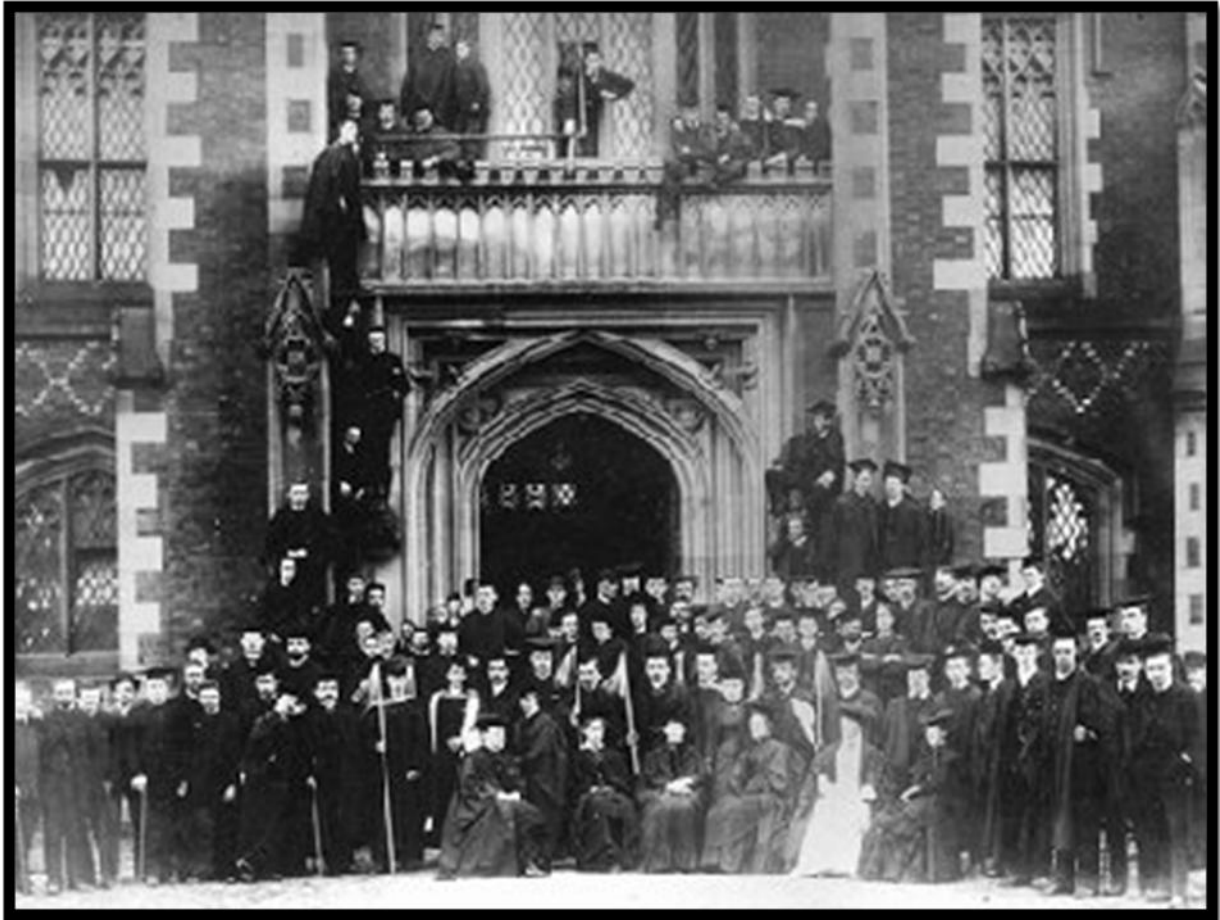


Irish History Students' Association Conference Programme



*Queen's University Belfast
1st-3rd March 2013*



The conference organisers would like to thank the Irish History Students' Association, Irish Historical Studies, the National Committee for Historical Sciences and both the Student-Led Initiative and the School of History and Anthropology at Queen's University Belfast for supporting this conference.

Conference Overview

Friday 1st March

Location: International and Postgraduate Student Centre

- 18.45 Registration
- 19.00 Wine reception and welcome by the Dean of Faculty of Arts, Humanities and Social Sciences, Professor Shane O’Neill.

Saturday 2nd March

Location: Peter Froggatt Centre (PFC)

- 9.00-10.30 First round of panels
- 10.30-10.45 Tea and Coffee
- 10.45-12.30 Second round of panels
- 12.30-13.15 Lunch
- 1.15-14.00 Workshop on academic publishing by Lisa Hyde, Commissioning Editor for Irish Academic Press (Location: PFC, Room 2/11)
- 14.10-16.00 Third round of panels
- 16.00-16.15 Tea and Coffee
- 16.15-17.45 Fourth round of panels
- 18.00-18.30 AGM of IHSA – Crinniú Cinn Bliana
- 19.30 Arrival at Wellington Park Hotel for conference dinner
- 20.00 Keynote speech by Professor Keith Jeffery, ‘Hustling for History’

Sunday 3rd March

- 11.30 Walking tour of Belfast led by Professor Seán Connolly leaving from front gates of Belfast City Hall.

Overview of Panels

FIRST ROUND OF PANELS 09:00-10:30

PANEL 1: POWER AND AUTHORITY IN IRELAND (Chair: Professor Peter Gray)

Location: PFC, Room 2/11

- **Carla Lessing (NUIG),**
The King's rebels, enemies and subjects: A discussion of English perceptions of the Irish in the Carew Manuscripts during the reign of Henry VIII
- **Robert Hartigan (MIC),**
Spies, informers and police corruption; the fabrication of crime in pre-famine Ireland
- **Paul O'Brien (MIC),**
Middle class merchants, magistrates and privilege: networking in nineteenth-century Ireland

PANEL 2: SUPERSTITION AND WITCHCRAFT (Chair: Professor David Hayton)

Location: PFC, Room 3/05

- **Annika Stendbach (NUIG),**
The early stages of the Reformation as an attempt of disenchanting the common people in rural England
- **Robert Rock (University of Hertfordshire),**
Gender, politics and the devil: witchcraft and magic in seventeenth-century Ireland
- **Cara Hanley (UU),**
Portrayals of gender and sexuality in early modern English and European witchcraft imagery

PANEL 3: URBAN IDENTITIES AND INSTITUTIONS IN MEDIEVAL AND EARLY MODERN EUROPE (Chair: Dr. James Davis)

Location: PFC, Room 3/06A

- **Robin McCallum (QUB),**
Politics, kingship and revolt: the urban revolts in Abingdon, Bury St Edmunds and St Albans, 1327 – 1331

- **Derek Crosby (QUB),**
Hot trod, cold trod, baling and feud: the institutions surrounding violence in the shift from a frontier to post-frontier society on the Anglo-Scots border 1550 – 1625
- **Esther Luetgen (UCC),**
Who are we? Space and identity in early modern Cologne

PANEL 4: TWENTIETH CENTRY POLITICAL PARTICPATION (Dr. Stuart Aveyard)

Location: PFC, Room 3/11

- **Martin O'Donoghue (NUIG),**
The 1924 Town Tenants Bill and the Redmondite tradition in the Free State
- **David Browne (NUIM),**
The international perceptive of the IRA and its appeal to a new generation 1948 – 1962
- **Alison Meagher (QUB),**
'The footsoldiers of destiny': An assessment of the contrasting levels of grassroots engagement by the Fianna Fail and Fine Gael parties in the early part of the twentieth century

SECOND ROUND OF PANELS 10:45-12:30

PANEL 5: IRISH PROTESTANTISM AT HOME AND ABROAD (Chair: Dr. Andrew Holmes)

Location: PFC, Room 2/11

- **Leanne Calvert (QUB),**
Married to the ministry? The marital experience of the Reverend Alexander Crawford and Anna Gardner, 1823 – 37
- **Ciarán McCabe (NUIM),**
The Church of Ireland parish and beggars' badges in early nineteenth-century Ireland
- **Jamie Blake Knox (TCD),**
The most impudent falsehood in all history
- **Sarah Hunter (TCD),**
For God and Empire? Dublin University Mission – the imperial identity of a Church of Ireland mission in British Bengal

PANEL 6: NETWORKS, CONNECTIONS AND SOCIAL EXPERIENCES (Chair: Dr. Sean Lucy)

Location: PFC, Room 3/05

- **Adrian James Kirwan (NUIM),**
The telegraphic establishment: Richard Lovell Edgeworth and the Dublin to Galway optical telegraph line of 1803 – 4
- **Liam Cullinane (UCC),**
‘A race apart’: working class community in Cork city and environs, 1932 – 1975
- **Ciarán Bryan (NUIM),**
The food centres of the Catholic social services conference, a Catholic solution to a national crisis, 1941 – 45

PANEL 7: EMIGRATION AND THE IRISH ABROAD (Chair: Dr. Paddy Fitzgerald)

Location: PFC, Room 3/06A

- **Jose Martin (QUB),**
The Irish college in Seville, 1612 – 1700: a socio-economical history
- **Joe Regan (NUIG),**
The Hibernian Society of Charleston
- **Shane Lynn (TCD),**
‘Matters of far less moment have brought head to the block’: Dublin opinion and the Quebec Act

PANEL 8: ACADEMICS AND INSTITUTIONS (Chair: Professor Mary O’Dowd)

Location: PFC, Room 3/11

- **Lauren Ferguson (QUB),**
The expansion of an institution: Queen’s University Belfast 1930 – 45
- **Joe Byrne (QUB),**
Miriam Daly, academic and republican socialist activist: 1928 – 1980
- **Neasa McGarrigle (TCD),**
Passing the Institute for Advanced Studies Bill 1939 – 1940

THIRD ROUND OF PANELS 14:10-16:00

PANEL 9: CITIES AND TOWNS IN NINETEENTH CENTURY ULSTER (Chair: Dr. Olwen Purdue)

Location: PFC, Room 2/11

- **Sandra Millsopp (QUB),**
The role of transport in the development of Bangor 1870 – 1884
- **Nigel Farrell (UU),**
Cholera and Public Health in Mid Nineteenth Century Belfast
- **Ciarán Bartlett (UU),**
Places for news, spaces for culture: Newspapers in nineteenth-century Belfast

PANEL 10: GAELIC REVIVAL, SPORTS AND CULTURE (Chair: Deirdre McMahon)

Location: PFC, Room 3/05

- **Ruth Pilcher (St John's College, Oxford),**
The Blaskets and the myth of the Gaelic West
- **Mark Tynan (NUIM),**
'Irish games for Irishmen': Sporting culture in the Irish Free State
- **Barry Shepherd (QUB),**
'It was not the El Dorado that they thought it would be': opposition to the Meath Gaeltacht colonies in the 1930s
- **Denise Wilson (UU),**
Women's photography during the Gaelic Revival

PANEL 11: AMERICAN CULTURE AND SOCIETY (Chair: Professor Catherine Clinton)

Location: PFC, Room 3/06A

- **Lewis Eliot (QUB),**
Birth and rebirth at 1500 Sugar Bowl Drive: the superdome stadium in New Orleans' narrative: 1975 – 2006

- **Lisa Bogert (QUB),**
National appetites: transatlantic loyalties and food semiotics in the Irish American dialogue, 1909 – 1921
- **Stephanie Jordan (QUB),**
“The most violently explosive public issue”: Prohibition in the 1920s
- **Joseph McKee (QUB),**
LSD’s influence on the musical revolutions of the 1960s and 70s

PANEL 12: SOLDIERS AND SEPARATISTS (Chair: Professor Keith Jeffery)

Location: PFC, Room 3/11

- **Fionnuala Walsh (TCD),**
‘An awful nuisance’: ‘separation women’ and the Irish nationalist movement during the First World War
- **Joseph Quinn (TCD),**
The conscription issue and recruitment in Northern Ireland during the Second World War
- **Catherine Babikian (QUB),**
Competing Narratives: The Great War versus the Easter Rising in collective memory

FOURTH ROUND OF PANELS 16:15-17:45

PANEL 13: REPRESENTATIONS OF GENDER AND CIVILISATION (Chair: Dr. Elaine Farrell)

Location: PFC, Room 2/11

- **Lisa Butterly (NUIM),**
The evolution of fear in nineteenth-century Ireland and its relationship to madness and the madhouse
- **Mary Hatfield (TCD),**
‘We play some games to pass the time’: Play, gender and children’s social experience in early-twentieth century Ireland
- **Ailish Veale (TCD),**
‘Out of Darkness’: Irish medical missionary propaganda, 1937 – 1950

PANEL 14: EARLY TWENTIETH-CENTURY CONFLICT IN IRELAND (Chair: Dr. Fearghal McGarry)

Location: PFC, Room 3/05

- **Conor Morrissey (TCD),**
Advanced Protestant nationalists in Ireland, c. 1900 – 1923
- **Christopher Magill (QUB),**
The wilder the better? The Ulster Special Constabulary recruitment policy and unauthorised violence in east Ulster, 1920 – 22
- **Eamonn Gardiner (NUIG),**
The Other Auxiliaries: Lady police searchers and the Anglo-Irish War

PANEL 15: INTERNATIONAL DEMOCRACY AND GOVERNMENT (Chair: Dr. Eric Morier-Genoud)

Location: PFC, Room 3/06A

- **Kieran Fitzpatrick (NUIG),**
The South African Native Affairs Commission (1903 – 05): a ‘blueprint’ for white supremacy in South Africa or something more?
- **Steven Balbirnie (UCD),**
Britain’s war in arctic Russia 1918 – 1919: through the eyes of serving soldiers
- **Kate Doyle (TCD),**
Indira Gandhi and the suspension of democracy in India; the social implications of policies pursued during the Emergency, 1975 – 7

PANEL 16: LATE ANTIQUITY AND MEDIEVAL IRELAND (Chair: Dr. Daniel Brown)

Location: PFC 3/11

- **Stephen Greenwood (QUB),**
Constantine the Great and his religious outlook: a study in 4th century Roman numismatics
- **David Collins (NUIM),**
Anarchic Ireland, Diarmaid Mac Murchada and twelfth century Irish Unity
- **Dónal Ó Catháin (NUIG),** Annála Connacht / The Annals of Connacht and Death: An Introduction

ABSTRACTS

Power and authority in Ireland

Carla Lessing (NUIG), *The King's rebels, enemies and subjects: A discussion of English perceptions of the Irish in the Carew Manuscripts during the reign of Henry VIII*

In academic discourse about Otherness there has been a multitude of examinations of most various source materials. Most studies deal with the differences of distinct ethnic groups. Only recently have the differentiations between genuinely white groups come to the attention of scholars. An example of such exclusion processes is the examination of cultural differences that led to exclusion from a certain group within one ethnicity. The situation between England and Ireland could be viewed as one of the less obvious examples for that. Even though the two groups belong to a single ethnicity, superiority/inferiority discourses persisted on the side of the English throughout history. As a period of great geographical, scientific as well as philosophical exploration and development, the early modern times constitute a very interesting time frame when it comes to questions of ethnicity in the English context. The Carew Manuscripts are one of the many archival collections of that period. Although the Carew documents were frequently used by scholars of social and legal history over the last decades, their potential for research in English perceptions of cultural others – in this case the Irish – has not yet been debated. Therefore, this paper will examine examples of English perceptions of the Irish in this collection. The paper will be confined to the time of the reign of King Henry VIII. He is the earliest monarch documented in the Carew Manuscripts, and his reign was a time of strong English influence on Ireland.

Robert Hartigan (MIC, UL), *Spies, informers and police corruption; the fabrication of crime in pre-famine Ireland*

This paper discusses the nature of police corruption, use of spies and the fabrication of crime in pre-famine Ireland, predominantly in the wake of the newly formed Irish Constabulary in 1836. Rising levels of reported agrarian crime during 1801-1845 were a constant headache for the administration in Ireland and as such the structures of the police force were consistently changed to address the problem. While corruption of law officials, particularly magistrates, was nothing new in the pre-famine period the inception of a new police force, consisting for the first time of Catholics, many of whom were drawn from the labouring class, seems to have earmarked the start of a new trend within society, that of fabricating crime for financial and personal reward. This paper centres on one

such case in Shinrone, Co Offaly in 1843, which uncovered an unprecedented amount of police corruption which is widely divulged through the medium of the press and presents an account of the spy system employed by police and the corrupt way in which they implicated innocent people of membership of Ribbon societies and thereby had them convicted to transportation.

Paul O'Brien (MIC/UL), Middle class merchants, magistrates and privilege: networking in nineteenth-century Ireland

This paper discusses the successful appointment of Henry Richard Glynn Miller, railway investor and ship-owner from Kilrush, County Clare as the first Catholic District Lieutenant of the county in 1914. From 1831 to 1922, every county had its own Lord Lieutenant or chief governor who appointed a number of Deputy Lieutenants. Appointments to any of these positions was a major honour. The role of a DL was officially that of a senior magistrate of the county and canny businessman Glynn (already a Justice of the Peace) recognised it as an opportunity to network beyond his traditional confines. He was also a member of Clare County Council. Glynn's networking ability was considerable and he was well versed in exploiting his contacts. This paper is based on the Glynn family archive, including correspondence from leading figures from the political and industrial spheres (Dublin Castle, the Vice Regal Lodge and Lord Pirrie of Harland & Wolff) who attested to his good character and suitability to the role of DL. It traces the lead-up to Glynn's successful appointment as a DL examining both the commercial reach and social mobility of a nineteenth century Irish provincial merchant family as it rose from relative obscurity to the upper levels of contemporary society.

Superstition and witchcraft

Annika Stendbach (NUIG), The early stages of the Reformation as an attempt of disenchanting the common people in rural England

The early modern period was in many aspects an epoch coined by capriciousness and arbitrariness. Low hygienic standards combined with generally poor living standards accompanied by not even basic medical knowledge lead to high mortality rates, especially in infancy. This effect was reinforced by certain unalterable influences and catastrophes, which were regarded as the saints' and therefore God's way of expressing his anger towards the people. Magic was understood as a way to appease, if not to influence, those controlling forces in order to be spared from misfortune.

It is easily comprehensible that the population suffered from a sense of disempowerment and therefore sought remedy in alternative sources, which the Church often disparagingly called 'superstition'. Thus they were desperately trying to redirect the common people's enthusiasm for magic into more religious activities; a process which Peter Burke entitled as a systematic "reform of the common culture". Hence this paper examines to what extent those reforms were successful, whether the reformation led to a disenchantment of the people or whether magic and superstition survived secretly in the common people's world.

Robert Rock (University of Hertfordshire), Gender, politics and the devil: witchcraft and magic in seventeenth-century Ireland

When the historiography of the early modern European witch-hunt acknowledges Ireland, one case in particular is brought up. The 1661 trial of Florence Newton, of Youghal, County Cork, is cited as being the rare occasion where the full process of accusation, persecution, and execution played out in early modern Ireland. Few examples of historical literature that are dedicated to an analytical discussion of this case are available. These texts, however, are attempts at placing this case in a gendered context, not concerned with the broader social and political contexts that would be much more revealing for the purposes of the following discussion. This chapter will discuss this trial in the aforesaid manner, aiming to demonstrate that this occurrence of witchcraft in Ireland coincided with a spike in witch-hunting in Scotland, while social anxieties towards bewitchment and demonic possession were ripe in England. From this, it can be argued that, to a certain extent, the trial of 1661 is proof that increased fears of witchcraft in Ireland correlated with increased fears on mainland Britain.

Cara Hanley (UU), Portrayals of gender and sexuality in early modern English and European witchcraft imagery

This paper aims to provide thematic coverage of witchcraft imagery from the early modern period. It compares artwork from both England and Europe, paying particular attention to whether these images reflected the differences in belief between England and the Continent. Gender is an issue that many witchcraft historians have assessed and this piece explores gender as reflected in witchcraft imagery and pamphlets. Many of those accused failed to conform to expectations made of their gender and were perceived as the opposite of all things a good woman, wife or mother should be. Women were believed to be weak, inherently wicked and more susceptible to the Devil.

Sexuality often plays a central role in European witchcraft imagery and it relates to the diabolical activities witches were thought to participate in. Witches were thought to be sexually driven, entering into a pact with the Devil for sexual pleasure. This paper seeks to explore the reasons for the lack of sexual witchcraft images in England, despite trials making reference to the Devil, or familiars, feeding from the witch through her 'secret parts'. The Devil's mark, believed to be given to the witch when she made the pact with the Devil, was thought to act as a teat from which the Devil or familiars could suck blood for sustenance.

Urban identities and institutions in medieval and early modern Europe

Robin McCallum (QUB), Politics, kingship and revolt: the urban revolts in Abingdon, Bury St Edmunds and St Albans, 1327 – 1331

This paper examines the violent disturbances in the monastic boroughs of Abingdon, Bury St Edmunds and St Albans from 1327-31. During and following the deposition of Edward II, the townsfolk in these monastic boroughs renewed their long-term struggle against the restrictive and conservative rule of their ecclesiastical lords. The townsfolk laid siege to the abbeys, plundered their contents, and assaulted the monks. These events have not been examined since the early twentieth century following the research of Nicholas Trenholme and M. D. Lobel. However, the historiography concerning the reign of Edward II, the minority of Edward III, urban society, and the medieval economy has advanced significantly since then, yet the urban uprisings have not been re-evaluated. This paper argues that the outbreak of the revolts in January 1327 was as a direct result of the civil war and the deposition of Edward II. The violent actions of the Londoners inspired the burgesses in the localities to pick up arms against their monastic lord because the capital's inhabitants successfully acquired a new charter of liberties through their violence. The burgesses exploited the political vacuum created by the king's deposition to pursue their grievances which they held against the monasteries. This paper also addresses the aims of the rebels in the monastic boroughs and highlights how they desired to acquire privileges which accompanied burghal status. The burgesses sought to govern the borough and town through elected officials; to send members of the town to parliament; to control the assizes of bread and ale; and to establish private handmills. Finally, this paper assesses the role of Edward III in suppressing the revolts. It explains why the king initially supported the St Albans townsfolk in 1327, but, later in 1331, revoked their liberties which enabled the abbot to reassert his authority in the borough. It is possible that Edward III's various responses to the disturbances were dependent on his current political situation. After all, in 1327 he was a minor who needed popular support for his rule. This situation had changed by 1331

and he felt secure in his position to offer support to the abbot. The disturbances in the monastic boroughs were, ultimately, the product of two conflicting visions which clashed as the rebels fought for their privileges and the abbeyes desperately attempted to maintain their power and influence within the borough.

Derek Crosby (QUB), Hot trod, cold trod, baling and feud: the institutions surrounding violence in the shift from a frontier to post-frontier society on the Anglo-Scots border 1550 – 1625

This paper studies the institutions which governed the use of violence in the Anglo Scottish border area, specifically questioning the degree to which those institutions either legitimised violent self help as a means of justice or delegitimised violent self-help in favour of ‘state sanctioned’ use of violence. We have learned the most about these institutions from John Nicholson’s *Leges Marchiarum*, a compilation of both the customary border laws and those implemented as state control became more powerful on the border in the late sixteenth century and Border Commissioner Robert Bowes’ description of truce days, a framework for interpersonal and international arbitration and conflict resolution. *The Calendar of the Border Papers* and the Diary of Robert Carey also reveal to us a great deal surrounding the ways in which these laws were enforced and obeyed. Conventional scholarship, influenced in part by both early modern and contemporary romanticism posits that the ‘laws of the border’ were a legitimisation of ‘self help’, and in essence declared that self-help was ethical; a condition which was shifted towards state monopolisation of power after the unification. However my analysis is that these laws supported violence only in specific state-sanctioned circumstances, and monopolised violence just as much as the post-frontier laws.

Esther Luetgen (UCC), Who are we? Space and identity in early modern Cologne

Cologne, the largest city in the Holy Roman Empire in the Middle Ages, had a reputation to maintain in the Early Modern period. From a religious aspect, it had been known as the northern ‘Rome,’ and its fervent and traditional Catholicism, which had been its strength throughout the Medieval period, became a liability in the Early Modern period. From an economic point of view, the strong trade position it had within Western Europe, built and maintained throughout the Middle Ages, began to wane, and Cologne found itself struggling not to fade into the background in the Early Modern period. Politically, through the power of guilds, stable control had been maintained by the government, culminating in the rise to a free imperial city, with political freedom in many areas, while still remaining a loyal subject of the Holy Roman Emperor. However, from about 1500

onwards, Cologne's former greatness slowly began to fade. Not content with this development, the city struggled to maintain its reputation of power and religious glory. Through the use of maps and cityscapes, the city fought to represent itself as the powerful and religious city it had been for so long. This paper will examine images from 1500-1800, in particular the great cathedral, the city hall and the Stapelhaus (storage center), to illustrate the religious, political and economic struggle that Cologne faced until its French occupation at the end of the 18th Century.

Twentieth century political participation

David Browne (NUIM), The international perspective of the IRA and its appeal to a new generation 1948 – 1962

This paper examines the reasons behind the re growth of the IRA between 1948 until the end of the 1950's, with a particular emphasis on its international position and how this appealed to a new generation. From 1948 onwards the IRA began the process of reorganisation after its near destruction during the 1940's. From the early 1950's onwards, a whole new generation of recruits joined the organisation. By 1956 it had launched its border campaign which involved attacks on military installations around the border, the most famous one being the attack on the RUC barracks in Brookeborough which left two of its members Sean South and Fergal O Hanlon dead. The IRA's reorganisation took place during a period when anti colonial and anti soviet movements in Africa, Asia and Eastern Europe were involved in independence struggles. This paper examines both the literature of the republican movement at the time as well as the oral testimony of over 8 IRA members in both the north and south of Ireland. What will be looked at is how the international aspect of the IRA's ideology attracted young people into the organisation.

Alison Meagher (QUB), 'The footsoldiers of destiny': An assessment of the contrasting levels of grassroots engagement by the Fianna Fail and Fine Gael parties in the early part of the twentieth century

'In the introduction to his 1991 book, *Jiving at the Crossroads*, the Irish journalist John Waters firmly establishes the premise on which his entire hypothesis rests, in his assertion that 'politics is about real people and that change comes about, not through the intervention of political experts or deities, but in the hearts and minds of people who, in the arrogance of my profession, are described as ordinary.'

This statement, even in spite of the sweeping sentimentality of its idealism, provides a valuable commentary on the form of popular politics that emerged in Ireland in the 20th century. As both the century and the new Irish state progressed, it became increasingly apparent to political parties that interaction, at its most basic level, with the general populace of Ireland was a vital factor in their respective campaigns to secure the majority of the popular vote at election time. Indeed, it can be strongly argued that this element of electioneering was (and still is) an infinitely more effective method of vote-garnering than even policy or ideology. No Irish political party since the foundation of the Free State has understood this fact better than Fianna Fáil. One of the most successful parties in modern world democracy, the way in which they have captured the imagination of the Irish electorate is highly indicative not only of Irish politics but also of the way in which politics was an eminent facet of Irish popular culture during this period.'

Martin O'Donoghue (NUIG), *The 1924 Town Tenants Bill and the Redmondite tradition in the Free State*

While many studies of 1920s politics have centred on the Treatyite duopoly, the legacy of older nationalist elements which had traditionally backed the Irish Parliamentary Party was also still apparent. One visible link to this tradition from his election as a TD in 1923 was Captain William Redmond, son of ex-Irish Party leader John. This paper examines Redmond's proposal to resolve the grievances of the Town Tenants movement. Their body, the Town Tenants League traced its origins from urban involvement in the Land League through the House Leagues of the 1880s to the establishment of the League in 1904 which sought legislation to improve the rights of urban dwellers in the same way as had been done for rural tenants. The emergence of the 1924 measure (seeking the famous 'Three F's' for urban dwellers) is placed within this framework in order to judge the extent to which it represented a solution to the problems facing town tenants and the flaws in the Bill exposed when it is put before the Dáil. Links between Redmond and the Town Tenants League and splits within the tenant lobby are also scrutinised showing how Redmond's part in this campaign highlighted the historical tradition of his father's party. However, Redmond's initiative also illustrated continuity between pre- and post-independence nationalist movements while the dichotomy of interests expressed by the urban dwellers' grouping is a powerful aid in tracing elements of the older nationalist tradition within the remnants of the Irish Party milieu in the Free State.

Irish Protestantism at home and abroad

Leanne Calvert (QUB), Married to the ministry? The marital experience of the Reverend Alexander Crawford and Anna Gardner, 1823 – 37

'This paper aims to investigate the realities of married life as experienced by Ulster Presbyterian ministers and their wives. It focuses on the marriage of the Reverend Alexander Crawford, who was installed as minister to Randalstown congregation in 1837, and his wife Anna Gardner. This paper follows their marriage over a crucial 14 year period, during which the couple travelled from England, to Bankote, India, to Brampton Park, England, before finally settling in Randalstown, Co. Antrim while Alexander carved out his ministerial career. It will be argued that Alexander's attachment to the Presbyterian ministry not only informed how the couple understood their marriage, but that their conceptions of both the nature of their marriage and their roles within it adapted alongside Alexander's developing ministerial career.'

Ciaran McCabe (NUIM), The Church of Ireland parish and beggars' badges in early nineteenth-century Ireland

In his search for the 'old Irish poor law', Professor David Dickson placed the Church of Ireland parish vestry at the centre of pre-Famine initiatives to alleviate poverty. At a time before any national statutory provision for the poor, it was the parish vestry that held the most responsibility for organised, institutional responses to poverty, destitution, and mendicancy. This paper will consider one aspect of the Anglican parish's role in responding to begging – namely, the provision of badges to mendicants. The practice of badging beggars, which had been utilised across Europe since the medieval period, served to visually identify those of the local poor who were deemed to be 'deserving' of alms and who were subsequently issued with parish badges, which could be considered as licences to beg. In widespread use by Irish parishes in the seventeenth and eighteenth centuries, beggars' badges were rare by the early nineteenth century and were only issued by vestries in times of acute distress. This paper shall consider the decline of this practice and place the provision of assistance by parish vestries in the context of the increasing role of the state and charitable sector in the late eighteenth and early nineteenth centuries, as seen through the houses of industry network and the mendicity society movement. This paper will focus on urban centres in the half-century prior to the Famine.

Jamie Blake Knox (TCD), The most impudent falsehood in all history

In 1866, William Maziere Brady published his major work: *Facts or fiction: the alleged conversion of the Irish bishops to the reformed religion, at the accession of Queen Elizabeth; and the assumed descent of the present established hierarchy in Ireland from the ancient Irish church, disproved*. Its release, in the years leading to the Disestablishment of the Church of Ireland, was met with shock and anger by many of Brady's co-religionists. This profound sense of outrage was so intense that it led some of them to believe that Dr. Brady had written his work 'under an hallucination', or even that he was insane. Within a few years, Brady was denounced by many fellow Anglicans as a 'sacerdotal Iscariot'. For some, the tangible proof of his apostasy was provided when Brady converted to Roman Catholicism in 1873. This event has come to dominate most subsequent interpretations of Brady's life and work. This paper will argue that there are other possible reasons for Brady's conversion that have never been properly explored. His private correspondence and papers – ignored, until now - provide new and unexpected insights into the political beliefs which influenced his decision to leave the Church of Ireland. In particular, they reveal how he sought to reconcile his continuing rejection of Irish Nationalism with his new religious affiliation. In this context, his letters to William Gladstone and his secretary, offer a unique perspective on the negotiations that led up to the Irish Church Act.

Sarah Hunter (TCD), For God and Empire? Dublin University Mission – the imperial identity of a Church of Ireland mission in British Bengal

'It is by work such as this [medical and educational aspects of mission] that the civilization of our Indian Empire is advanced ... that India must be at last attracted into the brotherhood of Christian nations.'

The Eighth Annual Report (1897) of the Dublin University Mission

In examining sources from Trinity College and the Representative Church Body Library, Dublin, this paper will investigate the socio-religious activities of the Dublin University Mission and aims to distinguish how a Church of Ireland missionary organisation may have extended British imperial identity in rural Bengal. From the mid-nineteenth century, the British Raj in India began to see value in missionary activity - it was hoped that Indians, through social endeavours introduced by missionaries, would learn to be honourable, responsible citizens not only of India but of the British Empire as a whole. The D.U.M. was representative of mission organisations of the day in transplanting social ideals of the Victorian heyday to the imperial periphery. Through its projects of

instruction, it not only hoped to implant western morals and civil responsibility among the people of rural Bengal, but also attract people to God. This paper will explore the construction of the imperial responsibility of the Dublin University Mission in developing Indians in both the above directions. In doing so, this paper will examine how Irish missionaries contributed to the British imperial project in India, perhaps more successfully than it fulfilled its aim to make India Christian.

Networks, connections and social experiences

Adrian James Kirwan (NUIM), The telegraphic establishment: Richard Lovell Edgeworth and the Dublin to Galway optical telegraph line of 1803 – 4

This paper shall set out to explore the operation of and motivations behind the implementation of Richard Lovell Edgeworth's Telegraphic Establishment in December 1803. This project sought to connect Dublin and Galway using the technology of optical telegraphy. This telegraphic line was a pilot project in preparation for a nation-wide optical telegraphic system. Edgeworth envisaged his telegraphic system as having multiple potential roles in areas such as law enforcement, the promotion of trade, and the transmission of information of use to the state and merchants. However the primary motivation behind state approval for the implementation of this technology was in many ways a response to the combined threat of French invasion and potential rebellion. Edgeworth's tellograph [sic] would enable the rapid dissemination of intelligence of enemy movements as well as orders for the army. This paper shall explore the physical operation of the Dublin to Galway telegraphic line and Edgeworth's ambition for a nation-wide network of optical telegraphs. In this regard the paper shall examine the success of the Dublin to Galway telegraphic line and why, following this success, it was not expanded but rather eventual closed.

Liam Cullinane (UCC), 'A race apart': working class community in Cork city and environs, 1932 – 1975

The working-class have been neglected in Irish historiography. Where they are included in the grand narrative of Irish history, it is usually in the form of the labour movement. Yet trade unionism was just one aspect of Irish working class experience. Other facets, such as community life, family, leisure, socio-cultural values etc. remain neglected. This paper will contribute towards the broadening of the parameters of Irish working class history by examining the experience of working

class community in Cork city and the surrounding areas between the years of 1932 and 1975, drawing primarily on the oral testimony of former manufacturing workers from the city and surrounding areas, in addition to memoir, autobiography and contemporary sociological studies. The paper will examine the historical geography of class in Cork City, demonstrating how distinct and largely homogenous working class communities with long histories and a strong sense of identity emerged in the nineteenth and twentieth centuries. It will then analyse the evidence to demonstrate the socio-cultural values of these communities and the broader relationship between community life and the experience of social class, as well as the relationship between class and space that emerges in the oral narratives. Finally, the paper will examine the changes in housing policy that occurred in the 1970s and how these disrupted and altered working class neighbourhoods. The paper will conclude by emphasising the centrality of neighbourhood and community in the formation of a distinctive Irish working class culture and identity during the twentieth century.

Ciaran Bryan (NUIM), The food centres of the Catholic social services conference, a Catholic solution to a national crisis, 1941 – 45

During the years 1939-45 (or the Emergency as it became known as in Ireland) Ireland, due to its neutral status was largely spared the destruction endured by other nations. Nevertheless, Ireland's economy was severely dislocated by the conflict. Shortages ensued and prices rose, in turn the government felt it necessary to freeze wages and introduce rationing. Together, these factors brought about a reduction in the standard of living experienced in Ireland. However, the pinch was hardest felt in Ireland's urban areas and in Dublin in particular where the working class and the unemployed were highly susceptible to the price fluctuations of everyday commodities. Unfortunately, Dublin was no stranger to poverty, the cities slum problem was infamous and its poorest inhabitants were heavily dependent on both state and voluntary welfare. Recognising that poverty was increasing and fearing the unrest it might produce. Archbishop John Charles McQuaid, in response to the crisis united a number of independent Catholic charities under an umbrella organisation which became known as the Catholic Social Services Conference (CSSC). The CSSC, an organisation heavily influenced by Catholic social teachings was established to promote efficiency in a time of austerity and to lessen the suffering of the poor with an eye to possible negative future developments. Food poverty was one issue which the CSSC identified as being particularly severe in Dublin and one that could spread. As such this paper will illustrate the ways in which this unlikely organisation sought to reduce this problem.

Emigration and the Irish abroad

Jose Martin (QUB), *The Irish college in Seville, 1612 – 1700: a socio-economical history*

The study of the Irish community abroad in early-modern Europe has received lately much scholarly attention. Works by Thomas O'Connor and M. A. Lyons are testimony to this trend in Irish historiography. Furthermore, their work has been supplemented by research done by historians from the perspective of the receiving countries. Thus a variety of topics has been the focus of debate like the role of Irish soldiers across early modern Europe or the merchant communities abroad. However, we are still a long way of possessing a full picture of the Irish presence and their role in early modern Spain. This paper aims to document the socio-economical history of the Irish college founded in Seville in 1612 in order to contribute to a better understanding of the role of the Irish in Southern Spain. Although some Irish foundations abroad have been the focus of much research, the Irish college in Seville has been somehow neglected. Thus just William McDonald in 1872 and J. Silke in 1961 have shown an interest in documenting the history of this college. Through an analysis of the Salamanca Archives in Maynooth, the researcher has been able to supplement the facts and figures presented by McDonald and Silke and accommodate the findings into the new historiography and later developments on the field. The product is a comprehensive picture of the role of the Irish college in Seville, highlighting its economic difficulties, documenting social conditions and advancing, among other things, its connections with the merchant community already existent in the city. This paper situates itself in the context of new research that is changing inherited interpretations of the Irish presence in Spain in early-modern times.

Joe Regan (NUIG), *The Hibernian Society of Charleston*

The origins of the Hibernian Society in Charleston began with a weekly meeting at the home of Irish emigrants during the 1790s. After the 1798 Rebellion refugees began to arrive in the city and the Irish community responded to help aid the newcomers. The ideals of the United Irishmen lingered longer in the city of Charleston than they did back in Ireland. When the Hibernian Society had consolidated its organisation, the constitution of 1801 stated that the society had two purposes, those of “true enjoyment and useful beneficence”. The Hibernian Society was a crucial provider of charitable aid for Irish immigrants in the antebellum period and the charitable activities of the organisation will be examined in this paper as well as their attempts to organise relief for famine stricken Ireland. The Hibernian Society of Charleston gained high levels of social prestige and respectability in the city and helped ease tension created by the arrival of their poor country men

throughout the antebellum period. This work will look at how the Society developed an inclusive Irish identity that was acceptable both to those born in South Carolina and to those who arrived from Ireland.

Shane Lynn (TCD), 'Matters of far less moment have brought head to the block': Dublin opinion and the Quebec Act

Recent studies have successfully utilised Atlantic and Imperial perspectives in the analysis of British legislation for Catholic Relief, in both Ireland and Quebec, in the 1770s. These measures have been established as pragmatic, strategic responses to an ongoing, imperial, military crisis rather than simply the product of a 'growth of toleration' or an 'enlightenment spirit'. While the focus on 'institutional' and policy frameworks has improved our understanding of the causative factors for these changes, their immediate reception in the public sphere has received little attention. This case study investigates the response of Dublin Protestants and Catholics to the passage of the Quebec Act - a pivotal moment in imperial policymaking, which would have profound ramifications for social relationships in Ireland should its essence be carried eastwards. Pro- and anti- toleration attitudes in Dublin newspapers and pamphlet literature for the period are analysed, and broader historiographical issues in ascertaining Irish Catholic opinion in the Eighteenth Century are addressed. Catholic voices, jubilant or otherwise, were scarcely to be heard at all on the subject. The majority of arguments in their favour were penned by English Protestant Tories. The Dublin Protestant response was overwhelmingly negative and frequently incendiary, defined by sympathy for the American colonists, concern for the status of the Irish legislature, and a defence of the 'Protestant constitution'. Their rhetoric was couched, however, in the language of colonial nationalism, and must be situated in the context of the Patriot movement, which stood to gain substantial political capital through exploiting Protestant insecurities.

Academics and institutions

Lauren Ferguson (QUB), The expansion of an institution: Queen's University Belfast 1930 – 45

Current research on Queen's University Belfast's geography Professor, Estyn Evans, has led to the realisation that there are few published works which examine the rich and diverse history of this impressive university. What is also found is the work available often glosses over certain periods and topics, most notably, the growth and development of the university from the late 1920s until the

1950s. This paper will attempt to fill this gap in the literature currently available, placing focus on the development of student life, the rise in popularity of non-academic pursuits in the university setting, and indeed, the increasing number of courses offered. This is a natural progression when recalling his time spent studying at Queen's in the 1930s, Dr D.B. McNeill, an engineering student, described the university as “a medical school with a university attached.” The paper will conclude with a section relating to the effect the Second World War had on the University, ranging from air raids and national service to medics and vegetable plots. Queen’s University Belfast is a vibrant and prestigious university, with a strong heritage and an interesting history which needs to be told.

Joe Byrne (QUB), Miriam Daly, academic and republican socialist activist: 1928 – 1980

Miriam Daly had a chequered political career that was cut short when she was gunned down in her home in June 1980. At the time of her death Daly was a lecturer at Queen’s University Belfast and an active member of the National H-Block committee. Previous to this Daly had been chairperson of the IRSP, a small political grouping closely linked to the armed republican outfit the INLA. From her upbringing in Dublin, Daly had a family background steeped in armed republicanism from a different era, as she was a daughter of Daniel McDonnell a former IRA officer. After excelling at her studies at UCD she went on to pursue an academic career which brought her to Southampton University. Daly returned to Ireland in the late 1960’s taking up employment at Queen’s. This return to Ireland coincided with the upheaval that occurred with the outbreak of the Troubles and saw Daly join the Civil Rights movement. The focus of this paper deals firstly with Daly’s own family background, secondly its details her own ideological shifts and showcases her tangible political and academic contributions. Also shown is how the circumstances of the north of Ireland at this time hardened Daly’s political position and how her own ideological views were moulded amidst the backdrop of the incessant violence. Other important contributions she made in her career will also be relayed including her pioneering efforts as an Irish labour historian and her vital work in the campaign calling for a reprieve of the death sentence issued to Noel and Maire Murray in 1975.

Neasa McGarrigle (TCD), Passing the Institute for Advanced Studies Bill 1939 – 1940

The idea for the Dublin Institute for Advanced Studies was devised personally by Eamon de Valera and introduced as a Bill into the Dáil on the 6th July 1939. It took a year to move through the Oireachtas due to the outbreak of World War II and many questioned whether it was appropriate at that time. The plan consisted of an advanced research institute with two schools, one for Theoretical Physics and one for Celtic Studies. In the debates the opposition criticized the failings of primary education in Mathematics and Irish. The role of research and the University in Society was hotly debated and de Valera was even accused of introducing it for his own vanity. De Valera and the Bill's supporters spun patriotic rhetoric that hailed the Institute as an international beacon of light in troubled times and bestowed upon it the potential to return to Ireland its former reputation as the land of saints and scholars. Whilst the Bill was being thrashed out in the Dáil and the Seante the key players in de Valera's plan for the School of Theoretical Physics within the Institute were dwindling in number from three brilliant scientists down to one, and the one in question, Erwin Schrödinger was less than certain to remain in Ireland.

Cities and towns in nineteenth-century Ulster

Sandra Millsopp (QUB), The role of transport in the development of Bangor 1870 – 1884

My thesis is on the development of Bangor, County Down, as a seaside resort in the Victorian era. I am currently focusing on the period 1870 – 1884 and my paper would concentrate on the role of transport in the development of the town as a watering-place during this period. I would look at the origin of rail and steamboat services to the town and the type of travellers which used these services as well as their origin. Then the paper would look in detail at the services provided by both the railway and the steamboat companies and how these could promote travel by different types of visitors. I would also assess the disadvantages of the services. Examples of the type of issues would be frequency of services, their cost and the promotion of excursions and special events. The importance of proximity to Belfast would also be considered. The paper would also look at other agencies which helped in the development of the town such as the landlords and the town commissioners. There would also be some reference to transport services provided to resorts in England as well in the Dublin area. Finally I would assess the relative importance of the difference agencies which helped to promote the growth of Bangor as a seaside resort.

Nigel Farrell (UU), Cholera and Public Health in Mid Nineteenth Century Belfast

Prior to the development of modern epidemiological and laboratory medicine in the latter part of the nineteenth century, infectious disease was an almost every day feature of life in Ireland. However, one disease, above all, arguably brought the inadequacies of public health provision to the fore for the first time. Endemic in India from the early nineteenth century Asiatic cholera moved into Russia from 1817 becoming epidemic in Europe in 1831. Everywhere it touched cholera created a 'crisis atmosphere' quite unlike that produced by any other threat. Inadequate medical knowledge, and widespread disagreement about how the disease disseminated, coupled with an embryonic public healthcare system and wholly inadequate sanitary practices, serve to paint a historical picture of a disease which caused abject terror among those which it visited. In Ireland, Belfast was the first town to feel the impact of this devastating disease in three out of the four epidemics which occurred between 1832 and 1866. This paper will discuss the effects cholera had on Ireland's only industrial town up to the middle of the nineteenth century. It will show how the disease was dealt with during its two most prevalent epidemic episodes, and will also argue that although cholera mortality in Belfast was reasonably slight in comparison to other towns and cities, its impact served to highlight the insufficiencies of public health provision in Belfast, meaning that epidemic disease would continue to be a prominent danger for the remainder of the century.

Ciaran Bartlett (UU), Places for news, spaces for culture: Newspapers in nineteenth-century Belfast

In the nineteenth century, Belfast became a thriving industrial port and it was a vital city in the British Empire. It was characterised by its linen and ship-building industries, its growing religious and political segregation, and in my contention, by its newspapers. Between 1855 and 1901, over 25 different newspapers had been published in Belfast, some continually throughout the period. They reflected and influenced the growing importance and centrality of concepts of 'nationalism' and 'unionism'. They reported news from around the evermore connected world, from Belfast to New York, London to Dehli. Most importantly, as they acted as a space for the competing contemporary ideologies and religions, they can now be used by historians as a barometer of nineteenth century Anglo-Irish culture. This paper will give a broad outline of my PhD thesis before examining some examples of the cultural vitality of the Belfast Morning News and Newsletter during the Home Rule crisis of the 1880s. To do this, we will establish the importance of the newspaper by assessing the media landscape of Belfast following the abolition of the newspaper stamp duty. As political and religious tensions flared over the first 'Home Rule Bill', other elements of Belfast's culture become traceable through the content of its newspapers-

elements of religious, political and social division which have largely remained. The paper will also discuss the hegemonic relationship between the Newsletter and Belfast Morning News (and their political agendas in the 1880s) as well as linking this to the relationship between the Newsletter and Irish News during the recent flag debate. So, this is a study which will define the character of Belfast's newspapers as both a reflection of and influence on the city's culture through time. It is a study of continuity and change in a vastly competitive industry, during a time which saw some of the most striking developments in the history of mass communication.

Gaelic Revival, sports and culture

Ruth Pilcher (St John's College, Oxford), The Blaskets and the myth of the Gaelic West

The paper is part of the ongoing work on my undergraduate thesis, and aims to take a fresh look at the attitude of the government towards the Blasket Islands during the 1940s and 50s. It will briefly look at the development of the myth of the Gaelic West during the Gaelic Revival and onwards, with particular reference to J.M. Synge and his idealisation of peasant life. The myth was also perpetuated by visiting scholars and enthusiasts, such as Robin Flower, George Thompson, and Seán O'Faoláin, and the paper will discuss how they, too, perpetuated the myth of the Revival, and through their influence, by exposing the islanders to books and the outside world, and by encouraging them to write, they came to shape people's opinions about the Blasket community. The paper will then turn to look at the reaction of the government to the worsening conditions on the Blaskets in the late 1940s and will assess to what extent the myth of the Gaelic West influenced their understanding of living conditions on the Blasket, and led to a six-year delay before resettling the islanders. Finally, the paper will discuss what this meant for the Blasket opportunity as a whole, as they started to be considered more as a commodity or a theme park attraction, rather than as a community with very real, and often desperate, needs.

Mark Tynan (NUIM), 'Irish games for Irishmen': Sporting culture in the Irish Free State

Although a codified structure of association football existed in Ireland before the formation of the Gaelic Athletic Association in 1884, the GAA had undoubtedly achieved an uncontested position of centrality within the sporting landscape and society of the territory that form the Irish Free State by the time the final shots were fired in the Anglo-Irish War. This position was strengthening due to an increasing alignment with the indigenous state structure during the 1920s, and the influence of

the GAA within Irish society was such that by 1938 it felt legitimised in publically scorning, and expelling from the organisation, the new president of Éire, Dr Douglas Hyde, for having the temerity to attend an international association football match in Dublin in an official state capacity. Despite the position of primacy that the GAA occupied within the Irish Free State, the period also witnessed the unprecedented development and expansion of association football, which duly led to ideological condemnation of perceived foreign games from certain sections of the society, which became predominantly concerned with ridding the state of the remnants and influences of British culture. This paper explores the cultural representations of what were considered native and foreign games during the Free State period, focussing on the relationship between Gaelic games and association football, and the position of both games within the wider society. It also charts the development of both football codes during the period, and examines the extent to which cultural perceptions were framed popular sporting consciousness.

Barry Shepherd (QUB), 'It was not the El Dorado that they thought it would be': opposition to the Meath Gaeltacht colonies in the 1930s

In the period following independence the Irish state concerned itself with promoting a distinct Irish identity. The Irish language was seen as a major factor in a distinct Irish identity. Land reform was also an on-going problem which the new state had to tackle to resolve, especially in relation to western counties. It was concluded that a programme of state sponsored internal migration was the best solution for the problem of overcrowding. It was believed that the resettlement of people from areas which were designated Irish speaking by the 1926 Gaeltacht Commission Report would facilitate the spread of the language to areas where it had long since fallen out of use. In the 1930s a number of families from the Irish speaking regions in the west of the country were resettled in the area around Athboy, Co. Meath. Initially migrants came solely from Connemara. However, as the colony expanded, migrants from Donegal, Mayo and Kerry among other regions were resettled in the area. While they were initially welcomed by some locals, particularly the clergy and Gaelic League members, not all of the local population were in favour of this programme of resettlement. In the early years of the scheme there were a number of reports of intimidation by discontented members of the local population directed at the Gaeltacht migrants.

Denise Wilson (UU), Women's photography during the Gaelic Revival

The Gaelic Revival is normally associated with the revival of the Irish language and the accompanying literary arts that materialised during this period. However, the turn of the century also saw an increase in the popularity and development of the visual arts, and in particular amateur photography. This paper will focus on the image-making activities of two Irish women during the final decade of the nineteenth century. Mary K Andrews (1852-1914), who was a member of the Belfast Naturalists' Field Club and the Ulster Photographic Society, was an amateur scientist who became involved with a British Association geological photographs project. Jane Shackleton (1843-1909), a member of the Royal Society of Antiquaries in Dublin, was an amateur historian who photographed all over Ireland and contributed to the RSAI's historic monuments collection. While histories of photography have presumed women's photography to be restricted to the domestic and therefore culturally or politically insignificant, this paper aims to challenge this misconception. The Andrews and Shackleton photographs signify not only a shift away from domestic photography, but a cultural engagement with their surroundings during the period of the Gaelic Revival and the divisive issue of Home Rule when Irish identities were increasingly unstable. The paper is part of a PhD which investigates women's amateur photography in Ireland between 1853 and 1913.

American culture and society

Lewis Eliot (QUB), Birth and rebirth at 1500 Sugar Bowl Drive: the superdome stadium in New Orleans' narrative: 1975 – 2006

Of the many harrowing images of Hurricane Katrina's impact, the aerial shots of the Louisiana Superdome, damaged, some thought beyond repair, and filled with refugees in their own city, has always suggested a defiant permanence while the storm washed so much away. After a year of work, the stadium reopened to the strains of U2 and the roars of the Who Dat Nation. Since the stadium's doors first opened in 1975, the Superdome has rarely played the starring role in the city's narrative. However the importance of the stadium to the city is far greater than as a refuge from the Storm or the home of the Saints. The site's economic advantages are clear: countless events from Superbowls to heavyweight bouts have been invaluable in attracting visitors with money to spend to a city uniquely suited to spending money in. However, such financial boons are only part of the story. Looking through the prism of the stadium reveals many avenues of research that enhance one's understanding of the city. This paper explores representations of the Superdome in American media, primarily newspapers and television, from the 1975 opening to the 2006 reopening. Such research is important because the stadium in this period mirrors the city. Both stand obstinately

unmoving in the surrounds of uncertainty with the moment of Rebirth reconnecting the twinned narratives as a resounding signal of confidence in the future.

Lisa Bogert (QUB), National appetites: transatlantic loyalties and food semiotics in the Irish American dialogue, 1909 – 1921

20th century Irish Americans have created the idea of a nation, and through its formation, their own national assertion. This created nation exists through continual Irish American participation in the cultural processes by which they themselves understand the concept of nationhood. Often these discourses result in what appears to be ‘natural’ immigrant nationalism, however it is the continual participation in these processes that allow for a creation of national identity especially through their experiences that associate with their food practices. Irish American nationalism during the early twentieth century is often oversimplified drawing from limited parameters and conceptual problems that result in an unclear image of identity and motivation, however the use of foodways as motivation for patriotic discourse can inherently connect foodways and immigrant national and ethnic identity. There are certain functionalities to immigrant foodways; among those are an expression of identity and serving as a memory archive, which act as two significant contributors to nationalism. This paper will examine the cultural system of food as a medium for transatlantic cultures to negotiate a national identity in the first decades of the 20th century.

Joseph McKee (QUB), LSD’s influence on the musical revolutions of the 1960s and 70s

The Beatles’ appearance on the Ed Sullivan Show on February 9th 1964 thrust the band into the consciousness of the American record buying public. The nationally syndicated television programme had previously done the same thing with Elvis Presley but the Beatles created their own type of hysteria labelled “Beatlemania”. EMI’s American distributor Capitol Records had refused to release any of the Beatles’ singles prior to the Sullivan performance believing that British music could not succeed in America. Following the Sullivan show Capitol agreed to release *I Wanna Hold Your Hand* and within a month released another four of their singles. The Beatles topped the Billboard Top 100 no less than six times during 1964 pre-empting the “British Invasion” and thus America’s love affair with British pop culture. During the spring of 1964 the American writer Ken Kesey prepared to embark on a coast-to-coast drug-fuelled road journey that eventually impacted on The Beatles future recordings. Concurrently the San Francisco banjo-player and Kesey acquaintance Jerry Garcia joined with guitarist Bob Weir and keyboards-player Rod McKernan to

play on the West Coast folk circuit. By 1965 they had added Phil Lesh and Bob Kreutzmann to their ranks and became The Warlocks. This band developed a new form of music later called psychedelic rock or acid rock so named because of the influence of the hallucinogenic drug lysergic acid diethylamide (LSD). The historian Craig Morrison suggests, "Psychedelic music, as created and played in San Francisco in the 1960s, drew far more heavily from the folk revival that preceded it than has previously been acknowledged." As the LSD influence spread it influenced a number of prominent musicians none more so than folk musician Bob Dylan and America's latest sweethearts The Beatles. The drug became ubiquitous during the mid-1960s largely due to illegal chemist Owsley Stanley's mass production and distribution thus influencing the way in which music could be conceived, played, recorded and promoted.

Stephanie Jordan (QUB), "The most violently explosive public issue": Prohibition in the 1920s

This paper examines the changes that were taking place throughout the United States in the 1920s. These changes included; female suffrage, a period of prosperity like no other and the passing of the Eighteenth Amendment which brought about the most drastic change of all, the country wide Prohibition of alcohol. After the passing of the Eighteenth Amendment crime began to increase dramatically across the United States, this increase can be linked back to issues surrounding Prohibition. This paper then goes on to examine the increase in crime and criminality throughout the 1920s. It begins by looking at society at the end of the First World War, before going on to examine the changes that came about after the War ended, with a special focus being placed on the Eighteenth Amendment and the Prohibition of alcohol. It aims to provide an insight into crime throughout the 1920s and to examine the extent to which Prohibition played a role in the increased criminality and the development of new types of crime which were taking place throughout the period. The 1920s were a time of great change throughout the United States, however, as time went on, it soon became clear that not all of the changes which were taking place, were going to be changes for the better.

Soldiers and separatists

Fionnuala Walsh (TCD), 'An awful nuisance': 'separation women' and the Irish nationalist movement during the First World War

Accounts of the 1916 Rising frequently mention the hostility directed at the rebels by a group of women referred to as 'separation women'. These were women whose husbands were serving with the British Army in the Great War and who were therefore in receipt of separation allowances to compensate for their husband's absence. The evidence from contemporary newspapers and the Bureau of Military History witness statements indicates that interaction between the Irish Volunteers and groups of 'separation women' was not confined to the Rising, that there were also incidents in Limerick in 1915 and during the election campaigns of 1917 and 1918. This paper uses the accounts of these incidents to investigate nationalist attitudes towards the British Army and those connected with it during the First World War. It attempts to establish the veracity of the reputation of these women in wartime and the extent to which 'separation women' represented an organised force of opposition to the advanced nationalist movement.

Joseph Quinn (TCD), The conscription issue and recruitment in Northern Ireland during the Second World War

The contribution of Northern Ireland to the Allied cause the Second World War was pivotal, and by no means understated. Industrial areas such as Belfast were hubs of manufacturing, supplementing the output of the vast war industries of Great Britain and the province itself was a vital strategic base for Allied naval, military and air forces. However, another purpose that Northern Ireland served in the war, and one which is less frequently acknowledged, is its role as a recruiting district. From 1940 and throughout the course of the conflict, the Stormont Administration, with the cooperation of Army Headquarters in Victoria Barracks, Belfast, would monitor the number of enlistments at recruiting centres throughout Ulster on a quarterly basis. The shockingly low levels of recruitment of Ulstermen, particularly in 1940, when Britain was in dire peril, was something which deeply disturbed members of the Northern Ireland government, especially the Prime Minister, Lord Craigavon, who had tried and failed to secure conscription in the province. It was an issue that would haunt his two successors long after his passing, and it threatened to stain Ulster's reputation on an international stage both during and after the war. This paper will assess Northern Ireland's role as a recruiting district throughout the conflict. It shall explore the means by which its Unionist administration sought to address the poor recruiting levels, namely, their attempts to

introduce conscription to the province. Lastly, this paper will show how Northern Ireland was perceived as a result of its recruiting problems.

Catherine Babikian (QUB), *Competing Narratives: The Great War versus the Easter Rising in collective memory*

My research aims to examine the basis of the divergent narratives of the First World War and the Easter Rising. Although the Easter Rising was a product of the societal and political pressures of the war, the popular narratives that arose from 1916 presented the rebellion and its subsequent effects as a distinct part of the Irish revolutionary tradition, thus divorcing the rising from its wartime context. Despite the complex linkage between war and revolution, the former has occupied a separate and often neglected space in historical memory. Where the martyrs of 1916 became heroes, the soldiers of the First World War, tarred by the brush of the British Army, became either fools duped by politicians or traitors to the Irish cause. I plan to explore how and why the war and the Easter Rising were so quickly decoupled in collective memory and how such narratives have interacted with each other in commemorations and discussions of the “revolutionary decade.”

Representations of gender and civilisation

Mary Hatfield (TCD), *‘We play some games to pass the time’*: Play, gender and children’s social experience in early-twentieth century Ireland

In the early twentieth century Irish popular culture presented childhood as a period of innocence, happiness, and economic dependence. Irish formulations of gender during childhood oscillated between belief in children’s natural innocence, and the acknowledgement of childhood as a formative period in which appropriate sex-roles and gender attitudes should be encouraged. Children’s games and toys were part of the gendered discourses of boyhood and girlhood and provide a view of Irish formulations of gender in the period. This paper will examine some examples of children’s own formulations of gender within the space of informal games. Children’s deliberate manipulation of gendered norms supports the contention that children were aware of gender difference from an early age and consciously negotiated their own notions of appropriate play. This research uses volumes of essays written by children and compiled by a schools’ folklore project in the 1930s. By using these previously unexamined children’s writings in conjunction with adult memoirs and photographs, this paper presents children’s own narratives of their games and

toys, and examines the ways they adapted, adopted or ignored gender in the context of play. A central part of this argument looks at the importance of place in children's notions of gender and the fluidity of gender expression within the contexts of home and school.

Ailish Veale (TCD), 'Out of Darkness': Irish medical missionary propaganda, 1937-1950

This paper will examine publicity material produced by the Medical Missionaries of Mary (MMM) in the 1940s and 1950s. The MMMs are an Irish missionary congregation formed in 1937 by Mother Mary Martin. Mother Mary was from a wealthy family of Irish merchants, her interest in medical missionary work stemmed from her interest in philanthropy and nursing. This interest was heightened by her Mother's fund raising activity for the missions and the growing interest in missionary activity during this period. Mother Mary had an astute understanding of the value of publicity and public relations. She used this to her advantage, and from its very foundation, the Medical Missionaries of Mary produced a vast quantity of printed, visual and film material that was aimed at gaining further funds and vocations. This paper will offer an analysis of the form and content of magazines, anniversary booklets, pamphlets and films produced by the Medical Missionaries of Mary in the 1940-50s. It will argue that the written content combined with the material and visual culture gives us an insight into how female missionaries viewed their vocation and wished to represent their mission. This material also gives an indication of the specific national and international context within which these religious women were operating.

Lisa Butterly (NUIM), The evolution of fear in nineteenth-century Ireland and its relationship to madness and the madhouse

The establishment of insane asylums in the nineteenth century gave an unrelenting image that mixing human experience and circumstance threatened to weaken and contaminate the purity of civilised groups in society. Unless the insane were isolated from the rest of the population and pushed to the periphery of society through the asylum setting they ran the risk of not only halting progress but throwing civilisation into chaos. Government, rulers, administrators and staff were seen to stand at the frontline defending against an unspeakable and advancing force of social terror. Concepts of morality throughout the century beat the darkness into submission, contained it in the asylum and vanquished demons from sight. The asylums acted as a mirror of Victorian society's moral panic. The rhetoric of the asylum in primary sources is religious, political, economic, social and cultural. The theme of this presentation is 'Fear' of madness and the madhouse which was

engineered throughout the nineteenth century in Ireland and elsewhere. Fear appears in legal discourse alongside government policy and practice. Fear manifested on the Irish landscape through the architecture of power and confinement. However, fear of insanity and the insane in a nineteenth-century historical context transcends cultures and geographical boundaries. Sources in art and literature from other western societies echo widespread panic and mistrust of madness and the madhouse.

Early twentieth-century conflict in Ireland

Conor Morrissey (TCD), Advanced Protestant nationalists in Ireland, c. 1900 – 1923

This paper will offer an exploration of the role played by Protestants, and Protestant-born Roman Catholics, in the advanced nationalist movement in Ireland from c.1900 until the end of the War of Independence. Previous scholarship, by focussing on biographical studies of individual, well-known figures, has given the misleading impression that Protestant nationalists were eccentrics, or statistical outliers. In fact, this activism sprang from a long tradition of separatism within Irish Protestantism, and there are significant commonalities in the experience of individual Protestants that caused them to convert to nationalism. This paper will focus on Protestant nationalist social and denominational background, as well as religious conversion, relations with family members, relations with broader Sinn Féin and militant nationalism, and the attitude of this group to partition. It will propose the existence of self-sustaining, interlinked ‘networks’ of Protestant nationalists, particularly prevalent in, for example, Belfast, among republican women, within the broad Parliamentary nationalist culture, among liberal home rulers in Ulster, among Irish-speaking Anglicans in Dublin and so on. These Protestant nationalist networks, though perhaps concealed to contemporary observers, can be reconstructed by the historian. Throughout this period, although their numbers were small, Protestant nationalists formed part of a vibrant and influential counterpoint to the majority-Catholic ranks of Irish nationalism.

Christopher Magill (QUB), The wilder the better? The Ulster Special Constabulary recruitment policy and unauthorised violence in east Ulster, 1920 – 22

The Ulster Special Constabulary was established in November 1920 to combat republican violence in the six counties that would become Northern Ireland. This force was composed mainly of Protestants and throughout its existence was labelled a partisan force. The actions of some of the

members of this force have attracted the attention of the U.S.C.'s critics as they believe they illustrate the deliberate anti-Catholic designs of the Unionist government. For these critics, the Unionist party sought the removal of Catholics from Belfast and the Protestant parts of the six counties as part of a pogrom. As part of this plan they believe the Unionist party oversaw a recruitment policy to the U.S.C. that involved enrolling the wilder elements of the loyalist community. This interpretation implies a dispositional explanation to U.S.C. violence: that it was caused by the personalities who were chosen as special constables based on their anti-Catholic credentials. Unionist apologists have countered with another dispositional interpretation: that while no overall anti-Catholic plan existed, sectarian violence can be explained by a few 'bad apples'. This paper seeks to offer a fresh interpretation of unauthorised U.S.C. violence. It will argue that no plan was ever put into place that sought to recruit the wilder elements, but that the circumstances in which special constables found themselves shaped their attitudes and affected their actions. This paper will emphasise situational rather than dispositional factors in relation to unauthorised U.S.C. violence.

Eamonn Gardiner (NUIG), *The Other Auxiliaries: Lady police searchers and the Anglo-Irish War*

The Anglo-Irish War marked a watershed in Irish military history; never before had women played such a highly profile role in a rebellion. Cumann na mBan members had proven themselves indispensable, by using their sex to facilitate the covert transportation of weapons, munitions and communications. The inability of the all-male security forces to effectively search the women in question, ensured that the Republicans maintained an increasingly important logistical arm. Dublin Castle saw the need for another temporary force to be raised for special service in Ireland; in addition to the 'Black and Tans' and the Auxiliary Division, General Ormonde Winter formally requested volunteers from the wartime Womens Police Service (WPS). This paper charts the evolution of a small cadre of progressive policewomen, from the popular protest for female Suffrage and how they transformed into Para-militarised force. It will also explore attitudes concerning the reversal in traditional gender norms within Irish society, the 'Womens War' between Cumann na mBan and the WPS, interpersonal relationships within the Irish police forces and the nature of their work in Ireland. Sources used for this article include autobiographical accounts from policemen, Cumann na mBan members and IRA volunteers from the period, excerpts from the IRA and Cumann na mBan members who contributed to the Bureau of Military History and also Secondary Material from journals and contemporary periodicals.

International democracy and government

Steven Balbirnie (UCD), Britain's war in arctic Russia 1918 – 1919: through the eyes of serving soldiers

British intervention in Russia's Civil War at Murmansk and Archangel was a complex episode in Britain's military history. This paper shall seek to determine how the soldiers on the ground interpreted events through an examination of a selection of unpublished diaries and published memoirs written by men of a variety of ranks who served in both the Archangel and Murmansk theatres, both before and after the conclusion of the First World War. This study shall deal with how these men perceived their allies and their adversaries, what they believed to be the purpose of their mission to Arctic Russia and the influence of Colonial experience on their attitudes and actions. An examination of these diaries and memoirs demonstrates the impact of the First World War on the thinking of these British soldiers and how this was affected by the November 1918 Armistice. They also illustrate the chain of continuity linking the intervention to the broader British Empire.

Kate Doyle (TCD), Indira Gandhi and the suspension of democracy in India; the social implications of policies pursued during the Emergency, 1975 – 7 (no BIO)

This proposed essay would examine the background of the Emergency, why the Prime Minister called it and how it was initially received. Having established Indira Gandhi's motivations, the influence of her son, Sanjay Gandhi will be explored. This is an area of particular interest considering his massive political clout within the party despite a lack of office or official duty. I consider the four and later five point plan of Sanjay Gandhi to be the most relevant policies of the period and as such each will be outlined. Particular attention will be played to housing and family planning policies. The level of control exerted on the population through the combination of these entwined and symbiotic programmes make them so influential, far-reaching and socially devastating. The process, which in crude terms amounted to the exchange of sterilisation certificates for housing within new communities outside the city slums, was not simply a top down, enforced policy, rather it was a system facilitated through coercion, corruption and exploitation exercised at every level of state and society. With this in mind, the role played by absolute government in propelling such policy will be considered. The attempt to sterilise the population "en masse" was by no means an automatic outcome of the Emergency. However the sidelining of public opinion allowed non-elected state bodies to railroad any legitimate process for responsible family planning.

Kieran Fitzpatrick (NUIG), The South African Native Affairs Commission (1903 – 05): a ‘blueprint’ for white supremacy in South Africa or something more?

This paper will look to analyze and reinterpret the significance of the South African Native Affairs Commission (SANAC) that was active during the years 1903-1905. The Commission was designed to act as a ‘think-tank’ on colonial interactions with indigenous Africans in the wake of the South African War (1899-1902). Although its decrees were not statutory, nor did they carry any legal clout, they were designed to act as guidelines for colonial administrations when dealing with issues relating to ‘natives’. Although the Commission’s research and findings have previously been historicized as a key incident in the development of racial segregation in South Africa, this paper will question the validity of that position and argue for a more nuanced understanding of the Commission’s historical significance. While it will deal with the Commission in relation to pre-existing paradigms in South African historiography, it will look to make some interesting and original statements about the Commission’s significance beyond traditional notions such as race, capitalism, land and labour. These statements will show how the Commission was part of an imperial network of information and stood as an example of the flow of political and social thought between multiple spaces of the British empire.

Ancient and Medieval Europe

Stephen Greenwood (QUB), Constantine the Great and His Religious Outlook: A Study in 4th Century Roman Numismatics.

Symbolism has always been a crucial element of religion throughout both the ancient and modern world. Imperial support of Christianity in the Roman Empire during the 4th century A.D brought a wave of coinage which presented the new imperial religious perspective of Constantine the Great (305-337 A.D). This paper will attempt to display the nature of the Christian Emperor’s dual religiosity which was heavily publicised through numismatic propaganda. Throughout his reign imperial mints produced Pagan and Christian imagery and symbolism, plus Constantine’s affiliation for cult religions. Basic conclusions of this paper will be concerned with the extent of Christianisation in the Roman Empire and the extent to which Constantine was a true advocate of the Christian God and Messiah. Additionally conclusions will be made of the geographical distribution of Constantine’s coinage which was dependent upon Pagan and Christian sympathisers. Throughout the paper the theme of Constantine’s sincerity and political motives will be debated focusing on the utilisation of Christianity as a tool for political gain.

David Collins (NUIM), Anarchic Ireland, Diarmaid Mac Murchada and twelfth century Irish Unity

It is my intention to briefly address a number of issues with this paper. The first of these is essentially a speculative look at the politics of 12th century Ireland. In what has long been regarded as a period of inherent instability and warfare I believe there is evidence to suggest a gradual shift from the disparate and fragmented polity of multiple minor kingdoms towards something along the lines of a more centralised state. It is set against this background that I will look at the actions and motivations of Diarmaid Mac Murchada king of Leinster. So often the villain of Irish folklore and popular history I feel Diarmaid's role in the fateful events of the 1170's warrants renewed analysis. Indeed when otherwise scholarly works can quite seriously refer to him as '...the dastardly Dermot...' it to me at least suggests a reappraisal is well overdue. I will also examine the implications of Strongbow's marriage to Diarmaid's daughter Aoife and the Leinster inheritance in the context of a less provincial outlook. That last area I intend to talk about is the role of the Anglo-Normans during Diarmaid's lifetime. The known actions of these Anglo-Norman adventurers can be seen as indicative their evolving relationship with the Leinster king. It is my contention that there was a linear progression from mercenaries to allies and finally independent operatives before the arrival of Henry II in 1172 when the idea of 'conquest' becomes applicable.

Dónal Ó Catháin (NUIG), *Annála Connacht / The Annals of Connacht and Death: An Introduction*

The various collections of ancient Annals of Ireland are often overlooked as rich sources of information on the history of Ireland and the inhabitants of the island during the middle ages. Although the annals have been examined by various scholars over the years with regards to the different noble families and events mentioned within them, very little work has been done on the most notable feature of them, the death notices or obituaries. The annals are essentially large collections of important deaths and the causes that led to them. This paper looks in particular at the Annals of Connacht, briefly reviewing the general history of that manuscript, then looking at all of the entries on death, and how they can be disseminated. Finally it will endeavour to examine some of the more important obituaries held within the text. These particular entries will be discussed to show the reasons for their prominence and how they are closely connected to the overall manuscript and, indeed, to the scribes that compiled it.