

# **AONAD 2:**

Leabhar Tionscadail na hIdirbhliana:

Feachtas Mhná na hÉireann le hAghaidh an Vóta, 1870-1914

cuid 2

# Elár Ábhair

Ceacht 5	Cartúin Pholaitiúla	
	Doiciméid J-L	<u>3</u>
	Ceisteanna Tuisceana, Doiciméid J-L	<u>5</u>
	Tasc 4: Bileog Oibre: Anailís na gCartún Polaitiúil	6
Ceacht 6	Éiríonn Teannas	
	Doiciméid M-P	<u>7</u>
	Ceisteanna Tuisceana, Doiciméid M-P	<u>10</u>
	Tasc 5: Bileog Oibre: Tuairiscí Contrártha	<u>11</u>
Ceacht 7	Cumann na mBan	
	Doiciméid Q-T	14
	Ceisteanna Tuisceana, Doiciméid Q-T	<u>17</u>
	Bileog Measúnaithe Phearsanta	<u>19</u>

# CITIZEN

Printed in Ireland on Irish Paper. The Rights of Citizenship;
For Men and Women Equally,
The Duties of Citizenship

Weekly
One Penny
Annual
Subscription
6s. 6d. post free.

Vol. 1

**DUBLIN, May 1912** 

No. 1

#### CONTENTS

002.222.20	Pag
Current Comment	1
Lady Mayoress' Relief Fund	2
Mrs Sheehy-Skeffintton's Release	2
Slyvia Pankhurst's Vigil	5
Correspondence	:
I.W.F.L. Annual Report	:
Freewomen and Slaves	
Women and Scholarship	4
Brieflets	4
The Citizen's Diary	
Suffrage Casualties	
Women's Nationality	
A Boom in Trade Unionism	(
Women and the Worker	7
Countess Markievicz	7
Work of a Nahla Woman	

#### **CURRENT COMMENT**

#### THE AIMS OF THE IRISH CITIZEN

On Saturday June 8th, 1912, the Irish Citizen editorial outlined its aims as follows:

(a) to form a means of communication between Irish Suffrage Societies and their members.

(b) to provide a reliable source of publicity for suffrage activities in Ireland.

(c) to provide a means of cheap and effective propaganda."

To achieve these ends all responsible officers of societies will send reports of meetings and notices of forthcoming events; all suffragists should induce newsagents to display copies and posters, and those who have the power of expression will send us articles, notes and letters."

# SUFFRAGE ACTIVITIES IN IRELAND

#### THE POLICE COURT PROCEEDINGS

The eight members of the Irish Women's Franchise League who initiated the militant protest in Ireland on Thursday June 13th, were arrested before six o'clock in the morning. They were kept in custody from that hour until two in the afternoon, when the cases were brought up in the police courts.

#### TWO OF THE WOMEN

Mrs Sheehy-Skeffington and Miss Margaret Murphy, were charged with having broken glass in Dublin Castle. The windows broken in were Ship Street Barracks, the property of the War Department. As in the other cases, the damage was done at about 5:30am. Constable 119B, said he saw Mrs Skeffington using a stick on the windows, and Miss Murphy throwing stones. Nineteen panes were broken, and the police values them at 30s; .... The constable swore that Mrs Skeffington said she did this 'for the purpose of showing up the Government'. Cross examined by Mrs Skeffington, he admitted that her exact words were 'as a protest against the action of the Government'.

#### "WHY WE THROW STONES AT GOVERNMENT GLASS HOUSES."

#### WOMEN WHO DID IT.

#### Miss Marjorie Hasler writes:

You ask me to give the reasons why I broke windows. I have not admitted breaking any: but, if I have, may I ask you in reply, can you give me any reason why I should not? I, as one of the majority sex in this country, am allowed no say whatever in the making of the laws that the minority sex force upon us. Do you forget the fight of the Land League and the methods they used when compelled to live under laws which they considered were forced upon them? and the row the Ulster men are making, and the terrible threats loudly proclaimed at the bare prospect of being in a voting minority (in a Home Rule government)? We claim the vote as our right. We are getting impatient with the dull perception of men who cannot imagine that we mean to get this birth-right to all free women. We don't like smashing glass any more than men like smashing skulls, yet in both cases there is, I believe, a strong feeling that something must be broken before a wrong is changed into a right.

#### OUR SPECIAL ST. PATRICK'S DAY CARTOON

15 MARCH 1913



# LETTERS TO THE EDITOR 12 DECEMBER 1912

"What is called the Votes for Women movement is but a side issue of a much greater and more far-reaching problem. It is true that the Votes for Women movement is the chief manifestation of feminism in these countries. Although public attention has been particularly focused on this one phase of feminism, the girl who first defied conventions by riding a bicycle . . . the poorest woman anywhere who is revolting against the conditions of her life and longing for a chance to relieve its monotony — all these are part and parcel of the great uprising amongst women."

- Margaret Connery -

#### Sliocht as alt i The Leader faoi ghníomhaíochtaí an IWFL i mBaile Átha Cliath an 13 Meitheamh.

Faoi úinéireacht agus arna chur i eagar ag 'Irish Irelander' D.P.Moran, bhí clú ar an nuachtán as a chuid tráchtanna searbhasacha maidir le cúrsaí poiblí.

# The Leader

A Review of Current Affairs, Politics, Literature, Art and Industry

Vol. XXIV - No. 19.

**DUBLIN, 22 JUNE, 1912** 

Price One Penny

#### **CURRENT AFFAIRS**

The Suffers in Dublin are playing their little intimidation British game, and they have got some keenly desired notoriety by window smashing. So far as the silly Suffers in this country are concerned, they are the last persons that we would be inclined to add to the motley brigade of voters. Irish women are merely laughing at them, yet these Suffers, in the same document in which they use the word 'logically', claim to speak for Irish women. Of course, Irish women repudiate them.

They go out and break windows.

How would they like it if some people went out and kidnapped their Mr Skeffy and cut off his whiskers? It appears that some silly Suffer unanimous resolutions were sent to all Irish Members [of Parliament] but not one of the latter took the trouble to acknowledge them. Ignoring the silly Suffers is evidently the unpardonable sin.

... Irishwomen repudiate these people and their attitude of amused contempt for them has probably developed into strong disgust since the window smashing escapade.

The manifesto of the self-styled 'Irish Women's Franchise League' winds up with a pleasant threat: - "It (breaking GPO and other windows) it is but an earnest of what is in store if an Irish Constitution is set up without including women voters'. Citizens of Dublin, put up your shutters!



#### - Doiciméad L -

Cartún dar teideal 'Votes and Violence' le W.K. Haselden arna fhoilsiú sa *Daily Mirror* an 2 Iúil 1909

Cé gur chuir an IWFL uirthi féin mar eagraíocht mhíleatach, níor ghlac a baill páirt i ngníomhaíocht mhíleatach go dtí tar éis 1912 nuair a tugadh an 3ú Bille Rialtas Dúchais isteach. Bhí Gluaiseacht na Sufraigéidí i Sasana níos míchuibheasaí ina cuid teaicticí, fiú chomh luath le 1909 nuair a taispeánadh an cartún seo.

[Foinse: Cartlann Cartún na Breataine, WH0519]

# Ceisteanna Tuisceana

# Doiciméid J-I

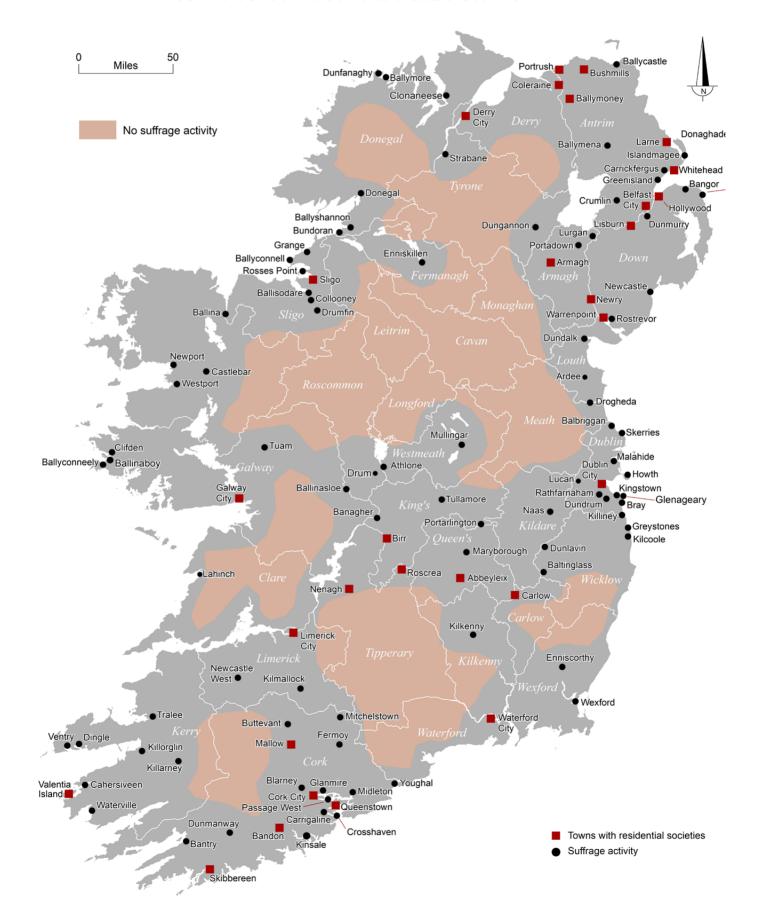
1.	I do chuid focal féin, cad iad na cuspóirí ráite a bhí ag an nuachtán <i>Irish Citizen</i> ? ( <i>Doiciméad J</i> )
2.	De réir an Irish Citizen cad ba chúis le gabháil an Uasail Sheehy-Skeffington agus an Uasail Murphy? (Doiciméad J)
3.	Cad í an chúis ar thug Marjorie Hasler as páirt a ghlacadh san agóid mhíleatach i mBealtaine 1912? (Doiciméad J)
4.	Cad í an chomparáid a dhéanann an tUasal Hasler idir na Sufraigéidí agus Conradh na Gaeilge? (Doiciméad J)
5.	Cad í an tuairim atá ag Margaret Connery faoin ngluaiseacht um Vótaí do Mhná? (Doiciméad J)
6.	Bunaithe ar Dhoiciméid K, an raibh D.P. Moran, eagarthóir <i>The Leader,</i> i bhfabhar nó i gcoinne ceart vótála do mhná?
7.	Cad é mar a chuirfeá síos ar thuin an ailt i <i>The Leader</i> ? Tabhair cúiseanna le do fhreagra. <i>(Doiciméad K)</i>
8.	Cad iad láidreachtaí agus laigí Dhoiciméad K mar fhoinse stairiúil?

# Bileog Oibre : Anailís na gCartún Lolaitiúil

1. NA BUNRUDAÍ	Doiciméad 1	Doiciméad 2
Dáta		
Foilseachán		
An Sprioclucht		
2. BREATHNAIGH	Doiciméad 1	Doiciméad 2
Aithin na daoine sa chartún		
Liostaigh na nithe sa chartún		
Liostaigh na bearta/ gníomhaíochtaí ar siúl sa chartún?		
Suíomh an chartúin - cá háit/cad é/cathain?		
An bhfuil fotheideal nó teideal leis?		
An bhfuil aon fhocail nó uimhreacha eile sa chartún?		
charlen.		
3. LÉIRMHÍNIGH	Doiciméad 1	Doiciméad 2
	Doiciméad 1	Doiciméad 2
3. LÉIRMHÍNIGH  Cad é mar atá na daoine sa chartún	Doiciméad 1	Doiciméad 2
3. LÉIRMHÍNIGH  Cad é mar atá na daoine sa chartún léirithe agus cén fáth?  An bhfuil aon cheann de na nithe sa chartún ina siombailí - má tá, cad atá á siombalú	Doiciméad 1	Doiciméad 2
3. LÉIRMHÍNIGH  Cad é mar atá na daoine sa chartún léirithe agus cén fáth?  An bhfuil aon cheann de na nithe sa chartún ina siombailí - má tá, cad atá á siombalú acu?  Cad is ciall leis an gcartún i do bharúil? An bhfuil sé beartaithe le bheith greannmhar	Doiciméad 1	Doiciméad 2

#### - Doiciméad M -

Bunaithe ar léarscáil dar teideal '**The Suffrage Geography of Ireland**' foilsithe ag an *Irish Citizen* an 17 Bealtaine 1913 agus ar 'Irish Suffrage Directory' (1913-14) de chuid an *Irish Citizen*, taispeántar na láithreacha sa léarscáil seo ina bhfuil cumainn chónaitheacha um cheart vótála gníomhacha. Taispeántar na háiteanna léi freisin ina raibh cruinnithe um cheart vótála ar siúl 1913-14



IRISH CITIZEN

AUGUST 15. 1914. - ONE PENNY

VOTES FOR WOMEN

NOW!

DAMN

YOUR WAR!

#### - Doiciméad N -

Póstaer de chuid nuachtán Léig na hÉireann um Cheart Vótála do Mhná, an *Irish Citizen* ag tús troda an Chéad Chogaidh Dhomhanda.

Cé gur aontaigh feiminigh uile na hÉireann ar an gcroíphrionsabal de vótaí parlaiminteacha do mhná, forbraíodh teannas maidir le haicme agus an cheist maidir le cibé acu ar cheart dóibh tosaíocht a thabhairt don vóta a fháil i gcoinne na streachailte ar son shaoirse na hÉireann.

Tar éis thús troda an Chéad Chogaidh Dhomhanda i Lúnasa 1914, bhí deighilt i dtuairim na bhfeimineach maidir leis an gceist faoi cé acu ar cheart nó nár cheart tacú le hiarracht na Breataine sa chogadh.

[Foinse: Leabharlann Náisiúnta na hÉireann, EPH B45]

#### - Doiciméad O -

Sliocht as léacht a thug Constance Markievicz do Chumann Litríochta Náisiúnta na Mac Léinn i mBaile Átha Cliath, i 1909. Foilsíodh é mar phaimfléad ag Inghinidhe na hÉireann sa bhliain chéanna.



# WOMEN, IDEALS AND THE NATION

am not going to discuss the subtle psychological question of why it was that so few women in Ireland have been prominent in the national struggle ... true, several women have distinguished themselves on the battlefields of 1798, we have the women of the Nation newspaper, the Ladies' Land League, also in our own day the few women who have worked their hardest in the Sinn Fein movement and in the Gaelic League ... but for the most part our women, though sincere, steadfast Nationalists at heart, have been content to remain quietly at home and leave all the fighting and Lately etc.

Lately things seem to be changing. As in the last century, during the sixties, a strong tide of liberty swept over the world, so now again a strong tide of liberty seems to be coming towards us, swelling and growing and carrying before it all the outposts that hold women enslaved and bearing them triumphantly into the life But I would be the same that the same triumphantly into the life.

But I would ask every Nationalist woman to pause before she joined a Suffrage society or Franchise League that did not include in their Programmes the Freedom of their Nation.

'A Free Ireland with No Sex Disabilities in her Constitution' should be the motto of all Nationalist women ...

Ireland wants her girls to help her build up her national life. Their fresh, clean views on life, their young energies, have been too long hidden away and kept separate in their different homes. Bring them out and organise them, and lo! you will find a great new army ready to help the national cause.

A luaithe agus a cuireadh Rialtas Dúchais ar leabhar na reachtaíochta an 18 Meán Fómhair 1914, thosaigh an IWFL chun brústocaireacht a dhéanamh maidir le leasúchán lena gcuimsítear an vóta do mhná na hÉireann.

# **QUESTIONS FOR**

# Mr Asquith and Mr. Redmond

Home Rule is on the Statute Book. What about Home Rule for Women?

The "Charter of Liberty" has been granted to Irishmen: How is it that Irishwomen's rights are ignored therein?

Why is all voice in the election of the Irish Parliament denied to the women of Ireland, who had made so many sacrifices for the cause of Irish Freedom?

You say that you will give safeguards to the Ulster Minority: what about CITIZENSHIP FOR THE MAJORITY?

Why are the women of Ireland to be ranked with criminals, lunatics, paupers, and children - tortured in prison and hounded down as outlaws by a Government professing Liberalism?

Why do you not dare to admit women to your meeting? Are you afraid that their voices might be raised in protest against your policy of Coercion and Repression of Women?

Irishmen! do not forget the women of your land. Remember Fanny Parnell, Anne Devlin, the women of Limerick and the women of '48.

Put these questions at the Mansion House Meeting.

# **VOTES FOR IRISHWOMEN!**

Irish Women's Franchise League



# CEISTEANNA TUISCEANA

#### Doiciméid M-P

1.	I do bharúil féin, cén fáth ar fhoilsigh an nuachtán <i>Irish Citizen</i> léarscáil cosúil le <i>Doiciméad M</i> lena dtaispeántar 'Suffrage Geography of Ireland' i 1913?
2.	Cén chiall a bhí ag an Irish Citizen le húsáid na bhfrásaí (a) 'Cumainn Chónaitheacha um Cheart Vótála' agus (b) 'Gníomhaíocht um Cheart Vótála'? <i>(Doiciméad M)</i>
7	(a) (b) Bunaithe ar an léarscáil, cad é an contae in Éirinn ina raibh an líon is mó de chumainn chónaitheacha un
	cheart vótála i 1913-14? (Doiciméad M)
4.	Cad é an áit is gaire do do scoil ina raibh gníomhaíocht um cheart vótála ar siúl? <i>(Doiciméad M)</i>
5.	Bunaithe ar Dhoiciméad N, cén suíomh a bhí ag Léig na hÉireann um Cheart Vótála do Mhná maidir le hiarracht na Breataine sa Chogadh?
6.	Bunaithe ar an léacht a thug an Chuntaois Markievicz i 1909, an smaoiníonn tú go mbeadh sí i bhfabhar shluán an IWFL 'Ceart Vótála Ar dTús – Roimh Aon Rud Eile"? Tabhair cúiseanna le do fhreagra. (Doiciméid O)
7.	Tabhair barúil faoi éifeachtacht phóstaer an IWFL mar phíosa bolscaireachta do cheart vótála do mhná?

The Press, both National and Conservative, official Sinn Fein, the clergy on the whole (organised religion generally) were opposed to the militant movement, primarily because revolt of women for their own emancipation is always frowned upon by ... males, and partly because the Church are opposed to any change. Organised Labour wanted women to help them press for Adult Suffrage ridiculing Women's Suffrage as 'Votes for Ladies' ... So from Right and Left Wing there were critics - even the Quakers, though usually receptive, were opposed to 'violence'.

Sliocht as 'Reminiscences of an Irish Suffragette' le **Hanna Sheehy Skeffington** a cuireadh san áireamh le paimfléad dar teideal *Votes for Women: Irish Women's Struggle for the Vote*, 1975

# TASC AN SCOLÁIRE

Bhí tuairimí thar a bheith láidir ann faoi cheart vótála do mhná ar an dá thaobh idir 1879 agus 1914. Ar an gcéad leathanach eile gheobhaidh tú sraith de shleachta focal lena léirítear roinnt de na tuairimí sin.

- Céim 1: Déanfaidh do mhúinteoir an rang a roinnt ina fhoirne de cheathrar. Ba cheart do gach foireann na sleachta aonair a ghearradh amach agus plé a dhéanamh maidir le cé acu an léirítear nó nach léirítear tuairim ar son nó i gcoinne cheart vótála do mhná. Nuair a bheidh sin comhaontaithe, cuir na sleachta sa chuid iomchuí den ghraf ar an gcéad leathanach eile.
- Céim 2: Mar rang, pléigh socrú na sleachta agus bígí réidh chun bonn cirt a thabhairt do bhur socrú nuair iarrfar oraibh. Déanfaidh bhur múinteoir díospóireacht a threorú maidir leis na cúiseanna le seasamh na ndaoine áirithe sin atá aitheanta agaibh ar son nó i gcoinne cheart vótála do mhná b'fhéidir.
- Céim 3: Baineann an chéim dheireanach den tasc seo le rólghlacadh a ullmhú agus a chur i láthair. Ba cheart do gach ghrúpa de cheathrar scoláire amháin a roghnú chun ról duine de na daoine a ghlacadh sa cholún i gcoinne cheart vótála do mhná, mar aon le scoláire eile chun ról duine de na daoine a ghlacadh sa cholún ar son cheart vótála do mhná Oibreoidh an bheirt mic léinn eile mar thaighdeoirí agus cuideoidh siad leis na haisteoirí an radharc a ullmhú.
- Céim 4: D'fhéadfadh an radharc a bheith ar siúl in aon áit a roghnaíonn sibh ach ní foláir nó go bhfuil díospóireacht ann idir an bheirt carachtair atá roghnaithe agaibh.

  Sa chéad rang eile déanfaidh gach grúpa a radharc a chur i láthair. Sula dtosóidh na haisteoirí, ba cheart do dhuine de na taighdeoirí an suíomh roghnaithe a mhíniú mar aon le cúlra an chomhrá. Tar éis gach cur i láthair, ba cheart don chuid eile den rang dhá chinn de na freagairtí a leanas a ullmhú.

Tuairim faoi chreidiúnacht léiriú na n-aisteoirí
Trácht faoi fhianaise ar thaighde agus ar ullmhúchán
Moladh maidir le cad a d'fhéadfadh tarlú ina dhiaidh sir
Ceist faoi charachtair roghnaithe na foirne



#### BILEOG OIBRE: TUAIRISCÍ CONTRÁRTHA

"Allowing woman the right of suffrage is incompatible with the Catholic ideal of the unity of domestic life and would fare ill with the passive virtues of humility, patience, meekness, forbearance and self-repression looked upon by the church as the special prerogative of the female soul,"

- Fr D Barry, Irish Ecclesiastical Record, 1909 -

"'Votes for Women!' is the shrill cry of a number of discontented ladies who seem to have missed the best of life. And it is well-nigh useless to repeat the plain truth that Woman was and is destined to make voters rather than to be one of them."

- Novelist Marie Corelli, 1907 -

"Down with the suffragettes"; "We will never forget the hatchet"; "Burn them"; "Throw them in the river."

- Calls from a crowd at a suffrage meeting in Beresford Place, after a hatchet was thrown into Prime Minister Asquith's carriage by a protester, July 1912 -

"It would be ludicrous, were it not shameful, to find nationalists, whose history is a record of success gained by the use of violence and lawbreaking and damage to property, condemning the smashing of a few panes of glass as if it were an unheard of and unpardonable outrage."

- Irish Citizen newspaper, 1912-

"A man comes home at present from political turmoil and finds calm and quietness which would be impossible if his wife was an active participator in the same contest ... it must be the duty of Irishmen ... to stand at the threshold of their homes to keep them inviolate from such influences'.

- Pastoral letter of Dr. O'Dwyer, Bishop of Limerick, 1912 -

'If women did gain the vote, it would mean that most voters would then be women. What would be the effect of this on the government? ... What is the good of talking about the equality of the sexes? The first whiz of the bullet, the first boom of the cannon and where is the equality of the sexes then?

- Speech made in 1912 by Conservative MP, Lord Curzon -

"We were as keen as men on the freedom of Ireland, but we saw the men clamouring for amendments which suited their own interests, and made no recognition of the existence of women as fellow citizens." "The vote may be the hallmark of equality, but it is in our daily lives - in matters of education, in commerce ... and in the labour market that we really need liberty and equality."

- Editorial, Bean na hEireann, February 1909 -

"The [women's] movement in Ireland smacks rather of imitation of the English, and we do not regard it as a native and spontaneous growth."

- Editorial in the Leader, 1910 -

"Women's suffrage will I believe, be the ruin of our western civilisation. It will destroy the home, challenging the headship of man, laid down by God. It may come in your time — I hope not in mine."

- John Dillon, MP, circa 1912 -

"The worker is the slave of capitalist society; the female worker is the slave of that slave. In Ireland the woman's cause is felt by Labour men and women as their cause; the Labour cause has no more earnest and whole-hearted supporters than the militant women."

- James Connolly, The Reconquest of Ireland, 1915 -

"The women of Ireland want the Vote, but they don't want it at the expense of Home Rule - even if we have to wait three years! What are three years in the life of a nation?"

- Mary McSwiney, Home Rule supporter and co-founder of the Cork city Branch of Cumann na mBan in May 1914 -

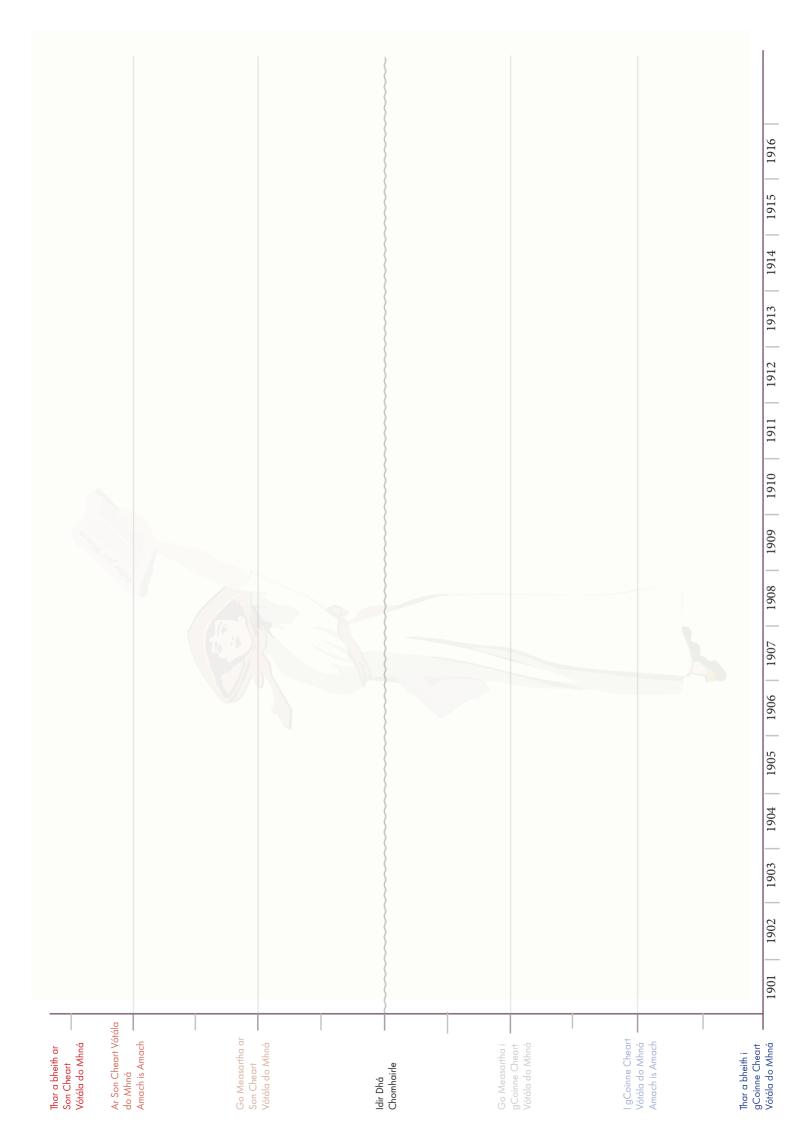
"The movement ... developed a new camaraderie among women, it lifted social barriers ... it helped women to self-expression through service, calling forth that spirit of sacrifice strong in most women but this time, for the first time in history, not for a man's cause but their own."

- Hanna Sheehy Skeffington, *Reminiscences of an Irish*Suffragette, 1975 -

We have tried every way, but we have had contempt poured upon us. Violence is the only way that we have to get the power that every citizen should have."

- English Suffragette, Emmeline Pankhurst speaking in 1912 -

"The old idea that a woman can only serve her nation through her home is gone, so now is the time; on you the responsibility rests. No one can help you but yourself alone; you must make the world look upon you as citizens first, as women after."



#### CUMANN NA MBAN

Ó na laethanta is luaithe, bhí an IWFL ina hábhar cúiseamh maidir le mídhílseacht agus cáineadh í acu siúd a chreid nár cheart go mbeadh tosaíocht ag ceart vótála do mhná i gcoinne chúis an náisiúnachais. Bhí an teannas sin ina bhagairt ar chobhsaíocht na gcumann ceart vótála mar thréig a lán ban an IWFL agus a hidé-eolaíocht de "Cheart Vótála ar dTús - Roimh Gach Rud Eile". Chuaigh go leor acu le gluaiseacht nua na mban a chuir bunú Phoblacht na hÉireann roimh gach rud eile.

Bunaíodh Cumann na mBan (Irishwomen's Council) ag cruinniú in Óstán Wynn's i mBaile Átha Cliath an 5 Aibreán 1914. D'fhreastail grúpa beag ban ar an gcruinniú ag a raibh Agnes O'Farrelly sa chathaoir. Sonraíodh aidhmeanna Chumann na mBan sa bhunreacht dá chuid:

- Cúis Shaoirse na hÉireann a chur chun cinn
- Mná na hÉireann a eagrú chun an cuspóir sin a chur ar aghaidh
- Chun cuidiú le slua Éireannach a armáil agus a threalmhú ar son 'Chosaint na hÉireann'
- Chun ciste a chur le chéile chun na críocha sin ar a dtabharfar 'An Ciste um Chosaint na hÉireann'.

San áireamh leis an gcéad Choiste Sealadach d'ochtar ban bhí Agnes O'Farrelly, Agnes MacNeill, (bean chéile Eoin Mac Néill, ceannasaí Óglaigh na hÉireann); Nancy O'Rahilly, (bean chéile Mhícheál Seosamh Uí Rathaille, ar dhuine é de bhunaitheoirí Óglaigh na hÉireann), Mary Colum, (múinteoir i scoil Phádraig Mhic Piarais, Scoil Éanna agus bean chéile an fhile, an tÓglach Padraic Colum); Jennie Wyse Power, (seanfhondúir Chonradh Talún na mBan) agus Louise Gavan Duffy (iníon bhall Éire Óg agus duine de na chéad mhná chun céim a fháil ó COBÁC i 1911).

Thiomsaigh Cumann na mBan airgead le haghaidh airm agus armlón a cheannach d'Óglaigh na hÉireann trí dhamhsaí, ceolchoirmeacha agus imeachtaí sóisialta eile a eagrú. Tugadh 'Ciste um Chosaint na hÉireann' ar an mbailiú sin. Ghlac siad le héide ghlas agus hata crom-dhuilleach agus bhí siombail raidhfil agus inseal-

acha na heagraíochta snaidhmthe thart air ar a meirge. Ón tús, cháin Hanna Sheehy Skeffington Cumann na mBan as an 'bhfo-ról' nó ról tánaisteach a bhí acu i dtaca le hÓglaigh na hÉireann agus as an drogall a bhí orthu páirt ghníomhach a ghlacadh sa pholaitíocht nó chun í a phlé. Bhí na cúiseanna leis sin, áfach, intuigthe, mar bhí imí ar cheannairí Chumann na mBan go mbeadh scoilt san eagraíocht nua ina toradh ar aon difríochtaí polaitiúla. Mar thoradh ar steiréitíopaí inscne i 1914 bhí ról sainaitheanta ag na mná i gCumann na mBan dóibh féin a measadh le bheith iomchuí do mhná - is é sin an cuspóir príomhúil den eagraíocht fhireann chontrapháirte dá cuid a armáil. Lean an Irish Citizen, áfach, chun cur síos ar bhaill Chumann na mBan mar 'mhná sclábhaí'.

D'fhás ballraíocht Chumann na mBan go gasta agus faoi Dheireadh Fómhair 1914 bhí seasca brainse ag an eagraíocht ban agus bunaíodh ceanncheathrú i mBaile Átha Cliath.



Sliocht as a foilsíodh san Irish Citizen faoi chruinniú Chumann na mBan i dTeach an Ard-Mhéara i mBaile Átha Cliath an 2 Bealtaine 1914.

# IRISH CITIZEN

Vol. 3

DUBLIN, May 9th 1914

No. 36

#### **AWKWARD QUESTIONS** AT CUMANN NA MBAN MBBTING

The meeting opened with the skirl of Irish pipes on a warlike note. The generosity, the devotion and enthusiasm of Irishwomen were lauded [praised]; reference was made to the women of Limerick; we were reminded that 'our ancient Irish liberties' whatever they are) were in peril, and that delicately-natured women whom wild horses could not drag from the shelter of home and babies were flocking to the standard of Miss O'Farrelly, clamoring to hold collection boxes in the defence of home and motherland.

Suddenly a 'Volunteer' speaker (Mrs Sheehy-Skeffington) began to ask questions - awkward ones. Was the Irishwomen's Council to have a place in the (Volunteer) executive? What were the liberties that Irishwomen possessed? ... Uproar ensued as Mrs Sheehy Skeffington put these points; the men for whom rifles were to be procured at the sacrifice of 'fur coats' howled to have the insolent one put out; the chair(person) explained that the liberties of Irishwomen did not form a part of the constitution of the new society, and were entirely 'out of order'; that the only question of interest at present was the buying of rifles for men,



Dublin's Mansion House

and that nothing else was of the slightest importance to the truly womanly - and the unwomanly in the audience smiled to themselves and thought deep thoughts on the nature of men who cannot buy a rifle unless a woman collects the money!

#### - Doiciméad R -

Leagan giorraithe alt le Mary Colum a foilsíodh in Irish Freedom i Meán Fómhair 1914.

# Irish Freedom"

**DUBLIN, SEPTEMBER 1914** 

It is now on all sides acknowledged that Cumann na mBan - the Irishwomen's Council- is the most vigorous and enterprising of all the movements that have grown out of the idea of arming and drilling the nation ... this organisation of women is a force to be reckoned with, that is growing with remarkable rapidity, for all the patriotic energies of the women of the country are rushing towards it.

The destiny of small nations always finally depends on their women. That is a truth that every leader of any movement must take into account... it is a truth perfectly accepted by the young captains and secretaries of the Volunteers who help us of Cumann na mBan to found our branches throughout the country ... now, at the moment of writing there are over half a hundred branches in Ireland and several in England ... and so slowly the movement

grows and the spirit grows. Where the members of Cumann na mBan are the most numerous, the spirit of the Volunteers is best. What are recognised as the best drilled and most efficient regiments in the country are backed by the strongest force of women.

... From the start we of Cumann an mBan decided to do any national work that came within the scope of our aims. We could collect money or arms, we would learn ambulance work, learn how to make haversacks and bandoliers, we would study



the question of food supplies, we would practice the use of the rifle, we would make speeches, we would do everything that came our way - nothing is too high or too low for us to attempt, for we are not the auxiliaries or the camp followers of the Volunteers - we are their allies. We are an independent body with our own executive and our own constitution ...

# **MANIFESTO CUMANN NA MBAN**

(IRISHWOMEN'S COUNCIL)

THE WOMEN'S SECTION OF THE VOLUNTEER MOVEMENT

At this time of national crisis we wish to make clear to our countrywomen the principles for which we stand.

We are the Women's Section of the Irish Volunteers, and have been working side by side with them from the beginning. We are the only women's organisation belonging to the Irish Volunteers, and our activities and aims are solely national. Our work already covers the ground mapped out by suggested societies.

At the present juncture we are concerned that the food of Ireland shall be conserved for the people of Ireland, and so prevent a repetition of the Black Famine of '47.

We confidently depend on our Irish Volunteers, men and women, to help us in this vital work. We call on all Irishwomen who realise that our national honour and our national needs must be placed before all other considerations, to join our ranks and give us all the assistance in their power.

> GOD SAVE IRELAND. The Provisional Committee,

> > CUMANN NA MBAN

206, Great Brunswick St., Dublin, Aug. 8, 1914.

N.B. - The above Manifesto was issued on Aug. 8th, 1914 in all the daily papers.

- Doiciméad T -

Sleachta arna gCur in Eagar ó Ráitis Finnéithe Bhiúró na Staire Míleata a chuir baill Chumann na mBan isteach



BUREAU OF MILITARY HISTORY, 1913-21.

STATEMENT BY WITNESS

DOCUMENT NO. W.S. 855

Madge Daly, President of Limerick Branch of Cumann na mBan

Soon after the formation of the Volunteers, a branch of Cumman na mBan was started in Limerick City. The first meeting was held in the Gaelic League Rooms, and the majority of those in attendance were members of the Gaelic League ... From its inception, ours was a large and active branch .... Classes were immediately started for First Aid, Home Nursing, Drill, Signalling and for instruction in the care and use of arms. For military matters we had the services of Captain Monteith M.D. and other Volunteer officers, whilst we had four city doctors and two nurses who gave the First Aid and Nursing lectures voluntarily ...

We arranged lectures, Irish dances and concerts ... We always charged admission to these functions ... in this way we helped the Volunteer Arms Fund...

The friendships formed with the members of the Committee are most precious to me. We worked together as one, each one doing all possible to help the organisation and to forward the cause, whilst never counting the cost.



COSANTA.

BUREAU OF MILITARY HISTORY, 1913-21. STATEMENT BY WITNESS

DOCUMENT NO. W.S. 541

Witness: Nancy Wyse-Power, daughter of Jennie Wyse-Power

After the Volunteer split on the outbreak of the War, a convention of Cumann na mBan was held to determine the future of the organisation. There was a strong element which was anxious ... to remain neutral and to assist both Volunteer bodies. The contention, however, voted that the resources of the Society should be pledged to the Irish Volunteers ... Miss O'Farrelly resigned with a number of others and when the convention decision was conveyed to the branches, many members followed suit, whole branches disappearing in some cases.

I was not a member of Cumann na mBan at this time but was in and out of its offices a good deal ... as my mother had taken over the chairmanship. At this time the office was in D'Olier Street where a room had been provided by Sean MacDermott adjacent to the editorial office of 'Irish Freedom' for which he was responsible. When the Irish Volunteers secured premises in Dawson Street, the Cumann na mBan secured a room there.



#### CEISTEANNA TUISCEANA

#### Doiciméid Q-T

1.	Cé a chuir 'cruacheisteanna' ag cruinniú Chumann na mBan agus cad a bhí sna ceisteanna sin?				
	(C 1)				
2.	Cén fhreagairt a thug an cathaoirleach ar na ceisteanna sin?				
3.	Cad iad an dá fhocal a roghnófá chun cur síos a dhéanamh ar dhearcadh an ailt san <i>Irish Citizen</i> ? Soláthar fianaise ón alt chun bonn cirt a sholáthar le do rogha.				
	(i) chúis:				
	(ii) chúis:				
4.	Cad í an chúis a thugann Mary Colum lena cuid dóchais agus dearfachta faoi Chumann na mBan i 1915? (Doiciméad R)				
5.	An bhfuil aon fhianaise san alt chun a mhaíomh go bhfuil Colum ag freagairt ar lucht cáinte Chumann na mBan?				
6.	Cad é an 'ghéarchéim náisiúnta' dá bhfuil tagairt á déanamh i nDoiciméad S?				
7.	Cad is cúis le cruthú Doiciméad S i Lúnasa 1914, agus cén Sprioclucht ar a raibh sé dírithe?				

réir ráiteas fi Ban.	nné Madge Daly, cad	d iad na phríomhth	osaíochtaí a bhí ag bi	ainse Luimnigh Ch	iumann na
	yse Power, cén éifeac r Chumann na mBan		ilt i nGluaiseacht Ógl	aigh na hÉireann i	Meán
	a ceithre fhoinse i n ir dhá chúis le do fh		as atá ina foinse is lu	acnmhair do starail	tne, i do
	Venn thíos á húsáic ireann um Cheart Vo		lachtaí agus difríocht	aí idir Cumann na r	mBan
		/ótála do Mhná.		aí idir Cumann na r Éireann um Éla do Mhná	mBan
	ireann um Cheart Vo	/ótála do Mhná.			mBan
	ireann um Cheart Vo	/ótála do Mhná.			mBan
	ireann um Cheart Vo	/ótála do Mhná.			mBan



# Bileog Measúnaithe Phearsanta

Ainm:	Dáta an tSeachadta:
Teideal an Tionscadail	
Baill an Ghrúpa:	Róil an Ghrúpa:
Déan cur síos gairid ar an tionscadal a rinne c	do ghrúpa:
Déan cur síos mionsonraithe ar do chuid ionc	huir leis an tionscadail.
Cad a rinne tú go maith mar chuid de do ghrú	ipa? 
Cad iad na scileanna as ar bhain tú úsáid tú ag	gus tú ag obair ar an tionscadal?
Cad iad na rudaí a dhéanfá ar bhealach difriúil	. ua nueama an tasc seo ans?
Cad iad na láidreachtaí agus laigí a bhain le tio	