James Connolly

Memorial unveiling
Dublin, May 1996

James Connolly

This publication marks the unveiling on 12 May 1996 by President Mary Robinson of a memorial to James Connolly at Beresford Place, Dublin.

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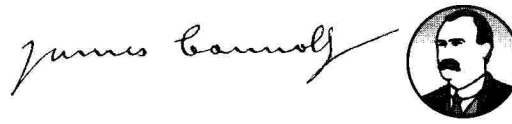


The Connolly Memorial: A Brief History

James Connolly played a key role in the development of the Irish trade union movement and in the formation of the Irish Labour Party. He wrote extensively and with great insight on history and politics. He was internationally respected in the socialist movement. He led the Irish Citizen Army in the Easter Rising and was executed for his part in that rebellion.

Yet despite his achievements and his continuing influence, James Connolly has not had a fitting memorial in Dublin. He worked for many years in that city, and he died there. But those who remember him have no focus or rallying point for their homage.

Edinburgh, where he was born, and Belfast, where he worked, have commemorative plaques on buildings associated with Connolly. In Troy, New York, where Connolly lived for some years, a memorial was erected in 1986.

The James Connolly Memorial Initiative was established in 1992 to ensure that Dublin should have a suitable memorial to Connolly. The Initiative did not seek to impose any particular perspective on Connolly. But it determined that a point of reference and a rallying point should be provided in Dublin for those wishing to remember Connolly, and as a means to stimulate interest in his life and work.

In 1992-93, the Initiative gathered the support of many leading personalities and organisations in the labour movement and in wider political and cultural sectors for the Connolly memorial project. The patrons helped establish the credentials of the Initiative in wider circles.

In 1993 an open competition was staged, sponsored by SIPTU, the direct descendant of Connolly's ITGWU, in which proposals were invited for a memorial which would reflect Connolly's life and work. A suitable site had been identified at Beresford Place, on the pavement skirting the western railings of the Custom House. In this position, the memorial would face across Beresford Place towards the location of the original Liberty Hall, headquarters of the ITGWU. It was here that Connolly displayed a banner bearing the famous slogan, We Serve Neither King Nor Kaiser But Ireland, during World War I. It was also from Beresford Place that Connolly led a detachment of the Citizen Army to take part in the seizure of the GPO, as part of the Easter Rising.

The competition attracted entries from Ireland and Britain and was judged by a panel of seven assessors: Paul Clarke (SIPTU); Ross Connolly (James Connolly Memorial Initiative); Eamonn Coleman (Artists' Association of Ireland); Conor Fallon (Arts Council); Aileen McKeogh (Dublin Corporation Public Arts Advisory Committee); Declan McGonagle (director, Irish Museum of Modern Art); Carolyn Mulholland (Sculptors' Society of Ireland).

A design by Dublin-based sculptor Eamonn O'Doherty was selected as the winning project. His proposal was for a bronze statue of James Connolly, slightly larger than life size, standing before a billowing Starry Plough flag, the flag of the Irish Citizen Army, also in bronze. As a result of later consultations, the backdrop became a flag in stone.

On the basis of this design, a fund-raising campaign was started, focused in the first instance on trade unions and political organisations owing some allegiance to Connolly. Over a two-year period, donations came in from organisations in Ireland and the United States, as well as unsolicited contributions from individuals. An allocation of £30,000 in the 1995 budget of the Minister for Finance, Ruairi Quinn TD, put the project for the first time within sight of practical realisation. Over 25 Irish organisations made donations of £500 or greater. Colleagues in the American labour movement made an invaluable contribution in raising funds.

Trade unions, statutory bodies, cultural and political activists, unemployed people and many other organisations and individuals have contributed to the erection of the James Connolly memorial. The list of donors at the site underlines that the memorial is the property of no one individual or organisation but of the labour movement internationally and of the people of Ireland.

The Patrons

The patrons of the James Connolly Memorial Initiative were:

Robert Ballagh, artist

John F Carroll, former president, ITGWU

Ross Connolly, grandson of James Connolly

Anthony Coughlan, executor of literary estate of CD Greaves, biographer of Connolly

Mary Cullen, historian

Proinsias de Rossa TD, leader, Democratic Left

Prof Terry Eagleton

Roger Faligot, Connolly biographer

Phil Flynn, president, Irish Congress of Trade Unions, 1992-94

Mary Freehill, member, Dublin City Council

Tony Gregory TD

Irish American Labor Coalition

Irish Labour History Society

Matt Merrigan, former president, Irish Congress of Trade Unions

Austen Morgan, Connolly biographer

MSF, Manufacturing Science Finance union

Donal Nevin, former general secretary, Irish Congress of Trade Unions

Michael O'Riordan, member, Connolly Column, Spanish Civil War

James Plunkett, author

Ruairi Quinn TD, deputy leader, Labour Party

Jim Sheridan, film-maker

SIPTU (formerly ITGWU, FWUI)

Dick Spring TD, leader, Labour Party

The members of the Initiative were:

Robert Ballagh

Ross Connolly

Bernie Delargey

Brian Flynn (died 1994)

James Connolly Heron, treasurer

Leo Higgins

Brian Hogan

Padraig Mooney

Jer O'Leary

Michael Quinn, chair

Brian Trench, secretary

The Relevance of Connolly

Ruairi Quinn

"You must remember that the lockout of 1913 took place three years before the Easter Rising. That is why Connolly is so important. It is also the reason why the Sinn Fein leadership had to ensure that the militant strength of the labour movement and its Citizen Army was incorporated into the command structure of the Volunteers and the nationalist movement."

It was this observation, made to me in 1966 by a radical socialist, that brought me to re-evaluate James Connolly. The 50th anniversary of Easter 1916 had produced a renewed interest in the leaders of the Rising, including Connolly. The ITGWU had republished his major works which had long since been out of print. A whole new generation was being introduced to James Connolly, the marxist historian, as distinct from the nationalist revolutionary.

This, really, was the importance of the re-emergence of Connolly for the young generation of student radicals in the 1960s who were joining the Labour Party. For them, Labour was seen as the party of modernisation and economic development with social equality. The discovery of the intellectual work of Connolly gave an additional credence to the labour movement for people who did not come from a trade union family background.

Connolly's analysis in Labour in Irish History was fresh and revealing. It was certainly radically different from the standard secondary school texts, particularly Carty's Irish History, which, thirty years ago, was the basis for history teaching in secondary schools.

Connolly's internationalism and his links with the leaders of the Second International prior to the outbreak of the first World War were refreshing and encouraging. The Labour Party, which had seen both the FWUI and the ITGWU re-affiliate to it in the early sixties, applied to join the Socialist International after its 1967 annual conference. Labour's links with its sister Socialist, Social Democratic and Labour parties in Europe and the rest of the world were re-connected more than 50 years after Connolly, along with James Larkin, had founded the party.

After many defensive years, Labour had begun to find a new confidence and to carve out a new and clear ideological and political position in Ireland. The combination of conservative forces in business, the Catholic church and both Fianna Fail and Fine Gael was at last to be confronted by a modern, open and courageous new Labour Party.

Ruairi Quinn is deputy leader of the Irish Labour Party and a founding patron of the James Connolly Memorial Initiative

The Hidden Connolly

Aindrias Ó Cathasaigh

James Connolly's writings form a central part of his legacy. Labour in Irish History remains the classic of Irish socialist literature; Connolly's pamphlets still provide powerful argument today; and his journalism is a model of vigorous working-class polemic.

A large part of this work is more or less readily accessible to the general reader. However, the amount that remains unavailable, eighty years after Connolly's execution, is surprising to say the least, if not something of a minor scandal.

There are literally hundreds of articles by Connolly, both in the papers he edited himself, and in left-wing papers in Scotland and the United States, that have never been republished since their original appearance. His correspondence, an immensely valuable source both for Connolly's thought and for the history of the working-class movement, remains unpublished.

Even if only for the sake of completeness, all the writings of the Irish labour movement's greatest figure should be there for the reading. But this is more than just a bibliographical problem: the unpublished writings include some of Connolly's most incisive and illuminating work.

The pioneering collections edited by Desmond Ryan in the forties and fifties (since republished under the somewhat misleading title, Collected Works) brought a big chunk of Connolly's work to popular attention. The seventies saw further progress, particularly with the publication of the Selected Political Writings collection (now out of print). It is now twenty years, however, since a single article of Connolly's has been republished.

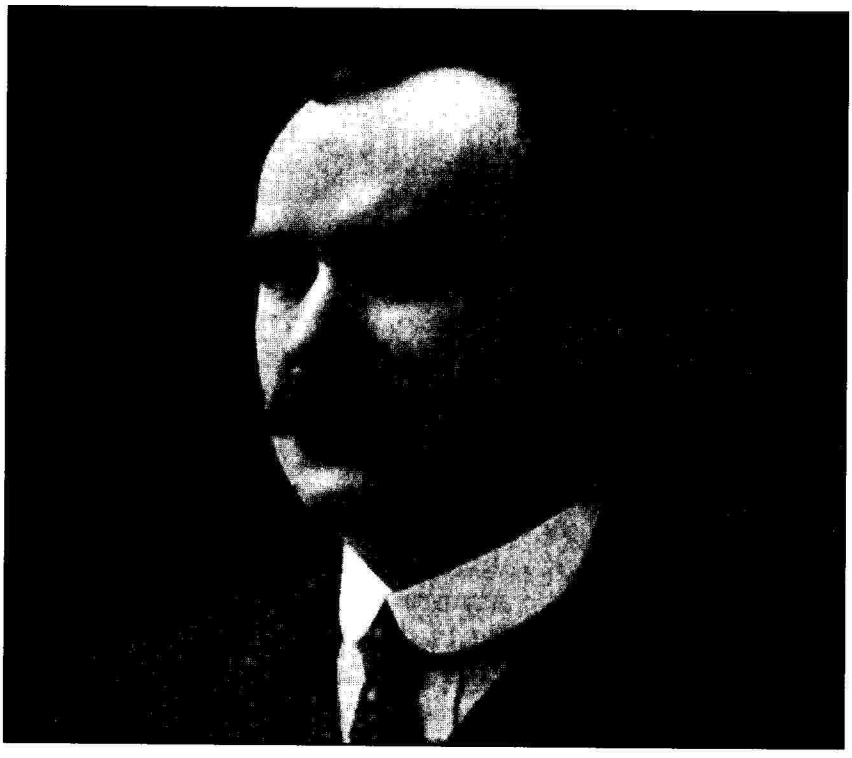
It is to be hoped that the eightieth anniversary can give a much-needed impetus to the work of making his writings available to those he wrote for. But in the meantime, here's a taste of the unpublished Connolly.

In the summer of 1911, the Dublin employers locked out the city's seafarers. At a mass protest meeting held by the ITWU in Beresford Place, Connolly spoke, on a platform which included PT Daly and Jim Larkin. Connolly's speech is a perfect example of his commitment to solidarity, to internationalism, and to working-class unity in the North. The report is taken from the Irish Worker of 22 July 1911.

Aindrias Ó Cathasaigh is the author of An Modh Conghaileach, a study of Connolly's politics published by Coiscéim in 1996

Mr. Connolly, who was received with cheers, said – I am glad of such a large gathering, and I am more glad because of the purpose for which it has been called together. It makes it clear to me what for a long time I have been saying, that whatever else may be said about Dublin people, there is one thing they are prepared to do, and that is to stand straight and true to the working classes.

Now, I want to call your attention to some peculiar features of this strike or lock-out which marks it off from all previous fights we have had in the



shipping industry. As you remember, this is by no means the first fight there has been in the shipping industry of this and other countries. If you go back a little while you will remember there have been enormous struggles fought by the dockers and seamen of these countries before.

You remember the great strike in London, which was practically the beginning of the organising of what is called unskilled labour. You remember we have had strikes in Liverpool, Glasgow, and Newcastle; and you remember the great strike in Hull, in which the dockers went out on strike some 20 years ago. Mr. C.H. Wilson, the proprietor of the Wilson Line, said he was prepared to spend a quarter of a million of money – money wrung from the sweat of the dockers, to smash if possible the dockers of the city of Hull.

The feeling at that time in Hull became so great that they had not merely the police and the military, but they had some gunboats brought up the river. Still, despite the quarter of a million of money and all the forces they did not succeed in smashing the dockers, and I much mistake that they will succeed in smashing the workers of Ireland now when they did not succeed in smashing our English brethren. You remember the dock strike in Hamburg also.

Now, in all these strikes there was one feature distinguishing them which neither runs through nor distinguishes the present struggle. Then they had as much heroism and as much self-sacrifice as to-day, and as regards heroism and self-sacrifice let me say this: some persons who have never been in a strike, those who are only lookers-on, are perhaps inclined to sneer at the rough ways of the dockers.

Yet there was never a war in which there was more heroism, more self-sacrifice and more humanity, more intense love of fellows, and more capacity for sacrifice shown, than is shown by the working classes during strikes (cheers). They have shown lessons in heroism and martyrdom that might

James Connolly

well be copied by some of the frock-coated and top-hatted people who criticise them so rudely.

Now, in all these strikes hitherto there was one feature – a distressing feature – which is not present to-day, and that was that while they had the sailors out they had the dockers in, or while the dockers were out the sailors were in – in fact, while one body was out they had the other scabbing on them.

We, of the Irish transport industries, have learned a lesson from all that, and that is to fight in an organised, sensible, and orderly manner. Hitherto the seamen have been in a union by themselves, and the dockers were in another; and when the seamen and firemen were out on strike the dockers were working – and when the sailors were out a scab crew would manage the ship and bring it into port. All the sections were working against each other, and the master class were able to employ one section to smash and destroy the other.

It reminded him of what he had seen in various parts of the world, how the master class, wise in their generation, employed one body of workmen to get advantage of the other. He remembered in the big copper mine at Butte, in North America, how Marcus Daly, the owner, used to pit Limerick men, and Tipperary men, and Dublin men, and Kildare men against each other. He would go to the Tipperary men and say, "I always heard you were stone-flyers, were good workmen, but look at those Wexford fellows – are you going to let yellow-bellies like them get the better of you?" Again, he said to the Cork men, who came from God's own town, and were the Devil's own people, "were they going to allow those Kildare fellows from the short-grass county to get the better of them?"

In this way he put one county against the other, and in the evening they fought each other in the saloons, and Marcus Daly was killing himself laughing at the way the workmen were killing themselves for his benefit. The men were acting singly, each county against the other, and thus Marcus got the best of them. They did not realise the importance of acting together, and thus get the better of Marcus.

Now, we today in this great strike have all learned the lesson of acting together. Henceforward, when the sailors quit, it will be a sign for the dockers to quit, too (applause). And when the dockers quit working it will

be a sign for the sailors to walk ashore too. We have learned the lesson of acting together.

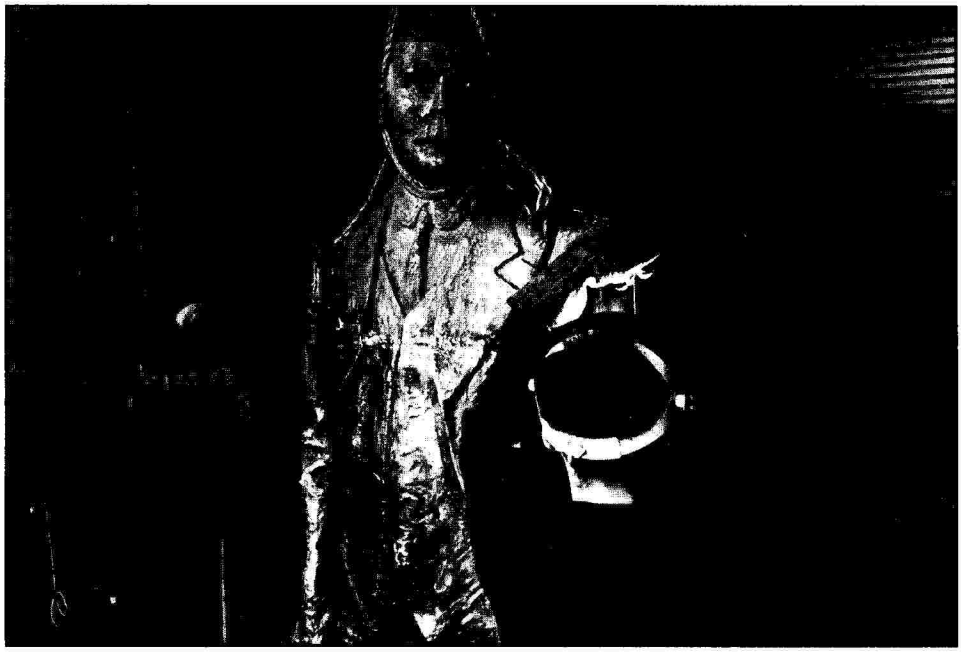
They had seen at Liverpool recently how the men on the great liners, having got their increased wages and the recognition of their union, took up their kits and walked ashore because the dockers would not get the rights they were looking for. If, therefore, it was good for Englishmen and Scotchmen to fight together, why should it not be good for Irishmen also? Were we going to be the scabs of the international battle-field of the present time? ("no, no").

Well, the Transport Workers' Union is here now, and we say that the more Irishmen we are, the more it is our duty to act the part of men in this international struggle of the working classes, and by so doing we are going to bring this fight to a successful issue. We appeal to you to recognise what it is we are fighting for. We are fighting primarily for the right to organise.

Our point is that labour should have the same right to organise as the other class. After that we place our rights in regard to wages and hours and conditions of work. But we place this question of the right of organising first, and also that the union must be recognised. By proceeding on these lines we will build up our organisation and get higher wages and better conditions of employment in the future. In building up the union we are raising Ireland up. By means of this organisation the people will be given a better chance of living – they will be given better wages and better house accommodation, instead of living in the slums.

In Belfast the workers were not as strong as they were in Dublin, because the old policy of dividing the workers is in progress in Belfast. In some places in the past it was union against union; but to-day in Belfast it was religion against religion. But we of the working classes are getting slowly and gradually into our own heads that so long as the masters make no distinction as to who they will employ, be they Catholic or Protestant – but were quite ready to make profit out of them – we will refuse to allow religion to divide us in our unions.

I don't care where a man worships, but I do care where he works, and I do care where he gets his pay on a Saturday night. I don't care how a man worships, but I do care that he has a man's rights allowed to him, and that he is a man standing along with his fellows in the common battle for the uplifting of the human race (cheers).



Recalling The Future

Terry Eagleton

James Connolly may have been mythologised after his death, but he was a tough case to heroise during his lifetime. Stubby, bow-legged, squint-eyed and occasionally short-tempered, he was hard to mistake for a Finn or an Oisín. Being shot sitting down is at once a moving image and a faintly farcical one, both horrendous and incongruous. Connolly wasn't even a plastered saint, of whom the labour movement has had a fair few; so it was left to others to mythologise him, in contrast to Willy Yeats or Maud Gonne, who were dab-hands at mythologising themselves.

In our own day, the languages of heroism and martyrdom, of memoralising and revering, have grown tarnished, suspect, for both creditable and discreditable reasons. The more creditable ones may be summarised in a paraphrase of Jim Larkin: revolutionaries only appear great because we are on our knees. No man is a hero to his valet or his partner. If some thinkers hadn't idealised Connolly in the first place, others wouldn't have had to make such a fuss over his feet of clay.

The less creditable reasons for the unfashionableness of heroes spring from a hard-boiled, street-wise age for which virtue could only be a publicity stunt. "I detest all heroism," a well-known revisionist Irish historian once remarked to me. But of course he wasn't thinking of Nelson Mandela. And those who can find in martyrdom nothing but a squalid cult of self-aggrandisement are obviously not thinking of Steve Biko or Martin Luther King.

Heroism and martyrdom have indeed been specious names for the macho, the self-indulgent, the zealously bigoted; but the current fashionable distaste for them tends to be a mite selective. Other people's martyrs, like other people's spouses, sometimes seem more attractive than one's

own. Some events (imperialist world war) are to be solemnly memorialised, others (Easter 1916, even the Famine) to be tidied embarressedly away. Why are the pluralists so anti-pluralist?

James Connolly was such an ordinary sort of exceptional man that he offers us a chance of reaching beyond this stale debate. A tragic figure, which he undoubtedly was, is neither quite hero nor anti-hero, neither vulgar self-publicist nor street-wise cynic. This view from his execution chair can't have seemed all that upbeat: Europe plunged into military conflagration, its socialists everywhere cravenly selling out to their masters, the Irish Citizen Army numbering a derisory couple of hundred, and the torch of Irish republicanism passed on to a bunch of bourgeois nationalists who had much to say of Cuchulain but little about the stinking slums which encircled them.

All Connolly could do, so to speak, was to sit it out – clear a space in which some sort of alternative future might germinate, with absolutely no guarantees that it would ever come about. And in some ways, of course, it still hasn't. Connolly offered himself up to the fortunes and misfortunes of history, as a kind of blank text which would be endlessly rewritten by the future according to its own agendas. "The words of a dead man," as Auden wrote of Yeats, "are modified in the guts of the living." He seemed, in his last days, alert to this conflict between the meaning of his action for him, and how it would be interpreted by others.

The actions which we perform at the point of death are in one sense our freest, most deliberated and authentic. Whatever we find worth affirming then, despite the sheer futility of such affirmation (since in a moment we won't be around) has an authority, if not necessarily a truth, in the light of which the power of princes begins to pale. All human identity is bound up with what a man or woman finds ultimately most precious; a being who was unable to value would hardly be human at all. And what we find ourselves unable to relinquish even at the point of death, which strikes all odds even, is then in a sense most definitive of who we are.

In the end, what we are is what we can't walk away from; and this is not on the whole something which we can choose, like a hat or a hairstyle. A tragic protagonist may be woefully self-deluded, but that is not quite the point: the value lies in the integrity by which they discover that they are incapable of walking away, a value which can then bear fruit in the lives of others even if we reject their particular beliefs and values.

It is, of course, a tragedy and an outrage that anyone should have to die for their beliefs in the first place. The tragedy is not just that James Connolly dies, but that from his viewpoint he had to. Unhappy the land in need of heroes is not a slogan of which most of the Irish need reminding. A just society would be one without either heroes or radicals, since it would need neither. Perhaps Connolly's action was, if the pun may be excused, a grave miscalculation; there are certainly historians who believe so. But we should hesitate for a moment before we wish for a world beyond tragedy, since it might always come about by the idea of value itself becoming little more than a dim memory. Indeed it is not impossible that history is already well en route to that bleak condition. On the one hand, there are those who make an unsavoury cult out of tragic self-sacrifice; on the other hand, there are those who reject this because nothing, for them, could ever be that valuable in the first place.

The alternative to both camps is a figure like Connolly, who clearly did not wish to die, who seemed free of any such self-pitying masochism, yet who found that death was a consequence of what he took to be the logic of his own identity. The genuine martyr is not only distinct from the self-glorifying suicide, but the exact opposite. The suicide abandons his life willingly because it has become valueless; the martyr willingly gives up the most valuable thing he or she possesses. The mark of a just society would be one in which this was no longer necessary – not because value had been forgotten, but because it had been realised.

A society which is unable to remember is just the flipside of one unable to do anything else. Amnesia and nostalgia are terrible twins, inverted mirror-images of each other. Happy the society which no longer needs to remember, not the one which needs to forget. There are ways of commemorating the past which are also ways of recalling to mind the future, and this is certainly true of James Connolly, some of whose ideas we have yet to catch up with. The past and the future have at least this much in common, that neither actually exists. The future is as much an unintelligible enigma as a dead body. But there are ways of mourning the violence of the past which might help to undo it in the future, and other ways which will simply ensure its ritual repetition. Those who mourn the dead of two world wars do so with a pride which at once protests against that carnage, and perpetuates some of the military impulse behind it.

Perhaps in this sense there is no unambiguous mourning or memory; if we plant gravestones to honour the dead, it is also to prevent them from rising again. The sorrow of the wake is mingled with the boisterous relief that we at least are still on our feet, whatever we can say of the corpse. Only when we have done mourning can we free ourselves from the dead. Ireland has not yet completed its mourning, and so still cannot put Connolly to rest; but there are styles of remembrance which might spur that process on. Once it is complete, Connolly will no longer need to be used, abused, assailed, defended, commemorated. He can then be decently buried, as a sign that the reconciliation he struggled for has finally arrived.

Terry Eagleton is Warton Professor of English Literature at Oxford University. He is the author of a novel, a stage play and a radio play in all of which James Connolly is a central figure.

An Conghaileach Inniu

Proinsias MacAonghusa

Staraí agus fealsamh a bhí i Séamus Ó Conghaile, an fear gníhm agus an tírghráthóir a shínigh Forógra na Poblachta agus a cuireadh chun báis de bharr a árd-dhílseacht do chosmhuintir na hÉireann. Ní miste smaoineamh ar sin inniu, cotham 80 bliain an lae ar maraíodh é agus an lá a bfhuil Uachtarán na hÉireann ag nochtú dealbh ina onóir.

Is sainchomhartha é Uachtarán a bheith ar Éirinn ar na h-athraithe ollmhóra atá tagtha ar an tír seo ó tháinig an Conghaileach go hÉirinn ar dtús sa bliain 1882 mar shaighdiuir singil san Royal Scots Regiment.

Sí Victoria a bhí ina ceann stáit ar Éire san am; sé Seoirse V a bhí ina cheann stáit nuair a chuaigh Séamus Ó Conghaile i gceannas mileata Éirí Amach 1916 agus nuair a dhaor armchúirt Sasanach chun báis é.

Sé pobal an Stáit amhain a roghnaíonn ceann stáit Éireann anois; is cúis leanúnach bróin é gan an ceart sin a bheith fós ag pobal cuid den tír. Ní raibh duine a thuig an dochar a dhéanfadh deidhilt na tíre níos fearr agus níos tuisceannaí, agus a scríobh chomh soiléar faoi, ná An Conghaileach.

Sheas An Conghaileach le lucht oibre na hÉireann, na Breataine, agus Mheiriceá. Sheas sé le Poblacht na hÉireann, poblacht a mhaireann fós i gcroí a lán daoine gur mór acu saoirse mhuintir na hÉireann trí chéile.

Thuig An Conghaileach Éire a linne féin agus crua-mháistreacht fostóirí, tiarnaí talún, an chliarlathas agus na Sasanach. Thuig sé an stáir. Thuig sé tábhacht an tsóisialachais agus an gá atá le prionsabail an tsóisialachais a chur in oiriúint do shaolta agus do phobail a bhí ag athrú.

Tá prionsabail shóisialacha Uí Chonghaile chomh fíor agus chom tábhachtach anois agus a bhí nuair a bhunaigh sé Páirtí Sóisialach Poblachtach Éireann ar an 29 Bealtaine 1896. Is amhlaigh dá leagan amach maidir le saoirse na hÉireann. Ach is gá na prionsabail sin a chur ós cóir an phobail ar shlite a thuigfear i gcomhthéacs saol an 21ú aois.

Siad prionsabail chearta pobail An Chonghailigh priosabail shóisialaigh thírghráthacha an lae inniu. Níl sé i gceist iad a chur de leath-taobh. Maireann An Conghaileach.

Proinsias MacAonghusa was co-editor with Liam Ó Réagáin of The Best of Connolly, a collection of excerpts from Connolly's writings published in 1967, and editor of What Connolly Said (1995)

Donations Received

The erection of the James Connolly memorial was made possible by an allocation in the 1995 budget of the Minister for Finance and by donations from

Amalgamated Engineering Electrical Union
Amalgamated Transport and General Workers Union
Building and Allied Trades Union
Communications Workers Union
Communist Party of Ireland
Connolly Column, International Brigade, Spain, 1936-39
Dublin Corporation
Dublin Council of Trade Unions
IMPACT, Irish Municipal, Public and Civil Trade Union
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The Labour Party, Pairti an Lucht Oibre
MANDATE, the Union of Retail, Bar and Administrative Workers
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Operative Plasterers and Allied Trades Society of Ireland
Psychiatric Nurses Association
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Sinn Fein
SIPTU (Services Industrial Professional Technical Union, formerly ITGWU, FWUI)
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Annette O'Riordan
Manus O'Riordan
Jack Ryan
Colm Smith

Biographical Note

James Connolly was born in Edinburgh, Scotland, on 5 June 1868. At 14, he joined the Royal Scots Regiment. He was stationed with that regiment to Dublin where he met Lillie Reynolds, later to become his wife.

He became active in socialist politics in Scotland in 1892. Four years later, he moved to Ireland and established the Irish Socialist Republican Party. Connolly stood for election to Dublin Corporation in 1902 but was defeated. In 1903 he emigrated with his family to the United States where he joined the Industrial Workers of the World (Wobblies) and later the Socialist Labour Party.

In 1910 he returned to Ireland and worked for the newly formed Irish Transport and General Workers Union. His studies, Labour, Nationality and Religion and Labour in Irish History, were published in 1910.

In 1912 he proposed to the Irish Trades Union Congress the establishment of the Irish Labour Party and, the following year, was a key organiser for the ITGWU during the lock-out in Dublin. He became Commandant General of the Irish Citizen Army, established in 1913, and acting General Secretary of the ITGWU.

In the 1916 Rising he was appointed vice-president of the Provisional Government of the Irish Republic. He was court-martialled and sentenced to death for his part in the Rising. On 12 May, he was executed at Kilmainham Jail.

The Artist

Eamonn O'Doherty, who designed the James Connolly memorial, has been responsible for a dozen major public sculptures in Ireland, among them works in Dublin, Galway and Derry.

A native of Derry, O'Doherty teaches architecture at Dublin Institute of Technology, Bolton Street. He designed the Galway Hooker sculpture which stands at the western end of Eyre Square in Galway. He won the competition for a sculpture on Central Bank Plaza, Dame Street, Dublin, with his Golden Tree design.

Doherty also designed the Anna Livia fountain in O'Connell Street, Dublin, and the painted steel Wind Sculpture at Clontarf, Dublin. His work in the streets of Derry depicts a group of emigrants - that city was once a point of departure for emigrants travelling to North America.

The Watchword of Labour

James Connolly, 1913

Oh, hear ye, the Watchword of Labour,
The slogan of they who'd be free
That no more to any enslaver
Must labour bend suppliant knee.
That we, on whose shoulders is borne,
The pomp and the pride of the great,
Whose toil they repay with their scorn,
Must challenge and master our fate.

Then send it aloft on the breeze boys
The slogan the grandest we've known
That labour must rise from its knees boys
And claim the broad earth as its own.

Oh, we who've oft won by our valour
Empires for our rulers and lords,
Yet kneel in abasement and squalor
To the thing that we've made by our swords.
Now valour with worth will be blending
When answering labour's command,
We arise from our knees and ascending
To manhood, for freedom take stand.

Then out from the fields and the factories,
From workshop, from mill and from mine,
Despising their wrath and their pity
We workers are moving in line,
To answer the Watchword and token
That labour gives forth as its own
Nor pause till our fetters we've broken
And conquered the spoiler and drone.

Title: James Connolly: Memorial Unveiling – Dublin, May 1996
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