

LABOUR DEMONSTRATION AT DROICHEAD NUA,

Leinster Leader, June 9, 1923.

JIM LARKIN'S VISIT

ENTHUSIASTIC SCENES IN THE TOWN

LEADER'S LENGTHY SPEECH

ADVICE TO THE REPUBLICANS

A PEACE OF UNDERSTANDING

NEED FOR RECONSTRUCTIONS

Large crowds assembled in Droichead Nua on Friday night, when Jim Larkin addressed a monster meeting in the town. Contingents poured in from all sides, and accorded the labour leader a rousing welcome. In George's street, where the local offices of the Transport Union are situated, scrolls bearing appropriate mottoes, spanned the thoroughfare, and banners and bannerettes were everywhere in evidence. Shortly before eight o'clock, the crowds which by this time had assumed huge proportions were marshalled into an imposing procession, according to the order as prearranged, each particular branch of workers marching under its own sectional leader. Enthusiastic scenes were witnessed, when the veteran leader stepped from his motor car and took his place at the head of the vast column of people. The procession then paraded the town, to the spirited strains of national airs played by the Workmen's Fife and Drum Band. The streets en route, were lined with spectators, who vigorously cheered the leader as he passed. Several National soldiers saluted, and others, dispensing for the moment with the ordinary military form of salutation entered more fervently into the general sense of enthusiasm.

Outside the Town Hall the speakers mounted a brake. Accompanying Mr. Larkin were Senator Cummins. Mr. Hugh Colohan, T.D., and other prominent men of the Labour movement.

Senator Cummins opened the proceedings with a brief speech, which he prefaced by a few remarks in Irish. He referred to the many sterling qualities of the man who was about to address them. The time was coming shortly, he went on, when they (the workers) would have to brace their lungs for the fight. Jim Larkin would be with them in that fight. His life had been one long act of devotion to their cause and to the cause of Ireland (applause). Today they saw around them on all sides bitterness, hatred and strife. Thanks be to God in the ranks of Labour there was little of that. It was the duty of all men of good will to put an end to that condition of affairs. He asked the workers to organise themselves with a view to making use of the political instruments by which they might be enabled to govern in the time to come. He might have something more to say later on in the evening. Now he would ask them for three rousing cheers for their visitor, a man whose name was world wide, a man who had struggled, fought and made sacrifices, and had given his whole life to the workers.

The cheers were enthusiastically given.

MR. LARKIN'S SPEECH

Mr. Larkin, who received an immense ovation on coming forward to speak said the text of his speech to them that night would be – "And righteous shall make our land a nation once again." The fundamental question of the moment, he began, was peace and all other matters were for the time being of secondary importance. There was no use turning their attention to any particular question while the country was torn with internecine strife, while murder and death stalked the land, while one army of workers were fighting another, and while bitterness and hatred and vengeance dwelt in their hearts. That was un-Irish and unworthy of their race. Since he had returned to Ireland he had been on a crusade of peace, trying to bring about a peace of understanding or agreement, and he had got something to say to them, on that particular point—to them as members of the working

class, by which all the nation lived, for without them there was no nation, and upon them always fell the burden of war and strife, of vengeance and hatred, and if they did not rise in their thousands and demand that both sides come to an understanding the present evils would continue. Without a settlement on these lines, all this talk about political unity and labour solidarity was but a figment of the imagination. They would not have a peaceful country, an Ireland worthy of the race, while they forgot the purpose and message of their dead, and the which they gave them. Fifty thousand men could easily make a peace at the point of a bayonet, but it would be a peace that would mean war and war of the very very worst type, a war that would sap the very soul of the nation. No Government, not even their own Government, would continue to hold down a nation by bayonets. The evils of a dictated peace were exemplified all over the world today. He had suggested yesterday to his friend Dr. White, of Waterford, that selected men from the four political parties—the Free State Party, the Republican Party, the Farmers Party and the Labour Party—should sit around a table to discuss ways and means whereby peace would be not merely brought upon the nation, but they could get themselves to the task of rebuilding the nation (applause). The answer to this call for peace had been on the one side a reiteration of dictatorial terms and on the other a negative attitude. He was a republican, always was and always would be. Wherever he travelled under God's sun, in every street village and town in England, Scotland and Wales, South Africa, Australia or America he had been a Republican. Long years ago before they every spoke about it he had been one, but now he thought that the time had come when they should try a new method of bringing the Republic into being. They could not close their eyes to the fact that they had got an external power as well as an internal power opposed to the Republic. Dr. White had told him recently he was a Republican and yet he supported the present Government. He (speaker) pointed out to him, that whatever they might do as a united people they had no right—one part of the people had no right—to use, the gun or bayonet against another part of the Irish people. Neither side, could clear themselves of guilt. There might have been a better means taken to bring an understanding, and even the Labour Party, he believed were not altogether free of responsibility. Things had been done that he and others listening to him could not approve of. The Labour leader next went on to refer to what he described as the crime of the century, the cutting off of the six counties. In these very counties lay the essence of their race. The remains of St. Patrick and St. Columcille lay there, and many others of their sainted dead. In the Co. Down rested the bones of Henry Joy McCracken, of Nelson and Russell, and it was on that particular hill of Cave, that the green, white and orange flag was first brought into being. The United Irishmen unfurled that flag and for many years it lay away in the darkness and no man in this nation paid respect or attention to it. Then, for an hour, it flashed over the world again. In the days of the United Irishmen it was the workers bore the brunt of the struggle—the landed aristocracy betrayed Tone, but the workers stood by him and many of them died with him. In '98, it was the landless men, the men of no property who suffered, and again in '67 and down in 1916. Pádraig Pearse's father was an Englishman, the son of a mason. Tom Clarke's father was a soldier in her majesty's army; James Connelly was the son of a Co. Monaghan labourer, and Sean McDermott, Daly and Colbert, were al workers. Today he saw a lot of people—Free State and Republican. How many were dying for Ireland in July, 1913, or July, 1914? How many were standing for Ireland in August of the latter year when England declared war on Germany? How many were fighting for Ireland on October 11, when John Redmond, now at rest, came to Dublin to seal the compact of death with Asquith, and tried to bring the youth of Ireland to the battlefield? The late John Redmond worked according to his lights for his country with all sincerity of heart and purpose and though they differed from him even in death, they had got to recognise the man was doing his duty in the way he thought was best. Who went out to speak for Ireland when a thousand infantry men were around the Mansion House supported by cavalry and artillery? Who went out then to challenge the British Empire (Cries of "You did, for one.") They asked the whole movement then to make a protest. They tried to stop the stampede of their nation, to stop the young men men [sic] from going to France under the pretence they were going to fight for Ireland, to gain the Home Rule Bill. Ex-servicemen, even in this crowd, went off to fight for the British Empire, because they thought they were fighting for Ireland. Later the British Government introduced the Government of Ireland Bill. Had she given Ireland Home Rule in August 20th, 1914, this country would have been stampeded, because as it was they were going at the recruiting

stations by the thousand. A few men only stopped and said no. As these fathers stood out against the Empire, so, too, did they resolve to follow in their footsteps, though they were only one in a hundred. That few, however, was the salt of the race. They went out to hold their protest meeting in Parnell Square with the guns and bayonets bristling in front of them and Kitchener wired for permission to open the guns on them. Kitchener since was dead and the ideals he lived for were dead, and he was a born Irishman, too. His friend, James Connolly, his friend and comrade the Countess Markievicz and himself were the only three in the whole of Dublin who dared to stand up that night and speak the truth as they knew it. He subsequently addressed big meetings in Cork. After returning to Dublin, his friends, Connolly, Pearce and Clarke, asked him to go to America. He did not want to undertake the mission and preferred to stay at home, so as to be with them in the hour of peril, but being prevailed on by Pearce and Connolly who spoke to him for three hours, he went and worked there as no other man had worked until he broke himself up physically. He worked in the dark of the night to get help and money for that was necessary to carry on the struggle. All the records of that time would yet be written, when the men who now claimed to speak for Ireland would be drawn away. It was from Liberty Hall, the head offices of the Transport Workers Union in Dublin, founded by him in 1909, that the men of 1916 marched, and he hoped Irishmen would often make a pilgrimage to the historic spot. He would explain to them the reason why the Transport Union was brought into being. Prior to 1909 he had worked as organiser in England, Scotland and Wales, but finding that the Irish workers were being betrayed by the English unions he gave up his allegiance to them and returned to Ireland. In 1909 he visited Belfast, where religious differences fomented the bitterness, hatred and strife between the working classes. Yet the 12th of July demonstration of that year passed off without an assault or insult to a man, woman or child, and on the 19th July that same year Catholics and Protestants welded into one magnificent array of labour, marched through the city to the strains of "Let Erin Remember," from the "Blood Wolves" band out of Harland and Woolff's. That was what the Union accomplished there, and that was what the Union was going to do again here. Continuing the speaker recounted the brutal murders, the expulsion of the workers from the ship yards on religious grounds, which had since disgraced Belfast. When men were appealed to on the grounds of religious bigotry, they became fiends incarnate the fiercest passions of the human mind were let loose, and there was no responsibility for what was done. There was hardly a murmur here in the rest of Ireland. Nobody thought about these six counties or the unfortunate victims. By the ingenuity of one man who conceived the iniquitous plan the best men in Ireland were cut off from them. By political chicanery partition had been perpetrated upon them, but it was not consummated for while one Ulsterman lived they would never carry it through. Ulstermen had given service to Ireland on every occasion, and Ulstermen had sworn in their hearts that this crime had got to be wiped out and even if the 26 counties failed to come to their assistance they would do it themselves. Partition was now a reality. The Free State Government was ruling 26 counties, and they had got political liberty and freedom, and yet over that wall, across the road, hundreds of Irishmen were interned. Throughout the 26 counties, 16,000 men and women, the best of their race, were in prison vaults or internment camps. What sort of liberty or freedom was that? They were told the Republicans had given up the game. They had not. They had dumped their arms, which was a mistake. He thought they would be well advised to hearken to the counsel of their friends, and come to an honourable peace with their people. It was time to put an end to this man-catching and filling of jails. They wanted the Republicans as well as the Free State Government to consider this matter. As regards the oath of allegiance, there nothing to compel anyone to take it. A man could get elected and if decided not to take it and was put out of the House he could go forward to his constituents for re-election the same as Bradlaw in England. Bradlaw was refused a seat in the British House of Commons, because he would not take an oath, but on his fourth re-election the restriction was withdrawn. He thought Irishmen should be as good as Bradlaw. That was a new method of passive resistance. Where men thought their honour was at stake he would be the last he would be the last in the world to urge them to surrender their arms. As individuals he would not ask them, but as soldiers of the Republic, he would, because here it meant upholding their honour. What dishonour or disgrace attached to an organisation of military men that surrendered to overwhelming force. They had fought as no other generation had fought and there was not a man in that crowd, uniformed or otherwise would

say a word of disparagement to them. They had done their best. The men of '48, '67, '81 and of '98 gave up their arms and they only gave them up to force majiure [sic] the majesty of might. They never gave up their principles. A man may surrender his gun, but it did not follow he gave up his principles. No body of Irishmen need be ever afraid of following the footsteps of Tom Clarke, Pearse and Connolly, and they and the other leaders of 1916 gave up their arms. He thought it was a crime against the Holy Ghost, and a crime against nature for Irishmen to be killing Irishmen. Could they not solve the issue on the lines of reason and logic, on the lines of consolidation and unity? He was for peace in this matter amongst Irishmen. He did not for a moment advocate the abandonment of principles. Looking back over the years 1917, 1918, 1919 and 1920. What a magnificent spirit of unity prevailed, compared with the present strife. Today they could trust nobody. The country was flooded with spies, stool pigeons and man catchers. One could not talk to one's fellowman without the risk of being informed on. Even the little children were infected by this despicable evil. It was sapping their very souls. It was un-Irish. It was diabolical. It was the antithesis and the negation of all that the United Irishmen and the men of '16 set out for. In the present calamitous conflict, brother was ranged against brother, and father against son. That was what their country had come to. Hatred and vengeance dwelt in their hearts. Even their Union did not escape. Their members were also in opposite camps, sincere on both sides. Any man who fought for his assertions, whether he was opposed to him or not he would agree that he was sincere. He had a letter recently, from a leader of a clump of Republicans in the West, agreeing with the policy of having a peace by negotiation. This leader, in the course of his statement, mention that amongst the men under his control were two brothers, who had a third brother hanged by the British and so filled were they, with hatred and desire for vengeance that they did not even trust the other members of the column, and were living in fear lest they might be asked to surrender. These two men slept together and were rarely apart, and if the question of surrendering was put to them they would open fire on their own comrades. How was that going to be solved? He would tell them to surrender as an army, give up whatever rifles they had in their possession, and come forward with a message of peace. The time was ripe for the preaching of charity, tolerance and the forgiveness of sins. He thought the people should bury the past and look forward to the future. A [sic] they looked to God for mercy let them also render mercy to all men. There could not be forgiveness and understanding while the present state of enforced peace was there, and he was surprised that the Republican leaders had permitted themselves to be led into this dangerous situation. As things stood they could not re-enter the public life of the country. They would be always Ishmaels, because the Government would fear them. Without a peace of understanding, the men in the hills would have to live in terror and jeopardy. Then there were the men in jails and the leaders of the Republican army would have to consider them. They were part of their army, too. Let the Republicans hand in their arms . Napoleon laid down his arms himself once and General Townshend delivered 10,000 men into the hands of the Turks and on his return to England he was knighted by his King. Let them realise that the duty of an officer was to preserve his men for to-morrow rather than today. He was not allowed to have his army decimated or destroyed. At a certain stage of exhaustion his orders were to surrender and there was no dishonour in it. They wanted these men in the hills—they were the best of their race, the best blood and bone of their country. They wanted them still to work for their ideals and carry the message of 1916 to fruition. As regards the men in jails he believed that if they, the working class people only realised their potential power and responsibility they would have them out within a month. He had received a letter that day from a woman in the County Cork. He met her for a moment while on a visit there recently. She had four young boys all Irish speakers. She told him that her husband, Sean Toomey, went out in 1916, and was subsequently interned in Frongoch. During the Black and Tan terror their home their home was burned to the ground, and he was again taken. Although a neutral I.R.A. man he had been rounded up five months ago, and was now lying in the Curragh Camp. The English took him in 1916, and 1920, and now those took him. He was there, like one of many thousands, without trial or charge. They should demand the Government to bring these men to trial or open the jail gates (applause). Let them open the jail gates. It would be a jesture [sic] of friendship. It would do a great deal for the Free State party. He had tried to get his own comrades of the Labour Party to move in that question. Nora Connolly, the daughter of James Connolly, The man who was Commander-in-Chief of the Republican forces in

1916, the daughter of that man was lying in South Dublin Union, a prisoner. There were hundreds of prisoners like her, daughters of patriots, who gave their lives for Ireland. What purpose could be served by keeping them in prison unless the Government was more fearful of peace than the Republicans? (Cries of "They would lose their jobs.") They of the Labour Party, the great mass of organised labour and unorganised labour, too, should stand up in every town in Ireland and demand an amnesty and peace by understanding, and then let the country united go forward to the rebuilding of the nation. Referring to the land question, Mr. Larkin said the recent Land Act was an exhibition of political chicanery. The Government brought in a Land Bill, allocating a sum of £25,000,000. They were going to allocate this sum to help land purchases. Had they the organised mass of labour no claim? They had got to carry the burden on their shoulders. The Government would not give them £25,000,000 to provide employment. It was time, they as workers, asserted a right to their share of the national heritage. What were the farmers more than any other section? Many of the labourers in the towns went to jail in the old plan of campaign days, and the old agrarian days, and men died for them—yet what were they doing now? In the County of Waterford they had an agreement and they (farmers) broke that agreement, and threw men out on the roadside. Very likely in the near future, they were going to do the same with them in County Kildare. For the next seven months there should be no question of decrease of wages or lengthening of hours and that was not too much to ask. As soon as peace had come he asked what was going to happen 30,000 soldiers of the army? These soldiers were working comrades like themselves, and what were they going to do. There was nothing before them, but the workhouse unless they, the organised workers, stood by them, and demanded the State to discharge their just liabilities towards them. These men should be paid by the Government until suitable employment was got for them. Schemes of reconstruction and development of the natural resources should be immediately entered upon, and he had no doubt that if a proper peace was established, a commission consisting of Republicans and Free Staters, farmers and representatives of Labour could go to their people in America and borrow 100 million dollars without interest, in the morning. He would say to the present Government, release the prisoners, foster a comradeship throughout the nation, and then send a joint committee to their race and 100 million dollars would be quickly subscribed, so long as it was for reconstruction purposes. As soon as a settlement on the lines he had suggested was reached they would have to set themselves to the rebuilding of the nation. They required houses, docks, their own shipping, their railway developed, re-forestation through the land should begin, plenty of trees to absorb the moisture. Up to now they had been a landless people, a treeless people and a hopeless people. It was time to set themselves to this task of rebuilding the nation. Ireland was not merely their home, but the home of their scattered race. If a Labour Government were in power they would carry out the programme [sic] already stated by the Labour Party. Their first work would be to turn their attentions to the problems of the hour. Unemployment at the present moment was and would be for some time the most acute of their problems. If elected they had got plans and proposals which all Christian men were bound to accept. Everybody talked these days about the will of the people. The people had not expressed their power as yet. If the people rose in their might this country would be delivered from slavery. The people were on their knees. They had not risen to the height and majesty of their potential power. He wished to say a few words on the drink evil. Unfortunately too much money was being spent in the public houses; increases of wages instead of going to the household, had been spent in this way. He did not deny that the workers had got as much a right to drink as the employers, but the latter could drink yet look after his children. That was not the purpose that the Union taught and fought to gain. Continuing, the speaker said he would not be with this Union one hour if ever he thought it would be used for political jobs. There was a danger of people coming to that Union for that purpose. There were those who thought at present that if they joined this labour movement, displayed a little activity, they would get to be T.D.'s, terrible devils (laughter). They had got to see that men selected would be selected for service rendered, and in the Dail they would be responsible to the demands and instructions of their Unions. If they were going to be a Labour party, they would require to be doubly cautious—the Labour members had tremendous opportunities and temptations. Selfishness was the curse of humanity and they wanted to get rid of that. They wanted to see the Labour party work for every section in the State, because this movement embraced

everything that was required to save the nation. It was part of their programme to see a trader union rate of wages paid, and to see that the little children got the full measure of life and love and liberty. He would ask them not to forget those who had gone before them, not to forget the dead who died for Ireland. At all times they should make manifest their plan for peace, for a general amnesty and a cessation of bloodshed and strife, so that the nation could go forward unitedly to the task of re-construction. He would ask them for a show of hands on the question of a peace with honour and understanding as against an enforced peace. There was an unanimous show of hands from the huge crowd, in favour of a peace of understanding. Continuing, Mr. Larkin exhorted his bearers to work, with wisdom and determination all their lives in the army of labour, and never to desert the cause under any conditions. They should never stand for chicanery or the like, but agitate on the basis of human equality for rights and liberties of all men. If they did then there would be hope for the future (applause).

“The Memory of the Dead,” by request of Mr. Larkin was then sung by the crowds.

MR. COLOHAN, T.D.

Mr. Colohan, T.D. , addressing the gathering said he was proud to see such a large number of the organised members of the county present to welcome their general secretary. Jim Larkin came back after many years to see the dream of his life realised. Since he left them branches of their Union had been established in almost every village and hamlet throughout the country, and it was largely to him and the sacrifice of the workers of 1913, that this was due. He taught the workers to organise, to think for themselves, and to use all the powers they possessed, to better their conditions of living. He taught the Transport Workers how to use those powers and the sacrifices of 1913 and 1916 were not in vain. The present powerful position which the Union held in the public life of the country was amply proved by this demonstration. If all the workers of Ireland could only understand the great power that this Union wielded in the industrial and political field, the ideal of the one big union would be realised in the very near future and it was time for them to use this power which they had, and win their rights. While the struggle for supremacy between the two main political parties went on the very existence of the workers was threatened. £10,664,100 was the cost of the army for the current year. The army produced nothing, and yet industry was at a standstill. Large numbers of the working classes were idle throughout the country. And who was going to pay for this mad civil war but the workers. It was to them, the financiers and capitalists would look for payment by cutting down wages and speeding up payment. The workers would be told to humbly and patriotically submit to this and give of their best to the development of the country, in the interests, of course, of capitalism. The workers reward would be a refusal to grant the old age pension to the deserving and destitute in their time of need. This was the declared policy of Ministers, while at the same time over ten millions went to the army. If the workers were determined to put a stop to this mad campaign of extravagance and waste, they would at the next election return at least one-third of the member of the Dail, members of their own class, selected by themselves and obliged to carry out the policy of the Irish Labour Party. He agreed with Jim Larkin when he said let no T.D.'s be allowed to use the position which the workers had put them into to gain emolument and honour for themselves. That was not what they were sent there for. They were sent there to work for the Labour cause, and not to secure jobs for themselves and their friends. In this County of Kildare the Labour Party had made wonderful strides. However, there was yet much to do for every man and woman in the movement. They had to see that at the next elections every vote was cast for the Labour candidate, both at the Local Government and Parliamentary elections. They wanted a majority on the local boards throughout the country and they (the workers) could do this if they were only willing. Let them make full use of the franchise and the Labour programme of this country was well known to them all. They called upon all the workers and all their country men outside their ranks, if they had the welfare of the whole people at heart to help the Labour Party in their efforts to save the country from ruin and destruction. It was time for them to be up and doing, perfecting their organisation. The Transport Union was a machine, the only machine by which the workers could improve their conditions of living. It was founded by Larkin and Connolly, and it was the greatest force that ever came into Irish life to uplift

the working class. In conclusion, he would ask them to stand shoulder to shoulder at this crucial time and like Larkin and Connolly, hope and fight on until they succeeded in establishing a form of government that would bring the greatest good to the greatest a number—a co-operative commonwealth, a Workers' Republic (applause).

MR. DOYLE

Mr. Michael Doyle, Kildare, said as long as capitalism was enthroned there would be heat and spite and division amongst them as a class. If the young men of the Union, who were now in opposite camps, fighting for politicians had carried out the doctrine of Connolly, they would have remained where they were. He had tired of politics. As a young man he worked in Dublin, and it was in the slums of that city, where he saw the bedrooms without beds, that he learned the work which Labour had got to do (applause).

Senator Cummins in declaring the meeting at an end, said he hoped that no man, when the time came would fail to do his duty. If they wanted things done, the ballot boxes were the only peaceable means by which they could do them. It was up to them, therefore, to make use of the ballot boxes (applause).

The crowds then dispersed orderly and quietly.

Droichead Nua Correspondent

Our Droichead Nua correspondent writes:—Friday's demonstration in honour of Jim Larkin has not been equalled [sic] in numbers since the great march of the people through the town in 1918, when all sections were united with the Labour bodies of the County Kildare in a protest against the conscription menace, the procession on that occasion, extending over a mile. From the really impressive point of view, perhaps, the greatest demonstration of a few years ago was the sad, yet proud, march of the women and men of the parish to the Dominican church during the Mountjoy hunger strike in 1920, and this was continued each night while the strike lasted. A fact which forcibly impressed one at the great and representative gathering at Droichead Nua on Friday evening was the magnificent manner in which the details were carried out by the stewards of the meeting, and those who were assisting the very popular Secretary, Mr. Michael Smyth. While the meeting was an exceptionally large one it was stated that it would be even of far greater dimensions were it not for the fact that it was considered for many who reside on the Southern side of the Curragh Camp—dangerous for them to be passing through the military area after the somewhat late hour the meeting would close. Of course some of the roads including the Kilcullen one and others in the neighbourhood of the military encampment were held up as usual, but the soldiers at the different points understood matters as far as the meeting was concerned, and there was not the slightest interference or unpleasantness. There was a very considerable stir in the town during the afternoon, and long before the appointed time of meeting the stewards were busy arranging details of the programmes. Right across the Town Hall was a great streamer with the words "Welcome Jim," and facing it down George's St. there floated from the headquarters of the I.T. and G.W.U. "Cead Mile Failte."

Mr. Larkin having arrived at the Market Square from Dublin, was received very heartily. He had a reception of which he may feel very proud. The official bugler of the Union sounded the "fall in," and the notes had scarce died away when the ranks were formed and the great body of men and women marched to the strains of the band of the Union. All shops were closed at the request of the committee and there were large numbers on the pathways and streets generally, while the windows of the different houses were filled as the procession passed through the streets.

The following was the order of the procession—Women's Section, builders' workers, carters, farm workers, car owners and drivers, railway workers, Co. Council workers, Milltown section, Kilcullen. Kildare, North Kildare Workers, Suncroft, Ballyshannon, Nurney, Ballymore Eustace,

Monasterevan and Rathangan. Every point of vantage was availed of by the large body of spectators and the windows were filled. Just at the Liffey Bridge two soldiers on guard stood to the salute as the flag in front of the procession approached while a great number of others on the street, raised their hats, standing respectfully to attention. One little incident may be mentioned. Mr. Larkin, on entering the Transport Workers' Hall at Droichead Nua during the evening was informed by one of the members that it was originally a Gospel Hall. "And is it not a Gospel Hall still" asked Mr. Larkin. "Is not the true Gospel being preached here – the true Gospel of Christianity which the Union is spreading amongst the workers throughout the entire country!"

The above articles featured in The Leinster Leader of 9th June 1923. They detail the monster labour meeting held in Droichead Nua (Newbridge) with special guest Jim Larkin on 1st June 1923. Re-typed by Eimhin Clarke.