



Left: Patrick Pearse, with Elizabeth O'Farrell by his side, surrenders to General Lowe on Moore Street.

Far left: soldiers survey the shell of the GPO after the insurrection.

Above: prisoners being marched through Dublin's streets in the aftermath of the Rising.

Right: Cork-born Daniel Maddix (circled), then president of St Patrick's College in Maynooth and later Archbishop of Melbourne, photographed in July 1911 with King George V, Cardinal Michael Logue and Queen Mary during a royal visit to the college.

Inset below left: the *Evening Herald* reports on Major John MacBride's execution. GETTY IMAGES



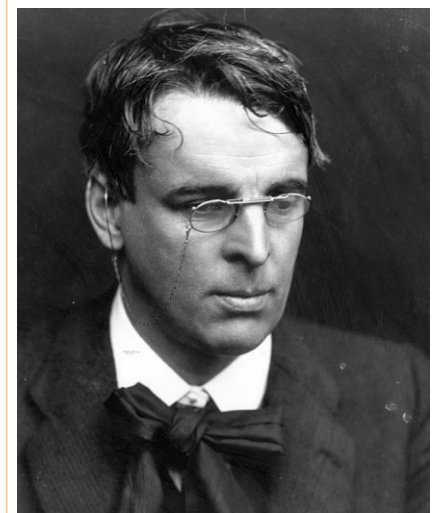
'Sixteen Dead Men'

William Butler Yeats

*O but we talked at large before
The sixteen men were shot,
But who can talk of give and take,
What should be and what not
While those dead men are loitering there
To stir the boiling pot?*

*You say that we should still the land
Till Germany's overcome;
But who is there to argue that
Now Pearse is deaf and dumb?
And is their logic to outweigh
MacDonagh's bony thumb?*

*How could you dream they'd listen
That have an ear alone
For those new comrades they have found,
Lord Edward and Wolfe Tone,
Or meddle with our give and take
That converse bone to bone?*



AN ASSESSMENT DR LUCY COLLINS

A MUCH simpler poem than the iconic 'Easter, 1916', this text contemplates the influence of the revolutionaries on the renewed political life of Ireland.

Yeats's choice of the ballad form emphasises the power of public events to capture the popular imagination. In the wake of the Rising, talk has been overtaken by action, and the energies of debate and moderation have been dispersed by the compelling sacrifice of the rebel leaders.

The haunting presence of 'MacDonagh's bony thumb' continues to tip the balance towards violent resistance, evoking the image of the weighing scales and its connotations of justice.

The repetition of the word 'bone' reinforces the essential nature of rebellion against oppression.

This new political narrative is in dialogue with the legendary revolutionaries of the past — Edward Fitzgerald and Wolfe Tone — and here Yeats recalls his own idealisation of those men in an earlier poem, 'September 1913'. Irish political life, he suggests, is changed forever by the events of 1916.

Dr Lucy Collins is a lecturer in English at University College Dublin (UCD). She is the curator of 'Reading 1916', an exhibition at UCD Special Collections



shook the world

'Irish Girl Rebel Tells of Dublin Fighting' republished by the *Roscommon Herald*, which drew the wrath of the censor to its doorstep in Boyle.

The Irish diaspora, in particular the Irish-American diaspora, played a highly influential role in the plans and support for the Rising. "Mother operated on successfully today, signed Kathleen", was the coded message that the aforementioned King brothers from Kerry sent to the housekeeper of the leader of Clan na Gael in the US, John Devoy. It was the equivalent of a 'heads up' to an Irish community Stateside that was close to the heart of Irish republicanism.

Five of the seven signatories of the Proclamation spent time in America, and it is no coincidence that the Proclamation that Patrick Pearse read on the steps of the GPO includes the phrase 'supported by her exiled children in America'. The equivalent of \$2.5million (€2.3m) in today's money was raised by Clan na Gael. A stunning sum that allowed Kevin Kenny to argue in *The American Irish* that it was largely Devoy's fund-raising and organisational efforts in the United States that the Easter rebellion of 1916 became possible.

Often forgotten in the narrative of Easter 1916 is the impact this Rising had on the social and political trajectory of other nations. The most popular recounting is its inspiration for a rising in Bengal, India yet its lasting impact in another great centre of Irish emigration, Australia, has received scant focus.

Prior to 1916 the leaders of the Irish community in Australia followed

fastidiously the footprints of John Redmond's Home Rule movement. This was an Irish community a generation removed from the harrows of the Irish famine. A generation that savoured a different flavour to English rule, striving in a colony where rigid social classes, while defined, could be punctured by following the social playbook of the time.

The events of 1916 changed the mood of the Irish-Australian community and through the Archbishop of Melbourne, Cork-born Daniel Mannix, a potent force of Irish nationalism was awakened and a Catholic force in Australian politics was unleashed that still leaves a bitter taste in a generation of Australian mouths today.

"Michael, they have shot them", wept Archbishop Mannix to his caretaker in Melbourne upon hearing the news of the execution of the leaders of Easter Rising. Just as the execution of these leaders helped turn the public tide of opinion back home, it stirred the leader of a slumbering Catholic flock into political action in the capital of a freshly-formed modern nation.

"Something in Daniel Mannix was released in the aftermath of the Easter Rising", asides biographer Brenda Niall in a recent and welcomingly fresh insight of an Irishman who loomed over Australian politics for nearly 50 years. Mannix was alone in taking the side of the rebels among the Australian archbishops. He linked the Rising with World War I and mobilised a Catholic community on a national question that tested the allegiance to the Empire of this new-born nation.

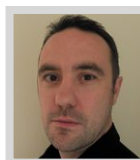
Twice the subject of conscription was

defeated in Australia, in 1916 and again in 1917, and Mannix's colourful public duel with the Australian Prime Minister Billy Hughes both contributed to its defeat and led to the first split in Australia's Labor party. The Irish have "killed conscription", lamented Hughes in a cable to British Prime Minister Lloyd George. Ireland's Easter Rising was the charge that shaped a political force on the other side of the world.

This was the Rising that inconveniently challenged the entire concept of Empire and provoked a superpower to rash reaction.

"If you tell your Empire in India, in Egypt, and all over the world that you have not got the men, the money, the pluck, the inclination and the backing to restore order in a country within 20 miles of your own shore, you may as well begin to abandon the attempt to make British rule prevail throughout the Empire at all," warned Edward Carson in 1916 to a nervous British establishment. This British reaction deepened the cracks in the edifice of their Empire.

"Even though a rebellion in Dublin might seem relatively minor in the grand scheme of things," summarised Declan Kiberd, "it would actually be the pin piercing the heart of the imperial giant."



Eoin Hahessy is an Irish writer working at the University of Melbourne and commentator on the Irish Diaspora on flightofthecubs.com