the foot as much as possible. All doubtful cases should be treated as fractures. See illustration.



Bandage for a sprained ankle is placed over the shoe. If the shoe is removed, swelling may prevent putting it back on.

ELECTRIC SHOCK AND BURNS. These result from contact with wires or equipment carrying high tension current. The most important thing to do is to remove the person from contact. This is dangerous and their rescuer should always have some means of insulating himself, otherwise he may electrocute himself. First, take steps to have the power cut off. Stand on a heavy rubber mat or dry boards and protect the hands with some insulating material such as several coverings of dry cloth or heavy rubber gloves, before attempting to separate the victim and the source of current. Push the wires aside with a long dry wooden pole or pull the victim away from them while standing on a dry or insulated platform. Then treat for shock. If breathing has stopped, start artificial respiration. Electric burns are treated like any other burns.

DROWNING. When a person drowns breathing stops. If the victim is taken out of the water quickly, his life may be saved by artificial respiration. Get him out of the water and lay him face downwards. Stand over him and raise his hips to allow the water to drain out of his mouth. Lower him to the ground, turn his head to one side and remove any obstruction from the mouth e.g. dentures. Pull the tongue forward and commence artificial respiration. Do not give up hope of starting breathing for at least TWO HOURS. When the patient recovers keep him quiet and warm and give him hot drinks.

LITTERS. Many objects may be used to make improvised litters in an emergency. The material available and the resourcefulness of the first aider are the dominant factors. A litter may be prepared in the following way :—

1. Turn two or three Fianna jackets inside out and button them up, sleeves turned in. Then pass poles through the sleeves. The back of the jackets form the bed.
2. Camp cots, doors, ladders, and poles tied together, preferably padded, serve well as litters.

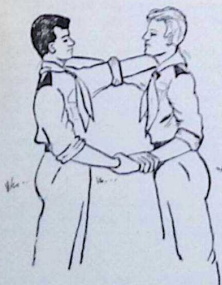
3. Rip the bottoms or cut the corners off sacks. Pass two poles through them, tying crosspieces to the poles to keep them apart. Correct transportation of a seriously injured person is one of the most important parts of first aid. Careless or rough handling may increase the seriousness of the injury and even cause death. Therefore never move an injured person except in a case of extreme necessity. Litter transport is preferred to hand carries but the hand carries should be learned also. See illustrations.



Pack Strap Carry. If the patient is unable to walk, yet not very seriously injured, he may be carried this way.



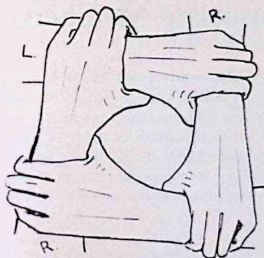
Walking Assist. If patient is not seriously hurt and is able to walk he may be assisted this way.



Two Hand Carry. For unconscious person.



Chair Carry. For conscious person. The arms of the patient are placed around the shoulders of the carriers.



Chair Carry —

Position of arms.

MINIMUM FIRST AID KIT FOR SLUAGH.

Six Triangular Bandages. Neckerchiefs will suffice if proper triangular bandages are not available.

Six Roller Bandages—Two $\frac{1}{2}$ ", two 1", two 2".

Cotton Wool.

Vaseline Gauze.

Pink and Whit Lint.

Six Sterile Dressings, (three for wounds and three for burns).

Antiseptic—Peroxide or Dettol etc.)

Roll of Adhesive Plaster.

Tweezers.

Spatula for applying ointment.

Scissors (not pointed).

Smelling Salts.

Household Salt.

Eye Lotion and Dropper.

Boracic Powder.

NOTE — EVERY SLUAGH should possess a copy of the ST. JOHN AMBULANCE ASSOCIATION MANUAL which may be purchased from G.H.Q.

The Work of Associate Members

The Dept. of Associate Membership was formed as far back as 1922 to consolidate the position of the Organisation, which in those days numbered over 20,000 members. Consequently, one of the first steps taken in the rebuilding of our Organisation of today, was the reorganisation of the Dept. of Associate Membership. There are five principal ways in which the Associate Members can play their part in the re-building of Fianna, and speeding its return to its former glory.

1. **MORAL SUPPORT.** These members will form an invisible bulwark against the vile propaganda of some of the other scouting organisations, the Free State and British authorities and other anti-Irish and anti-national people.
2. **INSPIRATION.** The Associate Members will inspire the boys of Na Fianna to greater efforts and transmit to others the desire to serve Ireland before self, by their example and encouragement.
3. **FINANCIAL SUPPORT.** They will run functions to support the projects of the Organisation and help the Ard Choiste to initiate further constructive action with the funds made available. Each Associate should endeavour to do something to augment the general fund of the Organisation if at all possible. Little progress can be made without finance.
4. **PUBLICITY.** They should publicise the fact that an organisation such as NA FIANNA exists. An excellent means of achieving this is through distributing the Fianna paper—"Fianna". Each Associate should become an agent.
5. **HELP TO ORGANISE.** This may be done by supplying our organisers with billets and contacts, also general information concerning your area, before he commences work in it. Reports concerning anything of interest should be forwarded as soon as the information is available. They may be able to influence the boys in other organisations, with which they are associated, to join Na Fianna, e.g. the G.A.A. and Conradh na Gaeilge.

"On for Freedom Fianna Eireann".

(Dept. of Associate Membership Bulletin—September 1963)

CUMANN NA gCAILINI

Irish National Girl Scouts

Cumann na gCailini is a national organisation for girls which was formed in the early nineteen thirties to fill the vacuum in the national movement. The denationalising materialistic rot, which was to manifest itself in later years, was showing alarming signs of life even at this early stage. The far-seeing Executive of Cumann na mBan took the constructive step of launching this organisation which spread rapidly to the provinces.

The support and guidance of Cumann na mBan was responsible for its success in the initial stages but the outbreak of the World War and the subsequent diversification of the activities of the former, caused the Cailini to deteriorate in strength until constructive steps were taken in the mid fifties to rebuild the organisation. Since then it has consolidated itself, standardised the uniform, and re-organised the branches in the cities. As the subsequent steps to re-organisation have been taken, present endeavour is concentrated on large scale expansion.

The organisation is similar to Na Fianna in its aims, objects and activities.



MEMBERSHIP: "Cumann na gCailini is open to all Irish girls over seven years of age, irrespective of class or creed."

OBJECTS: "To foster in the minds of Irish girls a desire for the complete freedom of their country and a concern for the welfare of its people, that they may be prepared to take their place in a free and gaelic Ireland."

MEANS: "By educating them in the history, language and culture of their country and by practising the principles and exercises of scouting."

If you wish to join, or help in any other way, please contact:

CUMANN NA gCAILINI, P.O. BOX 187, DUBLIN.

CHIVALRY

by Roger Casement

CHIVALRY DIES when Imperialism begins. The one must kill the other. A chivalrous people must respect in others what they strive to maintain in themselves. Hence it comes that when the age of empire begins the age of chivalry dies. So it has ever been. Rome the Republic, Rome the Nation, had her knights and knighthood, and the ideals of knighthood are the laws of chivalry. But Rome the Empire lost her ideals as she extended her frontiers, and when an Augustus or Claudius replaced a Cincinnatus or Horatius, Rome, the emporium of the world, had all things but knighthood and chivalry. That, the pearl of great price, had been lost when the pure heart of a warrior people, fighting for an ideal, was changed by the touch of wealth into base metal. The buckler of gold replaced the sword of defence, when the heart had lost all worth guarding. Rome was the first great illustration, but not the last in history, that where wealth accumulates men must decay. To be chivalrous we need not to be poor but we must count money a poorer thing than honour. Love of money will surely kill all that is brave and chivalrous, all that is pitiful and pure in a man's heart. Hence it was that the young man was told to "sell all that thou hast and give to the poor." And the command, mark you, was given to a "young man". Better still if we plant it in the boy's heart. It will already be a tree bearing fruit when he, too, is a young man. Christianity did not beget chivalry, but it codified it. Probably the two most chivalrous races in the world have been two non-Christian races—the Irish before the coming of Patrick, and the Japanese.

Na Fianna Eireann, long before Christianity came to our island, revealed in their conduct the very virtues that Christian chivalry, in later ages, inculcated as essential to the order of knighthood. So, too, "Bushido" inspired in the Japanese a spirit of sacrifice, of daring and of unselfish devotion to chief and clan that in our own day has made the armies of the Mikado more powerful than the mighty hosts of Imperial Russia. But the doom of "Bushido" is sure and certain when imperialism replaces patriotism in the Japanese heart. The chivalry of the sons of the Samurai that filled the trenches of Port Arthur with bodies for their comrades to scale over will be buried in the ravaged valleys of Formosa and in the desecrated homes of the Koreans. For a nation can only retain its chivalry by retaining its nationality; and it destroys this when it assails the national life of another people.

It is because Ireland is guiltless in this, above all other lands, that we may hope to revive in her, as national life revives, the guiding impulse of her earlier years. "When Ireland at last emerges, standing out clear on the world's horizon, her conscience will be Irish indeed—that will never fail—but it will be also the conscience of the earth. None can hate her, none ever will, or can. Because of her own millennium-enduring tragedy she will love this suffering world, and because of her sufferings, her patience, her faith, her hope and her heroic and unconquerable resolve, the world will love her." (Standish O'Grady, in *The Gates of the North*).

* * * *

The heroes are coming. That is the word to Ireland. Have you ever looked upon the face of Ireland, that strangely beautiful face, and asked yourself the question, "When will the sleeper waken?" And if so, have you not seen, oh! frail of vision, that she you thought sleeping was all the time asking *you* a question? Ireland is always asking a question. She asks it of every Irish boy when he comes "to the age of arms". She asks it of every daughter of Erin when the women's heart begins to beat in her bosom.

That question? We all know it. The answer is what we do not yet know. The heart of the boy must find it; the strong arm of the man deliver it. And the purpose of chivalry is to fit the boy to be this man. The Irish knight of to-morrow, the boy of to-day, must train himself in patient self-sacrifice, in physical and mental discipline, and walk in the footsteps of Fionn and his boy knights to answer this question Ireland puts to so many of her children. And in this answer the daughters of Ireland too must share.

"Rise from your knees, oh daughters, rise,
Our mother still is young and fair;
Let the world look into your eyes
And see her beauty shining there.
Grant of that beauty but one ray,
Heroes shall spring from every hill,
To-day shall be as yesterday—
The red blood flows in Ireland still."

The boys of to-day, if they bend them to the holy task, shall be the chosen men of to-morrow to prove that the red blood flows in Ireland still.

"Within thousands of those 'small curly heads' thoughts have been kindled that Dr. Whately wots not of. Under many a thin, poor little jacket, who can tell what a world of noble passion has been set aglow, what haughty aspirings for them and their ancient land;

what infinite pity ; what hot shame for their trampled country and the dishonoured name of their fathers: what honest wistful rage." Thus John Mitchel in 1848.

It is the task of our school of chivalry to arm and equip this "honest wistful rage" to accomplish the great task set before the unarmed boys of Ireland.

The spirit of chivalry it was that called Fionn Mac Cumhail and his Fianna Eireann to guard the coasts of Ireland near two thousand years ago ; and it was the self-same spirit, manifesting itself in the self-same way, that inspired the Fenians of fifty years ago.

* * * *

What an inspiration of chivalry was theirs after seven hundred years of the most ruthless tyranny the world has ever known, their far-off memory awakened in their remote descendants, among the young men of Ireland in 1860, the self-same spirit of self-sacrifice, the self-same determination to achieve, through trained and daring manhood, the freeing of the shores of Erin. Although the Fenians of the nineteenth century failed against the imperialism of a later day, they did not strive, they did not suffer, they did not die in vain. Inheritors of a chivalrous past, they have handed on the torch to us.

Would you have a picture of true knighthood, you will find it in the prison cell of the Fenian soldiers of 1866. And would you have a picture of the dastard and liar, of him against whom the laws of chivalry were aimed, you will find it in the conduct of those "officers and gentlemen" who tried the Fenian soldiers by court-martial and doomed them to the gallows, the branding iron, the convict's cell and the convict hulk. Here are the two types—Irish chivalry personified in the convicted soldier-felon, and felony personified in their judges.

* * * *

The heroes are coming, I quoted just now ; nay, the heroes have come, the heroes are with us now.

The boys of Ireland will keep green the graves of the Fenians and will keep their memories in their hearts, their example ever before them. The inheritance of chivalry is with us still—a motherland to serve, a fair country to be freed. For this we shall need all the chivalry of the Irish heart, all the training and manhood of the Irish body, all the service, devotion, and self-sacrifice of our boys and young men. The true knight is he who keeps the boy's heart in the trained body of the man.

Fianna Handbook, 1914.

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