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Welcome to Liberty!

Welcome to the June 2016 edition of Liberty! With the upcoming Federal election on July 2nd, it's always an interesting time to reflect on the story of Eureka, and what the sacrifice and struggles of the miners, their families and the goldfield communities delivered for Australian Democracy. Of interest this election season is the attempt of a political organization to use the Eureka flag as their party emblem (with the Australian Electoral Commission ruling taking place after the election).

Eureka's Children have entered the public debate about this issue and have taken up a compelling position to prevent this party, and any other political party, from utilizing the Eureka flag as a party emblem in Australian Politics. You can read more about this on Page 2.

This issue also features:

- Eureka's Children Life Member Martin Callinan offers a compelling piece on the importance of engaging youth in the Eureka story by juxtaposing Eureka on popular narratives of struggles of liberty.
- Excerpts from a speech delivered by Phillip Moore at the *Labor for an Australian Republic Convention Dinner* at the Celtic Club titled 'The 1916 Easter Uprising and Connections to Eureka'.
- Information about an exciting exhibition being presented at MADE, including an exhibition on the Irish Leader Fintan Lalor (Brother of Peter Lalor)

Eurekas Children AGM & Updates

The Eureka's Children AGM was held on the 27th of April at the Melbourne Celtic Club. The Current committee and executive can be found to the left of this article, and we congratulate everyone who has returned to serve on the committee.

Phillip Moore has stepped down as our Vice President, Administrative Officer & the Liberty! Editor. Phillip will be on a sabbatical until further notice, and we hope it won't be long until his return to the helm of Eureka's Children. We wish him well and we are grateful for his tireless efforts and diligent administration.

For inquiries concerning membership, media, administration, Liberty! submissions and other matters, contact Conrad Corry on eurekaschildren@gmail.com or cjcorry@gmail.com Conrad is now the Administrator and Liberty! Editor.

Eureka's Children

Flying the Flag



Eureka's Children object to the Australia First Party registering the Eureka Flag as their logo

The President of Eureka's Children, Eric Howard, has written to the Australian Electoral Commission objecting, under section 129 of The Electoral Act, to the use of the Eureka flag as a logo for the Australia First Party.



ERIC HOWARD: Eureka's Children became aware through the media in recent weeks of a proposal by the Australia First Party (NSW) Inc (a registered political party) to register a logo with the AEC which is a representation of the Eureka Flag. The AEC have advertised this application and sought any responses/objections from interested parties. The grounds for any objection are quite restricted. Any use of a proposed "logo" by a political party (which is currently used by other organisations) and may lead to confusion in the community if it were to be approved is the relevant ground which we have sought to rely upon in taking up the matter and lodging our objection.

Members will have their own views about the platform of Australia First, but our concern here is to avoid public confusion about our organisation and what we represent as descendants of Eureka - with the activities of a (any) political party.

Key Points of the Objection letter:

"The use of the Eureka flag by the Australia First Party as their logo would demonstrate a lack of respect for the solemn nature of the Eureka events, for the miners, their supporters and soldiers who died or were injured at Eureka in 1854" Mr Howard said.

"We seek to protect this magnificent Australian story of Eureka and its inherent egalitarianism, inclusiveness, sense of identity, multiculturalism and commitment to democratic principles from exploitation by any political party, and especially this party"

"The Australia First Party's platform includes the abolition of government support for multiculturalism. Our organisation regards this as repugnant, given that our ancestors at Eureka were a very multicultural collection with miners born in many nations rallying to defend their lives"

Eureka's Children was established by descendants of the 32 persons who died under the Eureka flag and the other diggers who were present in their pursuit of justice and freedom from oppression.

The Eureka flag and the Ballarat Reform League Charter which was registered in 2004 on the UNESCO Australian Memory of the World Register are the key symbols of the Eureka events and of major significance to us as an Association of direct descendants.

"We cannot sit by and allow the potential for misrepresentation of our ancestor's legacy through the positions of a registered political party, especially this particular party"

Our Objection is on the AEC website:

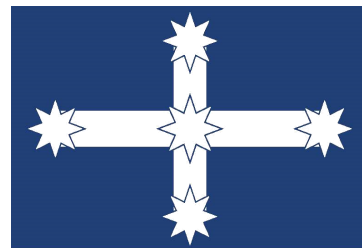
http://www.aec.gov.au/Parties_and_Representatives/party_registration/applications/files/2016/aust-first-logo-objection-6.pdf



Responses to the Eureka's Children Objection:

Other objections can be found here:

http://www.aec.gov.au/Parties_and_Representatives/party_registration/applications/



Amongst the organisations and people that have objected are: Dr Gareth F Moorhead; Christopher Tracey; Scott McDine on behalf of the Australian Worker's Union; Steve Dargavel on behalf of the Australian Manufacturing Worker's Union; Luke Hilakari on behalf of the Victorian Trades Hall Council; Senator David Leyonhjelm on behalf of the Liberal Democratic Party; Brett Edginton on behalf of the Ballarat Regional Trades and Labour Council; Dr Anne Beggs-Sunter and Thomas Fitzgerald.

It is interesting and somewhat disappointing to note that only one of the other objecting parties made *reference to Eureka's Children when they referred to the various other organizations that appropriately use the Eureka Flag as a logo. Obviously Eureka's Children, the very descendants of the Eureka Stockade events need to make their presence and organisation better known.*

No decision will be made by the AEC until after the current national election period.

Letter to Eureka's Children from The Ballarat Regional Trades & Labour Council:

Dear Peter (Secretary for Eureka's Children)

Thank you for sending your release and objection from Eureka Children.

I trust you noted our objection from BTLC on the AEC website.

May I begin with acknowledging your group and as the relatives of many of those who fought and died on the Eureka Lead, pay my respects to you and your ancestors and thank you for the time you have put in to ensuring that the Eureka story and its relics and artefacts are given the acknowledgment they so rightly deserve.

Over many years' many groups have come to rightly incorporate the Flag of the Southern Cross into their identity, having associated with the spirit of the Eureka story. It is unfortunate that historically the Flag has been used inappropriately and for reasons that run contrary to its creator's intentions.

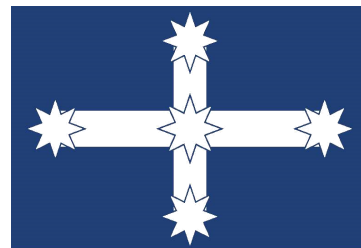
Be assured we stand ready to defend the flag from party political registration and endeavour always to offer it the respect and position it deserves in our shared stories.



- Brett Edginton (pictured right) Secretary of *Ballarat Regional Trades & Labour Council*

The Hunger Games Trilogy Sets a Challenge to Engage Youth in the Story of Eureka

- By Martin Callinan – Life Member



How do you have more than a brief conversation about the Eureka Stockade with a teenager? They absolutely will not sit down to read, *The Finest Thing in Australasian History – Eureka's Significance Then and Now*, the rich 2014 Symposium book. And while Peter Fitzsimmons' 2013, *Eureka: The Unfinished Revolution*, is a pager turner, still, your average 16 year old just can't quite find the time.

You may not but your teenage family members do know Katniss Everdeen. She's the heroine of *The Hunger Games* trilogy. She is far removed from Eureka's Children gatherings but the opposite is true for Australians under the age of 25. Because everyone relates so well to valiant struggles, *The Hunger Games* films have grossed over US\$3 billion and the books sold over 85 million copies. To put that in context, *Crocodile Dundee* grossed \$US330 million and Peter Carey's, *True History of the Kelly Gang*, sold 2 million copies.

"less than half of 18 to 29 year olds prefer democracy to any other form of government, while a quarter thought, for them, it doesn't matter"

Katniss distrusts the political elite, is made to feel constantly fearful and yet acts according to what is right and fair, with only herself and her friends to rely upon. The families on the Victorian goldfields in the early 1850's could well relate to that.

In the absence of trustworthy authorities and institutions, Katniss finds the courage to set her own narrative, defining who she is and where she's going, based pretty much on ideas of equality and her own self-determination. While the Diggers' democratic spirit was actually tested under fire, both stories, fact and fiction, have much in common. Our kids and grandkids know *The Hunger Games* story, having spent many hours reading the three books or watching the four films.

As much as the social parallels between the stories, it is the relevance to today's Australia that is intriguing. *The Hunger Games* resonates with millions of people because the story taps into real concerns, especially those of young people. The connection with Eureka becomes important because Eureka is fact not fiction and you'll find it is extra meaningful for Eureka's younger children.

Last year's final movie installment, *The Hunger Games: Mocking Jay, Part 2*, came on the heels of an Auditor-General's report that more than a million eligible Australians aren't enrolled to vote, including almost 40% of 18 and 19 year olds. These are Katniss's biggest fans. Just like in Panem, the fictional land of *The Hunger Games*, in early 1850's the Colonial Government curbed liberty, ignored protests and used brute force to collect tax, without representation. Like the protagonists of *The Hunger Games*, the Diggers had options other than crudely armed, defensive resistance. They were free to accept the conditions (as the majority did) and it was clearly unsafe to oppose hundreds of armed, mounted police and seasoned British soldiers. Yet, they chose to risk not only their prospects but also their lives to fight for freedom. In both cases, it was about what was right in their view and taking control of their future.

The last few Lowy Institute polls about our attitudes towards democracy found less than half of 18 to 29 year olds prefer democracy to any other form of government, while a quarter thought, for them, it doesn't matter what kind of government we have or they didn't know. The strongest reported reason to doubt democracy was that 'democracy only serves the interests of a few and not the majority of society'.



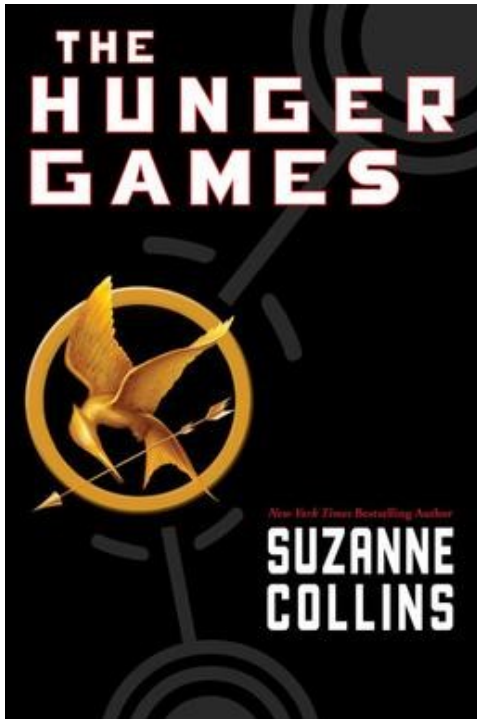
'Katniss Everdeen' as portrayed in the Movie Franchise

Democracies around the world are confounded by what US political scientist Francis Fukuyama calls, '...a crisis of representation, in which ordinary citizens feel that their supposedly democratic government no longer truly reflects their interests and is under the control of a variety of shadowy elites.'

Katniss and the 1850s goldfields public would have certainly been able to relate to complaints about their lives being dictated by shadowy elites. Young Australians share this sentiment. Along with many older Australians, they feel disenfranchised. In the 2013 Federal Election, 4.1 million adults didn't cast a valid vote. That's almost the whole population of Melbourne.

The most common question kids ask about Eureka is, of course, why. Why did the Diggers do something so dangerous, which predictably saw up to 60 of them killed? The Eureka story provides at least part of an answer, which surprises teenagers.

To foster convictions to be courageous about, democracy requires manifest public demand for a better future. The circumstances that led to Eureka included this vital basis. Monster meetings of over 10,000 people heard long debates and agreed on principles. Kids find it hard to believe these massive meetings actually happened.



The Ballarat population was made up of families not just men digging and panning for gold but Mums, Dads and Kids. It was a hopeful community aware of their potential place in a changing world. They came from all over the world and were familiar with and had steady news of worldwide democratic movements.

They understood the difference between British ideals and British administration. They knew of alternatives. Like Katniss, they chose to stand up for what they believed in, the future of their community, their family and friends.

The product of collective aspiration and desired identity had a democratic impact in the 1850's, and again in the late 1890's to bring about Federation. Less of the same in 2016 may help explain why many of our youth aren't sure where we are going as a nation or whether we want to be part of it. This uncertainty, this lack of national self-determination, is a sentiment common to millions of non-voting Australians.

The thing that intrigues younger Children of Eureka is that their family connection is a connection to a current explanation. Once discussed, they find it empowering to find they have a direct personal relationship with Australia's challenges today and are very appreciative of their personal link with a decent Australian identity.

Along with the rest of the world, Australia's population has doubled since the early 1970's. Climate change, economic uncertainty, identity and inequality worry young people. They see Australia unable to decide whether the state should still have the power to decide whom we can and can't marry. Whether we should or shouldn't recognize our first people in our constitution. Whether another country's flag should be on our flag, not to mention new issues like our irrational, brutal treatment of refugees.

Our Eureka history and *The Hunger Games* fiction both remind us that taking a stand affords a clearer view of the choices we need to make to get where we want to go.

It is easy with 50 years' experience to say that becoming a Republic would increase the democratic obligation on us all to renew our self-determination for the 21st century. Yes, our post-colonial identity has run out of steam but if you want to talk to someone half that age about that, you'll find familiar, common ground in *The Hunger Games*.



- Martin Callinan is a Life Member of Eureka's Children

The 1916 Easter Uprising & Connections to Eureka

- By Phillip Moore

Introduction

2016 is the Centenary of Ireland's 1916 Uprising in Dublin; the event, which after 700 years of British domination, led to Ireland's Independence some 6 years later and becoming a Republic in 1948. This event has been commemorated extensively throughout Ireland and overseas and in Melbourne for instance some twelve events have been presented at the Celtic Club as well as at the State Library and Melbourne University.



1916 Easter Rising – A Summary

On Easter Monday Commandant General Patrick Pearse of the Irish Volunteers and President of the Provisional Republic, stood in front of the General Post Office in Dublin and read a Proclamation to establish a Republic in Ireland.

Here is a section;



'The Irish Republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all of the children of the nation equally, and oblivious of the differences carefully fostered by an alien Government, which have divided a minority from the majority in the past.'

This Proclamation in its entirety (Google it) is a powerful, profound and challenging document, and if you like an exemplar for an Australian Republic Proclamation.

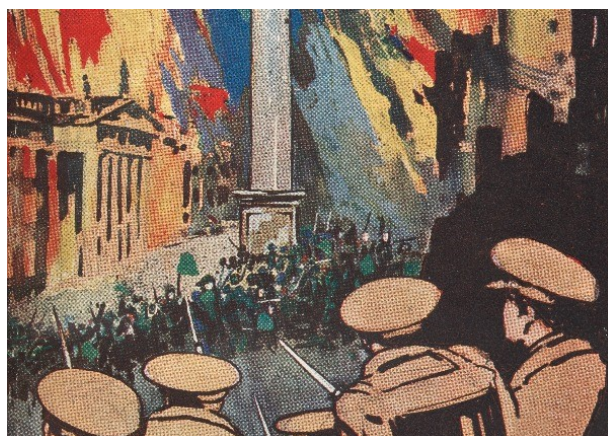
What followed the proclamation was a 6 day battlefield in the centre of Dublin, as the rebels held out against an ever stronger British force and an artillery bombardment of the area. Some 4,000 people were involved including 300 women. These women, many of them members of the Cumann na mBan, provided medical care, ran kitchens, organised supplies, delivered messages and some like Countess Marckevicz carried and used guns.

After the collapse of the rebellion 485 people had been killed, more than half civilians including 40 children. 2,600 had been wounded and many of those again were innocent civilians.

Under the order of the British General Maxwell 3,500 people, many of whom had no part in the Rising, were arrested and some 90 were given sentences of death. 16 leaders of the rebellion, including Patrick Pearse, were executed after secret trials for treason. It is interesting to note that the rebel leaders believed they couldn't win the Battle but at this point in history they were prepared to make a blood sacrifice to redeem a Nation.

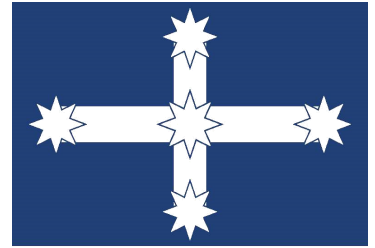
Indignation was aroused as information spread of the cruel and callous way the British had acted during the Easter Rising. Consequently Lord Asquith, the British Prime Minister intervened and stopped further executions saving many lives including such rebel leaders as Eamon de Valera and Countess Marckevicz.

Although initially there had been much local opposition to the rebels and their cause for an independent Irish republic, this started to change with the execution of their leaders which made them martyrs. Furthermore over the next 5 years the people had the opportunity to read and take in the power and ideals of the Proclamation, and to appreciate the merits of a Republic as dis-



tinct from Home Rule which was being pursued. And it was during this time of WW1 that in 1917 the English Government attempted to pass a very unpopular Conscription Bill and force Irishmen to fight in the Great War.

Consequently support for an Irish republic intensified in Ireland and also among the Irish communities in the Diasporas of America, Australia and Britain.



What followed in Ireland was the War of Independence of 1919-1921, the establishment in 1922 of the Irish Free State, a dominion of the British Commonwealth, which comprises of 26 of Ireland's 32 counties; the other 6 being Ulster, followed by the Civil War 1922-23. And finally in 1948 at long last Ireland became a Republic, definitively ending its tenuous membership of the British Commonwealth.

The Easter Rising was a pivotal moment in Ireland's long struggle for independence from British rule. And as W B Yeats wrote in his poem "Easter 1916" – "Now and in time to be - wherever green is worn - are changed, changed utterly - A terrible beauty is born"

But what were the broader events and struggles behind the Rising and which the Proclamation alluded to with the words "In every generation the Irish people have asserted their right to national freedom and sovereignty - Here is a summary of those events:

Up until 1916 Ireland had been under British rule for over 700 years – During that time Ireland had rebelled in arms on several occasions including for instance: the 9 Year Wars - 1594-1603, the Rising of 1641 and the following 11 year wars led by Rory O'More, which concluded with the Cromwellian conquest. After this was the United Irish Rebellion of 1798 which involved Ireland's great rebel leaders; Wolfe Tone and Robert Emmet, then followed the non-violent movement in the 1840's for Catholic emancipation and land reform, and then after that the military failure in 1848 of the "Young Ireland Movement" and later the Fenian Movement.

However during this time there are 2 things I also want to draw to your attention.

The first is the Treaty of Limerick in 1695 – which was "to protect the Irish people in the free and unfettered exercise of their religion" However these terms were not kept. The English settlers of Ireland were opposed to the granting of any freedom to the Irish, and at their request the most severe laws, called the Penal Laws were passed on Catholics which took away every right from the Irish people.

Here is a summary. It:

- Forbade Irish Catholics the exercise of their religion
- Forbade them education at home and abroad.
- Excluded them from all public office including Parliament and from the major professions.
- Forbade them to vote
- Forbade them to engage in trade or commerce
- Forbade them to purchase or lease land – Whilst Catholic ownership of land had already been reduced from 75% to 14% this law set out to marginalise them even further
- And so this penal law list goes on

These laws were intended to make the Irish poor and keep them poor, to crush in them every germ of enterprise and degrade them into a servile race who should never hope to rise to the level of their oppressor. This was a barbarous Law that ever disgraced a so called civilized power.



The second matter is the Great Famine in Ireland 1845-52

As a result of the potato blight and other factors Ireland's population of 8 million people was reduced by over 2 million - 1 million died of starvation and over 1 million were forced to emigrate overseas. At this time, the majority of Irish people existed by renting a small portion of land for which they had to pay high rent. Their chief food consisted of potatoes and milk. Nevertheless whilst people were starving the English landlords wanted their rent no matter who suffered and the cereal crops of corn grown in Ireland were being gathered and sent by British landlords to England regardless of the hunger. Whilst some relief eventually came from the British it was too late to prevent these terrible, terrible consequences.

This handling of the Great Famine by the British demonstrated indifference, neglect and an inhuman attitude towards the Irish – which consequently further fanned the flames of dissent and rebellion. It is not hard when considering these two events to be reminded and reflect on the detrimental impacts that our way of settlement of Australia had and has on the indigenous people of this country. We virtually did the same.



Famine memorial in Dublin today



*Eureka Stockade Battle**: By Michael J Wilkin

arrived on the Goldfields bore the mental scars of British injustice. They had had enough and so in Ballarat – a Ballarat Reform League (BRL) Charter demanding democracy was proclaimed by the people but ignored by the Government and consequently on Sunday December 3rd a battle at the Eureka Stockade took place where diggers with their leader Peter Lalor, an Irishman, stood to defend their rights and liberties.

The Irish involvement at Eureka was strong and distinctive. Of the 30 nations involved at the Eureka Stockade, half were Irish and over half of those killed or wounded were Irish. The centre of resistance was the Eureka lead; a precinct of the Tipperary men who came to the gold fields well trained by the O'Connell political campaigns in Ireland. Peter Lalor's father Patrick, a member of the British Parliament for County Laois (Ireland), strongly promoted the return of the Irish Parliament to Dublin and Peter's brother Fintan, was a strong republican advocate in Ireland.

After the Stockade event, when writing to the Age, Peter Lalor asked why nothing had been done to rectify matters before this bloody tragedy took place. He said "Is it to prove to us that a British Government can never bring forth a measure of reform without having first prepared a font of human blood – or is it to convince the world that where a large standing army exists, the Demon of Despotism will have frequently offered at his shrine the mangled bodies of murdered men? And at his first election speech to Parliament he pointed out 'that King John in 1285 had granted the Magna Carta to the barons with arms (weapons) in their hands, and not in response to a petition of the people.

The Eureka Stockade Rebellion in 1854

In 1851 when gold was discovered in Victoria there was a great surge in Irish emigration with others, to the goldfields. However by 1854 the general community of diggers on the central goldfields of Victoria, their families and many members of the public were experiencing a lack of good governance and administration, corruption, and also for the diggers; the imposition of an excessive gold licence, harassment, little prospect of acquiring land, inability to stand for parliament or to vote in elections. In fact they were virtually non-citizens in Victoria.

Their hopes for a better life in a new country were being diminished and as we all know; many of those who ar-

"Of the 30 nations involved at the Eureka Stockade, half were Irish and over half of those killed or wounded were Irish"

* Eureka Stockade Battle retrieved from: http://fc02.deviantart.net/fs70/i/2012/312/3/f/eureka_stockade_battle_by_michaeljameswilkin-d5kf83t.jpg



Similar sentiments were expressed by Pearse and others in Ireland just before and after the 1916 Rising. I might also add that it is the Magna Carta and the BRL Charter which state that “the most royal of all prerogatives is that the people are the only legitimate source of all political power”

There is no doubt that the Irish involvement at the Eureka Stockade would have been remembered and given encouragement to many of those involved in the 1916 Rising. In fact Eamon de Valera, one of the leaders of the 1916 Rising and one of Ireland’s dominant political figures of the 20th century visited the Eureka Stockade site and monument with Arthur Calwell in 1948 (Left to Right: de Valera 2nd & Calwell 4th)

Whilst the 1916 Rising and the 1854 Eureka Stockade events were battles lost we know they turned into victories won. Both were events of great fervent ideals and emotional power which led to fundamental political changes. And at both places, as Yeats said earlier “a terrible beauty was born”

“Greater love has no one than to lay down his life for his friend”

This is what happened at the 1916 Easter Rising and at Eureka.

However, we are not being asked to do that - Today we are being asked to live a life that seeks the truth, has courage and integrity, does right, demands what is just, seeks good leadership, accepts responsibility and is prepared to act.

For: it is right to want good government and in Australia an effective democracy
it is right that Australia be a republic and not cling to a British monarchy
it is right to have a national flag and anthem that truly reflects who we are

And: it is right that we truly recognize and respect our indigenous people in this wonderful multi-cultural country.

Meeting the Hunger Games Challenge - Engaging our youth in Eureka - Phillip Moore

Martin Callinan’s presentation about the very popular *Hunger Games* film series and publications, especially amongst the youth, draws out the many similarities to the struggles at Eureka and the people’s pursuit of justice, freedom and democracy. In summary he is asking – **why can’t we and how can we engage young people in the Eureka story?**

There are many possibilities – however one comment I would make is that the Eureka Stockade event and the 1916 Easter Rising in Ireland, involved many young people and whilst not necessarily teenagers these people at that time had developed ideals of justice, freedom and democracy. They became actively involved and were courageous enough to stand up for these causes. We would hope that their example would inspire the youth of today. As Martin says “what happened at Eureka (and at the 1916 Rising) is fact not fiction” (like the *Hunger Games* is). Surely then we have the opportunity with Eureka – an event of historic and national significance, to enlighten our youth of the story and meaning of Eureka and to engage them in the further development of and in the various challenges that face our great Australian democracy.

We know that generally our youth support many just causes and issues, care deeply about democratic ideals yet have different perceptions of it; eschew political parties, the media and various NGO’s –preferring to be engaged by expressing their ideas online and social media, and supporting crowd funding, charitable causes and protests. We also notice the great surge of interest and involvement of our youth in Anzac commemorations; many somewhat naively. With all of this – the question is: how do we encourage our youth to become more engaged in the fundamental issues, such as democracy, in our society.

Eureka’s Children can start by further encouraging family membership in our Association and the greater involvement of youth in our events and programs and including our publications, web site, face book, and by creating opportunities for democratic social comment. We could establish a special Eureka Democracy Award for our youth.

We would appreciate our members and other readers of this newsletter to send in their suggestions:

- eurekaschildren@gmail.com

ICONIC 'IRELAND 2016' ART EXHIBITION TO OPEN AT M.A.D.E - July 9th to August 22nd

To celebrate the cultural and historical bonds between Australia and Ireland, in this centenary year of the Irish 1916 Easter Rising, Brendon Deacy's exhibition about pioneering Irishman **James Fintan Lalor** will travel to the Museum of Australian Democracy at Eureka which will run from July 9 to August 22 at M.A.D.E, 102 Stawell Street South, Ballarat. For more information go to www.made.org or call 1800 287 113



This exhibition, titled '*Stóraí: Visualising the Words of James Fintan Lalor Today*' came from a commission. Deacy was asked to produce this new work as a central feature for the James Fintan Lalor conference in 2014 in Ireland, where Lalor's legacy and relevance today were discussed.

The Exhibition will be an important event, because it not only honours a remarkable Irish Patriot, but also brings to Ballarat the spirit of one who helped inspire the Eureka cause, through his younger brother Peter, and will be a further nexus demonstrating the joint struggle for Democracy in the two countries.

FINTAN LALOR: A BACKGROUND

Fintan Lalor, older brother of Peter Lalor, was a prominent 'Young Irelander' with William Smith O'Brien and others. Their father Patrick, had long been a prominent opponent of unfair land taxes in Ireland and also a Member of British Parliament for County Laois and promoted the return of an Irish Parliament to Dublin.

Fintan Lalor was an Irish revolutionary, journalist, and 'one of the most powerful writers of his day' (John Mitchell *History of Ireland Vol. 2*). He was a leader in the struggle for land reform in Ireland and other causes. He contributed to the Young Irelander's political philosophy and was involved in their rebellion in 1848. Fintan is also known for his republican political writings in the "Nation" paper. According to Thomas P O'Neill's book *James Fintan Lalor*, His writing influenced Irish leaders such as James Connolly, Michael Davitt, Patrick Pearse and Arthur Griffith.

After leading an attack on a police station in Waterford in 1849 he was arrested and subsequently died in prison. Some 25,000 people took part in his funeral.



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