

people whose popularity will be cultivated by allowing abuses to continue is small: they belong to morally the weakest class in the community. If abuses are allowed to remain even this class loses its respect for those who are supposed to be the rulers in trust for the people, and in the end those rulers lose all moral authority. Officials are exactly like other human beings, and appreciate the discipline of rigid fairness and of giving value to the public for the money received, as they feel that they share in the public honour and esteem when the administration is strong, clean, and efficient.

Experts on Minerals—Economic Patriotism:

One of the crying needs in Ireland to-day is of experts. And one of the most important branches of industrial enterprise is that involved in the tapping of the mineral resources of Ireland. There is a new company called the Irish Boring Co., Ltd., artesian well and mineral boring engineers, which undertakes to inspect and test resources in any part of Ireland for those who are enterprising enough and patriotic enough to devote their energies to the exploitation of Irish mineral wealth. At a time like this, when so much time and energy is spent on the national struggle, it is absolutely necessary for the nation to have such experts working quietly at the more pacific tasks of building up the nation. The supreme need in Ireland is industry to supply employment and prosperity for the young women and men of Ireland. The great evil is emigration, and for this there is but one remedy—industry. Ireland is full of untapped sources of industry—and here we have experts ready to give a helping hand just at the right time, exactly where it is most needed. Those who are keenly interested in this work should write to 12, North Brunswick Street, Dublin, for all particulars.

A Pilgrimage—An Turas Ultain.

Saturday, September 4, is the feast of St. Ultan of Ardraccon.

Sunday, September 5, will see the revival of an old custom: the Rosary will be recited in Irish at St. Ultan's Well.

Ardraccon is a little over a mile from Navan, and a procession, headed by bands, will be formed at Navan at 3 o'clock. There will be a short address at the well on the life and work of St. Ultan, and then there will be an adjournment to the Navan Show Grounds, where the energetic St. Ultan's Féte Committee are providing an Aeridheacht for the entertainment of the visitors. The O'Tooles Football Club is travelling from Dublin for the match, and Gerald Crofts, Andrew Dunne, and other prominent Irish Ireland artistes will be heard at the Aeridheacht and the Ceilidh in the evening. The Dublin contingent will leave (Teach Ultain) 37, Charlemont Street, at 12 o'clock, char-a-banc seats 12s. 6d. return (book early), and there will be a cycling contingent leaving Cross Guns Bridge at 11 o'clock.

Notice.

The Editor, "Old Ireland," 13, Fleet Street, Dublin.

A Chara,—We have been requested to have published in "Old Ireland" a subscription to the Munitions of War Fund of £25 received on August 12 from "B.F. and G.," Glasgow. We will appreciate it, therefore, if you will kindly give space to this item.—

Yours faithfully

THOS. JOHNSON.

The Hunger Strike Again.

In an article in OLD IRELAND on April 24 last, the week of the great hunger strike in Mountjoy, commenting on the "terms" of release, I wrote:

"Nothing is settled, nobody knows what was 'agreed,' everybody concerned in the 'negotiations' is excusing himself, and—we have a repetition of Mountjoy in Galway, and next week may have it in Cork and Derry. What the nation must secure once and for all, and what the gallant men hunger struck in Mountjoy to obtain, is prisoner of war treatment for Ireland's prisoners of war. That is simple. That is clear. Let there be no more talk of political treatment—this is a question of international war law, not of internal domestic politics."

Some people at the time thought that I was too severe, but the hunger strikes that followed within three weeks in Galway, Cork, Belfast, Mountjoy, and Wormwood Scrubs I held to be my justification. These hunger strikes were necessary, simply because nothing was agreed in April, because the release on that occasion was unconditional. "Unconditional release," as I said in OLD IRELAND on May 15, while giving the Irish Nation the victory of the moment, left England free to force a similar fight every week of the year in every prison under her control. The release should have been *conditional*, and the conditions, accepted, signed, and sealed by the British Government, should have been "prisoner of war treatment for Ireland's prisoners of war." Last week the *Irish Bulletin* gave an account of the hunger strikes that have taken place during the past three years, and a reading of it suggests the question—despite all the wonderful fights and all the unconditional releases what settled advance have we made since the death of Thomas Ashe in 1917? To-day the Lord Mayor of Cork and his gallant comrades in several of England's English and Irish jails are fighting the same fight that Ashe fought in Mountjoy. Whether the British Government purposes murdering them as it murdered him, or intends pursuing the more sinister and fiendish policy of release on the point of death, it is impossible at the moment to say. Be its object which it may, it should not be possible for it to adopt either course without the Irish nation having done all in its power to obviate the necessity for such heroic sacrifices on the part of its hero men.

If It Is Murder?

If the British Government murders the men who are now fighting the great fight in the loneliness of their prison cells, it will murder them with the deliberate intention of provoking an excuse for a saturnalia of slaughter in Ireland, in the hope that their deaths will cause such an outburst of resentment as will give it the opportunity it has long sought of Amritsaring the people of Munster and through them the people of the country as a whole.

If It's Release.

If the British Government releases the men at the point of death, it will be in unbroken continuity of the Irish prisoner policy that it has of set purpose carried out since the Fenian Rising of 1867. What that set purpose was, and is, I endeavoured to show in a series of articles in OLD IRELAND some three months ago. The last of these