

1916

POBLACHT NA h-ÉIREANN

RIALTAS SEALADACH PHOBLACHT NA hÉIREANN

DO MHUINTIR NA hÉIREANN

A MHUINTIR NA hÉIREANN, IDIR FHEARA AGUS MHNÁ; in ainm Dé agus in ainm na nglún a d'imigh romhainn agus a d'fhág againn mar oidhreacht sean-spiorad na náisiúntachta, tá Éire, trínne, ag gairm a clainne chun a brataigh agus ag bualadh buille ar son a saoirse.

Tar éis di a feara d'eagrú agus d'oiliúint ina heagraíocht rúnda réabhlóideach, Bráithreachas Phoblacht na hÉireann, agus ina heagraíochtaí míleata poiblí, Óglaigh na hÉireann agus Arm Cathartha na hÉireann, tar éis di a riailbhéasacht d'fhoirbhiú go foighneach agus fanúint go buanseasmhach leis an bhfaill chun gnímh, tá sí ag glacadh na faille sin anois, agus, le cabhair na clainne atá ar deoraíocht uaithi i Meiriceá agus na gcairde calma cogaidh atá aici san Eoraip, agus, thar gach ní, le muinín as a neart féin, tá sí ag bualadh buille i lán-dóchas go mbéarfaidh sí bua.

Dearbhaímid gur ceart ceannasach do-chloíte ceart mhuintir na hÉireann chun tír na hÉireann, agus fós chun dála na hÉireann a stiúradh gan chosc gan toirmeasc. An forlámhas atá á dhéanamh air le cian d'aimsir ag pobal iasachta agus ag rialtas iasachta, níor mhúch sé an ceart sin ná ní féidir go brách a mhúchadh ach le díthiú phobal na hÉireann. Níl aon ghlún dá dtáinig nár dhearbhaigh pobal na hÉireann a gceart chun saoirse agus ceannais náisiúnta; sé huaire dhearbhaíodair é faoi arm le trí chéad bliain anuas. Ag seasamh ar an gceart bunaidh sin dúinn agus á dhearbhu arís faoi arm os comhair an tsaoil, fógraímid leis seo Poblacht na hÉireann ina Stát Neamhspleách Ceannasach agus cuirimid ár n-anam féin agus anam ár gcomrádaithe comhraic i ngeall lena saoirse agus lena leas agus lena mórardh i measc na náisiún.

Dlíonn Poblacht na hÉireann, agus éilíonn leis seo, géillsine ó gach Éireannach idir fhear agus bhean. Ráthaíonn an Phoblacht saoirse chreidimh agus saoirse shibhialta, comhchearta agus comhdheis, dá saoránaigh uile, agus dearbhaíonn gurb é a rún séan agus sonas a lorg don náisiún uile agus do gach roinn de, ag tabhairt geana do chlann uile an náisiúin mar a chéile, gan aird aici ar an easaontas a cothaíodh eatarthu ag rialtas iasachta agus lér deaghladh mionáireamh díobh ón mhóráireamh san am atá imithe.

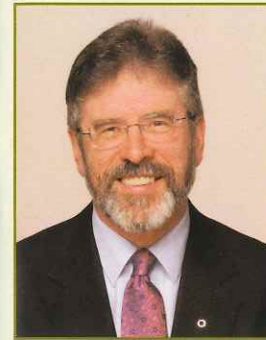
Go dtí go mbeidh an chaoi againn de thoradh ár n-arm chun Buan-Rialtas Náisiúnta a bhunú a bheas ionadaitheach do mhuintir na hÉireann go léir agus a toghfar ag fir agus ag mná uile na tíre, déanfaidh an Rialtas Sealadach a bunaítear leis seo cúrsaí sibhialta agus cúrsaí míleata na Poblachta a riaradh thar ceann an phobail.

Cuirimid cúis Phoblacht na hÉireann faoi choimirce Dhia Mór na nUilechumhacht agus iarramaid A bheannacht ar ár n-airm; impímid gan aon duine a bheas ag fónamh sa chúis sin do thabhairt náire dhi le mí-laochas, le mí-dhaonnacht ná le slad. Ar uair na hiarrachta ró-uaisle seo is é dualgas náisiún na hÉireann a chruthú, lena chalmacht agus lena smacht air féin agus le hullmhacht a chlainne chun fulaing ar son an mhaitheasa phoiblí, gur fiú é an ard-chéim atá i ndán dó.

ARNA SHÍNIÚ THAR CEANN AN RIALTAIS SHEALADAIGH:
TOMÁS Ó CLÉIRIGH SEÁN MAC DIARMADA TOMÁS MAC
DONNCHA PÁDRAIG MAC PIARAIS ÉAMON CEANNT
SÉAMAS Ó CONGHAILE SEOSAMH MHÁIRE PLUINCÉID

The unfinished business of 1916

Introduction by Gerry Adams, President of Sinn Féin



This booklet marks the 90th anniversary of the Proclamation of the Irish Republic and the Easter Rising of 1916.

Sinn Féin has paid tribute to the men and women of 1916 every year for the past 90 years, often at times when governments in Leinster House chose to ignore them. At other times the same governments paid lip service to 1916 while putting in jails and internment camps many of those who took the Proclamation seriously.

The Irish government's revival of its Easter military parade and President Mary McAleese's speech in February have provoked much debate about 1916 and its legacy. We welcome this debate. We would like to see more inclusive and wide-ranging events leading up to the centenary in 2016.

The most important thing to state about the Proclamation in 2006 is that it is unfinished business. We don't have a United Ireland - yet. We don't have a society where all the children of the nation are cherished equally - yet. But we in Sinn Féin believe that we can achieve those aims and create a better society for everyone on this small island - Catholic, Protestant and Dissenter, people of all religions and none, Irish citizens and new communities in our country alike.

We ask you to join us in this work.

Sa leabhrán seo tá eolas ní hamháin faoin Éirí Amach fhéin ach faoi na fir agus na mná a ghlac páirt ann, an pholataíocht a bhí acu agus an teachtaireacht atá ann dúinn in Éirinn lenár linn. Déantar cur síos ar ghnéithe éagsúla na gluaiseachta a tháinig le chéile i 1916 - na Finíní, na mná, na ceard-chumannaigh, na Gaeilgeoirí.

Is féidir linn dul ar aghaidh le chéile agus Forógra na Poblachta a chur i bhfeidhm. Bí linn san obair sin.

Gerry Adams Uachtarán Shinn Féin



The burnt out shell of
Dublin's GPO after
bombardment by the British
Army at Easter 1916

Strands of Revolution

The most forward-looking and progressive Irish people came together to make the 1916 Easter Rising possible. In the following pages we look at the different strands which made the revolution.

The Republican tradition

Irish Republicanism began with the Society of United Irishmen founded in Dublin and Belfast in 1791. They were influenced by the democratic ideas of the French Revolution - Liberty, Equality and Fraternity. Their aim was summed up by their most talented leader, Theobald Wolfe Tone: "To subvert the tyranny of our execrable government, to break the connection with England, the never-failing source of all our political evils; and to assert the independence of my country." This required bringing the Irish people together: "To unite the whole people of Ireland, to abolish the memory of past dissensions, and to substitute the common name of Irishman in place of the denominations of Protestant, Catholic and Dissenter - these were my means."

When the United Irish forces rose in 1798 they were brutally suppressed. But some survived to fight again with Robert Emmet in 1803 before that brief Rising was crushed. It was not until the 1840s, and the Young Ireland movement, that the message of Wolfe Tone was heard again. The most advanced of the Young Irelanders, James Fintan Lalor, sought to break both the connection with England and the grip of the landlords. He sought "independence, full and absolute independence for this island...Ireland her own - Ireland her own, and all therein, from the sod to the sky. The soil of Ireland for the people of Ireland..."

The failed Young Ireland Rising took place in 1848 but out of it grew the Irish Republican Brotherhood (IRB). Commonly known as the Fenians, they were the first Irish Republican movement organised on a large scale among the ordinary working people. They had wide support among the Irish at home and in America. Fenianism in various forms lasted from 1858 until the 1916 Rising. When the veteran Fenian Tom Clarke, who spent many years in English prisons, returned to Ireland, he began to reorganise the IRB. With young men like Seán Mac Diarmada he turned it into a force that was prepared to fight for Irish freedom.

It was Clarke and Mac Diarmada who carried the Fenian tradition into 1916 and made possible the Easter Rising.

The labour movement



There may have been no Easter Rising without the 1913 Lockout. It is virtually certain that there would have been no Rising without James Connolly.

In 1913 the employers of Dublin decided that they would break the Irish Transport and General Workers Union which had been organising workers successfully and beginning

to win better pay and conditions. Dublin at that time was one of the most poverty-stricken cities in Europe with tens of thousands of people living in overcrowded tenement slums.

Under the leadership of Jim Larkin the workers of Dublin began to fight back. The leader of the employers was William Martin Murphy, owner of the Dublin tramway company and of Independent Newspapers. The employers presented their workers with a pledge not to join the Transport Union. If they refused they would lose their jobs. Many thousands refused to sign the pledge and were locked out of work. The struggle went on for months and ended without outright victory for either side. But trade unionism became firmly established and was imbued with a fighting spirit that contributed much to the struggle for national freedom.

It was not only in Dublin that trade unionists were mobilised. In Belfast the Transport Union organiser was James Connolly. When he came to Dublin in 1913 he helped to establish a workers' defence force, the Irish Citizen Army, after police and scabs attacked workers and their families.

Connolly moulded the Citizen Army into a revolutionary fighting force and they took a leading part in the 1916 Rising. The year before the Rising Connolly had stated:

"In the long run the freedom of a nation is measured by the freedom of its lowest class; every upward step of that class to the possibility of possessing higher things raises the standard of the nation in the scale of civilisation."

Connolly's teachings and example continued to inspire Irish workers. Trade union membership grew from 50,000 in 1910 to 300,000 in 1921. The trade union movement

played an active part in the struggle for Irish independence, including two general strikes against Conscription to the British Army and against the execution of Republican prisoners. Unfortunately the leaders of the labour movement - in contrast to the rank and file - did not follow Connolly's example and did not take a leading part in the revolution. That was one of the reasons why the principles of the Democratic Programme of the First Dáil Éireann were not put into effect.

The women of 1916

"The space reserved for women was crowded to excess by well-known workers in the Irish cause" wrote Jennie Wyse Power in *Leabhar na mBan*, published in December 1919 in an article on the inception and work of *Cumann na mBan*. She was referring to the Rotunda Rink meeting, November 25th 1913, at which the Irish Volunteers (*Óglaigh na hÉireann*) were formed to "maintain the rights and liberties common to all the people of Ireland".

Cumann na mBan was founded in April 1914. Most of its founders were already activists in the nationalist and women's movements. Many were veterans of *Iníon na hÉireann* (*Daughters of Ireland*), a militant republican and feminist society established by Maud Gonne MacBride. Many were also active in the women's suffrage movement as in 1914 women still did not have the vote.

Iníon disliked the secrecy and lack of spontaneity of the IRB and they had their own name for them - the *Fan go Fóills* ('fan go fóill' being the Irish for 'wait a while'). This started from a protest meeting during the royal visit of 1911. Determined that a window in Grafton Street which was showing the portraits of the king and queen should be smashed, some of the women brought stones in their handbags. Breaking shop windows was considered 'unladylike' and they had hoped that the young men would use the stones and make a good getaway. That was not to be. So Helena Moloney broke the window herself and was jailed for it. Helena Moloney went on to be a founder member of the Irish Women Workers Union and the Irish Citizen Army and she took part in the Easter Rising, one of the 9 women and 16 men who marched from Liberty Hall to occupy City Hall.



Helena Moloney



Constance Markievicz

In 1909 Constance Markievicz had stated: "A free Ireland with no sex distinction should be the motto of all nationalist women. Arm yourselves with weapons to fight for your nation's cause. Arm your souls with noble and free ideas. And if in your day the call should come for your body to arm do not shrink from that either. May the aspiration to life and freedom among the women of Ireland bring forth a Joan of Arc to free our nation."

There was no one Joan of Arc; there were many brave women who broke down barriers of gender to play a full part in the revolution. That was reflected in the Proclamation of the Irish Republic which pledged equality for women, including the right to vote. About 150 women - the very large majority of them Cumann na mBan - were out in the Rising. They assisted in despatch carrying, first aid and cooking. But women also fought alongside their male comrades, notably Constance Markievicz and Margaret Skinnider who was wounded in action at St. Stephen's Green.

The Volunteer leaders evacuated the women from the GPO before the final action. A number of them went to the Four Courts and were present with the garrison there for the final stages.

Winifred Carney from Belfast and Julia Grennan succeeded in remaining with the retreating Volunteers. They were both present in O'Connell Street for the surrender of headquarters. They witnessed and shared the insults, the hunger and the cold of the night spent in the open in the Rotunda Gardens. Jennie Wyse Power tells us that about 100 women were held in Kilmainham Jail afterwards.

(The above is based on an article by veteran Republican, the late Máire Comerford, published in 1986).

Gaeil iad fhéin...

"Gaeil iad fhéin ní Gaill ná Spáinnigh" a deir amhrán an Phiarsaigh An Dord Féinne. Gaeil a ghlac páirt in Éirí Amach na Cásca agus bhí an Éirí Amach mar thoradh ar 'ath-Ghaelú' na hÉireann a bhí ar siúl ó bhunú Chonradh na Gaeilge in 1893 nó níos faide siar le bunú Chumann Lúthchleas Gael in 1884.

Bhí an Conradh, CLG, Sinn Féin agus na hÓglaigh fite fuaite agus bhí an chuid is mó de



Máire Comerford

na daoine a throid i 1916 páirteach in dá nó trí de na heagrais sin. Taobh istigh de na heagrais go léir bhí Bráithreachas na Poblachta ag obair chun daoine a spreagadh chun troda ar son na saoirse.

Ar ndoigh bhí tionchar ollmhór ag Conradh na Gaeilge ar an saol náisiúnta agus ar an saol soisialta. Bhí an Conradh oscailte do mná agus fir. Ghlac Caitlicigh agus Protastúnaigh páirt ann. Chuir sé béim ar féin-mheas phobal na hÉireann. Eagrais neamh-polaitiúil a bhí ann ach eagrais náisiúnta ag an am chéanna. Ba léir ó obair an Chonartha nárbh fhiú neamhspleachas polaitiúil na hÉireann amháin. Gan an teanga Ghaeilge agus an cultúr Gaelach ní bheadh náisiún na hÉireann ann.

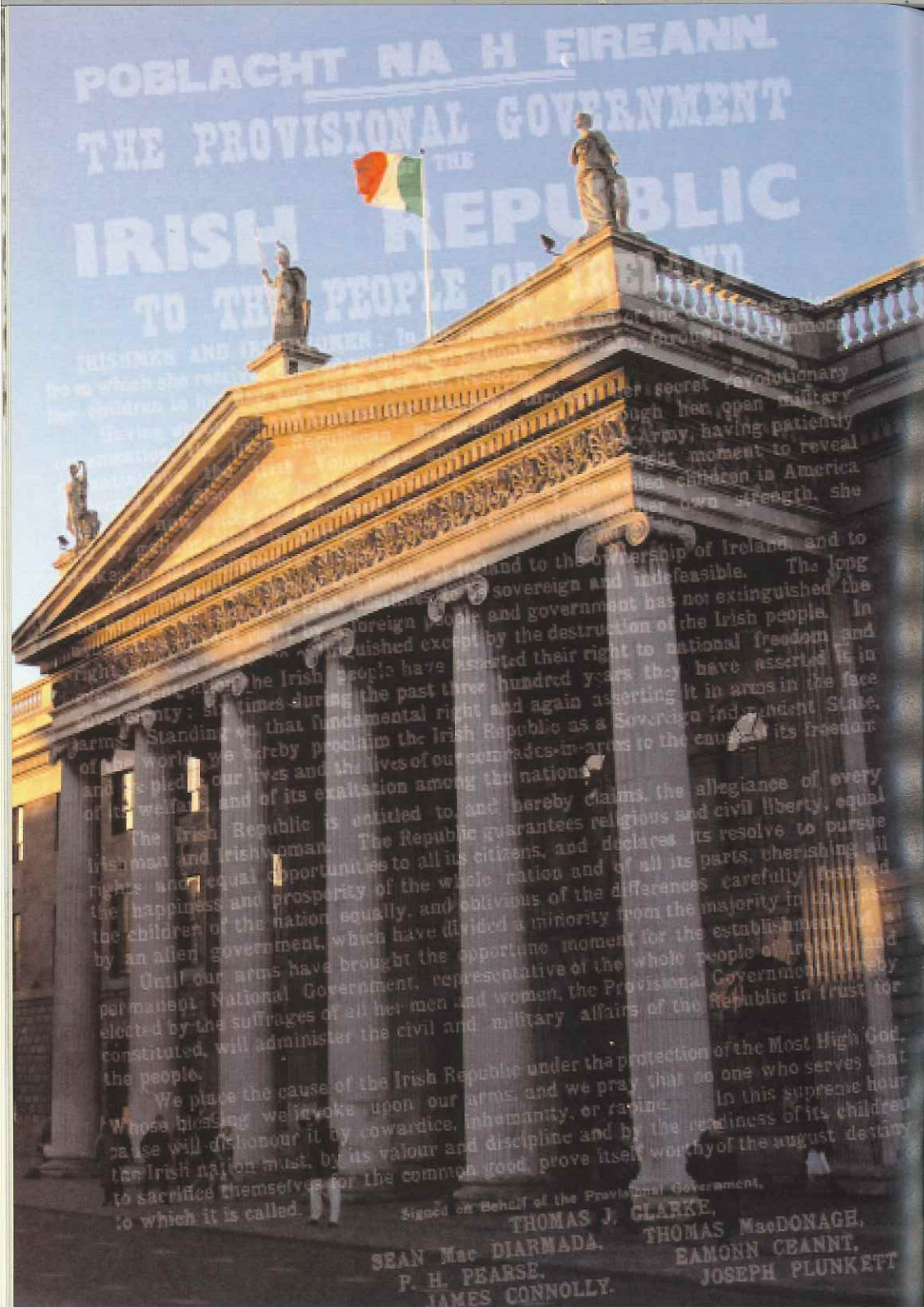
Tá conspóid fós ann faoi na himeachtaí ag Ard Fheis an Chonartha i nDún Dealgan i 1915. Cuireadh rún os comhair na hArd Fheise, rún a raibh baill den IRB mar urraithe air. Bhí sé mar leasú ar Bhunreacht an Chonartha agus dúirt sé:

"Gan baint ar bith a bheith ag Conradh na Gaeilge le haon cheist pholaitíochta nó le haon cheist chreidimh, agus gan a bheith de chúram ar an gConradh ach náisiún Gaelach neamhspleách a dhéanamh d'Éirinn, saor ó gach ceannsmacht Gallda."

Glacadh leis an rún ach d'éirigh Dúbhglas de hÍde as an uachtarántacht dá bharr. B'shin an fhadhb ba mhó leis an rún; ba léir faoin am sin go raibh na Conraitheoirí ar son neamhspleachas na hÉireann, cé go raibh easaontais eatartha maidir le conas an neamhspleachas sin a bhaint amach. Mar a dúirt an Piarasach, na gluaiseachtaí a d'fhás as an gConradh a bheadh chun tosaigh ag obair ar son na hÉireann "ní hamháin saor ach Gaelach, ní hamháin Gaelach ach saor".

Conraitheoirí iad an cuid ba mhó de na ceannairí a cuireadh chun bás in 1916. Mar an gcéanna le Chumann Lúthchleas Gael. San eagrais sin a fuair fir óga cleachtadh sular bunaíodh na hÓglaigh in 1913. Agus chuaigh siad ina mílte isteach sna hÓglaigh. Ghlac cumainn de chuid an CLG, chomh maith leis an Ard Chomhairle, Boird Chontae agus Comhairlí na gCúigí, páirt i sochraid Uí Dhonnabháin Rosa i 1915. Sampla maith ab ea Harry Boland - Cathaoirleach an Bhoird Chontae i mBaile Átha Cliath, imritheoir ar an bhfoireann Chontae iománaíochta, Óglach agus ball den IRB.

Cuireadh na Sasanaigh cosc ar an nuachtán Gaelic Athlete cúpla seachtain roimh an Éirí Amach. Bhí an méid sin fir CLG páirteach san Éirí Amach agus faoi ghlac ina dhiaidh go raibh siad in ann cluiche ceannais speisialta - Comórtas Wolfe Tone - a chur ar siúl i gCampa Geibhinn Frongoch i mí Iúil 1916.



The relevance of the Proclamation today

By Mary Lou McDonald, Sinn Féin MEP for Dublin



As we commemorate the 90th anniversary of the 1916 Easter Rising and the Proclamation of the Irish Republic it is appropriate for us to look anew at that Proclamation and to assess its relevance to Ireland today.

The principles set out in the Proclamation have yet to be put fully into effect in our country. It is up to us to interpret them for our own time and to work together to achieve the type of free, just and equal Ireland envisaged by the men and women of 1916.

So let's look at the Proclamation again. At the core of it is Irish independence and sovereignty:

"We declare the right of the people of Ireland to the ownership of Ireland, and to the unfettered control of Irish destinies, to be sovereign and indefeasible. The long usurpation of that right by a foreign people and government has not extinguished the right, nor can it ever be extinguished except by the destruction of the Irish people."

Who owns Ireland today? In the six North Eastern counties of our country the British government still has jurisdiction. So long as British jurisdiction and partition remain, the Irish people can never fulfil our full potential. Lasting peace and justice in Ireland require national unity and sovereignty.

First of all the British government must live up to its responsibilities and implement the Good Friday Agreement which was endorsed in referenda North and South in 1998. The Agreement is the very minimum requirement. Of course we in Sinn Féin want to go much further. The Republicans of 2006 have carved out a peaceful way forward after decades of conflict. Our destination remains a free and united Ireland.

There are others who claim ownership of Ireland. Successive governments in the 26 Counties have sold off our natural resources to powerful multinational corporations. That's why the local community in Rossport, Co. Mayo, have had to campaign against the dangerous gas pipeline that Shell wants to push through their land. The Irish people will

gain nothing as our gas and oil have been given away. Sinn Féin wants to see these resources back in the ownership of the Irish people and developed safely for the benefit of all.

We also want to see a Europe of Equals, not a European Union in which democracy at local and national level is being eroded. The power taken from the people by unelected bureaucrats in Brussels should be restored. In the European Parliament we are working for democracy, equality and peace in Europe.

“We hereby proclaim the Irish Republic as a Sovereign Independent State...”

No government that takes seriously this line in the Proclamation would allow its territory to be used as a staging post in a war by a foreign power. Yet that is exactly what the Irish government is doing by allowing Shannon Airport to be used by US forces on their way to the Iraq war. In 1916 Pearse and Connolly and Markievicz stood against the war being waged by the British Empire which was using tens of thousands of young Irishmen as cannon fodder in its army. Today Sinn Féin stands for Irish sovereignty, a policy of positive neutrality and the active pursuit of international peace and disarmament.

How does Celtic Tiger Ireland measure up to the following:

“The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and all of its parts, cherishing all of the children of the nation equally.”

Successive Irish governments have failed that test. One in seven children in the 26 Counties - almost 150,000 - are living in consistent poverty. They suffer economic hardship that excludes them from the quality of life and the opportunities for their future enjoyed by a majority of children. 242,000 children are at risk of poverty.

Despite the unprecedented prosperity in the Irish economy, it is one of the most inequitable in the developed world. The 26 Counties comes third last in a league of 18 OECD states in terms of economic inequality. Only the United States and Italy, among the developed countries, have worse levels of poverty and inequality. The ‘United Kingdom’ is fourth from the bottom in this league and included in its figures are the Six Counties where child poverty levels are worse than in the 26 Counties, adding to the total of avoidable hardship for children in Ireland, 90 years after the Proclamation.

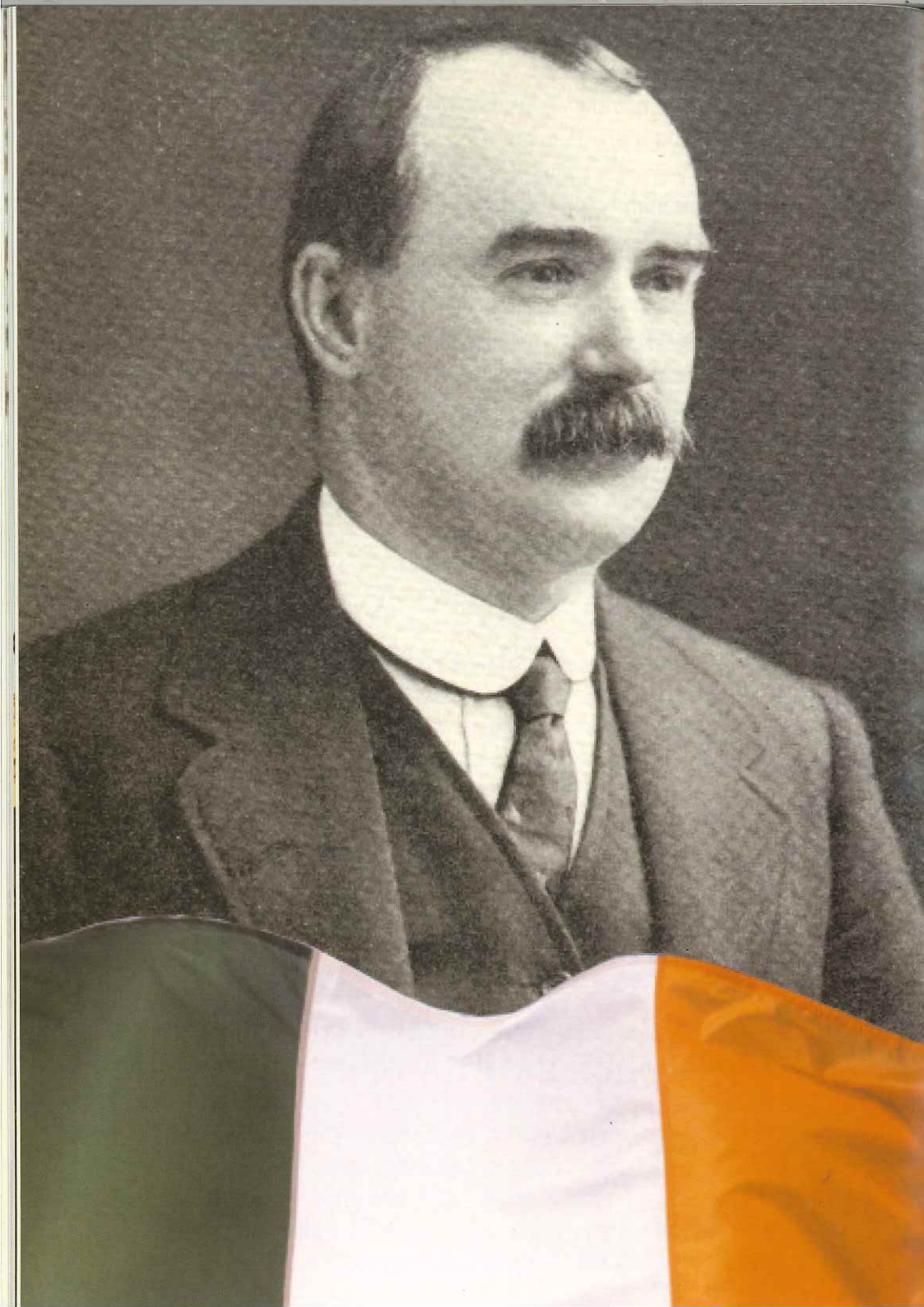
This level of poverty is inexcusable given the affluent Irish economy of the 21st century.

Government have had record budget surpluses yet the opportunity to move towards an Ireland of Equals has been squandered. Our two-tier public-private healthcare system is grossly unequal, with the wealthy assured of the best care in the private system while others must wait on trolleys and in queues.

One key line in the Proclamation refers to “the differences carefully fostered by an alien government, which have divided a minority from the majority in the past”. This refers to the British government’s policy of divide and conquer which kept Irish people separated by using sectarianism to maintain its rule in Ireland. Like the men and women of 1916 Sinn Féin today rejects all forms of sectarianism and bigotry. We are committed to a process of national reconciliation and have entered a long-term dialogue with representatives of unionism in our country.

In the spirit of the Proclamation we also say it is vital that the new communities who have made their home in Ireland, people from all over the world who have come here to work and study, should be made welcome.

The best memorial to the men and women of 1916 and to all who have given their lives for Irish freedom will be an Ireland in which the principles of the Proclamation are put into effect. That will be an Irish Republic worthy of its name.



The Irish Flag

By James Connolly

The following article by James Connolly appeared in his weekly paper Workers Republic on 8 April 1916. It was his last major political article before the Rising and reaffirmed his lifelong teaching that the cause of national freedom and social justice are inextricably linked. Easter Sunday, 16 April 2006, is 90 years to the day since Connolly raised the green flag over Liberty Hall a week before Easter Sunday, 23 April 1916.

The Council of the Irish Citizen Army has resolved, after grave and earnest deliberation, to hoist the green flag of Ireland over Liberty Hall, as over a fortress held for Ireland by the arms of Irishmen.

This is a momentous decision in the most serious crisis Ireland has witnessed in our day and generation. It will, we are sure, send a thrill through the hearts of every true Irish man and woman, and send the red blood coursing fiercely along the veins of every lover of the race.

It means that in the midst of and despite the treasons and backslidings of leaders and guides, in the midst of and despite all the weaknesses, corruption and moral cowardice of a section of the people, in the midst of and despite all this there still remains in Ireland a spot where a body of true men and women are ready to hoist, gather round, and to defend the flag made sacred by all the sufferings of all the martyrs of the past.

Since this unholy war first started we have seen every symbol of Irish freedom desecrated to the purposes of the enemy, we have witnessed the prostitution of every holy Irish tradition. That the young men of Ireland might be seduced into the service of the nation that denies every national power to their country, we have seen appeals made to our love of freedom, to our religious instincts, to our sympathy for the oppressed, to our kinship with suffering.

The power that for seven hundred years has waged bitter and unrelenting war upon the freedom of Ireland, and that still declares that the rights of Ireland must forever remain subordinate to the interests of the British Empire, hypocritically appealed to our young men to enlist under her banner and shed their blood 'in the interests of freedom'.

The power whose reign in Ireland has been one long carnival of corruption and debauchery of civic virtue, and which has rioted in the debasement and degradation of everything Irish men and women hold sacred, appealed to us in the name of religion to fight for her as the champion of Christendom.

The power which holds in subjection more of the world's population than any other power on the globe, and holds them in subjection as slaves without any guarantee of freedom or power of self-government, this power that sets Catholic against Protestant, the Hindu against the Mohammedan, the yellow man against the brown, and keeps them quarrelling with each other whilst she robs and murders them all - this power appeals to Ireland to send her sons to fight under England's banner for the cause of the oppressed. The power whose rule in Ireland has made of Ireland a desert, and made the history of our race read like the records of a shambles, as she plans for the annihilation of another race appeals to our manhood to fight for her because of our sympathy for the suffering, and of our hatred of oppression.

For generations the shamrock was banned as a national emblem of Ireland, but in her extremity England uses the shamrock as a means for exciting in foolish Irishmen loyalty to England. For centuries the green flag of Ireland was a thing accursed and hated by the English garrison in Ireland, as it is still in their inmost hearts. But in India, in Egypt, in Flanders, in Gallipoli, the green flag is used by our rulers to encourage Irish soldiers of England to give up their lives for the power that denies their country the right of nationhood. Green flags wave over recruiting offices in Ireland and England as a bait to lure on poor fools to dishonourable deaths in England's uniform.

The national press of Ireland, the true national press, uncorrupted and unterrified, has largely succeeded in turning back the tide of demoralisation, and opening up the minds of the Irish public to a realisation of the truth about the position of their country in the war. The national press of Ireland is a real flag of freedom flying for Ireland despite the enemy, but it is well that also there should fly in Dublin the green flag of this country as a rallying point of our forces and embodiment of all our hopes. Where better could that flag fly than over the unconquered citadel of the Irish working class, Liberty Hall, the fortress of the militant working class of Ireland.

We are out for Ireland for the Irish. But who are the Irish? Not the rack-renting, slum-owning landlord; not the sweating, profit-grinding capitalist; not the sleek and oily lawyer; not the prostitute pressman - the hired liars of the enemy. Not these are the Irish upon whom the future depends. Not these, but the Irish working class, the only secure foundation upon which a free nation can be reared.

The cause of labour is the cause of Ireland, the cause of Ireland is the cause of labour. They cannot be dis severed. Ireland seeks freedom. Labour seeks that an Ireland free should be the sole mistress of her own destiny, supreme owner of all material things within and upon her soil. Labour seeks to make the free Irish nation the guardian of the interests of the people of Ireland, and to secure that end would vest in that free Irish nation all property rights as against the claims of the individual, with the end in view that the individual may be enriched by the nation, and not by the spoiling of his fellows.

Having in view such a high and holy function for the nation to perform, is it not well and fitting that we of the working class should fight for the freedom of the nation from foreign rule, as the first requisite for the free development of the national powers needed for our class? It is so fitting. Therefore on Sunday, 16 April 1916 the green flag of Ireland will be solemnly hoisted over Liberty Hall as the symbol of our faith in freedom, and as a token to all the world that the working class of Dublin stands for the cause of Ireland, and the cause of Ireland is the cause of a separate and distinct nationality.

In these days of doubt, despair, and resurgent hope we fling our banner to the breeze, the flag of our fathers, the symbol of our national redemption, the sunburst shining over an Ireland re-born.



Liberty Hall on the first anniversary of the execution of James Connolly and (inset) the Starry Plough, flag of the Irish Citizen Army

The Foggy Dew

As down the glen one Easter morn to a city fair rode I
There armed lines of marching men in squadrons passed me by
No fife did hum nor battle drum did sound its dread tattoo
But the Angelus bell o'er the Liffey swell rang out through the foggy dew.

Right proudly high over Dublin Town they hung out the flag of war
'Twas better to die 'neath an Irish sky than at Suvla or Sud El Bar
And from the plains of Royal Meath strong men came hurrying through
While Britannia's sons, with their long range guns sailed in through the
foggy dew.

Oh, the night fell black and the rifles crack made "Perfidious Albion" reel
'Mid the leaden rail, seven tongues of flame did shine o'er the lines of steel
By each shining blade, a prayer was said that to Ireland her sons be true
And when morning broke still the war flag shook out its fold in the Foggy
Dew.

'Twas Britannia bade our Wild Geese go that small nations might be free
But their lonely graves are by Suvla's waves or the shore of the Great
North Sea

Oh, had they died by Pearse's side or fought with Cathal Brugha
Their names we would keep where the Fenians sleep 'neath the shroud of
the foggy dew.

But the bravest fell, and the requiem bell rang mournfully and clear
For those who died that Eastertide in the springing of the year
And the world did gaze, in deep amaze, at those fearless men, but few
Who bore the fight that freedom's light might shine through the foggy dew.

Ah, back through the glen I rode again and my heart with grief was sore
For I parted then with valiant men whom I never shall see more
But to and fro in my dreams I go and I kneel and pray for you,
For slavery fled, Oh glorious dead, when you fell in the foggy dew.



Ó pheann an Phiarsaigh

Scríobhneoir cumasach ab ea Pádraig Mac Piarais. Bhí sé mar eagarthóir ar nuachtán Conradh na Gaeilge An Claidheamh Soluis ó 1903 go dtí 1909. Scríobh sé iriseoireacht, filíocht agus gearrscéalta i nGaeilge, d'aistrigh sé filíocht ón nGaeilge agus scríobh sé filíocht i mBéarla, chomh maith lena scríbhinní polaitiúla sa teanga sin.

Dúirt an Piarasach gur cuireadh tús le réabhlóid na hÉireann nuair a bunaíodh Conradh na Gaeilge i mBaile Átha Cliath i 1893. "Dá gcaillfí an Ghaeilge, chaillfí Éire" a scríobh sé i 1912. Sa bhliain sin a chas sé i dtreo na polaitíochta. Go dtí sin bhí sé ina ghníomhaí teanga, iriseoir, múinteoir agus máistir scoile. Bhí Scoil Éanna bunaithe aige ó 1908 agus ón Díseart i Ráth Fearnáin, teach ina raibh Scoil Éanna lonnaithe ó 1910, áit a raibh ceangal le Robert Emmet, bhí smaointí polaitiúla an Phiarsaigh ag fás agus ag forbairt.

Ach ní raibh sé ina phoblachtánach amach is amach go fóill. Chomh déanach le mí Marta 1912 bhí an Piarasach ar ardán Home Rule i Sráid Uí Chonaill le John Redmond ó Phairtí na hÉireann. Is suimiúl an óráid a thug sé an lá sin. Ba léir nach raibh sé ar aon intinn le Redmond ach thuig sé tábhacht an chur le chéile, nuair a dúirt:

"Tá daoine ar an láthair seo gur cuimhin leo ocht agus ceathrú milliún Gael ar thalamh na hÉireann. Níl againne ach ceithre milliún agus a dtrian san ceannaithe ag Gaill. Ach ní lúide ár misneach an díth a chuaigh orainn agus ní lúide ár ndóchas na catha briseadh orainn. Músclaimis ár meanma arís. Tá oiread anseo is a chuirfeadh impireacht Shasana ar neamhní ach iad a bheith ar aon aigne agus iad do chur chuige i gceart...Tá dream dinn a bheadh sásta le bheith faoi cheannas Rí Shasana ach saoirse a bheith again ina bhfearainn féin. Tá dream eile dinn nár chrom ár gceann is nár fheac ár nglúin in ómós do Rí Shasana riamh agus nach ndéanfaidh go deo. Táim-se ar an dara dream den dá dhream sin mar is eol do chách."

An abairt is cáiliúla a dúirt an Piarasach an lá sin ná seo: "Tuigeadh Gaill má fealltar orainn arís go mbeidh ina chogadh chraorag ar fud na hÉireann."

Agus rinneadh feall orthu. Ghéill an Rialtas Liobrálach do na Tóraithe agus do na hAontachtóirí a bhí ag bagairt 'cogadh craorag' in Éirinn dá mbeadh Home Rule curtha i bhfeidhm. I mí Aibreán 1912 scríobh an Piarasach alt ina iris polaitiúil An Barr Buadh ina ndúirt sé:

"An bhfuil Gaeil na haoise seo chomh meata sin is go gcuirfidís iad féin faoi gheasa agus faoi mionna bheith dílis do choróin Shasana go deo na díleann ach Feis (pairlimint) d'fháil a bhéas faoi cheannas Gall agus ceangal i bhfad níos crua uirthi ná mar a bhí ar an bhFeis

ar éirigh Wolfe Tone ina coinne? An é atá uainn an ní ná fhulaingeodh Wolfe Tone, ceannas Gall, do bhuanú in Éirinn?"

Ba léir don bPíarsach faoi 1913 go raibh Redmond agus a lucht tacaíochta i Westminster ceannaithe ag Rialtas Shasana. Duine de bhunaitheoirí Óglaigh na hÉireann sa bhliain sin 1913 ab ea an Píarsach. Ba i mBéarla atá na scríbhinní polaitiúla is cumhachtaí ag an Píarsach - The Murder Machine, Ghosts, The Separatist Idea, the Spiritual Nation agus The Sovereign People. Ach sna dánta Gaeilge thíos léirítear a fhearg faoin ghéilleadh sin ag Redmond - Mise Éire - agus an dóchas a bhí aige go raibh Óglaigh na hÉireann chun troid ar son na saoirse - an Dord Féinne. Mar amhrán mhairseáil do na hÓglaigh a scríobh sé an Dord Féinne, amhrán atá fós i mbéal an phobail, mar atá ainm an fhile a cuireadh chun bás ag Rialtas Shasain 90 bliain ó shin.

Mise Éire

Mise Éire - sine me ná an Chailleach Béarra.

Mór mo Ghlóir - mé do rug Cú Chulainn cróga.

Mór mo náire - mo chlann féin do dhíol a máthair.

Mise Éire - uaighní me ná an Chailleach Béarra.

Pádraig Mac Piarais (ar dheis, lár) cois uaigh
Dhiarmuid Uí Dhonnabháin Rosa, 1915



An Dord Féinne

(Óró 'Sé do Bheatha 'bhaile)

Óró 'Sé do bheatha 'bhaile,

Óró 'Sé do bheatha 'bhaile,

Óró 'Sé do bheatha 'bhaile,

Anois ar theacht an tsamhraidh!

'Sé do bheatha a bhean ba léanmhar,

B' é ár gcreach tú bheith i ngéibhinn,

Do dhúiche bhreá i seilibh meirleach...

Is tú díolta leis na Gallaibh!

Tá Gráinne Mhaol ag teacht thar sáile,

Óglaigh armtha léi mar gharda,

Gaeil iad féin is ní Gail ná Spáinnigh...

Is cuirfidh siad ruaig ar Ghallaibh!

A bhuí le Rí na bhFeart go bhfeiceann,

Muna mbíonn beo ina dhiaidh ach seachtain,

Gráinne Mhaol is míle gaiscíoch...

Ag fógairt fáin ar Ghallaibh!

EXECUTED

16 leaders put to death by the British Government in the wake of the Rising

THOMAS CLARKE was born on the Isle of Wight, England, of Irish parents in 1858. He spent his early childhood in South Africa but returned from there to Dungannon, County Tyrone, when he was ten. When he was a young man he went to America where he joined Clan na Gael, an Irish-American organisation which was closely associated with the Fenians. In England on a Fenian mission he was captured in 1883 and spent almost 16 years in English convict jails. At the age of 35 he was able to write from the prison that he had spent almost a third of his life in jail. On his release, broken in health, but not in spirit, he set about re-organising the IRB and planning a rising against the English. He fought in the GPO in Easter Week. A Fenian to the end, he was shot in Kilmainham on May 3rd 1916.

PÁDRAIG PEARSE, described as "the greatest of the great men of Easter Week", was born in Dublin in 1879. A leading member of the Gaelic League, he learned to speak Irish as well as he spoke English, and he wrote prose, poetry and

plays in both languages. He founded Scoil Éanna, a school for boys, and many of his pupils fought beside him in Easter Week. An orator of extraordinary power, his oration over the grave of O'Donovan Rossa in 1915 will never be forgotten: "Ireland unfree shall never be at peace" A member of the Military Council of the IRB, he was President of the Provisional Government of the Irish Republic. Outside the GPO in Dublin on Easter Monday, 24th April, 1916, he read the Proclamation of the Republic to the citizens of Dublin. To the court martial which tried him after the surrender, he said: "When I was a child of ten, I went on my bare knees by my bedside one night and promised God that I should devote my life to an effort to free my country. I have kept my promise." He was shot in Kilmainham on May 3rd 1916.

THOMAS MacDONAGH was born in Cloughjordan, County Tipperary, in 1878. He was educated at Rockwell College, Cashel. Poet, playwright and teacher, he

became associated with Pearse in the Gaelige League, and was his friend and helper in the founding of Scoil Éanna. Director of Organisation in the Irish Volunteers, he was in command during Easter Week in Jacob's Factory where his brother, Joseph, also fought. Believing that it should be a fight to the finish, he agreed to surrender only after much persuasion. He was shot in Kilmainham on May 3rd 1916.

JOSEPH MARY PLUNKETT, son of Count Plunkett, was born in Dublin in 1887. Though he was delicate from childhood, his ill health did not prevent him from taking an active part in advancing the cause of Ireland. A close friend of Thomas MacDonagh, he too was a poet and an enthusiast of the Irish language. He was one of the founders of the Irish Volunteers in 1913 and later, as a member of the IRB, he travelled on secret missions to Germany and the USA. He was director of Military Operations in the Volunteers and prepared the plans for the Rising in 1916. He left a sick bed to take part in the

fighting in the General Post Office. The youngest of the signatories of the Proclamation of the Irish Republic, he was married to Grace Gifford in the chapel in Kilmainham a few hours before he was shot there on May 4th 1916.

EDWARD DALY was born in Limerick in 1891. His father had taken part in the Fenian Rising in 1867. He spent a short time in Glasgow as a boy, but returned to Ireland and later came to Dublin where he lived with Thomas Clarke who had married his sister, Kathleen Daly. He was one of the first to join the Irish Volunteers when they were founded in 1913 and soon became a commandant. In Easter Week he was in the North King Street area. His headquarters was the Four Courts where some of the fiercest fighting took place. He was shot in Kilmainham on May 4th 1916.

MICHAEL O'HANRAHAN, son of a Fenian, was born in New Ross, County Wexford, in 1877.

When he was a child the family moved to Carlow where Michael was educated by the Christian Brothers and at the College Academy. An Irish language enthusiast from an early age, he served his apprenticeship to the cause of Irish freedom in the Gaelic League.

He joined the Irish Volunteers on their foundation and became Quartermaster-General. He was with Thomas MacDonagh in Jacob's Factory in Easter Week. After the Rising, he was shot in Kilmainham on May 4th.

His brother, Henry, was also sentenced to death but the sentence was commuted to penal servitude for life.

WILLIAM PEARSE, Patrick's brother, was born in Dublin in 1881.

As a child, he vowed with Patrick to free Ireland or die in the attempt. He was a sculptor. He was associated with Patrick in the foundation of Scoil Éanna where he was the art teacher.

As a captain in the Irish Volunteers, he was with his brother in the GPO during Easter Week.

He was shot in Kilmainham on May 4th 1916.

JOHN MacBRIDE was born in Westport, County Mayo, in 1865.

He went to South Africa as a young man and he and other Irish exiles formed an Irish Brigade and fought with the Boers against the British. He became a major in the Boer army.

When he returned to Ireland he helped in

the organisation and training of the Irish Volunteers. In 1916 he was, with MacDonagh, in occupation of Jacob's Factory.

After the Rising, he was shot in Kilmainham on May 5th 1916.

EAMONN CEANNT, son of an RIC man, was born in County Galway in 1881.

His parents moved to Dublin while he was still a boy. He was educated by the Christian Brothers and joined the Gaelic League which was his introduction to republicanism. He was interested in traditional Irish music and other aspects of Irish culture.

A member of the Irish Volunteers from the start, he was in command at the South Dublin Union in Easter Week. He was shot in Kilmainham on May 8th 1916.

SEAN HEUSTON was born in Dublin in 1891.

Educated by the Christian Brothers, he went to Limerick to work in 1908. There he organised and trained the Fianna Eireann boy scouts.

He came to Dublin in 1913 and joined the Irish Volunteers when they started. At the request of Pádraig Pearse, he and Con Colbert trained the Scoil Éanna boys in drill and musketry.

He became captain in the Volunteers and during Easter Week he was in command in the Mendicity Institute on the Dublin quays with a garrison of about 20 men, holding back for three days some hundreds of British troops who were on their way into Dublin from Kingsbridge (now Heuston) Station. He was shot in Kilmainham on May 8th 1916.

CON COLBERT was born in Limerick in 1888. Like Daly, his father had taken part in the Fenian Rising of 1867.

He was educated in Dublin by the Christian Brothers and was one of the first to join Fianna Eireann, founded by Countess Markievicz. He too found his way into the Gaelic League and through that into the Irish Volunteers which he joined on their foundation in 1913.

Having had experience as a drill instructor with Fianna Eireann, he was one of the first instructors in the Volunteers in which he became an officer. With Sean Heuston, he instructed the boys of Scoil Éanna in the art of soldiering. He was in command of the Marrowbone Lane Distillery at the surrender in Easter Week and was shot in Kilmainham on May 8th 1916.

MICHAEL MALLIN was born in Dublin in 1874.

He spent some years in the British army in India where he saw imperialism at its worst, and when he came home to Ireland he had become an Irish republican.

He joined the Irish Citizen Army, became its chief of staff, and from the College of Surgeons, with Countess Markievicz as his second-in-command, he directed operations in the St. Stephen's Green area during Easter Week. Michael Mallin was shot in Kilmainham on May 8th 1916.

THOMAS KENT was born at Bawnard House, Fermoy, County Cork in 1865 into a family of strong nationalist tradition. Along with his brothers, Richard, William and

David, he joined the Volunteers and became a leading member of the Volunteer executive in Cork.

He was forced to go on the run during the Rising of 1916 and when he returned home, on May 1st, the house was surrounded by a party of RIC and British army. When the occupants refused to surrender, a fierce battle ensued during which a policeman was shot dead and several of the military were seriously wounded. The family was forced to surrender through lack of ammunition.

Thomas Kent was tried by court-martial and executed in Cork on May 9th 1916.

SEAN Mac DIARMADA was born in Kiltyclogher, County Leitrim, in 1883.

Working as a tram conductor in Belfast he joined the Dungannon Club and then Sinn Féin and the IRB. In Dublin, through the influence of Thomas Clarke and through his association with the Gaelic League, he came to devote himself to the cause of Irish freedom, and, as national organiser of the IRB he travelled Ireland enlisting members. He contracted polio which left him with a limp.

He took an active part in the foundation of the Irish Volunteers, and organised units all over the country. He was a member of the Military Council which planned the Rising of Easter Week and, despite his disability and ill-health, took his place beside his comrades in the GPO.

He was shot in Kilmainham on May 12th 1916.

JAMES CONNOLLY, republican, socialist, trade union organiser and prolific writer was born of Irish parents in Edinburgh, Scotland, in 1868 and started to work there when he was only a child of 11.

He founded the Irish Socialist Republican Party in Dublin in 1896. He spent seven years in America before he returned to Ireland to organise the labour movement. He helped to form the Irish Citizen Army, which joined with the Irish Volunteers at Easter 1916. Commandant-General of the Dublin Division, Irish Republican Army, during Easter Week, he was badly wounded in the fighting in the General Post Office. When sentenced to death by the British, he was brought in an ambulance to Kilmainham on May 12th 1916, and shot while strapped to a chair. He was the last of the Easter Week men to be executed in Kilmainham.

ROGER CASEMENT was born in County Dublin in 1864 and entered the British Civil Service in 1891.

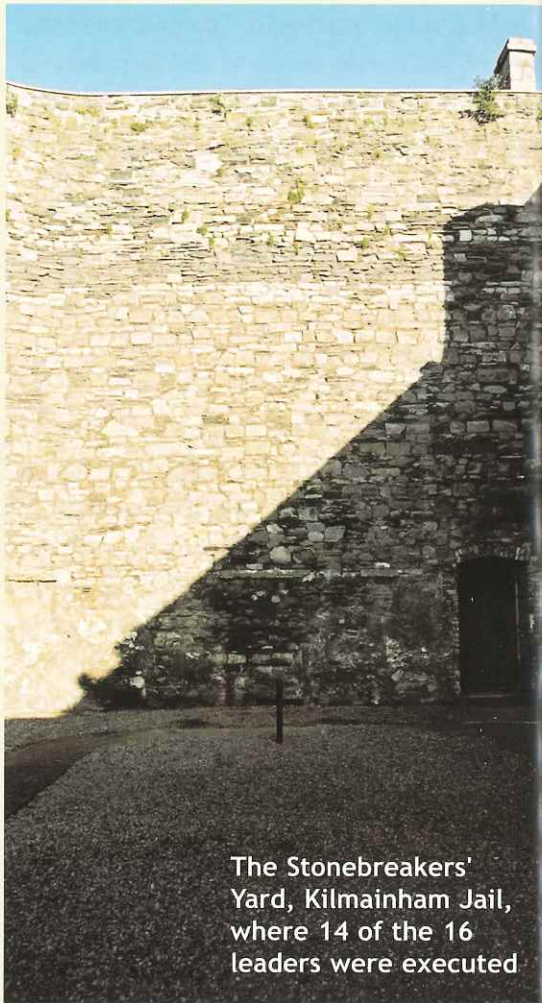
Casement gained worldwide admiration for his exposure of the savage treatment meted out by imperialists to native peoples slaving on rubber plantations in Africa and South America.

Returning to Ireland in 1913, he threw himself into the cause of freedom at home and became a founder of Óglaigh na hÉireann. After unsuccessfully trying to form an Irish Brigade from among the Irish prisoners of war in Germany he travelled home to Ireland in a German U-boat but was arrested by the British when he arrived

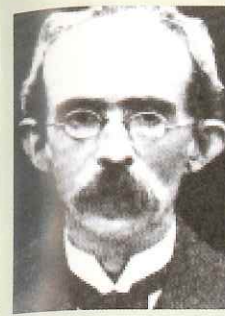
at Banna Strand, County Kerry, on Good Friday 1916.

Charged with "treason", he was put on trial in London and condemned to death on June 29th. During the trial and the campaign for Casement's reprieve, the British government circulated diaries they alleged to be Casement's and designed to undermine the campaign and to try to make his execution acceptable, especially to opinion in America.

Roger Casement was hanged in Pentonville Prison, London, on August 3rd 1916.



The Stonebreakers' Yard, Kilmainham Jail, where 14 of the 16 leaders were executed



Thomas Clarke



Pádraig Pearse



Thomas MacDonagh



Joseph Mary Plunkett



Edward Daly



Michael O'Hanrahan



William Pearse



John MacBride



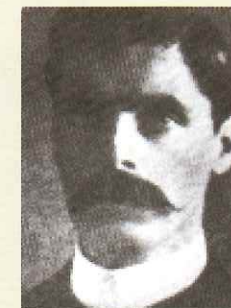
Eamonn Ceannt



Sean Heuston



Con Colbert



Michael Mallin



Thomas Kent



Sean MacDiarmada



James Connolly



Roger Casement

Saving 16 Moore Street

Sinn Féin has been to the fore in the campaign to preserve Number 16 Moore Street, the site of the final meeting of the Provisional Government of the Irish Republic in 1916, the house from which they marched out after the surrender. It was Dublin Sinn Féin Councillors who successfully proposed that the City Council place a preservation order on the building. But much more remains to be done. The building needs to be restored and turned into a museum as a fitting tribute to the men and women of 1916. Here Micheál MacDonncha relates the story of this historic house.

After five days of fighting in the centre of Dublin, British incendiary shells found their main target, the GPO, the headquarters of the Army of the Irish Republic, on the Friday of Easter Week, 28th April 1916.

The President of the Provisional Government of the Irish Republic, P.H. Pearse, ordered the evacuation of the burning GPO. Volunteers were to exit from the Henry Street side of the building, enter Moore Street and proceed to the Williams and Woods factory in Parnell Street, there to make a last stand or, possibly, break out of the city.

The O'Rahilly led the advance party up to Moore Street, past No. 16, under fire from the British barricade at the Parnell Street end. They reached as far as Sackville Lane, now O'Rahilly Parade. They took cover in the doorway and then O'Rahilly gave a last blast on his whistle and they charged the barricade but were cut down immediately by gunfire from the Sixth Sherwood Foresters who were manning the British barricade.

The Volunteers killed in Moore Street were Mícheál Ó Rathaile (The O'Rahilly), Henry Coyle, Francis Macken, Michael Mulvihill, Patrick Shortis.

O'Rahilly lay dying in the lane for many hours. He wrote a last note to his wife on a piece of paper in his breast pocket through which a bullet had passed.

The evacuation of the GPO proceeded with the wounded James Connolly being carried on a stretcher. The Republicans entered shops in Moore Street and tunnelled their way through the buildings until they reached No. 16. Rubble in the adjoining building prevented them from going further.

The remnants of the GPO garrison, including five members of the Provisional



16 Moore Street where the Provisional Government of the Irish Republic held its last meeting on Saturday 29 April 1916. Sinn Féin wants to see the building restored and converted to a museum.

Government, signatories of the Proclamation, spent the night of the 28/29th April in 16 Moore Street. The British bombardment continued all around them and on the Saturday morning the Republicans conferred but could not reach agreement on their course of action. Some proposed fighting to their last bullet.

Vol. Joe Good (in 'Enchanted by Dreams, the Journal of a Revolutionary', Brandon 1996) recalled that one incident was decisive. A group of civilians attempted to evacuate from a house opposite 16 Moore Street. They were told to advance by the British troops but then were shot down. The main motivation of the Republicans in surrendering was to save the lives of civilians.

Around the bed of wounded James Connolly the Provisional Government of the Irish Republic held its last meeting in 16 Moore Street at about 14.45pm on Saturday 29th April. It was decided by a majority to open negotiations with the British. Pearse recorded the decision in pencil on a rectangle of cardboard which had been the backing of a framed picture. (The document was acquired by the National Library in 1966.)

The members of the Provisional Government present were P.H. Pearse, James Connolly, Thomas Clarke, Seán MacDiarmada and Joseph Plunkett. Their decision was recorded thus:

Believing that the glorious stand which has been made by the soldiers of Irish freedom during the last five days in Dublin has been sufficient to gain recognition of Ireland's national claim at an international peace conference, and desirous of preventing further slaughter of the civil population and to save the lives of as many as possible of our followers, the members of the Provisional Government here present have agreed by a majority to open negotiations with the British Commander

P.H. Pearse
Commandant General
Commanding in Chief
Army of the Irish Republic

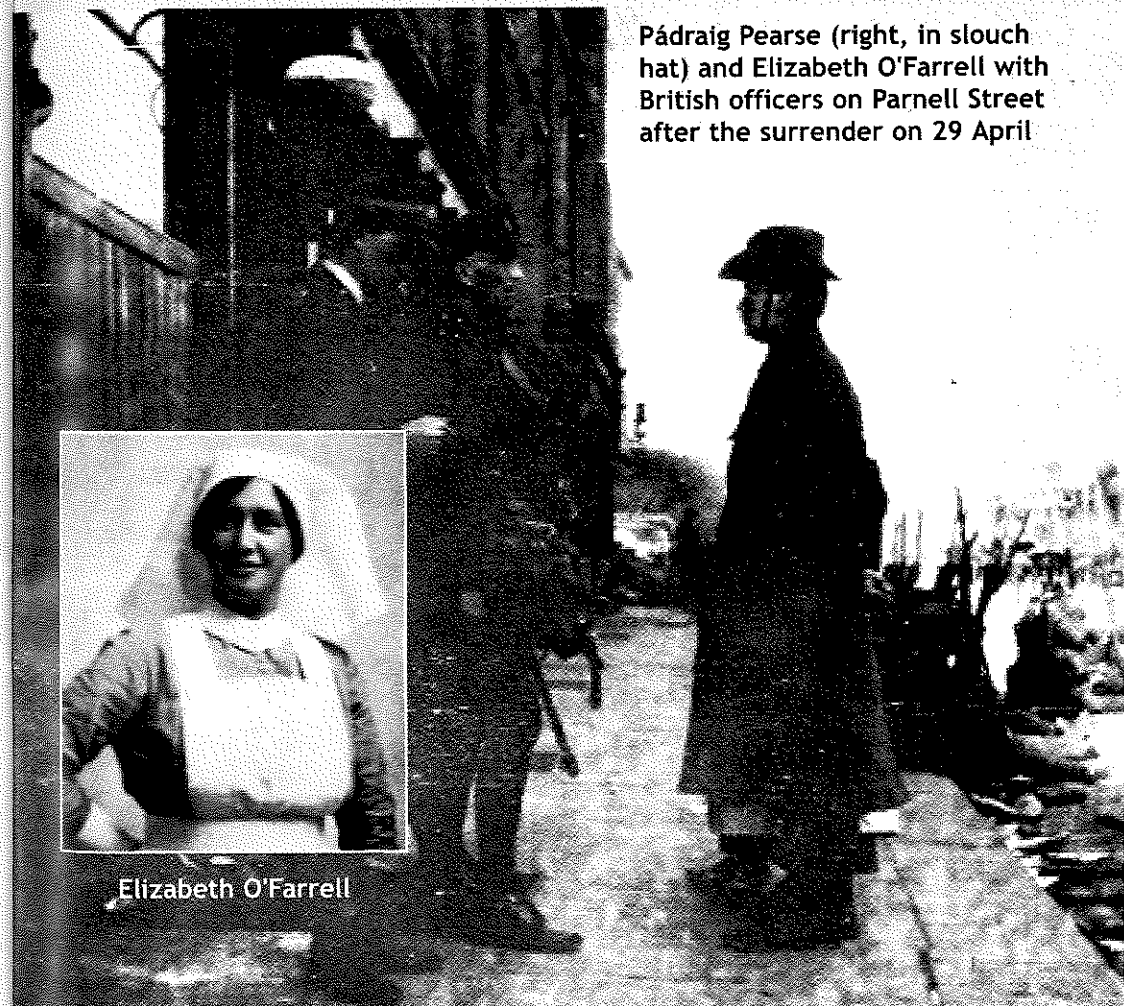
Nurse Elizabeth O'Farrell was sent under a flag of truce to Brigadier General Lowe of the British Army whom she met in Parnell Street. Lowe demanded unconditional surrender. After a short consultation the members of the Provisional Government agreed.

At 2.30pm Pearse and Nurse O'Farrell left 16 Moore Street and walked up to the junction of Parnell Street where Pearse surrendered to General Lowe, handing him a sword.

16 Moore Street was evacuated and the Volunteers surrendered. As they were marching up Moore Street they saw the body of The O'Rahilly in Sackville Lane.

The five members of the Provisional Government who had held their last meeting in 16 Moore Street were executed along with 11 of their comrades.

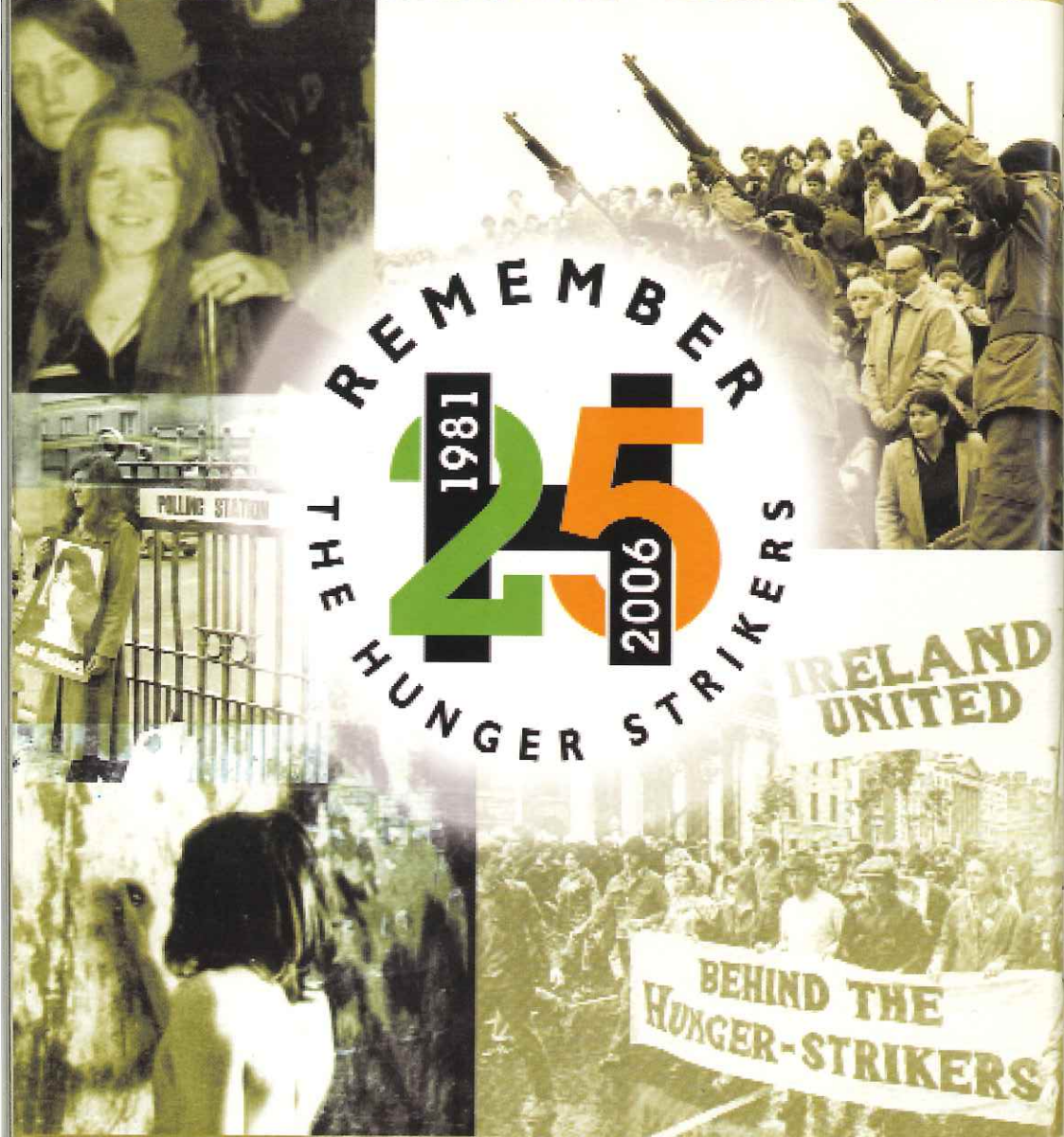
This building has an honoured place in the history of Dublin and Ireland and should not be engulfed by rampant consumerism. It should be preserved as a cultural monument to the values of the men and women who died for the Irish Republic.



Pádraig Pearse (right, in slouch hat) and Elizabeth O'Farrell with British officers on Parnell Street after the surrender on 29 April



Elizabeth O'Farrell



The Hunger Strikers of 1981 – inspired by the legacy of Easter Week

As well as marking the 90th anniversary of the 1916 Rising, 2006 is the 25th anniversary of the 1981 Hunger Strike in which ten young Republicans died. The link was made by the leader of that Hunger Strike, Bobby Sands when he wrote in his Diary:

"I may die but the Republic of 1916 will never die. Onward to that Republic and the liberation of our people."

The first Republican to die on hunger strike was one of the surviving leaders of the 1916 Rising. Commandant Thomas Ashe led the Republican forces in Fingal. In Mountjoy Jail in 1917 he was denied his status as a political prisoner. He went on hunger strike and died as a result of forced feeding. He said:

"They have branded me as a criminal. Even though I die, I die in a good cause."

When Terence MacSwiney TD, Mayor of Cork, died on hunger strike in 1920 the placard on the door of Cork City Hall declared:

"Terence MacSwiney, murdered by the Foreign Enemy, in the Fourth Year of the Republic."

And after ten men died on hunger strike in 1981 the republican prisoners in the H-Blocks, as they announced the end of the protest, told the world:

"Our comrades have lit with their very lives an eternal beacon which will inspire this nation and crush oppression forever..."

Irish Hunger Strikers 1917-1976

THOMAS ASHE, Mountjoy Jail
- 25 September 1917

MICHAEL FITZGERALD, Cork Prison
- 17 October 1920

JOSEPH MURPHY, Cork Prison
- 25 October 1920

TERRENCE MCSWINEY, Brixton Prison,
England - 25 October 1920

JOSEPH WHITTY, Curragh Camp
- 2 September 1923

DENIS BARRY, Newbridge Camp
- 20 November 1923

ANDY SULLIVAN, Newbridge Camp
- 22 November 1923

TONY D'ARCY, Arbour Hill
- 16 April 1940

SEÁN MCNEELA, Arbour Hill
- 19 April 1940

SEÁN MCCAUGHEY, Portlaoise Prison
- 11 May 1946

MICHAEL GAUGHAN, Parkhurst Prison,
England - 3 June 1974

FRANK STAGG, Wakefield Prison,
England - 12 February 1976

The H-Block Hunger Strikers of 1981

BOBBY SANDS, Belfast
- 5 May 1981

FRANCIS HUGHES, Co. Derry
- 12 May 1981

RAYMOND MCCREESH, Co. Armagh
- 21 May 1981

PATSY O'HARA, Derry City
- 21 May 1981

JOE MCDONNELL, Belfast
- 8 July 1981

MARTIN HURSON, Co. Tyrone
- 13 July 1981

KEVIN LYNCH, Co. Derry
- 1 August 1981

KIERAN DOHERTY TD, Belfast
- 2 August 1981

THOMAS MCELWEE, Co. Derry
- 8 August 1981

MICHAEL DEVINE, Derry City
- 20 August 1981



Thomas Ashe



Terrence McSwiney



Tony Darcy



Sean McCaughey



Michael Gaughan



Frank Stagg



Bobby Sands



Francis Hughes



Raymond McCreesh



Patsy O'Hara



Joe McDonnell



Martin Hurson



Kevin Lynch



Kieran Doherty TD



Thomas McElwee



Michael Devine