



1916

Newsletter

1916-2016 Lynch Commemoration News

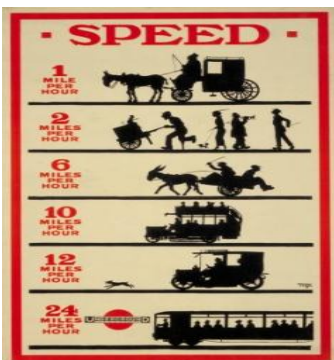
IN THIS ISSUE:

The Catalpa rescue - 1876
 Down Survey of Ireland
 F.O.I.F. Discoveries
 The Extremists Reports - 1915
 Roger Casement
 The IRB
 The Tobacconist's Shop
 Never Before Seen Photos
 2,558 took part in the Rising
 James Conolly Heron Comments
 Sheila O'Leary and The GPO 1916
 Robert Ballagh Artworks
 The Opera Singer and the Rising
 Books & Website links

1915 themes

Featured monthly in these panels are original illustrations that give a flavour of life a century ago.

Travel



100

BRITISH FILES REVEAL US ENVOYS IN PLOT TO DEPORT 'DANGEROUS AGITATOR' DIARMUID LYNCH IN 1916



Files released by the British National Archives detail a conspiracy involving US diplomats in London to have Lynch deported to the US after embassy officials learned the state department in Washington was preparing to revoke his naturalisation papers.

The file on Lynch, who had left Granig, Kinsale, Co Cork, at 18 for the US, begins a year or so before the Rising, with the British authorities regarding him as "an undesirable" who had come "to unfavourable notice". Dublin Castle believed he was a leading anti-recruitment campaigner, but no more dangerous. In reality, however, he was a member of the Irish Republican Brotherhood's military council and was chosen by Pádraig Pearse to identify a location in Kerry for Roger Casement to land arms.

References to his US citizenship abound. In 1915, Lynch was deemed to be an alien of a friendly nation and told to notify police of his movements. He was labelled as an enemy alien in January 1916 and subjected to tighter rules, which he ignored.

"There will probably be an Irish row about it, but nothing to what might be aroused by a deportation order, which, indeed, I don't think the home secretary would be very ready to make in a case of a British-born person like Lynch, even though he has ceased to be a British subject," the war office was told. The British army, however, had wanted him deported long before the Rising, with the war office telling the home office in December 1915 that he was *"a dangerous agitator, if nothing worse"*. Deportation was *"decidedly preferable"*, it said.

Following his capture after the Rising, Lynch wrote to the US ambassador in London in October 1916, declaring that he was a prisoner of war *"and not a criminal"* and that he had *"an international right to fight against England"*, but the letter was blocked by the prison governor. Released in 1917, Lynch went back to Dublin, where he was soon embroiled in a row with the Dublin Metropolitan Police over his claim that the enemy alien's order made against him no longer stood because he had been released unconditionally. Believing that he was about to leave voluntarily for the US, the British authorities did nothing. But Lynch, by now Sinn Féin's Food Controller, was jailed again in February 1918 after he seized and slaughtered pigs being driven to Dublin's North Wall for export to England.

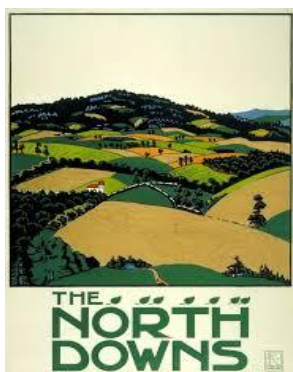
In London a US embassy official was soon in touch with the home office to say the state department in Washington was *"considering"* revoking Lynch's naturalisation papers because he had been out of the country for so long. The state department had earlier written to the embassy in London seeking details about Lynch in preparation for the withdrawal of his naturalisation. A US embassy official then tipped off the home office that it needed to move quickly if it wanted to deport Lynch.

The US official *"thought, however, that we might like first to have a chance of applying for his deportation"*, the home office file reported, adding that the US official had agreed to delay a reply to Washington in the meantime. Within days, a *"rather truculent"* Lynch was sent to Liverpool docks for deportation, and he became even more annoyed when he learned he had to pay the £10 9s 6d one-way fare.

His bride, Kathleen Mary Quinn, was stopped from travelling with him. Sinn Féin had smuggled her into Dundalk Prison for the wedding, though the British said they were unsure if they had properly wed. The marital status of the couple vexed immigration officers, who believed they could not stop her joining Lynch if they were married. In the end she was prevented from going but joined him in the US afterwards.

In the US, he was elected in absentia to the House of Commons in 1918 and later to the first Dáil. He played a role in influencing the House of Representatives' call for Ireland to be represented at the Versailles talks.

Five years later, Lynch and his wife returned after a British official in New York, filling in for a sick colleague, failed to spot that he was on the suspects' list when he applied for a visa to sail. Refused permission to land, he was eventually allowed to travel to Ireland after the Dublin government described him as *"a friend of the Irish Free State"*.



2,558 took part in the Easter Rising

After almost 100 years we may at last have the definitive answer to an age-old question - how many were "out" in 1916?

The figure is 2,558 involved on the rebel side, according to the Military Pensions Archive. This is the sum total of those persons who applied for a pension, an allowance or a 1916 Easter Rising medal in the wake of the rebellion.

The original figure supplied by the Department of Defence was 2,497, but further research carried out during the digitisation of the archive has increased that figure by 61.

'Definitive figure'

"We're pretty sure this is the definitive figure," said Pat Brennan senior military archivist.

"The only known absentee from the list is Cathal Brugha, who was second in command at the South Dublin Union under Cmdt Éamonn Ceannt and was later killed on the anti-treaty side during the civil war. Nobody from his family ever claimed a pension, allowance or medal."

Ironically, the military pensions archive which will be opened to the public later this year is housed in the barracks named after him in Dublin.

Mr Brennan said the list showed the Rising was a more national affair than many people realise. It is accompanied by a map of engagements such as the little remembered blowing up of railway lines at Maganey near Portlaoise during Easter Week.

"Everybody is concentrating on Dublin. You get couriers, women mostly, who show up in Waterford and Cork on their travels during Easter Week giving the word that the Rising order has been countermanded."

The list, which is published on the military pensions archive, will be used to identify those relatives who wish to participate in the parades and gatherings surrounding the Easter 1916 commemorations next year. Relatives of those who believe somebody belonging to them was "out" in 1916 but are not included among the 2,558 names have until September to inform the Department of Defence if they want to be eligible for inclusion.

The military pension archives also provide a definitive answer to the question which has been the butt of many jokes over the generations - how many were in the GPO during Easter Week? The answer is 508.

Minister for Defence Simon Coveney said the release of all the names associated with the Rising was a "very significant milestone in our understanding and historical appreciation of the identity of the men and women, from many different backgrounds, who lit the spark at Easter 1916 which a short time later led to the formation of a resurgent revolutionary movement that ultimately led to the War of Independence."

Irish Times



Revealed: 1916 events to go global as multi-million euro plan unveiled

The Government is planning a multi-million euro programme of cultural events abroad to celebrate the centenary of the 1916 Rising.

Concerts, plays, exhibitions and film events are planned in Washington, New York, London, Paris, Rome, Buenos Aires, Brasilia, Dubai, Hong Kong and Sydney.

Highlights of the Ireland 2016 Global and Diaspora Programme include:

- * A three week festival of Irish arts and culture at the John F Kennedy Center for Performing Arts in Washington;
- * A concert showcasing Ireland's contribution to classical music at Wigmore Hall in London next April;
- * A series of performances of Sean O'Casey's The Plough and the Stars during the annual St Patrick's Day Festival in Sydney;
- * A month-long Beckett Festival in Paris next March involving 16 Irish artists or artistic groups;
- * Irish Film Institute screenings of films related to the events of 1916 in New York and London;
- * A new operatic version of James Joyce's The Dead which will tour festivals in Canada.

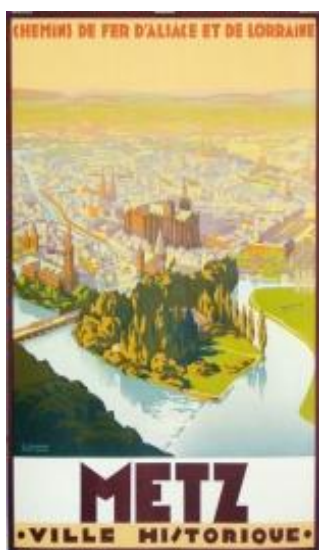
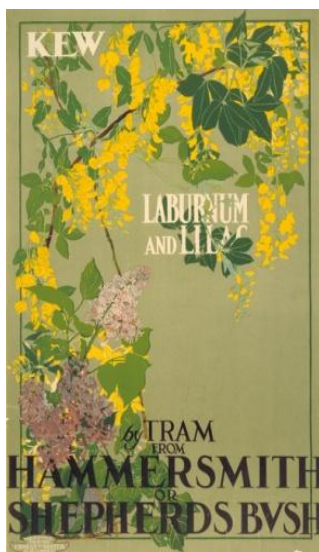
The programme also has some left of field entries, with Macnas performing at the South by Southwest Festival in Austin, Texas.

Mr Flanagan said the programme of events was aimed at encouraging "reflection on the international dimension of the Rising". He said: "Many of the leaders of 1916 spent time in the United States and in other countries - experiences that shaped their thoughts and actions...We should remember that what happened in Ireland a century ago echoed around the world and became a reference point for other countries seeking independence."

At the launch, Ms Humphreys said the arts would be used "as a unifying force that brings people together at home and abroad". She said they best of Irish arts would be brought to the world's greatest cities. The minister said it was "vitally important" that the diaspora be included in the 2016 celebrations. There needed to be a recognition of their contribution to Ireland over the past 100 years, she said.

The international events will run alongside over 40 major events in Ireland, with the centrepiece being a wreath laying ceremony and parade in Dublin city centre.

Irish Independent



Easter 1916: 'They put their country first' Sheila O'Leary may be the last living person whose parents were both in GPO during Rising

Sheila O'Leary is one of the few people, and probably the only one left alive, whose parents were both in the GPO during Easter 1916.

Her father, Thomas Francis Byrne, known as Byrne the Boer, and her mother, Lucy Agnes Smyth, who was with Cumann na mBan, were both in the building. It is a parental distinction she shares with the late former taoiseach, Garret FitzGerald. When Nursing Homes Ireland asked for residents to come forward with stories from the revolutionary period, O'Leary, who is a resident in Nazareth House on Malahide Road, Dublin, volunteered.

When the call came to rise, Tom Byrne and 15 volunteers in Maynooth marched to Dublin. Their feet were swollen from their exertions and Lucy Smyth offered him a bowl of warm water to ease the pain. Later Byrne gave his future wife his watch and money for safekeeping.

Now 93, O'Leary is understandably proud of her parents and their part in securing Irish freedom. Her father was 39 in 1916 and had already lived an extraordinary life.

Byrne went to South Africa during the gold rush of the late 19th century. When the Second Boer War broke out, he joined Maj John MacBride's Irish Brigade on the side of the Boers against the British. MacBride was later executed for his part in the Easter Rising. While in South Africa, Byrne witnessed the capture of a young war correspondent by the name of Winston Churchill.

"[My father] used to tell me about life on the Veldt," his daughter recalls. "I knew a little bit about South Africa. He didn't talk much about 1916. He talked more about the Boer War."

Commando unit

Her father was in a commando unit that blew up bridges during the war and would leave notes afterwards for the pursuing British "courtesy of the Irish Brigade".

Later, he emigrated to the US, joined Clan na Gael and worked as a miner in Montana and California. In 1913 he returned to Ireland on holiday but decided to stay and join the newly founded Irish Volunteers. O'Leary's parents knew each other before the Rising. They were proposer and second for a Cumann na mBan recruit in 1915. It does not appear the pair were romantically involved at the time of the Easter Rising, but there is a romantic twist to their story which makes it even more intriguing. O'Leary remembers her father as a "humble, peaceful man" who was mad about fishing. After retiring from the Army, he was made Captain of the Guard at Leinster House. Politicians would call round looking for advice on angling. It was the only time politics intruded on the Byrne home.

He was like a quiet lamb," O'Leary says. "When I think back on the interesting life he had . . . Sorry, I'm a little bit emotional." She checks herself as her voice starts to break. "He had a great sense of humour. My sister used to say that I was his favourite."

O'Leary worked as a typist for another Easter Rising veteran, Séan Lemass, who went on to become taoiseach. She remembers him as "methodical" and the right man for the country at the time.

Tom Byrne married Lucy Smyth in 1919. Their first child died after a raid by the Black and Tans when Byrne was arrested and jailed. O'Leary was born in December 1921, the same month the Treaty was signed. "I should have been born in 1922, but my mother fell under the cat and I came early."

Love rival

At the time of the Rising, Tom Byrne had a love rival in Capt Con Colbert, one of the 15 men executed afterwards.

In her witness statement to the Bureau of Military History, Con Colbert's sister Elizabeth recalled that he was in love with Lucy "and would probably have married her if he had lived. She was a nice, gentle, refined girl. She afterwards married Tom Byrne, of Boer War fame, who was also keen on her."

Now, almost 100 years on, O'Leary laments the loss of letters that Con Colbert wrote to her mother. He handed them to a Capuchin priest before his execution, but they were lost. When the family went through Lucy Byrne's possessions after she died, they found a lock of hair which they assumed was from Con Colbert.

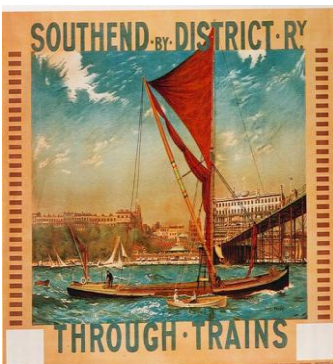
Her mother spoke rarely about the events of Easter 1916, but did state many years afterwards that she nursed the wounded James Connolly. She also risked her life ferrying injured rebels from the GPO to Jervis Street Hospital.

"I don't know where she got that rebel streak from. Her brothers or sisters had no interest," O'Leary says. "She was very dignified and reticent. Nowadays mothers and daughters are more like friends."

O'Leary is proud of her family history and plans to take part in next year's commemoration.

"I want a big party for all the ordinary citizens of Dublin and various parts of the country, a big party for the ordinary people," she says. "When I think back, they were so brave and so courageous. They put their country first. It is better late than never that they are honoured, but it has taken a long time."





1916

The Tobacconist's Shop

On the corner of O'Connell Street and Parnell Street. Dublin today stands a Londis shop/Subway premises.



100 years ago, there was a very different premises here, a tobacconist and newsagency shop that became prominent in the lead up to the 1916 Rising as a centre for revolutionary planning, meeting and discussion. A small shop that British security forces obsessively monitored 24 hours a day, noting every person visiting the premises and particularly the movement of the owner, veteran Fenian, former prisoner and Republican activist, Tom Clarke.



In 1915, Clarke was 57, small and non-descript. Born in the Isle of Wight in 1858, but spending much of his formative years in Dungannon, County Tyrone, Clarke was active in the radical Fenian movement from a young age. This was somewhat unusual, giving that his own father had been a bombardier in the Royal Artillery of the British armed forces. Having emigrated to the United States in the early 1880s, he involved himself in Clan na Gael, and was sent to Britain in 1883 on a dynamiting mission. Shane Kenna, author of an informative history of the Fenian bombing campaign of Britain in this period, wrote that "Clarke was lucky to survive the journey – the ship on which he was traveling hit an iceberg and sank in the Atlantic." Arrested and sentenced for his role in the attempted bombing, Clarke would later recall being "driven away at a furious pace through the howling mobs that thronged the streets from the Courthouse to Milbank Prison. London was panic stricken."

Clarke would spend fifteen years in British prisons for his actions, becoming one of the last Fenian prisoners in British institutions. One of those who visited him in prison, to see the conditions in which he was being held, was the prominent constitutional nationalist John Redmond. Redmond would comment that "I have seen day after day how his brave spirit was keeping him alive ... I have seen year after year the fading away of his physical strength." Following his eventual release he returned to the United States, where he was involved in the Clann na Gael working with Diarmuid Lynch, Judge Cohan and others. There he met and married Kathleen Daly, before returning to Ireland in 1907.

In Dublin, Clarke would open two tobacco shops and newsagents. One at Amiens Street, the other on Great Britain Street. It is not surprising given his history that these shops were closely monitored by the authorities. The shop sold Irish nationalist and radical newspapers, and advertisements for papers such as *Irish Freedom* were often to be found outside the shop.

Sidney Czira, a republican activist in Dublin who later became secretary of Cumann na mBán in New York, remembered dropping into this shop to buy Irish nationalist newspapers: "...I knew Tom Clarke very well and often called at his shop for a chat. The first time I saw him was when I went in to his shop to buy one of the nationalist papers that were advertised on a billboard outside his shop. I tried to involve him in a conversation by making some remark about national affairs, but he shut up and assumed a real business manner. He obviously thought that I was probably sent by Dublin Castle to extract some information from him."

The presence of nationalistic posters and advertisements outside the shop could, at times, provoke authorities. In her biography of Clarke for the Sixteen Lives series of books, Helen Litton has noted that in 1911 a huge reception was held in the Phoenix Park to coincide with the visit of King George V to Ireland. Litton has noted that "as a group of British soldiers and sailors returned from the Phoenix Park through Sackville Street, they were confronted by a huge *Irish Freedom* poster outside the Clarke shop which read: 'Your concessions be damned. England!!! We want out country.' A large and angry crowd collected, and the poster was taken down and thrown into the shop." Kathleen Clarke, Tom's wife and later Lord Mayor of Dublin, simply hung the poster up again!

An advertisement for the shop that appeared in a Sinn Féin Christmas special in 1910 listed the shop under the name Thomas S. Ó Cléirigh, and noted that it was a "Tobacconist: All makes of Irish tobacco stocked" it went on to describe the shop as the "Agent for *Irish Freedom* and *The Gaelic American*." As much as it was a shop, the premises became a sort of social space for republicans in the city, who would drop in. Countess Markievicz recalled that the shop was "handy", given its central location, remembering years later that "His advice was always so well thought out and so sound, and the little shop at the corner of Parnell Street so handy, that one could always find a moment to run in and hear what he had to say on any trouble or complication that might arise."

The recent release of the Dublin Metropolitan Police secret reports titled 'Movement of Extremeists' from June 1915 onwards, show that Clarke's shops were monitored by detectives around the clock. All visitors were noted, identified and their time of arrival and departure noted. Diarmuid Lynch, among many others was a frequent visitor as the DMP reports show. (more details in this newsletter)

Clarke not alone took part in the Easter Rising of 1916, but he put his name to the rebel proclamation, which would ensure his execution. During the Rising, the shop was commandeered by British forces who used it as a temporary local command post. Elizabeth O'Farrell recalled later, after she had accompanied Pearse to the surrender point in Parnell Street, she was taken prisoner in there and searched. Following the collapse of the Easter Rising, Clarke was among the rebels who were gathered in the grounds of the Rotunda Hospital, not far from where the decision to surrender had been made at Moore Street.

The shop is today marked by two plaques. One of the plaques, dating from the fiftieth anniversary of the Rising, is far too high to read on the Parnell Street side of the shop. Below it, and closer to the ground, is a newer plaque from the National Graves Association.



James Connolly Heron: Why we should pay tribute to the 1916 Revolutionary leaders

‘In honouring everybody in general, we commemoratate nobody in particular’



The Rising was the seminal moment in Irish history when, against all odds, a remarkable army of men and women fought in the cause of Irish freedom – theirs and ours.

The late Seán Cronin wrote of them: *“None considered himself a hero but all were heroes.”*

There were fewer than 900 of them and they challenged an empire. They were ordinary men and their military training was minimal. In that lies their glory. They believed that Ireland should be free. In that lies their greatness.”

It follows that they deserve to be remembered, honoured and paid due respect.

We now at last have an official State programme of commemoration for 2016 that is to honour and pay fitting tribute to them. But the purpose and meaning of commemoration is not only to remember those who died – it is to remember and pay tribute. While there has already been a lot of talk of remembrance, there has been little by way of paying tribute. Why is this so?

Questioning

There has been a questioning in recent times as to the justification of our fight for freedom as if the fight for a people's freedom from conquest requires justification. We are led to believe that home rule would have arrived in time – if only we had waited. There are those who argue a mandate is required before one can rise up and resist oppression. To resist slavery by all means at one's disposal hardly requires a mandate: it requires a response. It requires immediate action.

So: who fears to speak of 1916? Who benefits from portraying the pivotal event in our history as just another event in a decade of historic events?

We are to remember “all” who died in a “shared history”, we are told. “Inclusivity”, the most-used buzzword emanating from those charged with the protection of our history and heritage; multiple wreath-laying for all combatants; royal visitors at commemoration ceremonies; and a planned GPO interpretive centre rather than a museum to the Republic.

In honouring everybody in general we commemorate nobody in particular.

Distortion of our history

The presentation of the Rising as just another event is a distortion of our history, a deliberate and desperate attempt to distance citizens from the aims and ideals of a golden generation the likes of which we have not seen since.

Among their number were poets, writers, playwrights, teachers, musicians, journalists, actors, artists and ordinary working men and women – citizens – striving to create a society rich in cultural activity and identity. They contributed to the cultural revival of a defeated nation and they left us a legacy that needs to be embraced and cherished with pride: pride in our language, not a dismissal of it; pride in our flag, not a disregard for it; pride in our national anthem, not an apology for it; with trust in those elected to represent our interests.

There are 32 locations in our capital directly linked to that momentous event – 19 have been demolished completely, including Clanwilliam House, Carrisbrook House, Larkfield House, the Mendicity Institute, the Abbey Theatre and Liberty Hall.

Many of those that remain have been altered, some now unrecognisable, while others remain threatened by the wrecking ball. After years of neglect the national monument at 14 to 17 Moore Street is now to be secured and protected under the official 1916 centenary programme.

Since history is said to be most vividly learned and retained through experiencing the places where history happened, similar State intervention is now required to ensure the entire battlefield site is preserved and held in trust for future generations – a lasting physical reminder of those to whom we owe so much. Here we can walk in their very footsteps.

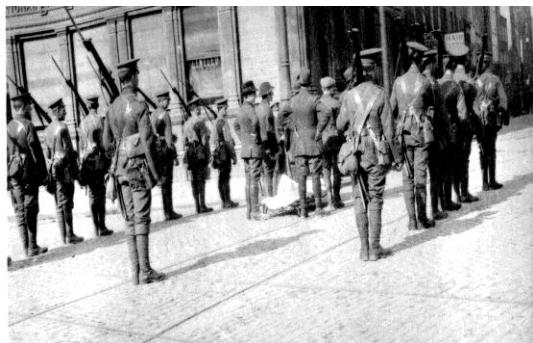
The 1916 Rising is their story but it is also ours – it is in our collective DNA.



James Connolly Heron is record secretary of the Save 16 Moore Street committee and founder of the 1916 Relatives Centenary initiative. He is a great-grandson of James Connolly and launched *When the Clock Struck in 1916 – Close-Quarter Combat in the Easter Rising*, by Derek Molyneux and Darren Kelly, (Collins Press)



A never before seen photo of James Connolly, pictured during the final days of the 1916 Rising.



This is the only existing picture of the rebel leader taken during the rebellion. Captain Milligan, who was an officer with the British army, took the photograph despite the fact that cameras were forbidden for use by the military.

The photograph appears in *'The 1916 Diaries of an Irish Rebel and British Soldier'*, which was written by author Mick O'Farrell and published in 2014. He first saw the artefact 10 years ago, but it took several years of research to determine its origin.

Statements from Diarmuid Lynch, who preceded the stretcher to Moore Street, as well as Liam Tannam and Michael Staines, who were two of the bearers, place the men at the scene of the photo. Lynch recalled being "searched and surrounded by a heavy armed guard", before "the stretcher bearers were ordered to lay [the stretcher] down" on Parnell Street. Partly obscured in the picture taken by Milligan, is Diarmuid Lynch.

Landmarks mentioned in other testaments match clearly with what can be seen in the photograph. The picture shows the moments before Connolly attempted to agree terms of surrender, but was subsequently arrested.

The large building, the National Bank Ltd, can be made out, which was on Parnell Street. Author Mick O'Farrell studied this photo along with two diaries that gave an insight into the experiences of soldiers from both sides of the Rising. Volunteer Seosamh de Brun discarded his diary, as well as his uniform, in order to escape British guards. A mechanic fitter, from Jacob's Factory, where de Brun was stationed, found it shortly after the Rising. However, it wasn't until last year, when Mr O'Farrell put an advert in the Irish Independent looking for the soldier's descendants that he found out more about the mystery man. The Dubliner was 33-years-old when he was ordered to be one of the 14 cyclists deployed as a diversion for De Valera's men. He documented that day and the fear he felt after one of his comrades, John O'Grady, was killed. He started writing entries into the diary six months before the Easter Rising, giving readers an insight into how an ordinary life was disrupted by violence. Mr O'Farrell's book also showcases the diary entries from a British Sgt Major Samuel Lomas, who originally believed he was being sent to France. He went on to be the NCO who gave the orders to the firing squad on the first day of executions, which saw the deaths of Pierce McDonagh, Pdraig Pearse and Thomas Clarke.

Letters by opera singer on 1916 rising return to Dublin



A first-hand civilian account of the 1916 Rising has been returned to Dublin almost a century after being written by a visiting English opera singer.

Elsie McDermid's 26-page letter to her mother featured on BBC's Antiques Roadshow just five weeks ago, prompting Dublin city library service to contact her nephew who had brought it to be valued. Colin McDermid has made a digital copy available to be part of the Dublin City Public Library and Archive's Proclaiming the Republic exhibition in the first half of 2016, but it is also planned to make it available online.

The letter reads like a week-long diary of the Rising and its aftermath. It opens on Tuesday, April 25, the day after fighting started, and continues until the next Tuesday, three days after the rebels surrendered.

From her Merrion Square lodgings, after her opera company's shows at the Gaiety Theatre were cancelled, she saw the first British soldiers being shot in the battle for Mount Street Bridge. She and friends headed for lunch at the Shelbourne Hotel early in the week, finding soldiers digging trenches, and a crowd at a corner near St Stephen's Green told them "the place was in the hands of the 'Sinn Féiners' [Shinn Fayners]". Their house was later taken over by 'Tommies' and guests were forced to sleep on the landing. From the floor behind her bed, she wrote on Saturday morning: "I've just had a lovely bath but had to get out in a hurry as they started at the back and the bathroom has a big window and I could hear their bullets hitting the side of the house."

Senior librarian Tara Doyle said the letter, valued along with other items from Elsie's 1916 visit at over €7,000, is a rare "live as-it-happened" account from the eye of the storm.

This Newsletter is now going to 85 family & friends addresses monthly throughout Ireland, the UK, US & Australia. Feel like writing an article or passing on comments? email: ruairi_lynch@hotmail.com



Family members & friends attending Easter 2016:

Daly, Daire
Daly, Saoirse
Daly, Ruairi
Daly, Diarmuid
Daly, Aja
Daly, Cale
Daly, Duibhne
Duggan, Brid
Lynch, Dolores
Lynch, Mary
Lynch, Ruairi
Anglim, Helen
Ryan-Lynch, Rebecca
Ryan-Lynch, Cianna
Ryan-Lynch, David
Lynch, Cormac (US)
Lynch, Gaye (US)
Fitzgerald-Lynch, Amy (US)
Lynch, Diarmuid
Lynch, Christine
Lynch, Robyn
Lynch, Diarmuid
Lynch, Hugh
McGough, Eileen
Collins, Mylie
Murphy, Nora
Murphy, Mark & Eilis
Scott, Dolores, Paul & Family
Winters Family
Cohalan, Judge Peter Fox & Eileen Kremers (US)

Plus others to confirm. Missed anyone? Get in touch and I'll mail you the form.

Dublin's hotels will be heavily booked during Easter 2016, so it's suggested you make your reservations quickly.

Many of us are staying at the Hilton Double Trees, Dublin 4 (former Burlington) so do come and join with family & friends.

The National Museum 1916 Centenary Exhibition

The drafting and printing of the Proclamation of Independence, along with violence outside Dublin and the 'quiet heroes' of the Rising, are among aspects of Easter 1916 to be marked in a major centenary exhibition at the National Museum next year.

It is planned to dedicate a gallery within the museum's Collins Barracks in Dublin to the Rising, with a special exhibition to open at the end of February next year. The background to the Rising will also be examined and highlighted, including the conflicts between the military council of the Irish Republican Brotherhood which secretly planned it over two years, and the more moderate members of the Irish Volunteers.

However, a thematic overview of the proposals show that there will be a critical examination of the short-lived rebellion, including "the tactical approach (or lack thereof) of the leaders". It is proposed to look at the various forms of propaganda that were disseminated but also the actual nature of the fighting, as well as the civilian experience, rampant city centre looting and medical assistance provided.

The museum plans to highlight as many of the artefacts and images from its Easter Week collection, and it has earmarked the 428 sq m Riding School building at Collins Barracks for their display.

Almost a year ahead of its intended opening date, the National Museum has issued a tender for the design and project management of the exhibition. It is expected to include interactive elements like a searchable database of the collection with recently-digitised images of items such as prison and internment camp autograph books, last letters by those executed and the roll of honour of 1916 participants.

"The exhibition would also provide a welcome opportunity to examine the Proclamation of Independence in all its aspects, from drafting and editing to the process of printing and the resulting text idiosyncrasies," says the tender document.

It suggests other themes that could be examined include the rising at Enniscorthy in Co Wexford, Oranmore, in Co Galway, and Ashbourne in Co Meath, the few places where fighting occurred outside Dublin. The human stories of 'quiet heroes', and unusual artefacts, flags, and uniforms, and previous commemorations of the Rising, may also be included in the exhibition.

The last hours of the Rising and the events surrounding the surrender on Saturday, April 29, 1916, may also be examined closely through some of the museum collection's most poignant items.

They include the surrender documents written by Pádraig Pearse, court martial statements made by Rising leaders, and the last letters of those who were executed.

Books that took a bullet for Ireland. Marsh's Library, 1916.



Frank McNally – An Irishman's Diary.



Marsh's Library, Dublin. It has changed so little in 314 years its founder Archbishop Narcissus Marsh would have no trouble recognising it.

Mention of "the cricket bat that died for Ireland" reminds me of the shelf of books that was seriously wounded for Ireland, also during the 1916 Rising.

Like the bat in Elverys window, they too were minding their own business at the time. And they should have been at even less risk than the bat, located as they were in the secluded surrounds of Marsh's Library, whose location in St Patrick's Close in Dublin, next to the cathedral, is the very definition of what estate agents call "tucked away".

During the week of the Rising, however, by unlucky chance, the old library found itself on one of the front lines of the conflict: caught between the rebel garrison in Jacob's biscuit factory and a British army machine gun post in St Patrick's Park. Thus, on April 30th, 1916 – a Sunday – a careless army gunner strafed the reading room of Marsh's, damaging the roof and windows and, as the library's sober assessment put it later, "injuring five books". "Injuring" was an understatement. As Jason McElligott, current keeper at Marsh's, has written of the incident (in *History Ireland*), each book was hit in the spine, with "an entry hole of 1.5cm" widening, via the 400-odd pages of each volume, towards an exit wound "five to six times larger".

The books, part of the original collection donated by Marsh's first librarian, the Huguenot refugee Dr Elias Bouhéreau, were deliberately left unrepaired. And all jokes aside, they remain a chilling lesson in the realities of war. In McElligott's words, the trajectory of bullets through dense pagination provides a hint of the effect "on frail human flesh and bone".

After that day's excitement, and a smaller disturbance during the Civil War, Marsh's returned to its usual quietude. If anything, these days it may be a little too well hidden. Considering the treasure it represents, literary and architectural, it remains criminally under-appreciated by Dubliners.

Not only is it Ireland's oldest library, founded in 1701, it must be one of the country's very few 18th-century buildings still serving its original purpose.

It was designed by William Robinson, the same architect who had been responsible for the Royal Hospital Kilmainham, which is now, of course, housing modern art rather than old soldiers. Readers in Marsh's are no longer locked in metal cages lest they steal books. But the cages are still there, as are the original oak bookcases. And the library has changed so little in 314 years that its founder, the magnificently named Archbishop Narcissus Marsh, would have no trouble recognising it.

His fame lives on in the establishment's name, if in little else. In fact, one of the library's early clients, Jonathan Swift, thought even that was more immortality than Marsh deserved. The two had a serious row when the library was being set up, first over the archbishop's wish to combine the job of keeper with the office of cathedral treasurer and, second, his plan to give the combined post to Dr Bouhéreau. Since the Frenchman was getting the appointment in return for donating his 10,000 books, it looked (in Swift's opinion) like simony or the sale of a church office.

But even after the plan to unite the jobs was dropped, the great satirist remained unimpressed by the library founder. In 1710, when the latter was in his 70s, Swift suggested Marsh had been unique, given his educational and other advantages, in having "escaped" any kind of greatness. He added: "No man will be either glad or sorry at his death except his successor". But then Swift was never one to hold back. As dean of St Patrick's, he invented a new type of grave memorial: one designed to shame the relatives who hadn't paid for it, despite repeated requests.

The cheaper substitute was for the Duke of Schomberg, who had been killed at the Battle of the Boyne 40 years before and whose bravery (as Swift's inscription still informs visitors) "had greater renown among strangers than had the ties of blood".

Next to the bullets that ripped through Dr Bouhéreau's books, the only other signs of violence in Marsh's reading room may be those scrawled on volumes formerly owned by Swift. Take a history of another rebellion, the Scots one of 1715, on which he unleashed the following fusillade in the margins: "Cursed, abominable, hellish Scottish villains, everlasting traitors."

So maybe the archbishop got off lightly.

Irish Times.



Patrick Street, Cork. C1915

The Catalpa Rescue 1875



It was an audacious plan. A rescue mission by sea across the world from New Bedford, Massachusetts to Fremantle in Western Australia, aboard a whaler with a heavily armed crew to rescue a half-dozen convicted Irish Fenian prisoners from one of the most remote and impenetrable prison fortresses built. To succeed, the plan required precision timing, years of planning and financing and more than a little luck. The slightest slip-up, they knew, could be catastrophic for all involved.

Background

The story starts with the infiltration of the British army by the IRB in the 1860's. John Devoy headed the recruitment drive among the soldiers in order to topple British rule from within Ireland in what would have been an unprecedented mutiny. In all, the Fenians had 15,000 members in the British army, 8000 of which were based in Ireland. The plot was discovered by the British and between 1865-67, thousands were arrested and tried. Devoy and others were sentenced to death, commuted, jailed with 62 of the "military Fenians" transported to the penal colony of Western Australia. Among them was [John Boyle O'Reilly](#), later to become the editor of the Boston newspaper *The Pilot*. They were sent on the convict ship *Hougoumont* (which was the last voyage of a convict ship to Australia) and landed at Fremantle, in January 1868, after which they were moved to the Convict Establishment (now Fremantle Prison) and worked as slave labour building roads and quarrying limestone.

In 1869, O'Reilly escaped on the whaling ship *Gazelle* with assistance of the local Catholic priest, Fr Patrick McCabe, and settled in Boston. Soon after his arrival, O'Reilly found work with *The Pilot* newspaper and eventually became editor. In 1871, another Fenian, [John Devoy](#), was granted amnesty in England, among others, on condition that he settle outside Ireland, and he sailed to New York City. He also became a newspaperman, for the *New York Herald*. He joined the [Clan na Gael](#), an Irish-American organization that supported armed insurrection in Ireland.

In 1869, pardons had been issued to many of the imprisoned Fenians. Another round of pardons were issued in 1871, after which only a small group of militant Fenians remained in Western Australia's penal system. In 1873, Devoy received a smuggled letter from imprisoned Fenian [James Wilson](#), who was among those the British had not released: "Remember this is a voice from the tomb," Wilson wrote, reminding Devoy that his old Irish recruits, former members of the British Army that he had recruited, had been rotting away in prison for the past eight years, and were now at Fremantle, facing "the death of a felon in a British dungeon....most of us are beginning to show symptom of disease...In fact, we can't expect to hold out much longer....We think if you forsake us, then we are friendless indeed." Devoy discussed the matter with O'Reilly and [Thomas McCarthy Fennell](#), and Fennell suggested that a ship be purchased, laden with a legitimate cargo, and sailed to Western Australia, where it would not be expected to arouse suspicion. The Fenian prisoners would then be rescued by stealth rather than force of arms. Devoy approached the 1874 convention of the Clan na Gael and managed to persuade the Clan to fund a secret rescue of the men. He then approached whaling agent John T. Richardson, who arranged contact with his son-in-law, whaling captain [George Smith Anthony](#), who agreed to help

The cost of the mission was approaching \$20,000 (it would later reach \$30,000), (\$400-500k today) and one *Clan na Gael* member had already mortgaged his house to finance the rescue. James Reynolds, a member of the Clan and on the committee to rescue the prisoners, bought under his name for the Clan a three-masted whaling bark *Catalpa* for \$5,200, and George Anthony recruited twenty-two sailors.

On 29 April 1875, *Catalpa* sailed from New Bedford, Massachusetts. At first, most of the crew was unaware of their real mission. Anthony noticed too late that the ship's marine chronometer was broken, so he had to rely on his own skills for navigation. First they sailed to Faial Island in Azores, whaling en-route, where they off-loaded 210 barrels of sperm whale oil. There, much of the crew deserted the ship, and they had to leave three sick men behind.

At the same time, two Fenian agents, John James Breslin and Tom Desmond, had arrived in Western Australia in September 1875 to organise the rescue attempt. Breslin masqueraded as an American businessman "James Collins", with suitable letter of introduction, became friendly with Sir [William Cleaver Robinson](#), Governor of Western Australia.



J J Breslin

Robinson took Breslin on a tour of the Convict Establishment (now Fremantle Prison). Desmond took a job as a wheelwright and recruited five local Irishmen who were to cut the telegraph lines connecting Australia on the day of escape. Breslin managed to convey a message to the Fenians: a rescue was in the works; avoid trouble and the possibility of solitary confinement so you don't miss the opportunity; there would be only one. > > >



Martin Hogan, see from O'Brien same page



Sergeant Thomas Donagh



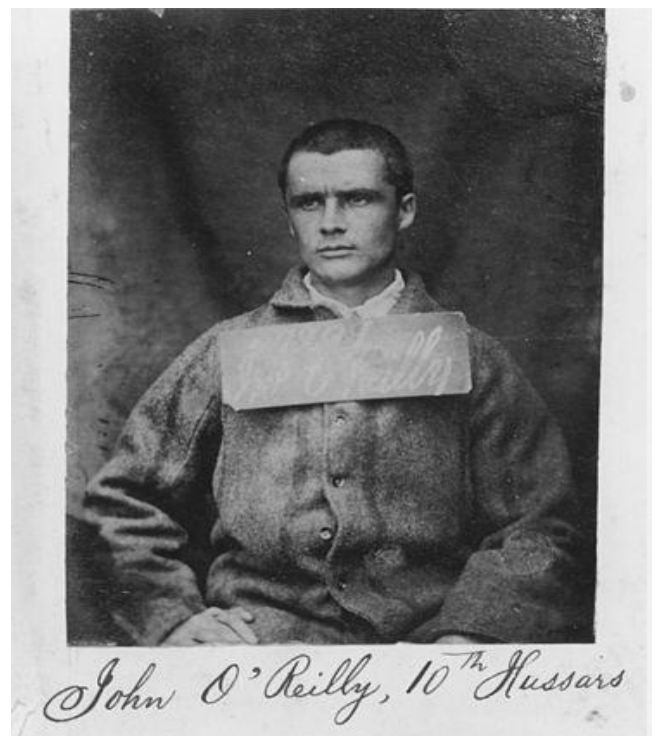
Robert Cronin



James Wilson, see James Thomas page 16

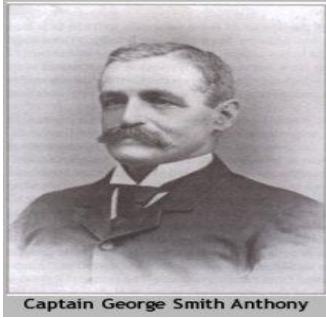


Michael Harrington



John O'Reilly, 10th Hussars

The *Catalpa* fell behind the intended schedule due to a serious storm, in which she lost her foremast. Eventually, three months late, Captain Anthony dropped the *Catalpa* anchor off Bunbury, Western Australia on 27 March 1876



Captain George Smith Anthony

Anthony and Breslin met. The pair began to prepare for the rescue. The Fenians they had come for had been continually shifted in their assignments, and for Breslin's plan to work, all six needed to be outside the walls of the Establishment. Anyone stuck inside at the planned time of escape would be left behind. There was no way around it.

To complicate matters, two other Irishmen turned up in Fremantle. Breslin immediately suspected that they were British spies, but learned that they had come in response to a letter the Fenians had written to friends in Ireland, also asking for help. On the day of the escape, they would later cut the telegraph lines from Fremantle to Perth.

The first intended day for escape was 6 April, but the appearance of *HMS Convict* and other Royal Navy ships and customs officers quickly led to a postponement. The escape was rearranged for 17 April, when most of the Convict Establishment garrison was watching the Royal Perth Yacht Club regatta. *Catalpa* dropped anchor in international waters off Rockingham and dispatched a whaleboat to the shore.

On Sunday, April 15, 1876, Breslin got a message to the Fenians: They would make for the *Catalpa* the next morning. "We have money, arms, and clothes," he wrote. "Let no man's heart fail him." Anthony ordered his ship to wait miles out at sea—outside Australian waters. He would have a rowboat waiting 20 miles up the coast from the prison. Breslin was to deliver the Fenians there, and the crew would row them to the ship.

On Monday morning, April 16, the newly arrived Irishmen did their part by severing the telegraph wire. Breslin got horses, wagons and guns to a rendezvous point near the prison—and waited. He had no idea which prisoners, if any, would make their way outside the walls that day. At 8.30 am, the six Fenians who were working in work parties outside the prison walls, absconded - [Thomas Darragh](#), [Martin Hogan](#), [Michael Harrington](#), Thomas Hassett, [Robert Cranston](#) and [James Wilson](#) – were met by Breslin and Desmond and picked up in carriages. A seventh Fenian, [James Kiely](#), had been exposed as an informer by his fellow prisoners and left behind.

The men raced 50 km south to Rockingham by horse and cart where Anthony awaited them on the beach with a rowboat. They hadn't been gone for an hour before the guards became aware that the Irishmen had escaped. Breslin and the Fenians made it to the shore where Anthony was waiting with his crew and the boat. The *Catalpa* was waiting far out at sea. They'd need to row for hours to reach it. They were about half a mile from shore when Breslin spotted mounted police arriving with a number of trackers. Not long after that, he saw a coast guard cutter and a steamer that had been commandeered by the Royal Navy to intercept the rowboat.



The race was on. The men rowed desperately, with the authorities and the British, armed with carbines, in hot pursuit. To spur on the men, Breslin pulled from his pocket a copy of a letter he had just mailed to the British Governor of Western Australia:

Dear Sir.

This is to certify that I have this day released from the clemency of Her Most Gracious Majesty Victoria, Queen of Great Britain, etc., etc., six Irishmen, condemned to imprisonment for life by the enlightened and magnanimous government of Great Britain for having been guilty of the atrocious and unpardonable crimes known to the unenlightened portion of mankind as "love of country" and "hatred of tyranny," for this act of "Irish assurance" my birth and blood being my full and sufficient warrant. Allow me to add that in taking my leave now, I've only to say a few cells I've emptied;

I've the honor and pleasure to bid you good-day, from all future acquaintance, excuse me, I pray. In the service of my country,

John J. Breslin.

The rowboat faced difficulties on its return to the *Catalpa* due to a storm that lasted till dawn on 18 April. The storm was so intense that Anthony later stated that he didn't expect the small boat to survive.

At 7am, with the storm over, they again made for the *Catalpa* but an hour later spotted the steamship [SS Georgette](#) which had been commandeered by the colonial governor to recapture the escapees, making for the whaler. The men lay down in the rowboat and it was not seen by the *Georgette* which was forced to return to Fremantle to refuel after following the *Catalpa* for several hours.

As the rowboat again made for the ship, a police cutter with forty armed men was spotted. The two boats raced to reach the *Catalpa* first, with the rowboat winning and the men climbing aboard as the police cutter passed by. The cutter turned, lingered briefly beside the *Catalpa*, and then headed to shore.

Early on 19 April the refueled and now heavily armed *Georgette* returned and came alongside the whaler, demanding the surrender of the prisoners and attempting to herd the ship back into Australian waters. They fired a warning shot with the 12 pounder (5 kg) cannon that had been installed the night before. Captain Anthony told the Fenians the choice was theirs—they could die on his ship or back at Fremantle. Though they were outmanned and outgunned, even the *Catalpa's* crew stood with the Fenians and their captain, grabbing harpoons for the fight. Ignoring the demand to surrender, Anthony had raised, and then pointed towards, the U.S. flag, informed the *Georgette* that an attack on the *Catalpa* would be considered an act of war against the USA, and proceeded westward. *Georgette* pursued until it was low on fuel and turned away. *Catalpa* slipped into the Indian Ocean

They voyage home wasn't without trouble. The 2nd Mate died and the Fenians protested Anthony's decision to prolong the voyage by continuing to whale

The ex-prisoners feared they would be captured by a British warship. Making landfall safely in Florida, news was wired to New York where O'Reilly received the news of the escape on 6 June 1876 and released the news to the press. The *Catalpa* continued sailing up the coast to New York.

The news sparked celebrations in the United States and Ireland and anger in Britain and Australia. The British press, however, accused the United States government of "fermenting terrorism," citing Anthony's refusing to turn over the Fenians, and noted that the captain and his crew were only "laughing at our scrupulous obedience to international law." But eventually, the British would say that Anthony had "done us a good turn; he has rid us of an expensive nuisance. The United States are welcome to any number of disloyal, turbulent, plotting conspirators, to all their silly machinations."

The *Catalpa* returned to New York harbor on 19 August 1876. The Fremantle Six still carried the torment from their ordeals at the Convict Establishment, and despite their escape, the men remained broken, Devoy noted. He'd known them as soldiers, and he was not prepared for the changes that ten years under the "iron discipline of England's prison system had wrought in some of them." George Smith Anthony could no longer sail in international waters because the Royal Navy could have arrested him on sight. With the help of a journalist, Z. W. Pease, he published an account of his journey, *The Catalpa Expedition*, in 1897. The *Catalpa* was presented as a gift to Captain Anthony, John Richardson and Henry Hathaway.

Catalpa Memorial.

On 9 September 2005 a memorial was unveiled in Rockingham to commemorate the escape.

The memorial, a large statue of six wild geese, was created by Western Australian artists Charlie Smith and Joan Walsh Smith. The geese refer to the phrase "[The Wild Geese](#)", which was a name given to Irish soldiers who served in European armies after being exiled from Ireland.

The Fenians transported to Western Australia adopted the phrase for themselves during their voyage to Western Australia on board the Hougoumont, even publishing a shipboard newspaper entitled [The Wild Goose](#).





The Down Survey of Ireland

Ireland of the 1650s lay in ruins. Twelve years of calamitous warfare had destroyed the country's infrastructure and resulted in the death of over 20% of the Irish population. The armies of the English Commonwealth, commanded by Oliver Cromwell, emerged victorious and immediately undertook an ambitious project of social engineering, underpinned by a massive transfer in landownership from Irish Catholics to English Protestants. For this to happen, the land had to be accurately surveyed and mapped, a task overseen by the surgeon-general of the English army, [William Petty](#).

Taken in the years 1656-1658, the Down Survey of Ireland is the first ever detailed land survey on a national scale anywhere in the world. The survey sought to measure all the land to be forfeited by the Catholic Irish in order to facilitate its redistribution to Merchant Adventurers and English soldiers in what became known as the Cromwellian Settlement. Copies of these maps have survived in dozens of libraries and archives throughout Ireland and Britain, as well as in the National Library of France. The Irish originals were partly destroyed in a fire in 1711 with the remaining documents destroyed in the Custom House fire in 1922. The Down Survey of Ireland Project has brought together for the first time in over 300 years all the surviving maps, digitised them and made them available as a public online resource.

William Petty went on to own vast tracts of land in Co. Kerry, assuming the title of Lord Lansdowne but is better known today for his economic theories such as division of labour, employment and the concept of Laissez Faire (which would have a dramatic effect on Ireland's population during the Famine.)

Below: Down Survey details of Granig c. 360 years ago. Named in the survey as 'Raghnesnigan', the original landowner was Patrick Gallaway and subsequently redistributed to James, Duke of York.

The screenshot shows the 'The Down Survey of Ireland - Home' page. It features a search bar, navigation tabs (About this Website, Down Survey Maps, Historical GIS), and a '1641 Landowner Search' section. A map of Ireland is shown on the left, and a detailed map of Granig is on the right. A pop-up box titled 'Townland of GRANIG' provides details: Down Survey Name: Raghnesnigan; 1641 Owner(s): Gallaway, Patrick (Catholic); 1670 Owner(s): James Duke of York (Protestant); County: Cork; Barony: Kimmis; Parishes: Kimmis; Unprofitable land: 64 plantation acres; Profitable land: 98 plantation acres; Forfeited: 56 plantation acres.

The Down Survey is a mapped survey. Using the Civil Survey as a guide, teams of surveyors, mainly former soldiers, were sent out under Petty's direction to measure every townland to be forfeited to soldiers and adventurers. The resulting maps, made at a scale of 40 perches to one inch (the modern equivalent of 1:50,000), were the first systematic mapping of a large area on such a scale attempted anywhere. The primary purpose of these maps was to record the boundaries of each townland and to calculate their areas with great precision. The maps are also rich in other detail showing churches, roads, rivers, castles, houses and fortifications. Most towns are represented pictorially and the cartouches, the decorative titles, of each map in many cases reflect a specific characteristic of each barony.

Upon its completion in 1658 the Down Survey, along with the Strafford Survey from the 1630s, were housed in the Surveyor General's Office in Dublin. According to William Petty, there were 2,278 parishes in Ireland. From this number, the number of parishes with no forfeitures must be deducted, as these were not surveyed or mapped. The number of maps was further reduced by the practise of drawing more than one parish on each sheet if it were practical to do so. By abstracting these unforfeited parishes from the Books of Survey and Distribution, and combining those smaller contiguous parishes that may reasonably have been combined on the Down Survey maps, the number of parish maps is 1,400. Out of these, 250 are Strafford maps leaving a potential total of 1,150 original Down Survey parish maps.

The maps and accompanying terriers (textual descriptions) were bound into volumes and available for public consultation until the destruction of a large amount of the material in an accidental fire in the Surveyor General Office, Dublin in 1711. The Down Survey survived in its entirety for ten counties – Carlow, Donegal, Dublin, Leitrim, Londonderry, Tyrone, Waterford, Westmeath, Wexford and Wicklow – while the volumes for Clare, Galway, Kerry, and Roscommon (including the Strafford material) were completely destroyed. Only 'a few burnt papers' remained of Cavan, Fermanagh, Kildare, Louth, Monaghan, Mayo and Sligo but at least one complete volume and additional papers survived for each of Antrim, Armagh, Cork, Down, Dublin, Meath, Kilkenny, Laois, Limerick, Longford, Offaly and Tipperary.

All the surviving original maps were finally destroyed in the Public Records Office destruction, 1922.



The Barony Maps are an historical oddity in that Petty's contract committed him to create a unique set of these maps for London. These were duly made, bound with the title *Hibernia Regnum* and shipped to London in 1707 aboard the vessel *Unity*. The ship was captured enroute and taken by French privateers. The volumes came into the possession of Monsieur de Valincont, Secretary General of the Navy in 1709 and is next recorded in the possession of the Abbot Dubois, an advisor to the Duke of Orleans. In 1718, Dubois gave the volumes to Guillaume de l'Isle, by now Royal Cartographer to the French king and the foremost cartographer of his time. The manuscript was donated to the Imperial Library by de l'Isle's widow in 1727, and remained there almost entirely undisturbed until 1774, when they were brought to the attention of the Earl of Harcourt, a British ambassador to Paris. In 1786, Sir William Petty, First Marquis of Lansdowne and Earl of Shelburne (a relation of his namesake from the 1650s), asked for it back via John Frederick, Duke of Dorset, ambassador to Paris. The French King was quite willing to accede to the request but was blocked from doing so by the Library, which pointed out that it was unwise for the King to start returning stolen manuscripts as the Library held a large number of these.

Hibernia Regnum was finally copied in 1789 by General Charles Vallancey, late of the army Corps of Engineers, one Major Taylor, who had produced a book of road maps of Ireland in 1777, a French engraver and a number of assistants. This almost exact copy was brought back to Dublin and was photographed and published by the Ordnance Survey in 1908. The barony maps displayed on the site are a hand coloured copy of this edition, with a small number of additional maps are not present.

Click on the illustration to access the Down Survey website



100

Diarmuid Lynch

Each month we feature some of Diarmuid's written recollections – a century after the events:

Meeting for Re-organisation of the Supreme Council

This was held in Dublin either about the middle of July, 1915, (before the G.L. [Gaelic League] Ard Fheis) or about the middle of August on my return from the Officers' Training Course, Dublin/Wicklow, under "Ginger" O'Connell). There was not a full attendance elected Divisional Centres. Those present proceeded with the completion of the membership of the Supreme Council: Tom Clarke, Sean MacDiarmada, Padraig Pearse and Dr. MacCartan were co-opted.*

* research into this event with the Bureau of Military History, Dublin shows that the Officer Training Course began on July 31, 1915 'close to Dublin' and organized by Bulmer Hobson. <http://timeline.militaryarchives.ie/1915p2.html>

Robert Monteith

*Towards the end of August Monteith was ready to proceed to Germany - via New York. Tom Clarke and I decided to give him £100 for his expenses; this sum was handed to him in Tom's * shop."*

* Tom Clarke's tobacconist shop.

Who was Robert Monteith?

Born in Co. Wicklow in 1880, he served in India and South Africa with the British Army & joined the Irish Volunteers soon after their formation in 1913. His military experience made him a valuable asset and he was appointed an instructor in the Volunteers. Thomas Clarke delegated him to go to Germany in 1915 to assist Casement in organising an Irish Brigade. There he found Casement ill and took charge of the Brigade. In January 1916, he became the direct link between John Devoy and the IRB and the German Government. By March, Devoy, through Monteith, had arranged that the German Government would send a consignment of arms and ammunition to Ireland for the proposed rising. On 9 April, the Libau – disguised as a Norwegian trawler, the Aud – carrying arms and ammunition, set sail for Tralee Bay. Six days later, Casement, Monteith and Bailey (a member of the Irish Brigade) set out for Tralee by submarine. On Good Friday, 21 April 1916, (the same day the Aud was scuttled off the Kerry coast), they landed on Banna Strand. Casement was too ill to travel and Monteith and Bailey went to Tralee. Some hours later, Casement was arrested by the RIC, taken to England, charged with treason and hanged. In Tralee, Bailey was captured and Monteith, now suffering from a bout of malaria, managed to escape & made his way to Cork before getting to the US. There he was active in Clan na nGael and in 1920, during his tour of the United States, de Valera appointed him organiser of the American Association for the Recognition of the Irish Republic. Robert Monteith later settled in Detroit, where he died in 1956



2015

August 1

Glasnevin Cemetery: State Commemoration of the funeral of O'Donovan Rossa including a wreath laying ceremony, a re-enactment of Pearse's speech and a piper's lament.

2016

January 1

- **Dublin Castle:** Opening events of the State Commemorative program.
- **Issue of 16 Commemoration Stamps** by An Post and special coins by the Central Bank.

March 8

- **Richmond Barracks, Dublin:** Women in the 1916 Rising Commemoration & Exhibition.

March 15

- **Proclamation Day** – all educational establishments

March 26 Easter Saturday

- **Wreath laying ceremonies** at key sites to mark the Rising centenary.
- **Garden of Remembrance.,** Dublin 1: Remembrance Ceremony for all who died during 1916.
- **State Reception** for relatives of the 1916 participants. Farneligh House

March 27 Easter Sunday

- **State ceremonies at the GPO,** Dublin marking the centenary of the Rising.
- **State Reception** for all guests invited to the State Ceremony at the GPO.
- **Wreath laying ceremonies** - nationwide

March 28 Easter Monday

- **Wreath laying ceremonies** throughout the capital & state at 13:15hrs – marking the time the Rising began.
- Official opening of the **Easter Rising Centenary Interpretative Visitor Centre** at the GPO.
- **Ireland 2016 Public Celebrations** nationwide

March 29 Easter Tuesday

- **Liberty Hall Ceremony** to mark the contribution of the Irish Citizen Army and James Connolly.
- Official opening of the **Kilmainham Courthouse**
- Official opening of the **Tenement Museum,** Dublin 1.

April 2: National Children's Day & opening of an exhibition on children of 1916.

1916 Academic Conference – speakers from Third Level institutions island wide. Dublin. Venue to be advised.

April 3: Journey of Reconciliation 1916-2016 interfaith service in Glasnevin cemetery

April 9: Pearse Museum – Presidential visit

Official opening of the **Military Archives,** Cathal Brugha Barracks, Rathmines, Dublin 6

April 10: Commemoration event 1916-2016

April 11: Garda Museum – opening of an exhibition on the DMP & the 1916 Rising.

April 12: National Concert Hall – opening of new facilities

April 21: Banna Strand, Co. Kerry. Wreath laying ceremony marking the centenary of Casement's landing.

April 24: Arbour Hill – Commemoration event

May 2: Richmond Barracks. Re-opening of the historic barracks on the same day as the Courts Martials began.

May 3-12 – Stonebreakers Yard, Kilmainham Jail. Ceremonies will take place to commemorate the 15 executions. Marked by Military Colour party, wreath laying and piper's lament.

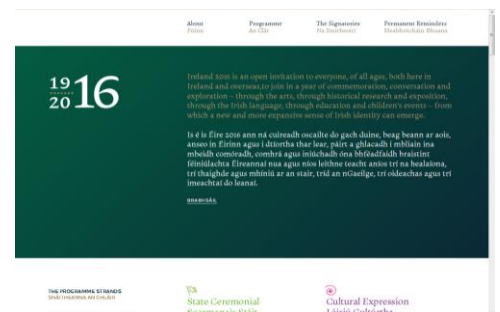
May – Grangegorman Military Cemetery. Ceremony marking British soldiers killed during the Rising.

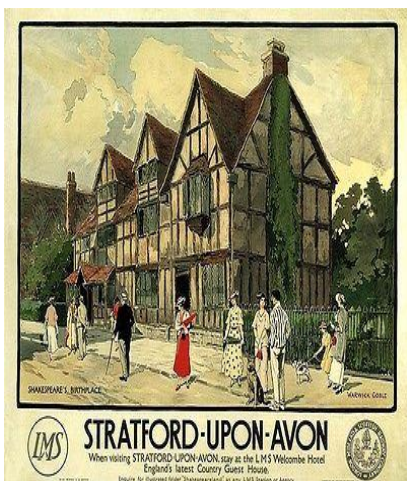
May – Pearse Cottage, Rathfarnham. Official re-opening of Pearse's Cottage.

August 3 – Roger Casement Centenary - commemorative events for Roger Casement marking the centenary of his death in Pentonville Prison, London.

December – Conclusion of the 1916 Commemoration year at Aras an Uachtaráin

More events are being added weekly. For full details, visit the Government 1916-2016 Commemoration website at ireland.ie





The songs of the Easter Rising can still be heard in pubs across the country. Graham Clifford hopes they never die.



A hush falls over the stout-drinking crowd. 'Respect for the singer' is the code of the country pub and as I lick my lips and close my eyes, my time has come to tell a story through song.

Nestled in a corner of the Wagon Tavern in the Cork town of Fermoy, an area which saw its fair share of fighting and turmoil from 1916 to the end of the Civil War, I flick through the record player in my mind before deciding that a local tune is called for. There's a pause while the fiddler fixes a string, and as glasses clink in another corner of this fine establishment, the lyrics start to flow.

"I joined the Flying Column in 1916/In Cork with Seán Moylan/In Tipperary with Dan Breen/Arrested by Free Staters and sentenced for to die/Farewell to Tipperary said the Galtee Mountain Boy."

Bodies sway and backing singers come out of the woodwork.

While the ballad, made famous in recent decades by Christy Moore, is predominantly about the Civil War, its roots, as described in the opening line, refer to 1916, like so many such rebel songs. There's something about the 'Galtee Mountain Boy' which has always intrigued me. It's a song of bravado and purpose, the narrator claiming "we were outlawed but free men", but tinged with the sadness of a young man bidding farewell to the hills that kept him safe.

Indeed all songs of 1916 share these sentiments.

As British forces marched Irish revolutionaries out of a crumbling GPO, the romantic vision of these men and women grew with every step they took. Days later, when Irish rebels were executed, a shocked nation reacted by immortalising these men through song.

Peadar Kearney, who wrote 'Amhrán na bhFiann' in 1907, composed 'Erin Go Bragh'. One verse goes: "God bless gallant Pearse and his comrades who died/Tom Clarke, MacDonagh, MacDermott, McBride/And here's to James Connolly who gave one hurrah/And faced the machine guns for Erin go Bragh".

For the politically inclined, these words make the hairs stand on the back of the neck, for others they celebrate an unnecessary battle which resulted in the deaths of 254 civilians, including many children

But to me, songs such as 'Erin Go Bragh' provide vital snapshots of history. And undoubtedly I'm intrigued and proud of these ordinary men and women who were willing to risk their lives in the pursuit of freedom.

When singing a ballad where 1916 features, I'm mindful that there might be some present who link Republicanism with the Provisional IRA and other paramilitary groups and perhaps feel uneasy with hearing such songs. But I feel confident that the likes of the 'Galtee Mountain Boy', and indeed my own grandfather, who was a member of the Old IRA in South Kerry, would certainly not condone the atrocious actions of those Republicans who would follow them decades later. I explain this before I start.

The ballads of 1916 remember ordinary Irish people who hoped to achieve extraordinary things, and to lose these songs would be a cultural tragedy. And so, in recent months, when my children have asked about 1916, I've tried to explain to them the massive and tragic human impact on all sides - for the rebels, the soldiers, the policemen and the civilians.

To do this I find the song 'Grace', written about Grace Gifford and Joseph Plunkett who married in Kilmainham Gaol a few hours before he was executed for his part in the Rising, especially useful.

My eight-year-old daughter Molly frowns and asks why did Plunkett want to shoot at other Irishmen just because they were in British uniforms. But then she asks why the British would want to shoot Plunkett.

"That's so mean," she told me the other night. But always 'Grace' herself receives the most sympathy.

As I discuss the complexities of 1916, its legacy, the ballads and the upcoming commemorations with another local, a booming voice from across the bar startles me. It's Tom, the owner of the pub: "Clifford, less of the talking and more of the singing," he jokes.. and so off again I go. Eyes closed, lips licked.

The three most popular 1916 ballads

THE BALLAD OF JAMES CONNOLLY

Perhaps the most well-known and stirring song which commemorates the events of the 1916 Rising. Connolly's execution while tied to a chair in Kilmainham Gaol is emotionally recalled.

THE FOGGY DEW

Written in 1919 by Canon Charles O'Neill, a parish priest of Kilcoo and later in Newcastle, Co Down. The hard-hitting song reflects the thoughts of Irish nationalists who believed Irishmen who fought for Britain during WWI should have stayed at home and fought for Irish independence. O'Neill sums up this feeling in the lines: "Twas far better to die 'neath an Irish sky, Than at Suvla or Sud el Bar".

GRACE

Despite being penned as recently as 1985 by Sean and Frank O'Meara, this ballad captures the human cost of the Rising as lovers Grace Gifford and Joseph Plunkett marry just hours before his execution. Made famous by the recently departed Jim McCann.

State seeks suitable venue for 1916 relatives' event.

Dublin location favoured as thousands expected at centrepiece Easter Saturday function



The Government is seeking to rent a large venue capable of holding thousands of people for an event next year for relatives of those who took part in the 1916 rising.

The venue must be capable of holding up to 5,500 people and sources said a venue in Dublin is the favoured option, which would point to the RDS, the 3 Arena or The Convention Centre.

The event will take place on Easter Saturday evening, March 26th, the night before the main State centenary commemoration, which includes a military ceremony at the GPO in O'Connell Street.

The Department of Arts, Heritage and the Gaeltacht said the Saturday night event would be a "respectful evening for families to reflect on the involvement of their ancestors and to mark the events of 1916".

It is expected to include cultural and historical elements and music.

Any relatives wishing to attend must register with the Department of Defence.

Minister for Arts Heather Humphreys, whose department is also processing requests from relatives, said about 1,500 people had registered to date, but she expected the number to rise in the coming months.

"We've been working closely with the 1916 relatives association on this event," she said.

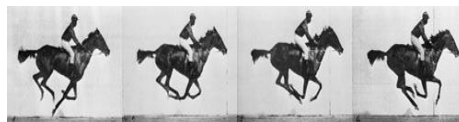
James Stephens' "Insurrection in Dublin"



The Irish novelist and poet (and close friend of Thomas MacDonagh) James Stephens recorded his experience of events during the 1916 Easter Rising which he published a few months after the Rising as "[Insurrection in Dublin](http://www.gutenberg.org/ebooks/12871?msg=welcome_stranger)". This account provides a fascinating contemporary account of the Rising along with Stephens's reflection on what the events meant.

The short book is available in full on the internet from Project Gutenberg, you can read it [here](http://www.gutenberg.org/ebooks/12871?msg=welcome_stranger) or cut and paste the link below to download a copy.

http://www.gutenberg.org/ebooks/12871?msg=welcome_stranger



First Irish made Film was also an Easter Rising casualty

Fun at a Finglas Fair, was a 15 minute, 1,000 foot, 25 scene black and white melodrama film, the first made in Ireland.

Produced and directed by Charles A. McAvoy, it was a comedy of two English crooks who escape from jail, come to Ireland and then try to rob a group of farmers. The original was first screened at a trade show in The Masterpiece Theatre, Dublin just before Easter 1916. With the outbreak of the Rising, the theatre was quickly occupied by British troops and according to witness Jack MacGarvey,

"..... the [British] soldiers entered the theatre and amused themselves winding all the films, both positive and negative, on the machines. They succeeded in destroying our good films. The cinema managers agreed that the film was good and would have been a huge success'.

The only other copy existing was also lost during the destruction of the city centre.

Search for remains of Easter Rising martyr begins at Cork jail



Thomas Kent: was executed by firing squad on May 9th, 1916 after being found guilty of armed rebellion and buried in an unmarked grave.

Archaeologists have begun preparatory work on a site at Cork Prison where the remains of a man executed after the 1916 Easter Rising are believed to be buried.

Thomas Kent was one of four brothers who resisted arrest when members of the Royal Irish Constabulary (RIC) came to their home at Castlelyons, near Fermoy, in Co Cork, as part of a round-up of prominent nationalists around the country. When the RIC party came to Bawnard House to arrest the brothers, a firefight broke out. During the violence, which lasted four hours, RIC Head Constable William Rowe was killed and David Kent was seriously wounded before the brothers were forced to surrender.

Another brother, Richard, tried to make a dash for freedom but was mortally wounded. Thomas and William Kent were arrested and brought to Victoria Barracks in Cork.

Firing squad

Both were tried by court martial on a charge of armed rebellion. William was acquitted but Thomas was found guilty and executed by firing squad on May 9th, 1916. Thomas Kent's remains were buried in the ground of the Military Detention Barracks – now Cork Prison – at the rear of Victoria Barracks which is now Collins Barracks in Cork.

Apart from Roger Casement – who was hanged in Pentonville Prison in London – Thomas Kent is the only person to have been executed outside of Dublin for his role in the events of Easter Week.

The Irish Prison Service has confirmed archaeologists from the Department of Arts, Heritage and the Gaeltacht have begun the task of trying to locate Thomas's remains. Work will continue throughout the week and if human remains are found, DNA samples will be taken for identification purposes.

DNA identification process

A specialist laboratory, nominated by the State Pathologist's Office, will carry out this DNA identification process which could take up to six to eight weeks to complete. The Irish Prison Service said it has been asked by the Kent family to wait until they have received any DNA test results before making any further comment.

It is understood the family want Thomas's remains to be exhumed and re-interred with full military honours at the family vault in Castlelyons, Fermoy.



What is?... (Irish history for beginners)

The Irish Republican Brotherhood (IRB)

was a small, secret, oath bound revolutionary body (known as the Fenian movement in the 1850s and 60s), committed to the use of force to establish a free and independent Irish republic.

The IRB played a key role in the history of Ireland, as the chief advocate of republicanism during the campaign for Ireland's independence from the United Kingdom, successor to movements such as the [United Irishmen](#) of the 1790s and the [Young Irelanders](#) of the 1840s.



The IRB flag

Founded by an 1848 Young Irelander revolutionary veteran, [James Stephens](#) on St. Patrick's Day 1858 in Dublin. A sister organisation was also established in the US (later becoming known as Clann na Gael)

Fenianism had two guiding principles: Firstly, that Ireland had a natural right to independence, and secondly, that that right could be won only by an armed revolution. Because of their belief in republicanism, that is, the "common people are the rightful rulers of their own destiny," the founding members saw themselves as "furious democrats in theory" and declared their movement to be "wholly and unequivocally democratic". Being a democrat and egalitarian in the mid 19th century was tantamount to being a revolutionary, and was something to be feared by political establishments.

The IRB was organised into circles, a "circle" was analogous to a regiment, that the "centre" or A, who might be considered equivalent to a colonel, who chose nine B's, or captains, who in their turn chose nine C's, or sergeants, who in their turn chose nine D's, who constituted the rank and file. In theory an A should only be known to the B's; a B, to his C's; and a C, to his D's. This complex organisation was designed to prevent infiltration of the group.

After organising an abortive rising in March 1867, it suffered deep internal divisions over leadership and strategy – whether it was best to

strike at England in Ireland or in Canada. The issue was resolved after a series of failed military interventions in Canada in 1866, 1867 and 1871.

The IRB's re-organisation was begun after the release from prison in 1871 of two of its most effective leaders - Jeremiah O'Donovan Rossa and John Devoy. Its constitution was amended in 1873; it was thereafter to be governed by a partially elected, eleven-man Supreme Council, representative of its seven British and Irish electoral divisions; members swore to regard this Council as 'the Government of the Irish Republic'.

With no immediate prospect of effective revolutionary action, the IRB leaders agreed to co-operate with the Irish Parliamentary Party (then under Parnell's leadership) in mobilising tenant agitation for land reform (known as the 'new departure', 1879-82). They hoped to weaken British authority and to generate increased popular support for the republican cause.

Meanwhile, during the 1880s, a breakaway faction of the Brotherhood organised a dynamite campaign in English cities. Riven by continuing internal squabbles, the IRB was unable to exploit the weakness and divisions in the constitutional movement following Parnell's divorce scandal, 1890-91.

The IRB was eventually rejuvenated again, between 1907-1910. The key figure in purging its aging leadership was Thomas Clarke, himself a veteran republican. (Diarmuid Lynch was sworn into the IRB by Denis McCullagh at this time). Supported by a new generation of young, committed members, Clarke succeeded in bringing a new sense of purpose and vitality to the organisation so that it was able to exploit any favourable opportunities for insurrection when they arose.

In 1913, a group within the IRB encouraged the formation of the Irish Volunteer Force (IVF). After the force split (September 1914), these elements (including Clarke) successfully infiltrated the dissident IVF rump which had rejected Redmond's appeal to enlist in the British Army.

They hoped to use these Volunteers in an insurrection, which they considered opportune, given the outbreak of war in Europe. The Easter Rising was planned by the seven-man IRB Military Council -

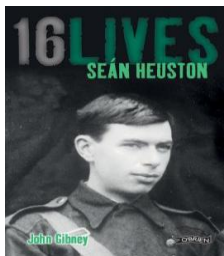
a body set up by Diarmuid Lynch and Tomas Clark (May 1915), whose activities were concealed even from the IRB Supreme Council.

Many republicans blamed the secretiveness of the IRB for the confusion surrounding the Rising and for its failure. Following the release of the revolutionaries in 1917, the IRB was re-organised with Collins as President & Diarmuid Lynch as Treasurer. The group now contained fifteen members. When not in session, all powers of the supreme council, except for declaring war, devolved onto an executive of three: the president, secretary and treasurer. The constitution provided for the establishment of a military council, subordinate to the supreme council. (The seven signatories of the 1916 Proclamation constituted the entire military council at that time) Its constitution was dedicated to the use of force against England at any favourable opportunity, but this was to be a democratic decision: 'The IRB shall await the decision of the Irish Nation as expressed by a majority of the Irish people as to the fit hour of inaugurating a war against England and shall, pending such an emergency, lend its support to every movement calculated to advance the cause of Irish independence, consistent with the preservation of its own integrity'.

The IRB had considerable influence within both the Dail and the IRA during the Anglo- Irish war (1919-21), chiefly because Michael Collins, the IRB President and Dail Minister of Finance, still valued it. He considered that it had a vital role to play, especially in gathering intelligence and he resisted the efforts of other Sinn Féin politicians to gain control of the IRA's military campaign. This was despite many republicans and nationalists arguing that the IRB had served its purpose and was no longer needed, that the Dail government - established January 1919 - should control and direct the Irish Republican Army.

The IRB divided over the Treaty (December 1921) - most rank and opposed it, many left. The IRB became quiescent during the Civil War, but it emerged in 1923 as a faction within the National Army that supported Minister for Defence Mulcahy against the "Old IRA", which fought against the recruitment of ex-British Army personnel and the demobilization of old IRA men. This came to a head with the [Army Mutiny](#) 1924, in the wake of which Mulcahy resigned and other IRB members of the army were dismissed by [Kevin O'Higgins](#). The IRB subsequently dissolved itself, although it is not known whether a formal decision was taken, or it simply ceased to function.

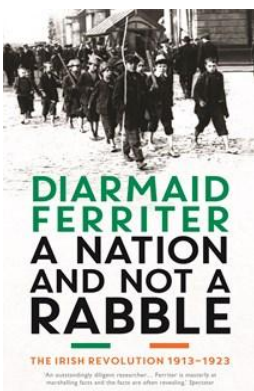
Easter Rising 1916 books and publications



Sean Heuston by John Gibney

This biography follows Heuston's life, from his birth in Dublin, to his time as a railway clerk in Limerick. Finally it outlines his move back to Dublin, his joining The Volunteers, the Easter Rising, his imprisonment and execution.

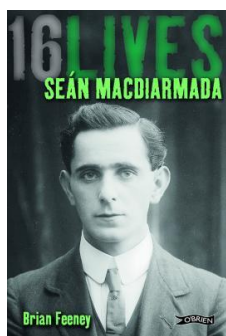
O'Brien Press. €12.99 ISBN: 9781847172686



A Nation and not a Rabble - The Irish Revolution 1913-23.
by Diarmaid Ferriter

An arresting account of the Irish Revolutions and their legacy by a world leading Irish historian. Packed with violence, political drama and social and cultural upheaval, the years 1913-1923 saw the emergence in Ireland of the Ulster Volunteer Force to resist Irish home rule and in response, the Irish Volunteers, who would later evolve into the IRA. World War One, the rise of Sinn Féin, intense Ulster unionism and conflict with Britain culminated in the Irish war of Independence, which ended with a compromise Treaty with Britain and then the enmities and drama of the Irish Civil War. Drawing on an abundance of newly released archival material, witness statements and testimony from the ordinary Irish people who lived and fought through extraordinary times, *A Nation and not a Rabble* explores these revolutions. Diarmaid Ferriter highlights the gulf between rhetoric and reality in politics and violence, the role of women, the battle for material survival, the impact of key Irish unionist and republican leaders, as well as conflicts over health, land, religion, law and order, and welfare

Profile Books. €30.00 ISBN: 9781781250419



Sean MacDiarmada by Brian Feeney

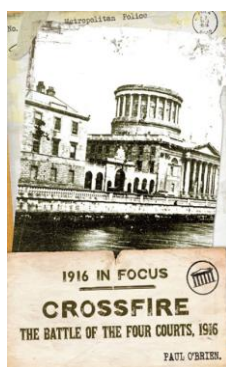
An accessible biography about Seán MacDiarmada, a leader in the 1916 Rising. Book six in the '16 Lives' series. Seán MacDiarmada moved in the shadows, ultra-cautious about what he committed to paper, aware that his letters could be intercepted by the police. Because of this, history has not allocated MacDiarmada the prominent role he deserves in the organisation of the Easter Rising. This book gives Seán MacDiarmada his proper place in history. It outlines his substantial role in the detailed planning of the Rising, which led to him signing the Proclamation of the Irish Republic: second only to Tom Clarke.

O'Brien Press. €12.99 ISBN: 9781847172631

Crossfire: The Battle of the Four Courts 1916 by Paul O'Brien :

The 1916 Rising was about much, much more than the GPO. Around the city, many volunteers and British soldiers were killed and wounded fighting in vicious urban warfare. One of the many forgotten struggles centred on North King Street and the Four Courts and, in this brilliant new book, Paul O'Brien revisits that conflict. Delving deep into the archives and the testimony of those involved, *Crossfire: The Battle of the Four Courts 1916* brings to life a desperate struggle between mismatched forces, one that forced rebels to learn new ways of fighting on the cuff.

New Island. €9.99 ISBN 978-1-84840-129-7

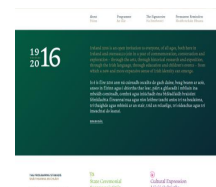


1916 Web Site Links

A selection of websites that may be of interest
(click on the picture to access)



Decade of Centenaries



Ireland 2016



BMH & Military Pensions



Heritage Ireland



Glasnevin Cemetery



National Archives - Census



National Library 1916



National Museum



Chief Secretary's Reports



Punch Magazine



Wikipedia Ireland History



Irish Volunteers

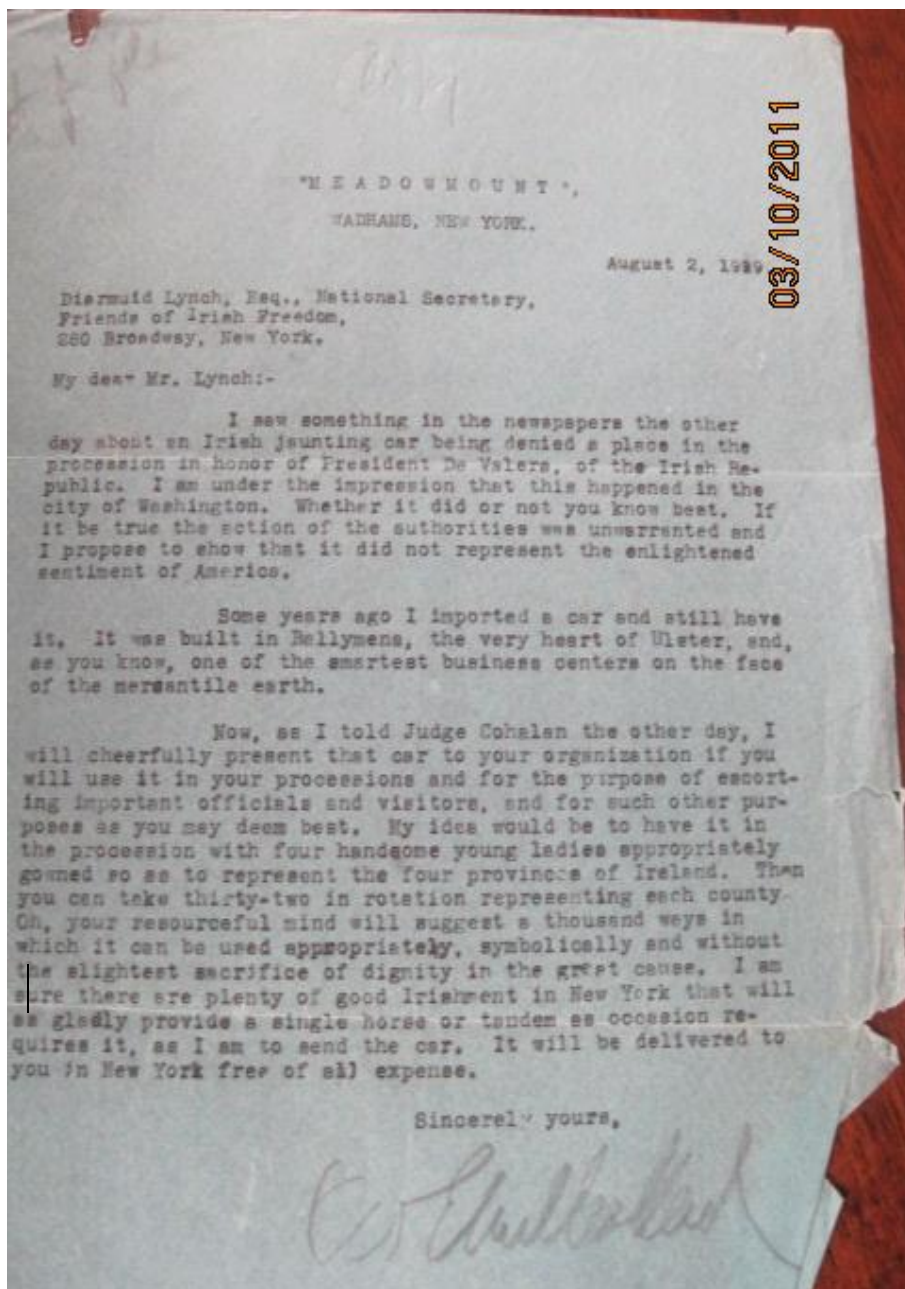
Discoveries in the Friends of Irish Freedom Archives, New York

New York 1919: Jaunting Car offer to Diarmuid Lynch along with 'Four handsome young ladies...and then thirty two in rotation' for De Valera's New York Procession of Honour.

In 2011, while researching the Friends of Irish Freedom archives in New York for her book on Diarmuid, Eileen McGough found some interesting letters which she shares with us here. None have been published before.

The writer of this letter dated August 2, 1919 offered the Friends of Irish Freedom a jaunting car for 'the purpose of escorting important officials and visitors...my idea would be to have in the procession with four handsome young ladies appropriately gowned to represent the four provinces of Ireland. Then you can take thirty two in rotation representing each county. Oh, your resourceful mind will suggest a thousand ways in which it can be used appropriately, symbolically and without the slightest sacrifice of dignity in the great cause. I am sure there are plenty of good Irishmen in New York that will so gladly provide a single horse or tandem as occasion requires it, as I am to send the car...'

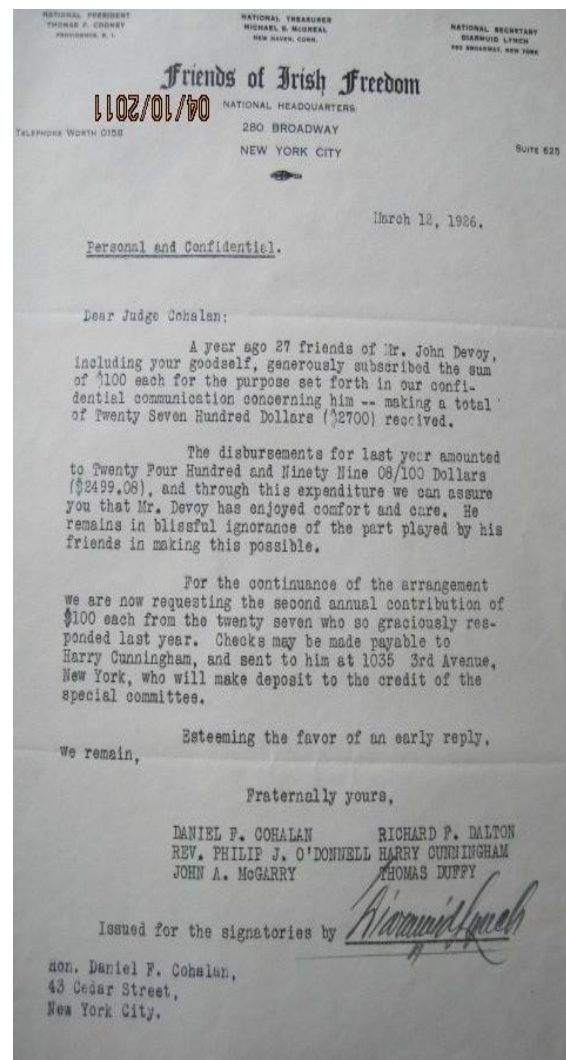
Diarmuid, tactfully declined the offer.



New York 1926: Friends of Irish Freedom fundraising for John Devoy

This letter gives an insight into The Friend's social support structure and benevolent brotherhood that existed for many, in this case for the veteran Fenian, John Devoy.

It's been said on occasion that 'Nationalism is a harsh mistress' and certainly this poignant letter dated March 12, 1926 would support that.



Diarmuid, in his capacity of National Secretary of the FOIF wrote to each of the 27strong group of friends, all members of the Friends of Irish Freedom requesting their individual annual contribution of \$100 to help fund Devoy's 'comfort and care'

Of the \$2,700 collected in 1925, \$2,499.08 was spent.

'Through this expenditure we can assure you that Mr. Devoy has enjoyed comfort and care. He remains in blissful ignorance of the part played by his friends in making this possible.'

The organising committee was a veritable who's who of New York Irish America of the 1920's: Judge Cohalan, Rev Philip O'Donnell, John McGarry, Richard p. Dalton, Harry Cunningham and Thomas Duffy.

Rewriting Mná na hÉireann back into the century's history

Irish women were victimised in the aftermath of 1916

The great tragedy of 1916 wasn't the Rising. It was what came after.

It's fashionable nowadays to decry the rebellion as terrorism, to damn Pearse and the rest as quasi-fascists acting without mandate. The contention, explicit or implied, is that this should never have happened.

I don't agree with that; it's all a bit self-hating, really. The Rising was as morally justifiable as just about every other military action in history. A necessary evil, to throw off an imperial power: that's reasonable, isn't it?

My beef is with the aftermath. As the Proclamation famously states, this was intended to be for the benefit of everyone - particularly, for both sexes. The document opens by addressing Irishmen and Irishwomen: you can't get any clearer. There are references to "equal rights and equal opportunities to all its citizens", "the suffrages of all men and women".

Women were centrally involved in Irish political and cultural nationalism at the time, especially the redoubtable Constance Markievicz who fought in Stephen's Green. They shared in the struggle, and should have shared in the spoils.

As we know, that didn't happen. In what was essentially a non-military coup d'état, the fledgling nation was hijacked by Catholic conservatives who yanked Ireland backwards, socially and culturally, by decades - and ground Irish women under a misogynist boot-heel for decades more.

Our women were victimised, stigmatised, ostracised, crucified. And for what? The dictates of a prehistoric Middle Eastern sect which had taken root on this island, purely because of historical happenstance. If there's a more exquisite betrayal of everything Irish nationalism should have stood for, I haven't heard it.

And yet, history often turns on the merest quirk of chance. What if it had turned out differently?



Darragh McManus. Irish Independent

Richmond Barracks 1916 Website and Exhibition

"If the saga of Easter Week is seen as a drama – the first act of which is centred on the GPO and the last act of the executions in Kilmainham Gaol, then the penultimate act was played out in Richmond Barracks."

Great to see this website up and running and a new exhibition to be launched in the restored Richmond Barracks Inchicore, where thousands of those captured by the British army after the 1916 Rising were held. Courts Martial of the 1916 leaders, with the exception of James Connolly, took place in Richmond Barracks, with a total of ninety death sentences handed down by the British military court. The restored building and exhibition is due to open in Spring next year. The photograph shows prisoners captured after the 1916 Rising in Richmond Barracks.

<http://www.richmondbarracks.ie/history/1916-rising/>



My 1916: Lemass and Lemon Sherberts

Eddie Kavanagh runs the Dublin sweetshop where Rising heroes plotted, planned and tucked in to the confectionery



The Kavanagh family shop on Dublin's Aungier Street on the southside of the Liffey dates back to the days shortly after the Easter Rising, and many of the characters associated with the place would have been involved in some way with that week which changed the course of Irish history.

My grandparents, who established the store, which may today be Ireland's oldest surviving sweetshop, would have witnessed many of the events of that revolutionary period. And sometimes took part in them.

One of our oldest and most loved customers, Eileen, who passed away just a few years ago at the grand age of 103, had been a regular customer from her childhood, and would tell us of her early memories of the Easter Rising.

The events of Easter Week 1916, and the War of Independence that followed, wouldn't have happened without the active participation of Ireland's commercial class, the people that ran the shops and small businesses.

There are many tales in the lore of the Kavanagh family about the rat-runs which were a feature of many business outlets in the Dublin of the time, where rebels would use a store or an office as a pre-planned escape route, dashing in the front door after staging some event and maybe emerging from a basement a couple of streets away.

The shop on Dublin's Aungier Street opened its doors in the years when the impact of the Easter Rising was fresh, new and still unpredictable. Nobody knew how it was all going to turn out.

The business was established by my grandfather, Joseph Kavanagh, who moved to Dublin from Edenderry

The then plotters and future leaders of the nation, Eamon de Valera and Sean Lemass, would hold shady meetings within the smoke-filled tearoom at the back. The young Lemass had a special fondness for Orange Caramels and Lemon Sherberts.

In the late 1970s a chimneysweep was at work in the Aungier Street shop unblocking the soot and grime of decades. I was around the age of 10, and already a veteran at serving in the shop, which I'd been doing since the age of six.

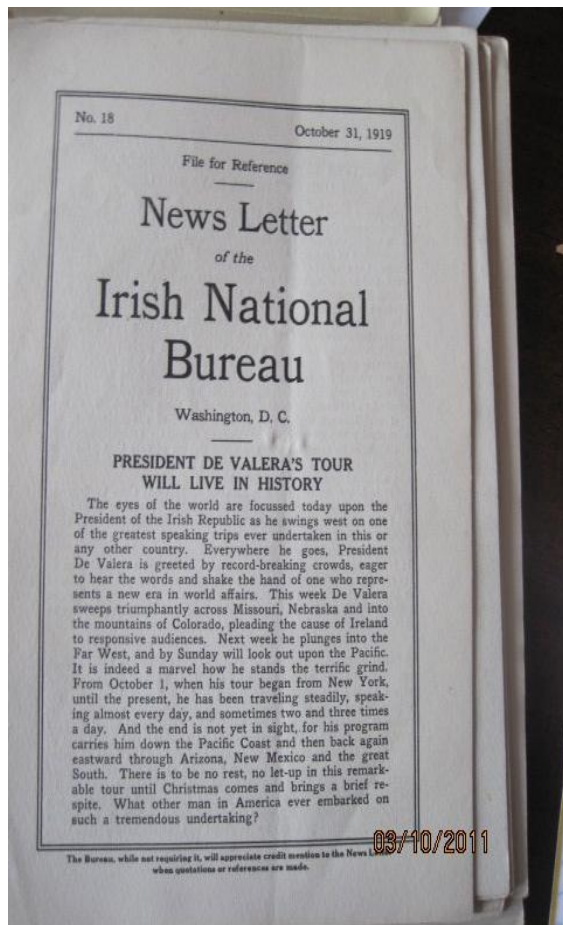
We heard this massive yell and this tumbling noise and it was the sweep coming flying down the chimney breast out into the shop. And lo and behold, lots of old army outfits and rifles and all the gear from that era came flying down with him. They'd been hidden up the chimney for decades. They're now on display in the National Museum.

In those days it was an old-style grocery shop with a tea room at the back. A lot of the women weren't allowed into pubs, unless they were prepared to closet themselves in the hidey-holes of the snug, so they went to tea rooms to socialise. They did a lot of sandwiches, a bit of hot food, tea, coffee. It's thought that the reason for holding the plotters' meetings in tearooms was to make women welcome.

My father took over the store in the mid-1970s when the tea room had vanished but some links to the era of 1916 remained. Our main trade was weighing out sweets onto scales to be sold loose from the jar. It was a business and it was also a family business, but it was also a way of life. You met your friends in the shop. I remember people having sing-alongs in the shop.

When I was a kid in the 1970s, Easter meant something different in a sweetshop. My father would break up any unsold Easter eggs and sell them loose as broken chocolate. For kids it was a very popular source of cheap chocolate which was sold in quarter-pound bags. My father also had loads of broken Kit-Kats which were sold in the same way. The likes of Cadbury and Rowntree had loads of seconds which came off the production line in odd shapes and sizes.

Irish Independent



Irish National Bureau Newsletter

The Irish National Bureau in Washington had been set up c. 1918 by the Irish Progressive League (an American-Irish organisation) to publicise Irish & Irish-American issues independently of the British Administration of Ireland, the British Diplomatic Service and press services in the US. The League became an associate member of the FOIF in 1919 and in July of that year the FOIF took over the functions of the Bureau.

"..... Full use was made of its proximity to the seat of government to push the Irish-American agenda in Congress. Lynch was responsible for regular weekly mailings of the Bureau's newsletter to members of Congress, to all embassies, to the governors of all states, to editors of all the daily newspapers in New York, and Catholic and Irish newspapers in America, and to newspapers abroad, to libraries, to presidents of universities, colleges and schools, and to officers of all Irish-American societies..... As well as being responsible for the printing and distribution of all promotional literature from the FOIF office in New York and from the National Bureau in Washington, Lynch also managed the funds of the National Bureau." "Diarmuid Lynch: A Forgotten Irish Patriot". Eileen McGough. Mercier Press. 2013.

The FOIF at this time also established the American Commission on Irish Independence (ACII) and the three members of the commission, Frank P. Walsh, Edward F. Dunne and Michael Ryan travelled to the Peace Conference in Paris.

In addition to pressing for a special hearing regarding Ireland's plight, the ACII provided financial assistance for a small delegation that the Dail Eireann had sent to the conference. So by mid-1919, due to the success of the IVF [Irish Victory Fund], the FOIF was able to lobby for Ireland not only in New York and Washington, but also at the all important Paris Peace Conference.

"In the period 1919-20, thirty-one pamphlets on separate issues were distributed from the Bureau's offices at Washington. Recollecting this period of intense campaigning, Daniel T. O'Connell, Director of the Bureau, wrote, 'My superior [at the Bureau in Washington] was Diarmuid Lynch, our national secretary, and Ireland can never repay Lynch for the work he has done for her.'" "Diarmuid Lynch: A Forgotten Irish Patriot". Eileen McGough. Mercier Press. 2013.

A rare insight into Diarmuid's personal life was also discovered from this time:

"With the frenetic pace of Lynch's life, ill-health again intruded and he used the brief 'time off' to write home to his family in Cork: 'I can never count on anything. Just so surely as I make an appointment, I eventually have to cancel it. Important matters continually turn up day-by-day which must be attended to.' A more exact description of the effects of his hectic schedule was added to the letter by his wife: 'Diarmuid is feeling A1 again and can take his food as well as ever. He would need all his strength now because he is working as he has never worked before and that is saying a great deal, but you know it's now or never with us, both here and at home presently and nothing that's possible will be left undone'" "Diarmuid Lynch: A Forgotten Irish Patriot". Eileen McGough. Mercier Press. 2013.

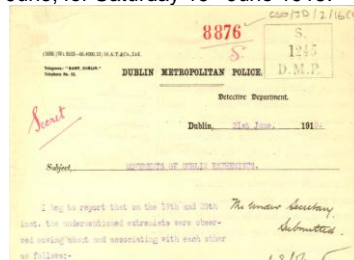
1916 Diarmuid Lynch noted in secret 'Extremist Activities Report' by DMP Detectives 1915

The National Archives of Ireland recently released 100-year-old secret police files compiled by the Dublin Metropolitan Police (DMP) that reveal a year-long surveillance of the leaders of the 1916 Easter Rising

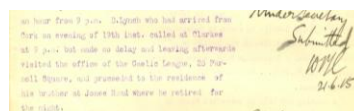
In a project named "Movement of Extremists," the DMP compiled daily, detailed reports on the actions and whereabouts of some of the Rising's biggest names, targeting a massive 230 people, including Diarmuid Lynch. The extent of the surveillance is surprising considering that when the Rising took place the British Army was unprepared for the rebellion and this lack of knowledge about the Rising was seen as a massive failure of intelligence. It seems failure to share intelligence is not a modern failing. These files are available to view online at <http://www.nationalarchives.ie/digital-resources/chief-secretarys-office-crime-branch-dublin-metropolitan-police-dmp-movement-of-extremists-29-may-1915-20-april-1916/>

Follows dates & details from DMP detective reports of Diarmuid's activities 100 years ago.

The first DMP report of Diarmuid's activities appears in the "Movement of Dublin Extremists" report of 21st June, for Saturday 19th June 1915:



"D. Lynch who had arrived from Cork on evening of 19th inst called at Clarke's at 9pm but made no delay and leaving afterwards visited the office of the Gaelic League, 25 Parnell Square, and proceeded to the residence of his brother at Jones Road where he retired for the night"



Diarmuid seems to have been in Dublin for the annual Wolfe Tone pilgrimage to Bodenstown as the following day he is reported as being 'amongst the extremists who travelled in the excursion trains'

Diarmuid was to become a regular name in future reports on 'Movements of Extremists'

His movements were noted by the DMP Detectives for June and July 1915:

21 June, 1915: "With Thomas Clarke at 75 Parnell Street...D. Lynch & Thomas Byrne for half an hour from 2pm.."

24 June 1915: "With Thomas Clarke at 75 Parnell Street... D. Lynch, Cork, Wm Shortall and E. Daly together for 10 minutes between 1 and 2pm"

26 June 1915: "With Thomas J Clarke at 75 Parnell Street...D.Lynch for half an hour between 3 & 4pm"

27 June 1915: "With Thomas J Clarke at 75 Parnell Street...D. Lynch, W. Parsons, J.J. Buggy and J. McGuinness together for half an hour between 1 & 2pm"

29 June, 1915: "D.Lynch in the Office of the Gaelic League Parnell Square for an hour from 7.30pm

5 July, 1915: "With Thomas Clarke at 75 Parnell Street...Diarmuid Lynch, William O'Leary Curtis and Arthur Griffith together for an hour from 10pm"

6 July, 1915: "With Thomas Clarke at 75 Parnell Street...D. Lynch, Thomas Byrne and Joseph McGuinness together for close on two hours from 7.30pm"

7 July, 1915: Diarmuid and Joseph McGuinness noted meeting with Tom Clarke at 75 Parnell Street for half an hour between 7 and 7.30pm

8 July, 1915: Diarmuid was noted visiting Thomas Clarke at 75 Parnell Street for twenty minutes between 7-8pm with P.H. Pearce, P. Beasley and James Murray.

9 July, 1915: Diarmuid noted as leaving by train from Kingsbridge Station for Limerick at 9.15am.

21 July, 1915: Diarmuid noted returning from Limerick to Dublin by train, arriving at 12:30pm.

"...He later met with Thomas Clarke at his shop in 75 Parnell Street 9-10pm. He was followed by Arthur Griffith, William O'Leary Curtis, James Stritch and C.J. Kickham."

Future issues of the Newsletter will feature DMP reports as released by the National Archives of Ireland.

ROGER CASEMENT

DIPLOMAT, NATIONALIST, POET & FATHER OF TWENTIETH-CENTURY HUMAN RIGHTS INVESTIGATIONS



Roger Casement (1864-1916) was an Irish diplomat, human rights activist, Irish nationalist and a poet. Described as the "father of twentieth-century human rights investigations," he was knighted for his important investigations of human rights abuses in Peru and awarded a knighthood for his report on the exploitation of native labour in the [Congo](#).

In Africa as a young man, Casement first worked for commercial interests before joining the British Colonial Service in 1882. In 1891 he was appointed as a British [consul](#), a profession he followed for more than 20 years. Influenced by the [Boer War](#) and his investigation into colonial atrocities against indigenous peoples, Casement developed anti-imperialist opinions.

In Ireland on leave from Africa in 1904-05, Casement joined the [Gaelic League](#).

He later tried to learn Gaelic but had difficulty, despite his command of several languages and gift for them. He also met with the leaders of the Home Rule [Irish Parliamentary Party](#) (IPP) to lobby for his work in the Congo. He did not support those proposing Home Rule, as he felt that the [House of Lords](#) would always veto their efforts. He was more impressed by [Arthur Griffith](#)'s new [Sinn Féin](#) party, which called for Irish independence by using a non-violent series of strikes and boycotts, modelled on the policy of [Ferenc Deák](#) in Hungary, and he joined it in 1905.

Increasingly committed to the cause of Irish independence, Casement retired from the British consular service in the summer of 1913. In November that year, he helped form the [Irish Volunteers](#) with [Eoin MacNeill](#), later the organisation's chief of staff. They co-wrote the Volunteers' manifesto. In July 1914, Casement journeyed to the United States to promote and raise money for the Volunteers among the large and numerous ethnic Irish communities. Through his friendship with men such as [Bulmer Hobson](#), who was a member of the Volunteers and the [Irish Republican Brotherhood](#) (IRB), Casement established connections with exiled Irish nationalists, particularly in [Clan na Gael](#).

Elements of the Clan did not trust him completely, as he was not a member of the IRB and held views considered by many to be too moderate, although others such as [John Quinn](#) regarded him as extreme. [John Devoy](#), who was initially hostile to Casement for his part in conceding control of the Irish Volunteers to Redmond, in June was won over, and the more extreme Clan leader [Joseph McGarrity](#) became and remained devoted to Casement. The [Howth gun-running](#) in late July 1914, which Casement had helped to organise and finance, further enhanced his reputation.

In August 1914, at the outbreak of World War I, Casement and John Devoy arranged a meeting in New York with the West's top-ranking German diplomat, [Count Bernstorff](#), to propose a mutually beneficial plan: if Germany would sell guns to the Irish rebels and provide military leaders, the rebels would stage a revolt against England, diverting troops and attention from the war on Germany. Bernstorff appeared sympathetic, but Casement and Devoy decided to send an envoy, Clan na Gael president [John Kenny](#), to present their plan personally. Kenny, unable to meet the [German Emperor](#), was given a warm reception by Flotow, the German ambassador to Italy, and by [Prince von Bülow](#).

In October, Casement secretly sailed for Germany, via Norway. He was traveling in disguise and viewed himself as an ambassador of the Irish nation. While the journey was his idea, Clan na Gael financed the expedition. During their stop in [Christiania](#), his companion [Adler Christensen](#) was taken to the British legation. According to him, a reward was offered if Casement was assassinated. The British Diplomatic service reported Casement's presence in Germany.

In November 1914, Casement negotiated a declaration by Germany which stated,

"The Imperial Government formally declares that under no circumstances would Germany invade Ireland with a view to its conquest or the overthrow of any native institutions in that country. Should the fortune of this Great War, that was not of Germany's seeking, ever bring in its course German troops to the shores of Ireland, they would land there not as an army of invaders to pillage and destroy but as the forces of a Government that is inspired by goodwill towards a country and people for whom Germany desires only national prosperity and national freedom."

Casement spent most of his time in Germany seeking to recruit an ["Irish Brigade"](#) from among more than 2,000 Irish [prisoners-of-war](#) taken in the early months of the war and held in the prison camp of [Limburg an der Lahn](#). His plan was that they would be trained to fight against Britain in the cause of Irish independence.

All Irishmen fighting in the British army did so voluntarily. In addition to finding it difficult to ally with the Germans while held as prisoners, potential recruits to Casement's brigade knew they would be liable to the death penalty as traitors if Britain won the war and that their army pay to dependents in Ireland would be halted. He abandoned this effort after much time and money were wasted. The Germans were sceptical of Casement but aware of the military advantage they could gain from an uprising in Ireland.

In April 1916 they offered the Irish 20,000 [Mosin-Nagant](#) 1891 rifles, ten [machine guns](#) and accompanying ammunition, and no German officers; it was a fraction of the quantity of the arms Casement had hoped for, with no military support.

Casement did not learn about the [Easter Rising](#) until after the plan was fully developed. The IRB purposely kept him in the dark, and tried to replace him.

The German weapons were never landed in Ireland. The ship transporting them, a German cargo vessel called [Libau](#), was intercepted, although it had been thoroughly disguised as a Norwegian vessel, Aud-Norge. All the crew were German sailors, but their clothes and effects, even the charts and books on the bridge, were Norwegian. The British had intercepted German communications coming from Washington and knew there was going to be an attempt to land arms at Ireland, even if the [Royal Navy](#) was not precisely aware of the location. The arms ship, under Captain [Karl Spindler](#), was apprehended by HMS Bluebell on the late afternoon of Good Friday. About to be escorted into Queenstown (now [Cobh](#), [County Cork](#)) on the morning of Saturday, 22 April, after surrendering, the Aud Norge was scuttled by pre-set explosive charges.

According to Monteith, Casement believed that the Germans were toying with him from the start and providing inadequate aid that would doom a rising to failure. He wanted to reach Ireland before the shipment of arms and convince [Eoin MacNeill](#) (whom he believed to be still in control) to cancel the rising. Casement also sent John McGoe, a recently arrived Irish American, through Denmark to Dublin, ostensibly to advise of what military aid was coming from Germany and when, but with Casement's orders "to get the Heads in Ireland to call off the rising and merely try to land the arms and distribute them".

(McGoe did not reach Dublin, nor did his message. His fate was unknown until recently. He joined the Royal Navy in 1916, survived the war, and later returned to the United States. There he died in a 1925 building accident)

Casement departed with Robert Monteith and Sergeant Daniel Beverley (Bailey) of the Irish Brigade in a submarine, initially the [SM U-20](#), which developed engine trouble, and then the [SM U-19](#), shortly after the Aud sailed. Despite Monteith's view, Casement expected to be involved in the rising if it went ahead.



I-r Monteith, Casement, U-Boat officer, Bailey, U Boat Commander Wiesbech, aboard U19 en-route to Ireland, 1916

In the early hours of 21 April 1916, three days before the rising began, Casement, Bailey and Monteith were put ashore at Banna Strand in Tralee Bay, County Kerry. Too weak to travel, he was discovered at McKenna's Fort (an ancient ring fort now called Casement's Fort) in Rathoneen, Ardfert, and subsequently arrested on charges of treason, sabotage and espionage against the Crown. He was taken straight to the Tower of London where he was imprisoned. He sent word to Dublin about the inadequate German assistance. The Kerry Brigade of the Irish Volunteers may have tried to rescue him over the next three days, but was ordered by its leadership in Dublin to "do nothing"

At Casement's highly publicised trial at the Old Bailey for treason, the prosecution had trouble arguing its case. Casement's crimes had been carried out in Germany and the Treason Act 1351 seemed to apply only to activities carried out on English (or, arguably, British) soil. A close reading of the Act allowed for a broader interpretation: the court decided that a comma should be read in the unpunctuated original Anglo-French text, crucially widening the sense so that "in the realm or elsewhere" referred to where acts were done and not just to where the "King's enemies" may be. This led to the claim that Casement was "hanged on a comma".

During the trial and appeal, the government secretly circulated excerpts of Casement's journals, revealed his homosexuality and numerous explicit accounts of sexual activity, which became known as the [Black Diaries](#), to influence those notables of the day who might have intervened. Given societal views and the illegality of homosexuality at the time, support for Casement declined rapidly among some supporters & readers.

Casement unsuccessfully appealed against the conviction and death sentence. Among the many people who pleaded for clemency were [Sir Arthur Conan Doyle](#), who was acquainted with Casement through the work of the Congo Reform Association, the [Anglo-Irish](#) poet [W. B. Yeats](#), and the playwright [George Bernard Shaw](#). On the other hand, the author [Joseph Conrad](#), who regarded Casement as the inspiration for his book 'Heart of Darkness' could not forgive Casement for his treachery towards Britain, nor could Casement's longtime friend, the sculptor [Herbert Ward](#), whose son Charles was killed in the war in 1916.

Casement was hanged by [John Ellis](#) and his assistants at [Pentonville Prison](#) in London on 3 August 1916, at the age of 51.

As was the custom at the time, Casement's body was buried in quicklime in the prison cemetery at the rear of Pentonville Prison.

In 1965, following years of discussion, his remains were repatriated to the Republic of Ireland. Despite the withdrawal of his knighthood in 1916, the 1965 British Cabinet record of the repatriation decision refers to him as Sir Roger Casement.

(Casement's last wish, to be buried at Murlough Bay on the North Antrim coast, may never be satisfied. Prime Minister Harold Wilson's government released the remains only on condition that they not be brought into Northern Ireland, as "the government feared that a reburial there could provoke Catholic celebrations and Protestant reactions.")

Casement's remains lay in state at Arbour Hill for five days, during which time an estimated half a million people filed past his coffin. After a state funeral, the remains were buried with full military honours in the Republican section with other national heroes in Glasnevin Cemetery in Dublin.



The National Library of Ireland has released a cache of previously unseen documents penned by Sir Roger Casement while he was awaiting his execution at Pentonville Prison, in London, in 1916.

The documents recently released by the National Library of Ireland now shed light on Casement's final days awaiting his death in London. Included in the documents are:

- Letters on prison-regulated paper from Casement to his cousins about his imprisonment and impending death, in which he thanks them for their "brave, faithful, loving hearts to me in these last horrible days."
- A letter to his cousins outlining his final wishes, including his hopes for Ireland.
- His final letter to his cousins Gertrude and Elizabeth Bannister on the eve of his execution, in which Casement writes: "And if I die, as I think is fated, tomorrow morning, I shall die with my sins forgiven ... If it be said I shed tears – remember tears come not from cowardice, but from sorrow."

- An envelope with the inscription: "This little book was used by Roger Casement at the hour of his death and was brought by me that morning by the priest who attended him on the scaffold." (Casement was received into the Catholic Church while awaiting execution.)

- The Notice of Result of Final Appeal, dated 20 July 1916, with Roger Casement's handwritten observations on his trial and the judgment handed down.

- Typed copies of official papers and the Royal Ordinance stripping Casement of his knighthood and other honours. Casement's handwritten notes on these papers include the comment: "These Letters Patent are Letters of Nobility in the peerage of Ireland! They are further Letters of Proof of British Falsehood and Hypocrisy."

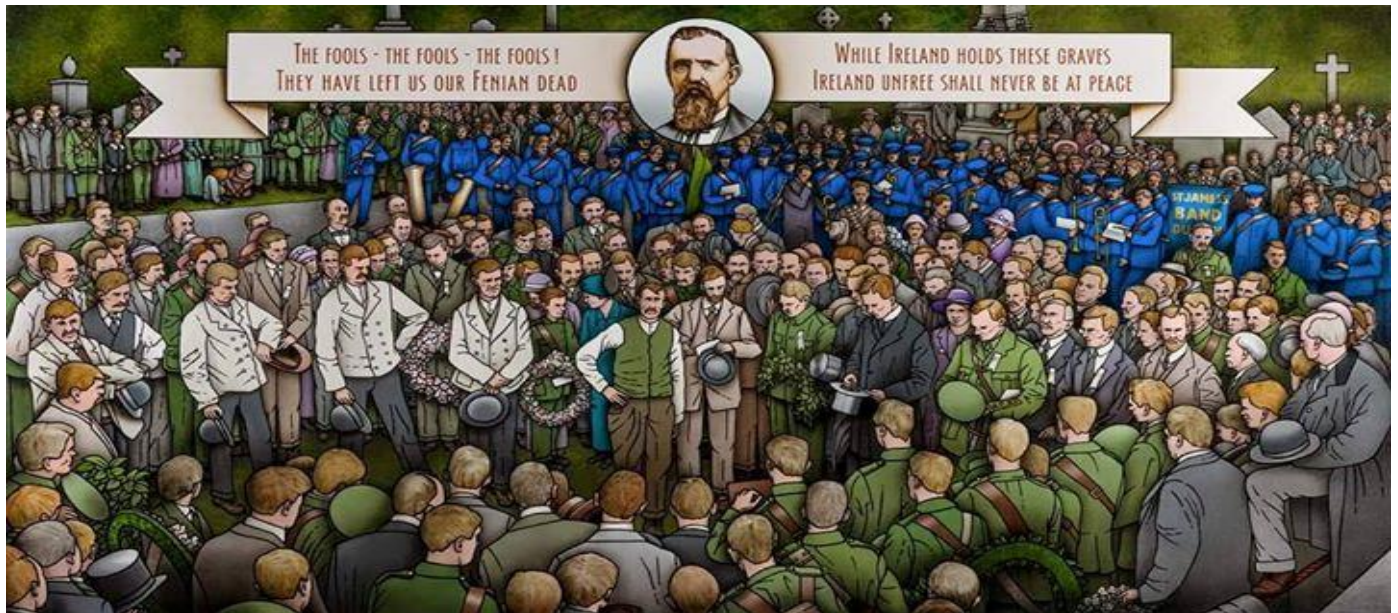
The documents had been housed in a box that read 'Not for Consultation,' which tends to prohibit items going public until a certain time period has passed, or those involved are deceased. The newly released materials join an extensive collection that the National Library of Ireland had already acquired through either donation or purchase. Fiona Ross, Director of the National Library of Ireland said at the time of their release: "Citizens of Ireland as well as citizens of the world can read some of Roger Casement's final letters online and form their own views on one of the most controversial figures in Irish history as he faced execution."

"The newly released Casement material will be of great interest to historians and others researching the life of a remarkable Irishman. The material casts new light on the depth of his religious beliefs and his spirituality in the days leading up to his death, and the strength that he and his friends and family drew from each other in their letters and other messages of support. The material also casts further light on his political thinking and his views on what he perceived as the hypocrisy of the British establishment."

Cork 1915



One of the most photographed sights of Cork. Notice the woman running across the road. The narrative to this picture is that it was a man dressed as a woman. He had robbed a bank and was trying to make his getaway on a Tram. Probably more likely it was Mrs Murphy dashing get the tram to Montenotte & get the dinner on.



Robert Ballagh

Iconic Artist & Graphic Designer



Born in Dublin in 1943, he studied architecture and worked as an engineering draughtsman, a musician and a postman before taking up painting in 1967. He represented Ireland at the Paris Biennale in 1969, and at graphic exhibitions in Florence, Ljubljana and Tokyo. His paintings are held in collections including the National Gallery of Ireland, the Ulster Museum, the Hugh Lane Municipal Gallery, and the Albrecht Dürer House, Nuremberg. Major survey exhibitions of his work have taken place in Lund, Warsaw, Sofia and Dublin.

Due to the difficulties of earning a living in Ireland through painting alone, early in his career, Ballagh began to widen his range of work. As a graphic designer he has produced over 70 stamps for An Post, the final series of Irish banknotes before the introduction of the euro, and numerous murals, posters, limited prints and book covers. Ballagh also is a keen historian and has reinterpreted various iconic photographs of the 1910-1920 era to critical acclaim.



A selection of Ballagh's work. Top: 'The Fools, The Fools, The Fools – O'Donovan Rossa burial August 1915, Middle: GPO Interior 1916, Below: Asgard arms shipment 1914. Opposite: last Euro banknotes issue prior to Euro introduction.



The sad plight of the widows of seven Easter Rising rebels is detailed in a heart-rending new book.



OF the many books that will be published to commemorate the Easter Rising's centenary in 2016, few will be as riveting as Sinéad McCool's *Easter Widows*, which is published in 2014. It gives the perspective of the widows of the rebels executed by the British government. There were seven widows, and their stories cast a fascinating light on their husbands.

McCool, who has published notable books on Lady Lavery, has toiled on *Easter Widows* for 20 years. She painstakingly built relationships with the widows' relatives, and mined secondary sources.

Remarkably, Fr Joseph Mallin, a child of one of the widows, is still alive. His father, Michael Mallin, wrote despairingly in his last hours about his curly-haired toddler son. "I cannot keep the tears back when I think that he will rest in my arms no more." Fr Mallin's sister, Maura, before she died, gave McCool some of her most interesting first-hand testimony.

"When I met her, her family was very bitter against the State," says McCool. "I couldn't understand why she felt like that. Now that the pension files have come to light last year, you see her mother writing from her sick-bed, asking for her money to be processed, and being told that she can't get money for transportation. She can't get money for books. 'Because her husband had not signed the Proclamation, she was given a reduced amount of money. Her husband was not considered to be a leader of the Rising. He was seen to have had a lesser role. Therefore, she didn't get [enough] money, yet she was the only family member who had five children under the age of 12, being pregnant with her fifth child, Maura, who I met.

"When I realised that Maura's mother was dead by the time Maura was 14, it made complete sense that the woman I was meeting was carrying all this resentment. Her mother had been so worried about money."

Tom Clarke, along with James Connolly and Patrick Pearse, was shot on the first day of the executions, which were drawn out over 10 days in May, 1916. Clarke married his wife, Kathleen Daly, against the wishes of her family and friends. The origins of their romance were curious.

Clarke spent 15 years in prison for revolutionary activity, alongside Kathleen's uncle, John Daly. From the age of six, Kathleen had listened to stories in her house about this noble rebel, Clarke, who had endured his penal labour with stoicism, though it left him with stooped shoulders. Yet when the 20-year-old Kathleen fell in love with Clarke, on his release from prison — he was 21 years her senior — her family was appalled that "the flower of the flock" might wed a man without "social or financial position".

"Tom Clarke was so romantic and so in love with Kathleen," says McCool. "Their marriage was a partnership, yet his attitude about the Rising was, 'I was always going to do this.' He could operate with two parts of his brain almost."

When Clarke left Kathleen behind on the first day of the Rising, Easter Monday, 1916, she spent it in their garden on Richmond Avenue, in Fairview, trying to distract herself by gardening. She later recalled she planted 100 cauliflowers that day.

According to Major John MacBride's account, he was in Dublin that day to meet his brother, Anthony — who was due to be married two days later — for lunch at the Wicklow Hotel, just off Grafton St. When MacBride bumped into some Irish Volunteers and heard what was happening, he rowed in with the Jacob's factory garrison, even though he was dressed in a blue suit and carrying a Malacca cane.

MacBride's marriage to Maud Gonne — or "Maud Gone Mad," as Dubliners called her during her later years of political agitation — had been a shambles. They had married in 1903, but had split in 1905. The divorce was never granted, so Maud Gonne raised their child, Sean, in Paris, only feeling it safe to return to Ireland after MacBride was executed.

One of the most illuminating passages of *Easter Widows* is the section about Grace Gifford's courtship, and marriage to Joseph Mary Plunkett. It is nothing like the romance evoked in Jim McCann's maudlin Irish love song, 'Grace'.

Plunkett spent five years fruitlessly pursuing a girl from Gortahork, Co Donegal, called Columba O'Carroll, the daughter of a family friend. He was besotted with her, she bewildered by his advances. She disliked the love poems he wrote for her, which he printed on what he called The Columba Press.

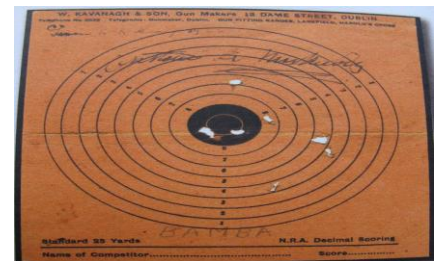
Part of Plunkett's reasoning for going to Germany and the United States, on dangerous, clandestine IRB business, while the First World War raged, was to purge her from his mind. "Is it not six months since I left my country, home, friends and for your sake?" he wrote in exasperation in September, 1915.

A month later, he returned to Ireland, met Grace Gifford, and within six weeks proposed to her. He was on the rebound. When Grace suggested the following Easter as a date for their wedding, Plunkett said the timing mightn't suit, what with plans afoot for a revolution.

He assured her that "they would be going into the Rising together", a notion from which she recoiled. How little he knew of her. She was no political animal. Six weeks after their prison wedding, she posed for a photograph in Chicago's *New World* newspaper. She was wearing a white dress and a fancy wristwatch, holding a kitten, looking like a bohemian. It was not the mournful air of the other Easter widows in their black weeds. "She goes down in the pantheon of Irish heroines as this great love of his life. I grew up at a time when it was all Jim McCann and 'Oh, Grace, just hold me in your arms and let this moment linger', but when you research their story it isn't remotely like what you expect it to be. There is evidence to suggest something else. When all the military-pensions material came to light, it actually showed that she was always looking for money and it was Joseph's sister Geraldine's opinion that Grace married him because she thought that he, as the eldest child, would inherit all the Plunkett money."

Sinéad McCool's *Easter Widows: Seven Irish Women Who Lived in the Shadow of the 1916 Rising* is published by Doubleday Ireland. It costs €23.99

Countess Markievicz Target Shooting Card



A printed 'Target' card which was used for practice by Constance Markievicz, and also by members of the Fianna, Irish Volunteers and the Irish Citizen Army. It was used for practice in the grounds of Joseph's Plunkett's house 'Larkfield' in Kimmage, Dublin c. 1915. The target board is signed "Constance de Markievicz" and has seven perforations, two in the bullseye. Courtesy of the Sligo Markievicz Committee.



In your September 2015 Newsletter

- The Casement Pamphlet
- John Devoy
- The Jail Wedding 1918
- Australian friends in Frongoch 2015
- Denis Lynch & Alice Wyatt wedding July 1914 by Freddie O'Dwyer

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