

and the military occupation which followed, it is without moral justification.

When the members of the twenty-six county government broke their oath to the Republic, they betrayed the hopes of the Irish people for complete freedom as expressed down through the centuries in unending resistance. Thus, while many of them were once members of the legitimate government of Ireland, they have, by their own actions, disestablished themselves from that government and the right to use the powers which they had acquired through membership in it.

In order to preserve the Republic, those members of the government, who had remained faithful to it, set up a provisional government. This institution functioned until 1937 when with old age descending on its few survivors it transferred the power of government to the army council of the Irish Republican Army, where it still remains.

Patrick Pearse once wrote, "Like a divine religion, national freedom bears the marks of unity, sanctity, of catholicity, of apostolic succession. Of unity, for it contemplates the nation as one; of sanctity; for it is holy in itself and in those who serve it; of catholicity, for it embraces all the men and women of the nation; of apostolic succession, for it, or the aspiration after it, passes down from generation to generation from the nation's fathers."

Enlarging on this idea, it follows that an organization working to defend and preserve national freedom, the task of all good governments, must not only profess these four qualities in its credo, but also exhibit them in its actions. As we have seen through our investigation, only the Irish Republican Movement has fulfilled these qualifications, and therefore only the government it recognizes can rightly be called, "The True Government of Ireland."

TERRENCE COONEY

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#### AS THE SPANIARDS SEE IT

Is a leprechaun an Irish version of the duende or is a duende a Spanish-type leprechaun?

In the folklore of jerez de la Frontera, Spain, the duende is a small roguish creature with decidedly mischievous tendencies, precisely the characteristics of Ireland's "wee folk." In the wine warehouses of jerez, it is the custom to set out a glass of sherry at night with a tiny ladder leaned against it for the convenience of the duendes. It is argued that drinking the sherry will be more attractive than doing mischief.

In jerez, the good people will also argue that the leprechauns of Ireland are all of Spanish descent. They recount that in 350 B.C. three red-headed Spanish brothers (accompanied by a retinue of duendes) went to Ireland and settled among the natives, then known as Firbolgs. One of these brothers was called Hiber, hence Hibernia.

Further Spaniards made their homes in Ireland in 1588, after a sea battle Sir Francis Drake fought with an Armada of 132 vessels. These Spanish sailors and soldiers naturally brought their personal duendes.

Another school of thought holds that the duendes went to Ireland to become leprechauns during the centuries of extensive commerce "between the land of fish and the land of wines."

Source: Stuart Little  
"St. Louis Post-Dispatch"