

'Fathers of this parish, if your girls do not obey you, if they are not back at the hours appointed, lay the lash upon their backs. That was the good old system, and that should be the system today.'

Bishop O'Doherty of Galway at a confirmation service, 1924
(cf Scene 21)

'Jazz is an African word meaning the activity in public of something of which St Paul said "Let it not be so much as named among you". The dance and music with its abominable rhythm was borrowed from Central Africa by a gang of wealthy Bolshevists in the USA to strike at Church civilization throughout the world.'

Fr Peter Conefrey, 1926

(Conefrey was part of the agitation against Gralton's hall in 1932, a precursor to his 'anti-jazz campaign' in County Leitrim in 1934).

'Gralton has been condemned without being given a hearing. He has been condemned by the very party which he supported in the last election . . . The people of South Leitrim are against his deportation. They ask why he should be victimised at the behest of his secret enemies. They ask why should a small farmer be deported while anti-Irish ranchers are allowed remain.'

An Phoblacht, 25 February 1933

'Gralton has been, for several months, the victim of a secret tyranny in his native Leitrim. An Amusements Hall he owned was fired into, bombed, and finally burned to the ground. His enemies work in the dark. Apparently they are few in number, but strong in influence. They have been able to silence TDs and get the active co-operation of the late Free State Minister for Justice, Mr. Geoghegan. Gralton's neighbours are friendly to him. Now the spotlight of publicity has been thrown on the terrorists who have perscuted him they are coming to his aid. Fifty of them gathered to help him in his farm-work immediately the deportation order was served on him.'

An Phoblacht, 4 March 1933

We have received the following letter:—

To the Editor, THE IRISH PRESS.

Dear Sir,—A deportation order was issued against me on February 3, and a wild scare was set up at the time, which made it hard for me to get in a word. Now, however, the fever has died down, and many who took part in the ramp against me are now a bit ashamed of themselves.

I came to Ireland simply because my brother's death left my parents alone here. Since then my father has died, and only the old woman remains. Naturally I want to remain here until I see her to her rest, so I am evading arrest.

I think I have a right to demand a trial, if there is any charge against me. If there is no charge I demand the right to live in peace, and look after my small farm. If the Government will not grant a trial I ask that some responsible national organisation or group of individuals will set up a commission and sift the whole miserable story behind the order, otherwise a very dangerous precedent will have been allowed to get set up without being exposed.

I demand a trial or else peace. If there is no trial then thoughtful people should insist on having the facts, and they had better be got before the police get me.

JAMES GRALTON

Irish Press, 24 May 1933

On Sunday morning last road surfaces in and around the town of Mohill were found to have been painted with such inscriptions as the following — 'Up Gralton', 'Justice Demands a Fair Trial', 'Down with Imperialist Coercion'. On Friday and Saturday last the Guards searched (without result) a number of houses in Mohill and Carrick-on-Shannon in an effort to capture Gralton.'

Roscommon Herald, 29 July 1933

'The arrest and deportation of Jim Gralton, which was carried out by Free State Peelers last Saturday, is one of the most shameful acts of coercion that has as yet been perpetrated in the interests of Banker-Rancher-Imperial Capitalism in Ireland. The fact that the Cosgrave-de Valera Coercion has been used in the first case against a Republican worker who has a splendid record in the Tan War should open the eyes of many an Irish worker to the "Republicanism" of Fianna Fail.'

Workers' Voice, 19 August 1933

Telegram: 'NEW YORK, Tuesday: - Jim Galton landed safe here. Delegations welcomed him from New York and Boston. Several American newspapers interviewed him. Mass meetings have been arranged.'

Workers' Voice, 26 August 1933

'Stone monuments were built in memory of men in the past. This is not the kind of monument Jim Galton would want, but a world in which human beings can have security, be free from hunger and misery, and edowed with sufficient time to study art, music and culture. A world in which there will be no more wars, famine and depression in the midste of plenty.'

*John Mullally, Irish Workers' Club
Speaking at the unveiling of Jimmy Galton's headstone,
Woodlawn Cemetery, the Bronx, NYC*