

AN T-OGLACH

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THE VOLUNTEER SPIRIT.

Continuous efforts have been made by AN T-OGLACH to impress upon the soldiers and officers of the Irish Republican Army the importance of a cultivation of what we have termed "the Volunteer spirit." This spirit is not in the least to be confused with that undesirable thing of which we have seen so many examples on the part of the enemy forces—that kind of "military mind" of which the chief peculiarities, are its narrowness and obtuseness. This is the type of mind developed by men who have taken up the Army as a profession, whose outlook is narrowed and dominated by their trade, who can only think in terms of force or red tape. The Volunteer mind is, has always been and should be something different. The Volunteer is a soldier citizen, and he is a good soldier just because he is a good citizen. He has joined the Army to serve his country in her hour of need, not for gain or livelihood but in answer to the call of duty. The fine discipline attained in the ranks of the Volunteers was not the result of threats and punishments as in the English Army but of men's own sense of duty. The loyal and hearty co-operation which the fighting men received from the people of Ireland was not the result of force or fear but of the sense of a common national purpose. This should always remain the case. Volunteers should not allow themselves to think of themselves as a separate caste nor of the Army as a vested interest. The Army is simply the expression of the determination of the nation to be free by the organising of its young men into a fighting force. The nation's will to be free has been expressed in other ways, through other institutions, organisations and operations. All are important in their own way and all should cooperate for the service of the nation.

The Army is a vital and essential part of the national service. Now as in the past few years the safety of the Republic, the rights and liberties of the people of Ireland depend upon the strength, discipline, courage and efficiency of our troops. No effort should be spared to keep officers and men up to the highest level of efficiency, to improve our organisation and training and hold ourselves in readiness to face all dangers in the future with the same energy and courage as in the past.

At the same time while those men whose particular job is Army work should rightly concentrate their energies on that important branch of the nation's service and give it the best work of their heart and hand, they should also give their hearty assistance to those other important branches of national work which go to build up a strong self-reliant nation. The work of the Irish Language movement and the work of Irish Industrial Revival are matters in regard to which every Irishman has his duties, whether soldier or civilian. We have already dealt with the Language; we would like here to impress upon Volunteers the importance of supporting Irish manufactures. This is not a matter that will interfere in any way with their military duties. Every Volunteer is continually making purchases of all kinds, and we fear that many of them never give a thought to the necessity of giving the preference to articles of Irish manufacture. They cheerfully give their money to swell the commerce of the country that has been fighting us to crush our liberties—a country which has been largely brought to a more peaceful frame of mind by economic difficulties. They neglect their chance of increasing employment in Ireland. If every Volunteer in Ireland did his full duty by Irish manufactures the nation would be hundreds of thousands of pounds wealthier to-day.

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PREPARING LECTURES

The subject must be studied and be well known to the lecturer, even if he means to read his lecture, for he must never be at a total loss to carry on after an interruption or break in the proceedings, and it is extraordinary how little it takes to put one off, confuse one's ideas, and destroy the continuity of thought, which is the essence of a good lecture.

For a novice in lecturing, it is always better to write out the whole lecture, arranging the subject in well defined paragraphs, with headings or marginal notes to catch the eye.

The stuff is there at any rate to fall back upon in case of necessity, and it does so often happen, after a serious interruption, that the mind is so confused that mere notes will not bring back to memory the whole of the subject to which they refer. It is certain that a loss of continuity may be prevented, and it is unlikely that a principal point will be omitted if the carefully prepared subject is written and at hand.

The subject matter must be carefully thought out and logically arranged so that the train of thought may follow naturally from point to point.

The language must be quite simple and suited to the audience, so that all may readily understand and assimilate what they hear.

This above all—the lecture must be short. There are few men who can keep any audience thoroughly interested for more than quite a few minutes.

It is necessary to make the audience feel comfortable and at ease. But at the same time care must be taken to arrange them so that they are directly under the eye of the lecturer and within easy reach of his voice. Any attempt to take advantage of leniency, or any undue levity, must be rigorously suppressed.

In lecturing on the training ground the men should always be allowed to sit down and slip off their packs.

It is better not to read the lecture if it is possible to avoid doing so, for reading frequently causes the audience to go to sleep, and it is almost impossible to avoid a monotonous tone which has this effect.

To keep men attentive for any length of time it is essential to arouse their interest. High flown language, long and involved sentences won't do it. It is necessary to talk to the men in an ordinary conversational way. A blackboard for illustrative purposes, or maps and plans, should be at hand.

It is always well to illustrate, if not by pictures, at any rate by references, such as to local or topical events, likely to be of interest.

Pauses should be frequent, so as to allow the audience time to digest what they have heard.

Anecdotes may be introduced with advantage, and, if the lecturer can draw at all, even badly, it is a great asset. The crudest attempts at draughtmanship will frequently arouse interest as well as afford amusement.

But while the style of address may be breezy and,

jokes may be cracked now and again, it is fatal for a man who is not "funny" by nature to attempt "funniness" and to produce forced jokes.

If maps or plans are used it is very necessary, when referring to places, to point out the actual or relative positions on the plan.

So if you can do without it don't read your lecture; know it sufficiently well to be able to "carry on" with the aid of a few notes and headings.

Make the men comfortable. Talk to them naturally and in an ordinary conversational style. Don't emulate the parson in the pulpit and adopt a monotonous "sing-song."

Rouse up sleepy individuals by questions or otherwise. Keep up interests by anecdote and illustration but don't overdo the jokes.

Repeat, if necessary, any special points which you wish to drive home.

At the conclusion of the lecture it is always sound to have a short discussion and catechism, when you can ascertain if the audience has benefited by what you have told them.

It is not a bad thing, after a time, to call upon one or two selected non-commissioned officers or men to give a two minute's lecture on a subject on which you have previously lectured.

QUALIFICATIONS OF A SCOUT

A good Scout requires a whole heap of qualifications. He should be extra smart, active, intelligent, healthy and sound, have good sight and hearing and be able to swim,

It goes without saying that a man who means to be a good scout must be plucky, for scouting requires courage, above all things; and it requires not only courage but self-reliance, that is to do things on your own account without being told what to do. Courage and self-reliance depend a good deal on confidence, and confidence comes from training.

You make a big jump over a hedge or stream because you have trained yourself to do it, and know or believe you can do it.

But besides having the pluck and the confidence, the scout must also have the gift of discretion. He must not take risks which are unnecessary and can be avoided.

In his training the first thing a scout must learn is to read a map and find his way.

There are many aids to finding the way. There is the compass, there is the sun, or there are stars. In many places there are prevailing winds, and there are always rivers and hills, or other main features of the country.

But you must learn to observe things. All men who are not blind see things, but a very few observe.

You must train yourselves in observation. Look



out for landmarks. Note what it is that makes one person different from another, or one street from the next. You know that it is different, but ask yourself: "What is it that makes it so?" If you constantly enquire such things of yourself you will soon gain the faculty of observation.

Train your memory. On proceeding along a country road try to remember where the church steeple was, or where the big elm tree stood, or the pond or the gap in the hills, etc., etc. Look back at conspicuous objects, try to think what they would look like at night, get the outline of them against the sky and remember them. Make special notes at cross or branch roads, or on crossing bridges and streams. Were telegraph poles on the right or left of the road? Where did they first appear and when did they leave it?

A good scout has a roving eye. His eye is constantly on the move, looking for anything from which he can learn something, for anything moving or which appears strange, for landmarks, etc., etc.

You have practised acuity of vision. Well, you must turn it to account. The little cloud of dust or the column of smoke means something. The sudden alarm of birds or of sheep has some cause. A spark a glitter, a noise or a smell has some origin. Ask yourself what that cause or origin is. Anything which, is, or appears to be, strange, or in the least bit out of place requires investigation.

Be on the lookout for indications. Indications denoting roads or railways, rivers, or fords, etc., etc.; indications of movements, queer noises, etc., etc.; tracks of men, of horses or of vehicles. They all give indications. From them you can, if you know how, read when they were made, as well as how they were made. You may learn the numbers, the direction, the pace; it is merely a question of practice.

But you must do more than that. You must deduce from the foot print or track. If you see that a man started running at a certain spot, ask yourself: "Why? What caused him to run?" If a number of horses left the road and went across country, think to yourself: "What was their reason?"

The ashes of a fire give valuable indications. The state of a camp or a bivouac conveys much information, if you can deduce aright.

Remember that the enemy is probably doing the same as yourself. To save your own skin it is, therefore, necessary to take due precautions.

Keep hidden as much as you possibly can, take advantage of background, avoid skylines. Move rapidly from cover to cover. Move in shadow or in shade where you can.

Arrange, if you can, a means of escape from your position if surprised in it. Move silently as possible and leave few tracks.

Above all things practise, not only in making obser-

various, but in remembering what you have observed, and in conveying the result to others.

MAXIMS FOR A SENTRY

Be suspicious and enquire into anything which you cannot at once account for, or which appears strange and out of place.

You may think you hear strange sounds such as of waves breaking on a beach, or running water, or high wind among leaves, or bird calls, or creakings, rustlings, etc.

It is quite probable they are no fancies: they may be very real. Troops moving through long grass or over shingle, or through woods, or over bridges, make very queer noises. Scouts and patrols use signals such as birds or animal calls. The alarm of wild animals or birds and frequently the disturbance of domestic animals is a sure indication of the presence of mankind.

Don't trust to your eyes at night, use your ears. You sometimes find that by shutting your eyes you will be able to hear better, and can locate the sound easier.

CARE OF FEET

We frequently see men fall out with sore feet when on a march, but we do not always recognise what that is due to.

There are two principal causes:—(a) Ill-fitting boots and socks; (b) uncleanness of the feet.

Both of these are often due to carelessness or neglect either on the part of the men or on the part of the Officer in not looking after them. The boot should fit well; it should neither be too loose nor too tight or short. The sock should be soft and smooth, and not too thin. A good deal of the trouble with the sock is that it shrinks and creases. This may be remedied by shaking and stretching the sock when it is taken off and by changing it from right foot to left.

The inside of the sock should be soaped where it fits over a tender spot. But if the sock has shrunk so much that it cannot be worn, a substitute can readily be found for it. Use a newspaper as a wrapper. Put the foot on the centre of a newspaper page and carefully wrap and mould it round the foot. The result is a warm comfortable covering which will last for a couple of days or so.

Blisters should be pricked with a clean needle, and chafes covered with soap or clean grease.

Wash the feet, if possible, once a day. If you cannot get water for washing, wipe the toes with a damp cloth.

Sweating may be prevented by bathing in formalin and water (1 oz. to 1 quart,) or in permanganate and water (mixed to a red tint.)

Boracic powder is very good for dusting sweaty or sore feet, and is cheap and easy to carry.



CAMP BEDS

There are many ways of making a comfortable bed in camp, but always, if possible, have some kind of covering over the ground between your body and the earth, especially after wet weather. Cut grass or straw or bracken are very good things to lay down thickly where you are going to lie, but if you cannot get any of these and are obliged to lie on the ground, do not forget before lying down to make a small hole about the size of a tea-cup in which your hip joint will rest when you are lying on your side; it makes all the difference for sleeping comfortably. A very comfortable bed, almost a spring mattress, is made in Canada by cutting a large number of tops of the fir-tree branches, and planting them upright in the ground as close together as possible, like bristles in a brush, so close that when you lie down on them they form a comfortable and springy couch.

Remember when sleeping in camp the secret of keeping warm is to have as many blankets underneath you as you have above you. If a patrol were sleeping around a fire, you would all lie with your feet towards it like the spokes of a wheel. If your blankets do not keep you sufficiently warm, put straw or bracken over yourselves and newspapers, if you have them. It is also a good tip in cold weather, if you have not sufficiently warm clothing, to put a newspaper under your coat or waistcoat up your back and round your body; it will be as good as a great coat in giving you extra warmth.

To make a bed cut four poles—two of seven feet, two of three—lay them on the ground, so as to form the edges.

Cut four pegs, two feet long, and sharpen, drive them into the ground at the four corners to keep the poles in place.

Cut down a fir-tree, cut off all branches, and lay them over-lapping each other like slates on a roof till a thick bed of them is made; the outside ones under-lapping the poles. Cover with a blanket.

To make a mattress you first set up a camp loom, and weave a mattress-out of braken, ferns, heather, straw, or grass, etc., six feet long, and two feet, nine inches across.

With this same loom you can make grass or straw mats, with which to form tents, or shelters, or walls, or carpets, etc.

Camp candlesticks can be made by bending a bit of wire into a small spiral spring; or by using a cleft stick in the wall; or by sticking the candle upright in a lump of clay or in a hole bored in a big potato; or a glass candle shade can be made by cutting the bottom off a bottle and sticking it upside down in the ground with a candle stuck in the neck.

The bottom of the bottle may be cut off, either by putting about an inch or an inch and a half of water into the bottle, and then standing it in the embers of

the fire till it gets hot and cracks at the water-level. Or it can be done by passing a piece of string round the body of the bottle, and drawing it rapidly to and fro till it makes a hot line round the bottle, which then breaks neatly off with a blow, or on being immersed in cold water.

Camp forks can also be made out of wire sharpened at the points.

It is something to know how to sit down in a wet camp. You "squat" instead of sitting. Natives in India squat on their heels, but this is a tiring way, if you have not done it as a child; though it comes easy if you put a sloping stone or chock of wood under your heels. Boers and other camp men squat on one heel. It is a little tiring at first.

Buttons are always being lost in Camp, and it adds greatly to your comfort to know how to make buttons out of bootlaces or string. Volunteers should also be able to carve collar studs out of wood, bone or horn.

A great secret of sleeping comfortably in camp is to have a canvas bag about two feet long by one foot wide, into which you pack odds and ends—or carry empty, and fill up with grass or underclothing to form your pillow at night.

TOBAC GALLDA

Sa mbliain 1919 tháinig luach £1,490,000 de thoitíní agus tobac isteach sa tír seo ó Shasana. 4s. 10d. an punt a bhí ar an dtobac san. Ach na duilleóga tobac a cheannigh na Sasanaigh ó Aimeirice an chéad lá níor tugadh ortha ach 1s. 7d. an punt. Sé sin le rá go raibh na Sasanaigh 3s. 3d. an punt beirthe leis an dtobac a cheannuigheamar uatha agus go ndeaghaidh suas le milliún punt de'n £1,490,000 san isteach i bpócaí lucht airgid agus lucht oibre Shasana.

Chítear dúinn mar sin gur chuir muintear na h-Eireann le n-a dtóil mhacánta féin breis agus milliún punt isteach i bpócaí Sheáin Bhuidhe. Nách náireach an sgéal é sin dúinn? Muintear na tíre seo ag imtheacht thar sàile 'na sluaighte agus an carn san airgid a thabhairt do Shean Buidhe againn gan gha gan riachtanas in-aghaidh na bliadhna.

Da mb'ail le muintir na h-Eireann stad d'aon tobac a cheannach ó aon tír iasachta feasda, sabhal-faí milliún punt do'n tír. Thabharfadh an méid sin airgid tuarasdál foghanta do dheich míle duine. Choimeadfeadh an deich míle sin deich míle eile ag obair dóibh—grásuithe, táillíúirí, buistéirí, etc. Sin fiche míle duine go mbeadh obair soláruithe ag muintir na h-Eireann phíoc d'a nduadh dh'fhaghail.