

# 15th Irish Australia Conference

## Abstracts

### PLENARY SPEAKERS:

**Professor Brigid LAFFAN** (*University College Dublin*) E: [brigid.laffan@ucd.ie](mailto:brigid.laffan@ucd.ie)

#### **“Ireland in Europe: A model for small states?”**

Brigid Laffan, one of the foremost scholars in European Union studies, is visiting Australia between 23 September and 10 October as the guest of the Vice-Chancellor of La Trobe University, Professor Paul Johnson. She is Jean Monnet Professor of European Politics in the School of Politics and International Relations and Principal of the College of Human Sciences at University College, Dublin. She is the founder and chair of the Ireland for Europe Group, an elected member of the Royal Irish Academy, and member of the International Advisory Panel of NORFACE (a partnership of 7 European Research Councils). Her research interests include governance in the EU; constitution building in the EU; finances and the EU; Ireland and European integration. Select publications include: *Integration and co-operation in Europe* (Routledge, 1992); "The politics of identity and political order in Europe", *Journal of Common Market Studies* (1996); *The Finances of the European Union* (Macmillan, 1996); *Constitution-building in the European Union* (contributing editor; Institute of European Affairs, 1996).

**Dr Rebecca PELAN** (*University College Dublin*) E: [Rebecca.Pelan@ucd.ie](mailto:Rebecca.Pelan@ucd.ie)

#### **“Compatible and Comparable: ‘New’ configurations of Gender, Identity and Knowledge in Europe”**

Rebecca Pelan is a senior lecturer in the School of English, Drama & Film Studies at University College Dublin. Prior to joining UCD, Rebecca Pelan was Director/senior lecturer in Women’s Studies at the National University of Ireland, Galway. She has lived in Australia for many years, where she lectured in English at The University of Queensland. Rebecca is a member of the Editorial Board of *Hecate* (Australia), and of the Editorial Advisory Board of the Australian *Journal of Irish Studies*. She is also on the Board of the Women, Gender, Culture and Social Change Research Centre, (School of English, Media Studies and Art History, The University of Queensland). In Ireland, Rebecca is General Editor of *Irish Feminist Review*. Her research interests include Irish women’s writing, Edna O’Brien’s fiction, feminist/literary theory, and Women’s Studies. Recent publications include: *Two Irelands: Literary Feminisms North and South*. Irish Studies Series (New York: Syracuse University Press, 2005).

**Professor Bronwen WALTER** (*Anglia Ruskin University, UK*) E: [b.walter@anglia.ac.uk](mailto:b.walter@anglia.ac.uk)

#### **“The ‘White Irish’ in Britain: Empire and its legacies”**

Bronwen Walter is a leading researcher of the Irish in Britain and the diaspora. She is Professor of Irish Diaspora Studies at Anglia Ruskin University, Cambridge, UK and has published extensively on issues of race, ethnicity, gender and migration in relation to Irish migrants and their descendants. Her book *Outsiders Inside: whiteness, place and Irish women* (Routledge, 2001) takes a comparative approach to Irish women’s positioning and experiences in Britain and the USA. She has played a major role in policy research related to the Irish diaspora and was co-author (with Mary J. Hickman) of the Commission for Racial Equality report *Discrimination and the Irish in Britain* (1997). In 2002 she directed an international team which produced the academic study to inform the Irish Government Task Force on Policy regarding Emigrants (2002): ‘Irish emigrants and Irish communities abroad: a study of existing sources of information and analysis’ (including Australia and New Zealand). Her most recent research and publications are on the second-generation Irish in Britain and she is currently developing a research programme which explores multi-generational Irish identities, comparing positionings and experiences within the imperial ‘core’ of Britain and selected ‘white settler’ destinations, including Newfoundland and New Zealand.

## CONFERENCE PAPERS:

Dr Colin BARR (*Ave Maria University, Naples, FL*) E: [colbarr@hotmail.com](mailto:colbarr@hotmail.com)

### **“Irish Episcopal Imperialism: Paul Cullen and the creation of Hiberno-Roman Catholicism in the United States, British North America, the Cape of Good Hope, Australia, New Zealand, and Scotland”**

From 1830, Paul Cullen was instrumental in shaping the Catholic Church in the English-speaking world to his own Hiberno-Roman vision of Catholicism. In his successive roles as rector of the Irish College in Rome, archbishop of Armagh, and archbishop of Dublin, Cullen used his influence in Rome to facilitate the take-over of each national Church by bishops cast in his own mould, and not infrequently former students, friends, or family. In every case save the Cape of Good Hope, this process was fiercely resisted by pre-existing, ethnically based clerical establishments, for example French Marists in New Zealand, Scots in the Maritime provinces of British North America, and English Benedictines in Australia. In every case save that of Scotland, Cullen and his allies were successful in largely displacing their opponents and substituting in their place an enduring Hiberno-Roman episcopal model that shaped the religious, educational, and political cultures of each affected country for generations to come. Drawing on archival material held in six countries on three continents, this paper examines the complex interactions of three distinctly transnational entities: the British Empire, the Roman Catholic Church, and the Irish diaspora. Outside of the United States (and, to certain extent, Argentina), Irish emigration followed the expanding empire of the country many of the emigrants considered their own oppressor. Once established, the Irish (or a section of them) manipulated the quintessential transnational institution – the Catholic Church – to secure their own domination of the national churches of the English-speaking world. The complicated interactions of these three bodies across four continents shed an important light on the prevalence of the transnational in the nineteenth-century, a topic of great interest to recent scholarship. Taking each affected nation in turn, this paper traces how Ireland’s ‘spiritual empire’ was created, by whom, and with what consequences.

Dr Andrew BUTT (*La Trobe University, Bendigo*) E: [a.butt@latrobe.edu.au](mailto:a.butt@latrobe.edu.au)

### **“Comparative Rural Planning Cultures”**

Land use planning is a topic of considerable interest in both Australia and Ireland, with its links to housing growth and landscape management. In both cases planning as a policy and profession was borrowed, largely undiluted, from a British model. In the case of rural areas this model emphasised urban containment and farmland protection. Differences have always been evident in policy, and in the capacity and legitimacy of planning action in rural areas. Structural changes in the agriculture and trends in rural land use have increasingly created a rural reality in conflict with the ideals of farmland protection, especially in areas within the influence of urban centres. The historical adaptations to the British model have in both cases reflected different understandings of rurality that can be traced back well beyond the implementation of land use planning. This divergence has become more evident with the declining consensus of the farmland protection goal in so many localities, with an Australian emphasis on environment and resource management to support a productivist rural model and an Irish emphasis on community viability and distribution.

Diane CAMPBELL (*University of Ballarat*) E: [mediawords@hotmail.com](mailto:mediawords@hotmail.com)

### **“Anglo-Irish Lawyers on the Victorian Goldfields”**

Dr Danny CUSACK (*formerly Murdoch University*) E: [dcusack@diginet.ie](mailto:dcusack@diginet.ie)

### **“Hugh Mahon: Political Martyr?”**

On 11 November 1920 Hugh Mahon, Irish-born Labor MHR for Kalgoorlie, famously became the first and only person to be expelled from the Australian Federal Parliament. Mahon’s expulsion (on the grounds of seditious utterances) had been prompted by his alleged condemnation at a public meeting in Melbourne of “this bloody and accursed Empire”. Despite representing a Western Australian electorate Mahon had for many years been domiciled in the Victorian capital. This paper will take a fresh look at Mahon, placing him in the context of the more militant brand of Irish nationalism prevailing in Daniel Mannix’s Melbourne. Mahon remains something of a mystery man. Did he seek to “crown his political career in a halo of martyrdom”? Or did his demise owe as much to party political machinations and the fallout of the 1916 Labor Split?

Emeritus Prof Richard P. DAVIS (*U Tasmania*) E: [rp.davis@bigpond.net.au](mailto:rp.davis@bigpond.net.au)

**“Opposition to Irish nationalism in New Zealand and Tasmania, 1870-1948”**

Irish Home Rule leaders after 1883 sent a series of delegations to the Australasian colonies in search of funds and general support. Strongly supported by most Irish Catholics and some Irish Protestants, these also became a focus for opposition from expatriate Orangemen and their sympathisers. In Tasmania and New Zealand, opposition meetings were held, emphasising the plight of Protestants under Home Rule and the fear that Home Rule would lead to separation and the undermining of the British Empire. Such opposition was associated with rejection of state aid for Catholic schools. By 1914, however, general opinion in New Zealand, Tasmania and other Australasian states supported Irish Home Rule as the equivalent of the self-government already enjoyed by the colonies. Local Orangemen continued to support their embattled brethren in Ulster. World War I, conscription debates in Australia and New Zealand, and the Easter Week Rising in 1916, transformed the situation. Despite the initially moderate constitutionalism of the Tasmanian and New Zealand Irish, those supporting the self-determination of their homeland were confronted by aggressive new bodies, such as the Protestant Political Association in New Zealand and the Loyalty Leagues in Australia. The latter organisations associated wartime defeatism with Irish revolution and papal aggression. After the Anglo-Irish Treaty of 1921, passions cooled and New Zealanders, Tasmanians and mainland Australians of Irish descent concentrated on local issues such as state aid for church schools. When de Valera toured Tasmania and New Zealand in 1948 opposition to his wartime neutrality and insistence on ending partition surfaced. While entertained by the Labor Governments of New Zealand and Tasmania, as well as representatives of the Catholic Church in Tasmania, the latter, fearing injury to the state aid case, played down the visit. Opponents of Irish nationalism for a time appeared closer to the colonial consensus. This paper is based on Richard Davis’ books *Irish Issues in New Zealand Politics* (1974) and *Irish Traces on Tasmanian History* (2005).

Steve DUKE E: [steveduke123@hotmail.com](mailto:steveduke123@hotmail.com)

**"Sticks and Stones: Faction fights in the 18th Century"**

This paper explores what a Faction Fight is, and how it was fought, and it discusses the difficulties of finding evidence for faction fights in the eighteenth century.

Dr Chris EIPPER (*La Trobe University*) E: [c.eipper@latrobe.edu.au](mailto:c.eipper@latrobe.edu.au)

**“Can I just pin this microphone on you?” Ethnographic film making as a contribution to a participant-observation study of the Irish election at the local level”**

My talk is based upon the experience of making a documentary film in tandem with conducting research for a book on Irish politics. The background research spans almost a third of a century, dating back to 1975 when I commenced ethnographic fieldwork at Bantry Bay, County Cork. My plan this time was to do an intensive study of, and create a detailed filmic record of, the national election as it was being fought out at the local level. My focus was to be the campaign of the sitting T.D. from the town of Bantry — whom I first befriended when he was still a college student. My aim was to also secure the co-operation of all the other candidates from the constituency. For those who do not know, Ireland uses a version of “the proportional representation” system of casting and counting votes. Its version is known as “the single transferable vote”. Since the Civil War, people’s primary voting loyalty has been to the political party that their family supported in that war. This has meant that a voter’s second and third preferences become crucial to the outcome of elections. These preferences may go to a candidate from another party if he (or, rarely, she) has done them a “favour” and / or is from their own local area. Irish electoral politics is thus very much personality-based and extremely local in character. It relies heavily upon “clientelist” or “brokerage” politics. Good politicians have “pull”. They make themselves personally known to every voter they can and do all they can to develop a reputation as someone who will get things done for you. One consequence of all this is that a politician’s most valuable ally and most treacherous enemy may be his or her party colleague from the same constituency, i.e., the candidate from his or her own party who is competing for one of the same seats. In making the documentary, my aim was twofold. On the one hand, to depict the local colour and texture: the tension and drama, poignancy and pathos, humour and comedy, and music and singing – as well as the characters – that make Irish political campaigns so interesting and entertaining. On the other, it was to use the film as a methodological device for recording information not obtainable by other means – i.e., for gathering and storing empirical evidence in a way that cannot be achieved either by taking notes or recording events on audiotape. The objective here was not only to secure footage for the film itself, but a record of events, scenes and dialogue that could be included in a book about the campaign even if not in the final cut of the film itself. Apart from telling the story of the campaign, the ethnographic purpose was to examine and depict what is at stake at the local level in Irish politics, how elections are contested, what the issues and pressures are, and the interplay between individual personalities and collective dynamics. The book will in more detail address debates about processes of

continuity and change in Irish politics and culture, especially the enduring significance of the local in a national and global context that is reinforced by (and reinforces) the clientelist nature of Irish politics.

**Dr Richard EVANS** (*La Trobe University, Bendigo*) E: [revans@vicnet.net.au](mailto:revans@vicnet.net.au)

**“More important than the Irish question itself’: The Irish Envoys affair of 1923”**

In 1923, during the bitter civil war which followed the creation of the Irish Free State, two Irish republicans visited Australia. The pair, a journalist and a priest, were “envoys” for the hardline republicans led by Eamon de Valera. In New South Wales, where sectarian feeling ran high, the envoys’ visit caused a storm. On the evening of 30 April, the envoys were arrested while attempting to address a crowd. This spectacular arrest – a dozen police had to scale a tall fence topped with spikes to reach the envoys – provoked a heated reaction. The labour movement, civil libertarians and others sympathetic to Irish nationalism were outraged. Charges of sedition failed, but eventually the envoys were deported, despite a High Court challenge. This paper will probe the “Irish envoys affair”, and the light it sheds on social fault lines - between capital and labour, imperialists and nationalists, protestants and catholics – in 1920s Australia.

**Dr Lyndon FRASER** (*University of Canterbury*) and **Sarah DWYER** (*Christchurch City Council*) E: [lyndon.fraser@canterbury.ac.nz](mailto:lyndon.fraser@canterbury.ac.nz)

**“Ulster Scots Migrants in Canterbury, New Zealand, 1850–1914”**

From the end of the Great Famine to the beginning of the First World War, thousands of Irish men and women made their way to New Zealand from Great Britain, the Australian colonies and other places. The recent expansion of Irish migration history in this country has greatly enlarged our knowledge about their everyday lives. Most importantly, this exciting research has spurred recognition of the regional, cultural and religious diversity of migrant streams to this country. Yet there is still much that we do not know about Irish people’s understanding of themselves and their rapidly changing social world. Although the origins and composition of the flows are now becoming clearer, substantial work must still be done before we can answer important questions about the responses of these newcomers to their new world. This paper is an attempt to provide some answers for one province in which Irish Protestants outnumbered their Catholic counterparts. We will draw on material from a much larger study to explore the experiences of Ulster Scots migrants in Canterbury from 1850, when systematic colonisation began, until the outbreak of the First World War.

**Dr Larry GEARY** (*University College Cork*) E: [L.Geary@ucc.ie](mailto:L.Geary@ucc.ie)

**'Charles Gavan Duffy, the Great Famine, and Memory Ireland in Colonial Australia'**

This presentation addresses Charles Gavan Duffy’s experiences of famine in Ireland and links a particularly acute analysis of that calamitous event which he published in the Nation newspaper in the late 1840s with a speech he delivered in Melbourne more than twenty years later.

**Jenny GERRAND** (*La Trobe University*) E: [jennygerrand@vtown.com.au](mailto:jennygerrand@vtown.com.au)

**“The Multicultural Values of the Melbourne 1843 Election Day Irish-Catholic-Australian Riot”**

Searching for the seeds of revolutionary activity, the Marxist historian E.P. Thompson distinguished between spontaneous and manipulated riots, and focused on the former. His classic study of the eighteenth century English working class bread riots reveals how these were based in a moral economy. This research into the meaning of violence in the manipulated Melbourne 1843 election riot between Irish Catholics and Scottish Presbyterians asks the additional question: 'Are manipulated racist/sectarian riots also based in moral community values?' The riot is seen to be multi-layered and the answer, in this case, is 'Yes - to an extent.' A focus on the rioters' and provocateurs' mental territories, which extended to boundaries tens of thousands of miles away and hundreds of years ago, raises the further question: What does moral community mean in a situation where people have different and distant reference groups? Evidence indicates that in 1843 the broader European Australian community responded to this riotous episode with a multicultural community value: humiliation and exclusion of one European community group by another European community group, isn't fair. A pro-Irish and pro-aristocracy Melbourne newspaper protested against the inclusion of black with white mounted police, on the grounds that it was 'unconstitutional and illegal' because British laws prohibited the 'government or any authorities under it be supported by a foreign armed force.' It is argued that the more relaxed attitude of the Australian New World towards Irish Catholics was in part due to the Aborigines providing the Old World Empire with a new enemy 'other'.

Jan GOW (*New Zealand*) E: [jangow@genealogy.net.nz](mailto:jangow@genealogy.net.nz)

**“Not THAT NBG website again!!”**

Summary - What ever subject you choose, there will be hundreds of web sites of interest. For genealogists, there could well be thousands. And dozens of search engines to help in your search. And we all know that we need to use numerous search engines and search frequently and regularly to keep checking the new sites uploaded every hour or even every minute. For me there is just one program to use to keep a record of my searches - with unlimited potential to record the when, why and what of my searches. However, the basic principles are the same no matter which program you use.

Chad HABEL (*Flinders University*) E: [chad.habel@flinders.edu.au](mailto:chad.habel@flinders.edu.au)

**“Irish Bamboo: Reconceptualising ancestry in the antipodes”**

Well before Alex Haley’s *Roots*, ancestry had been considered as a predominantly linear phenomenon. This means that individuals have sought to document and authenticate a direct line of descent between themselves and their ancestors, often as a claim to some sort of inheritance. Irish ancestry is no exception. However, when various cultures and polities come together in a dynamic contact zone such as Australia, the purity and linearity of ancestral origins may be questioned. This paper challenges the arborescent assumptions behind some ancestral narratives, and particularly seeks to reconceptualise the historical perspectives on processes of identification through ancestry. The concept of rhizomes (borrowed from Deleuze and Guattari) can be used to disrupt the linear, purist assumptions of ancestral origins: in this way, Irish origins can be seen as more like grass or bamboo than the roots of an ancient tree stretching back into the immemorial past. Readings of the works of Thomas Keneally and Christopher Koch will be offered as a way to see how the purist assumptions behind the idea of “Roots” can be challenged. If one even glances at how Irish ancestries interact with, say Indigenous or Asian ancestries, the disruption becomes even more radical.

Dr Dianne HALL (*University of Melbourne*) and Prof Lindsay PROUDFOOT (*Queens University Belfast*) - presented by Dianne Hall E: [dhall@unimelb.edu.au](mailto:dhall@unimelb.edu.au)

**“Place, Memory and Identity among Ulster settlers in New South Wales”**

This paper will analyse the constructions of collective and individual identities among protestant settlers from Ulster in nineteenth-century Kiama and its hinterland. This colonial space was from the beginning heavily inflected with the meanings and memories of the farming people of Fermanagh, Tyrone and Donegal. However the memories that they brought with them were not transplanted into the new landscape without mediation. The landscapes that they lived in were not, nor did they become, replicas of Ulster townlands and parishes, they were colonial spaces continuously made and remade. We explore in this paper the ways that their sense of self and identity were constructed from their memories and experiences in Ulster layered with their experiences as colonialists within the British Empire, and then situated within the created landscapes of the colonial landscape of Kiama.

Prof Jennifer HARRISON (*University of Queensland*) E: [Jennifer.Harrison@uq.edu.au](mailto:Jennifer.Harrison@uq.edu.au)

**“Eden Could Yield No More: Ulster immigrants to Moreton Bay, 1848-59”**

The Moreton Bay district of New South Wales received migrants for twelve years until 10 December 1859 when the colony of Queensland was created. During this time a significant number of Irish, with many originating in the province of Ulster, were among the twelve thousand men, women and children, encouraged to live and work in this northern outpost. Some found it difficult so far from family support, while others wrestled the challenges and sometimes delighted in the freedom offered by their new country. So successfully did these pioneers establish towns and develop industries, that the new colony, granted responsible government under a Donegal-born governor, continued to attract a steady stream of Ulster-Scots for the remainder of the nineteenth century. This paper considers the foundation years of free settlement in Australia’s north-east and assesses the contribution made by Ulster settlers.

Gerard HORN (*Victoria University of Wellington*) E: [Gerard.Horn@vuw.ac.nz](mailto:Gerard.Horn@vuw.ac.nz)

**“Picnics, Prayers, and Weddings: Irish Protestants in Wellington 1881-1901”**

From 1870-1911 the city of Wellington was home to the second highest Irish population of any borough in New Zealand. Yet Wellington’s Irish have been largely ignored by researchers, and there has been no attempt to

analyse that population, or any section of it, systematically. The little writing that exists on the Irish in Wellington deals with the political history of Irish nationalist organisations in the city, and the history of the province's Catholic diocese. The city's Irish Protestant population has thus far received no attention at all. Part of the reason may be that Wellington's Irish have traditionally been thought of as being more Catholic, and hailing more from southern Irish counties, than those residing in either Auckland or Canterbury. The New Zealand Ministry of Culture and Heritage's *Peopling of New Zealand Project* suggests however, that by 1900, at least a third of Wellington's Irish population was Protestant. This fact, combined with Wellington's role as New Zealand's capital from 1865, makes the case for a study of the city's Irish Protestant population a compelling one.

The activities of the Wellington's Orange lodges during the last two decades of the nineteenth century show that Irish Protestants represented a visible and distinct group in the city's population. This uniqueness is further illustrated by the findings of a quantitative analysis of the personal data of over five thousand Wellingtonians from their marriage certificates. This paper will show that in terms of their cultural outlook, their geographical and occupational backgrounds, and their marriage practices, this group was markedly different to others in Wellington, and in particular to Irish Catholics. Having said that, the paper will go on to argue that in the case of Irish Protestants, the evidence from Wellington suggests that defining them as a multi-generational ethnic group not only presents practical difficulties, but is also conceptually problematic.

**Stephanie JAMES** (*Flinders University*) E: [sj.ph@bigpond.com](mailto:sj.ph@bigpond.com)

#### **"The Irish in South Australia's mid-North: some preliminary findings"**

Irish Australia's South Australian chapter has largely been marginalized despite that people constituting over 10% of the colony's population in the 1860s. Although a number of aspects of Irish South Australia have been studied and published (academic papers, books, theses, family and church histories), the chapter headings of the main SA Irish story await development. Because of South Australia's convict free history, the Irish have not been the subject of substantial study as they have been in other states. Nor are the Irish considered to have been a pioneer or founding group in South Australia. While the neglect of research into Irish in South Australia is, therefore, understandable, a significant result of this has been the denial of the Irish contribution to South Australia's development, especially when other ethnic groups have been acknowledged. For example, the *Wakefield Companion to South Australia* (2001) discusses the Greeks, Italians and Scots as peoples of 'significance', but the Irish are not even mentioned. In addition, any 'founding' Irish such as Kingston and Torrens are not discussed in light of their Irish origins.

The overall result of this neglect is that we are without those detailed area studies that can illuminate nineteenth century Irish emigration and family patterns, educational and community participation, plus the paths taken by succeeding generations of SA Irish. The big picture lacks depth. This paper argues that the Irish were a founding, pioneer and significant people in South Australia, and that this can be seen from their lives in the County of Stanley in South Australia's Mid-North during the latter half of the nineteenth century.

**Dr Gareth JENKINS** (*University College London*) E: c/- [martinjenkins@tiscali.co.uk](mailto:martinjenkins@tiscali.co.uk)

#### **"The Local, Regional and National in conflicting conceptions of British Identity"**

By focusing upon the distinctive local cultures of Belfast and Liverpool this paper will examine the extent to which British identity formation was an uneven, contested process. With their large Protestant and Catholic communities both cities continued to be preoccupied with questions of religion and nationality with Protestantism constituting a central component of local communal, ethnic and national identity.

This paper will explore contemporary theoretical and historiographical debates surrounding the interaction between local, regional and national identities within the context of British society during 1880-1921. It will involve an examination of the cultural construction or 'imagining' of British national identity, its contingent transformations and the processes of nation building. The paper will contribute to a growing appreciation of the locality and region as sites of both accommodation, negotiation and resistance to 'nationalising forces' and how the interaction between the local, regional and national could comprise a constitutive component of identity formation. It will enquire as to whether a growing nationalisation of political culture and identity occurred during a period of mass democratisation resulting in the gradual adaptation of distinctive local and regional cultures to national norms and values. Alternatively, did this process produce a growing sense of alienation in particular localities and regions provoking resistance, conflict and even ethnic and religious violence. Finally the paper will ask to what extent we can speak of a homogeneous British identity during this period or whether we need to adopt a far more nuanced approach to national identity emphasising contingency, conflict and even potential 'dissolution'.

Daniel LEACH (*University of Melbourne*) E: [d.leach@pgrad.unimelb.edu.au](mailto:d.leach@pgrad.unimelb.edu.au)

**“This grand festival of Celtic nations that was the celebration of 1966”**

The 50th anniversary commemorations of the Easter Rising in Dublin in 1966 included parties of foreign minority nationalists — an overt acknowledgement, according to some interpretations, of the impact of 1916 in other restive regions, and an expression of Irish solidarity with such minority struggles throughout the world. In addition to mainstream constitutionalist parties, members of foreign nationalist paramilitary and militant organisations were present, and even reported to have taken part in the official parade past Dublin’s historic GPO.

This paper seeks to examine the reality of foreign nationalist involvement in the Easter Rising commemorations, exploring the utility of myths of Irish state support and solidarity for these otherwise marginal movements. It will examine official Irish attitudes towards such involvement in the proceedings, revealing a government in Dublin that, far from seeking to assert its sympathy with such movements, made every effort to deter their participation or deflect them into ‘harmless’ cultural celebrations devoid of potentially embarrassing political significance. By focusing upon the significance for foreign minority movements of these commemorations, this paper will explore Ireland’s conflicting attitudes toward the profound international impact of 1916, its own revolutionary heritage, and the contemporary imperatives of relations with fellow nation-states.

Dr Dymphna LONERGAN (*Flinders University*) E: [dymphna.lonergan@flinders.edu.au](mailto:dymphna.lonergan@flinders.edu.au)

**“Irish place names: names and naming”**

They are building an Irish Town 35 miles north of Bucharest. The Romanians hope to entice those Irish who are tired of Spain and Turkey to spend their holidays in this Irish enclave in Poleisi. Eight hundred years ago 'Irish' towns in Ireland itself were settled with recalcitrant Irish. Two hundred odd years ago 'Irish' towns in Australia marked an Irish presence—or did they? The Irish experience of Australia is evident in place names that evoke nostalgic or proud thoughts of home, or that remind us of the Irish-born who were fortunate enough to have been honoured with a place name. While such place names may denote an Irish background, they may also connote an attitude, a mindset, and an Irish experience unique to this continent.

Gay LYNCH (*Flinders University*) E: [gblynch@ozemail.com.au](mailto:gblynch@ozemail.com.au)

**“Twanging the Lyre: An Irish Snapshot of the Wreck of the *Admella* (1859)”**

The inter-colonial steamer, the *Admella*, strikes Carpenters Rocks, off the coast of SE SA, in fog, in the early hours of Saturday August 6<sup>th</sup>, 1859. The isolation of the wreck site and the inclement weather galvanize an eight day race against time to save the hapless diminishing group of survivors before they die of exposure, thirst or drowning. The dire situation is exacerbated by tensions between the colonies of South Australia and Victoria. Irish people dominate the list of key players involved in the shipwreck and the rescue. The purported heartlessness of Irish Victorian Premier, Mr John O’Shanassy, may have cost him an election. Irish businessman, Mr Thomas Magarey, travels with The Shamrock, several other stallions, and an Irish groom, headed for Melbourne for the first Champion Sweepstake. Miss Bridget Ledworth, the only female survivor is an Irish girl. Irish characters feature in the master narratives and in disputed popular versions. Central concerns of this paper lie with the representations, then and since, of the Irish diaspora, in the narratives of the wreck of the *Admella*. The paper calls attention to the complex diversity of Irish immigrants in SE South Australia and at the wreck site. Colonial history honours their personal stories, yet swallows any sense of collective Irish identity.

Peter MACFIE (*Tasmania*) E: [pmacfie@netspace.net.au](mailto:pmacfie@netspace.net.au)

**“Thomas Meagher, Catherine Bennett & Richmond, Tasmania: Enduring family connections”**

The burial of the child of Young Irelander Thomas Meagher, and his Tasmanian born wife, Catherine Bennett, at Richmond has intrigued historians and tourists alike. New research explains why this decision was made, underscored by Catherine’s strong family and marital connections with Richmond and its Catholic community, centred around St John Church. Meagher’s influence went further, with two of his Tasmanian nephews being named after him.

**Emeritus Prof John MCLAREN** (Victoria University, Melbourne) E: [John.McLaren@vu.edu.au](mailto:John.McLaren@vu.edu.au)

**“Beyond violence: Vincent Buckley and Australian responses to the struggle for Civil Rights in Northern Ireland, 1968-1981”**

The violence in Northern Ireland that started with the British army shootings in Derry in 1969 and culminated in the Long Kesh hunger strikes of 1981 provoked strong protests in Australia, but while Irish support groups were virtually unanimous in their condemnation of British actions, attempts to establish a united front of protest were frustrated by political divisions among these groups. The Melbourne poet Vincent Buckley was involved in the Committee for Civil Rights in Northern Ireland, which he helped to found in 1969, but he was himself divided between his strong commitment to the Irish nationalist cause and to his abhorrence of violence and war. He expresses his inner conflicts in his memoir, *Memory Ireland*, and attempts to reconcile it in his sequence of poems, ‘Hunger Strike’, which works towards new definition of warrior. This paper places Buckley’s writings in the context of the politics of Northern Ireland and of Irish support groups in Australia. It argues that Buckley achieves reconciliation by recovering an older Celtic tradition at the cost of depriving the strikes of their political dimension. My paper draws on research for a critical biography of the poet Vincent Buckley. This will be the third book of a series on postwar literature, culture and politics in Australia, and particularly in Melbourne. The earlier two are *Writing in Hope and Fear* (Cambridge UP, Melbourne, 1996) and *Free Radicals: on the left in postwar Melbourne* (Australian Scholarly Publishing, 2003).

**Anne MCMAHON** (ACT)

**“Souperism and Proselytism in the West of Ireland”**

Souperism and proselytism were minor movements during the Irish famine years, 1845-1852, but they left a long trail in memory. The paper outlines the background to Protestant evangelism and the war of words between clerics of the 1820s. Sectarian colonies of the 1830s are identified. Mid-nineteenth century evangelism was driven through a British network by Rev. Alexander Dallas who founded the Society for Irish Church Missions in 1849. This conversionist movement created a heady experience of clerical hostility. A counter-attack was led by Catholic archbishop Paul Cullen, sent from Rome to fight Protestantism and to bring the Irish church family under papal authority. Monasteries, convents and schools were opened in the west. Prisoners at Spike Island, awaiting transportation to Van Diemen’s Land, and workhouse children were administered the sacraments. The emergence of National education was affected by both souperism and proselytism and this is shown by schools in east Clare. These two evangelical movements failed but they had a destructive effect on Protestant-Catholic relations.

**Assoc Prof Frank MOLLOY** (Charles Sturt University, Wagga) E: [fmolloy@csu.edu.au](mailto:fmolloy@csu.edu.au)

**“Ireland and the Great War Revisited: Sebastian Barry’s *A Long Long Way*”**

For much of the twentieth century Catholic Ireland’s engagement with the First World War was rarely acknowledged. The prevailing nationalist ideology demanded that public memory be focused instead on the achievements of the war of Independence against Britain. In such an environment the role of Irish regiments in Flanders and elsewhere had to be expunged from public record. Irish literature seemingly conspired in what Roy Foster referred to as this ‘policy of intentional amnesia’. Little attention was given to the war either during or in the decades after the conflict. Admittedly, there’s the poetry of Francis Ledwidge and a couple of novels by Patrick McGill, and later, Liam O’Flaherty’s *The Return of the Brute* and Sean O’Casey’s *The Silver Tassie*. In recent decades the subject has become more palatable, and Jennifer Johnston’s *How Many Miles to Babylon?* and Frank McGuinness’s *Observe the Sons of Ulster Marching Towards the Somme* have in particular resurrected the tortured lives of soldiers on the Western Front. In none of these however has Catholic participation been foregrounded or interrogated – that would be a too drastic a break with nationalist ideology. Sebastian Barry’s recent novel, *A Long Long Way*, has challenged that tradition of amnesia. By focusing on the maelstrom swirling around the head of his protagonist, a Catholic soldier Willie Dunne, as he grapples with what is happening in Dublin and Flanders, Barry explores the intersection of powerful historical moments with the lives of ordinary people. This paper examines his treatment of this intersection.

**Dr Kevin MOLLOY** (State Library of Victoria) E: [kmolloy@slv.vic.gov.au](mailto:kmolloy@slv.vic.gov.au)

**“Irish Printing and Publishing in the Australasian Colonial World: An initial assessment, 1840-1900”**

Irish involvement with print in the Australasian colonies is generally viewed through the rapid evolution of the colonial Irish newspaper and its international networks. Irish newspapers such as the Sydney *Freeman’s Journal*, the Melbourne *Advocate* and the *New Zealand Tablet* provided an outlet and focus for what historian

Patrick O'Farrell described as the "middling men" - tailors, shopkeepers, journalists, accountants and booksellers - individuals who provided leadership and contributed the necessary skills for community organisation. It was the small business concerns of this group that supplied the capital towards maintaining strong print culture and other organisational networks that enabled the Irish to flourish in the colonies. Further, these newspapers and their printing presses, in varying degrees, provided an outlet for the only well-educated Irish-Catholic middle class grouping in the colonies, the clergy.

While bookselling is well-documented with large newspaper advertisements evident in the Irish newspapers of New South Wales, Victoria and New Zealand, publishing is less well served. Perceptions of Irish-Catholic involvement in the early printing, publishing and bookselling trades is that it was confined largely to the publication of newspapers and the substantial importation of literatures from Dublin, London, European and North American publishing houses, with Irish publishing presses especially in Dublin and the east coast of the United States supplying all the needs for the Irish in Australia and New Zealand. However, in cities like Melbourne and Dunedin, Irish newspaper presses such as the Melbourne Advocate Publishing Company, and the New Zealand Tablet Publishing Company, together with a number of bookseller entrepreneurs who incorporated printing and publishing into their business activities, sustained print runs of religious, educational and secular texts. Some of these were specifically targeted to meet the functional needs or identified import gaps for the Irish Catholic community, while others branched into successful commercial production that reached well beyond the ethnic group.

This paper will attempt to establish what was printed in Australasia, where and why, and how this trade differed from the experiences of the Irish in other diasporic settlements. While not large-scale commercial publishers and newspaper printers, these smaller business concerns throw considerable light on the skill and enterprise of entrepreneurs in the colonial print, publishing and bookselling trades that date from the 1840s and contributed towards the eventual flourishing of commercial printing in the colonies. An understanding of the role played by the Irish-Catholic newspaper publishing companies, and the print entrepreneurs in Sydney and Melbourne such as Jeremiah Moore, Edward Flanagan, Joseph Winter, Bernard King and others, advances considerably our understanding of the Irish minority and the pivotal place of print as both a medium for communication and ethnic cohesion, and one that facilitated involvement in the social, cultural and political processes of the colony.

**Patrick NAUGHTIN** (University of Melbourne) E: [pinaughtin@bigpond.com](mailto:pinaughtin@bigpond.com)

**"Championing Ireland's Causes in Victoria in the 1880s: The impact of the Redmond and Dillon missions"**

The missions to Australia of Irish Party members led by John Redmond in 1883 and John Dillon in 1889 achieved much more than their primary goal of raising funds to sustain the causes of Home Rule and land reform in Ireland. The missions provoked intense reactions which demonstrated that in colonial society there existed powerful undercurrents of feeling on the question of Irish nationalism that a stimulus from Ireland could bring vociferously to the surface. The attention and conflict aroused by the missions had the effect of rallying local Irish nationalist sentiment and both missions culminated in Irish-Australian Conventions in Melbourne which reorganised and strengthened the local Irish nationalist movement. However, reactions to the Dillon mission in Victoria were to be markedly different from the reception accorded the Redmond brothers six years previously. This paper will analyse the reactions to both missions and how developments during the intervening years, notably Gladstone's 'conversion' to the Home Rule cause, significantly changed the extent and character of local support for Irish nationalism.

**Dr Val NOONE** (University of Melbourne) E: [valnoone@unimelb.edu.au](mailto:valnoone@unimelb.edu.au)

**"Recent Australian Irish writing, 1998-2007"**

This paper surveys the new writing of the past decade about connections between Australia and Ireland. Following the pattern of my previous bibliographical survey presented to the La Trobe 1998 Irish-Australian conference, this paper will analyse the contents of Irish-Australian conference proceedings and include a survey of selected books. However, it will also include analysis of the contents of the *Australian Journal of Irish Studies* which has come to birth in the course of the past decade. The paper concludes with some reflections on the changes that have emerged since the La Trobe conference of 1998.

**Jamie O'NEILL** (La Trobe University) E: [jdoneill@students.latrobe.edu.au](mailto:jdoneill@students.latrobe.edu.au)

**"Cosmopolitanism From Within: Identity and the nation in Ireland"**

This paper will discuss address the nationalism of recent cosmopolitan theory in Ireland and theories of nationalism. In the context of a global or 'late' modernity, a postnational cosmopolitanism is often seen as the

only viable political and ethical alternative to anachronistic nationalism. Those who criticise contemporary Irish and other nationalisms (for example on the grounds of the failure of states to engage and promote civil society and democratic process or to effectively deal with the threat of retrograde sectarian violence) often discount its continuing relevance altogether. Instead, cosmopolitanism can be seen as the *practice* of cultural negotiation and compromise, an idea that has recently been shown to be an important element of Kant's cosmopolitan thinking. This paper will argue that genuinely cosmopolitan identities are constituted out of negotiation between dynamic cultural, political and economic forces originating from both the public and the private sphere. Recent research into European identity indicates that many European citizens consider themselves to be 'grounded' or embedded within their local communities, while simultaneously feeling capable of re-embedding themselves in national, transnational European and wider social contexts when the need or occasion arises. This paper will discuss already existing Irish cosmopolitan practices, and argue that a more nuanced understanding of the potential for cosmopolitan identity is possible when the likelihood of tension and conflict between locally situated groups is recognised.

**Dr Pamela O'Neill** (*University of Melbourne*) E: [oneillp@unimelb.edu.au](mailto:oneillp@unimelb.edu.au)

**"Compass, paper, rock: The power of visual symbols"**

Contemporary reports from the 1790s describe Irish convicts, often labelled Defenders, attempting to escape from custody in New South Wales, with plans to reach either China or some Arcadia in the Australian inland. Several carried with them 'a figure of a compass drawn upon paper'. The reports suggest that the would-be escapees planned to use these drawings of compasses as if they could point out their direction – the ultimate 'Irish joke'.

On the bank of the Parramatta River near the former Callan Park psychiatric hospital is an extraordinary assemblage of rock engravings, which appear to have been created by a settler artist. Although they cannot be securely dated and very little is known about them, it is believed that they may have been there since the mid-nineteenth century. Prominent amongst them is a recurring motif which seems to be a compass rose. This paper examines the documentary evidence relating to the paper compasses carried by the Irish convicts and juxtaposes it with the material evidence of the rock engravings at Callan Point. It asks whether the two might be related, and examines the power and durability of material, visual symbols in the Irish and Australian contexts.

**Eileen O'SHEA** (*Victoria University, Melbourne*) E: [eileen\\_oshea23@hotmail.com](mailto:eileen_oshea23@hotmail.com)

**"Comparing the professional experiences of Irish Catholic women teachers in the 1930s and 1970s in Victoria"**

This paper is part of a research study on 'The professional experience of Irish Catholic women teachers in Victoria from 1930 to 1980'. The research is built on a collection of oral histories derived from interviews with Irish Catholic women teachers from the 1930s to 1980s. In this paper two individuals serve as case studies by which we might explore the differing processes, systems and experiences of teaching in Catholic schools in the 1930s compared to the 1970s. There are several major differences in education reflected in these women's experiences. First, for the Catholic student of the 1930s, education was valued and seen as a stepping stone out of the lower social class to at least the middle class on the social ladder. Secondly, most of the students were practicing Catholics and all the teachers were from religious orders, so the study of the Catholic religion formed a very important part of the curriculum. Thirdly, discipline was consistent at school and at home and the teacher usually had the support of the parents when asserting authority. The child in the 1930s knew their place within a hierarchical system of authority that was supported at home, at school, and by the church. By analyzing these sorts of differences we can gain insight into the ways in which being Irish, Catholic and female impacted on professional experience and in turn, influenced the development of Catholic education and the Catholic community in Victoria.

**Dr Brad PATTERSON** (*Victoria University of Wellington*) E: [Brad.Patterson@vuw.ac.nz](mailto:Brad.Patterson@vuw.ac.nz)

**"Blow winds blow, and speed us on to Auckland": Three planned Ulster group settlements in New Zealand, 1860-1880"**

Recent research suggests that Ulster migrants accounted for more than 40% of all migrants from Ireland to New Zealand between 1840 and 1914. The 1840s apart, the northern counties were consistently viewed as the most favoured Irish source area by the colony's recruiters. While the majority of the settlers, whether assisted or travelling independently, set out as individuals or in family groups, in a few instances contingents were sought to launch planned settlements. The paper focuses on three such settlements, all established in the

North Island's Auckland Province in the 1860s and 1870s. The first, and most ambitious, was linked to the 1864 Waikato Immigration Scheme, which sought to place up to 20,000 settlers on lands confiscated from the Waikato Maori. Although ultimately fewer than 3000 were recruited, around half were Irish, the majority of Ulster origin. This group formed the nucleus of Pukekohe. A year later a joint venture of the Auckland Provincial Council and a Tyrone Anglican clergyman led to the establishment of the Bay of Islands Special Settlement at Kawakawa. Always small scale, with settlers numbering less than 100, the venture was short-lived. More successful a decade later was the commercially promoted, but Orange Order supported, settlement of Katikati. In 1875 and 1878 a total of 600 migrants were transported to the Bay of Plenty coast. As part of a projected wider project on Ulster migration to New Zealand, the paper will compare and discuss the differing origins of the settlement schemes, the recruitment methods adopted in each case, and the composition of the migrant contingents, as well as the subsequent fortunes of the settlements established.

**Marija PERICIC** (*University of Western Australia*) E: [pericm01@student.uwa.edu.au](mailto:pericm01@student.uwa.edu.au)

**“Myth and misunderstanding: Irish-Australian relations in Peter Carey's *True History of the Kelly Gang*”**

Ireland and Australia's shared history of British colonialism allows various socio-political parallels to be drawn between the two countries. The relationship between the land and the people became a dominant concern in both Ireland and Australia during the 1870s and '80s. Questions of land tenure were central to the survival of rural communities, and, in the struggle to negotiate a national identity more independent of Britain, led to a politicisation of the idea of land. The lack of an effective political voice with which to negotiate these questions was keenly felt by the under-classes in both countries. At the same time, the Australian Irish were placed in a complicated position, as they shifted from the colonised at home to the coloniser in the new country, while remaining subject to racial and religious prejudice. In this paper I consider Carey's Kelly as a figure who illustrates the problems of rural Irish-Australianness in the nineteenth century, and their relevance to modern discussions of Australian identity. The failure of Kelly's rebellion, as Carey depicts it, shows the complex role of cultural memory in Australian identity, and the confusions that occur as cultural myths are transposed into a foreign environment. Lacking the central organisation, publicity machine and parliamentary platform of contemporary land reformers in Ireland, Kelly must emulate the old-fashioned, small-scale tactics of earlier Irish land rebels, or the archaic figure of Cuchulainn. Kelly's career is made to underline Australia's status as a class-divided, colonial/post-colonial nation, with unresolved socio-economic and political inequities, and continuing restrictions on access to education, media representation and political expression.

**Dr Keith PESCOD** (*La Trobe University*) E: [keithpescod@bigpond.com](mailto:keithpescod@bigpond.com)

**“Lollypops to Locomotives: The Irish-born manufacturers of colonial Victoria”**

Historians have largely overlooked or ignored the Irish immigrants who founded 'manufactories' during the nineteenth century and produced a wide range of goods for Victoria's rapidly growing community. These Irish-born industrial pioneers — of different counties and socio-economic levels, not sharing one ethnic heritage or belonging to the same religious denomination — were not proportional to Victoria's Irish population, but their individual and collective contribution and legacy to its industrial, social and civic life deserve recognition. This paper is based on Keith's book *The Emerald Strand: Nineteenth-century Irish-born manufacturers* (Australian Scholarly Publishing, 2007).

**Dr Anne PULJU** (*Northwestern University*) E: [apulju@hotmail.com](mailto:apulju@hotmail.com)

**“Cultural Decolonization and Anti-Modernism in Free State Theatre, 1920-1929”**

Devolution and decolonization are not simply political processes, but cultural ones. The developments that ensured the modern Irish state's secure independence from Britain were not confined to governmental and military actions alone but also occurred in discourses and performances both public and private. One locus of culture that circulated crucial discourses in the uncertain years before and after the founding of the Irish Free State was the theatre. Theatre in Ireland during this period tended to display a number of common characteristics, one of which is particularly interesting when considering Ireland's relation to Europe and Britain: its lack of modernist experimentation. Although drama in Ireland has been hailed for both its literary quality and its social relevance, its failure to make a major contribution to the international canon of modernist drama during this period is significant (particularly in light of the contributions made by Irish writers to modernist fiction and poetry). This paper argues that the primary reason for this lack is theatre's collaborative nature and its ongoing role in feeding the national imagination. Although the theatre of this period is often castigated for exhibiting stylistic and topical conservatism, it was nonetheless involved with the important task of establishing a sense of cultural identity (whether real or imagined) that would help to support an

independent state involved. This imaginative process involved not only rejection of the formal colonizer but also separation from dominant European modes. Thus, the public's embrace of conservative dramatic types like the Abbey comedy and the failure of Irish modernist drama to have significant impact were manifestations of vital postcolonial processes. Illustration of this argument is provided through analysis of two of the few productions that did seem to make some modernist inroads upon the conservative mainstream of Irish theatre: W.B. Yeats's *The Player Queen* and Denis Johnston's *The Old Lady Says "No,"* (1929).

**Assoc Prof Bob REECE** (Murdoch University) E: [breece@murdoch.edu.au](mailto:breece@murdoch.edu.au)

#### **"The Irishness of Daisy Bates"**

Daisy May Bates (nee Margaret Dwyer) liked to be thought of as English, as suggested by her genteel upper class English accent, and then to tell people that she was Irish, 'doncherknow?'. She displayed the 'cultural cringe' towards everything English that exists to this day in some Irish minds. A fine-looking Catholic convent girl from a modestly-situated Roscrea shop-keeping family, she re-invented herself after her arrival in Australia in early 1883 as a member of the Protestant Anglo-Irish gentry who had been brought up on Dickens, ridden to hounds and entered the hallowed portals of the Kildare St. Club. A rabid critic of the Catholic church and its political influence in Australia, she had little time for the Irish Free State but was sympathetic towards Northern Ireland. An arch-Imperialist and worshipper of the English monarchy, she saw herself during all her years in the desert with the Aborigines as serving the Empire in the tradition of Raffles, Lugard and Lawrence. Nevertheless, her Irishness kept breaking through. Brought up in a rural Catholic household, she had imbibed her fair share of traditional stories and superstitions. She could dance a jig to her own singing and could recite such popular classics as 'St Kevin and the Seven Churches'. Nor was she politically naive. She wrote a column on Irish affairs for Bishop Matthew Gibney's Western Australian Catholic Record in 1903 after assisting him at the Beagle Bay Trappist mission in the Kimberley. While the very comparison horrified Perth's Irish population, she held forth publicly in 1909 on the affinities between the Aborigines and the Irish and defended herself ably against the subsequent tide of protest in the Perth press. She attributed her own almost inexhaustible 'cheerfulness' to her Celtic heritage. In the desert, it became one of the ideas that sustained her, together with her largely fictional idyll of early childhood with her younger brother Jim and the fairies on their grandmother's little farm at Ballycrine outside Roscrea. Above all, she was a great talker in the rich Irish tradition, although for so many years she had only the Aborigines to talk to. If 'Irishness'; is problematic, so is Daisy Bates. This paper is based on Bob's new book *Daisy Bates: A Life* (Canberra: National Library of Australia, 2007 [November]).

**Anne RHODDA** (New Jersey, USA) E: [IRISHIDENT@aol.com](mailto:IRISHIDENT@aol.com)

The families of emigrants from Ireland included siblings and other relatives who separated not only from their home families but from each other when some went to America and others went to Australia and New Zealand. There were stories of emigrants who stayed in America for a time and then returned home, to embark for Australia or New Zealand a few years later. Sometimes one generation of siblings left for America and later generations went to Australia and New Zealand. One case of mine illustrates the theme: A New Zealand family traced to Co. Limerick: siblings emigrated to Brooklyn. One returned to Ireland a later ventured to New Zealand, his descendants are now tracing their American cousins. Genealogists tracing ancestors from any of the adopted countries may find the search is helped by looking at the records of each. It may be useful for Australians and New Zealanders to know the types of records available in America and how they are kept: census, passenger lists, citizenship and military records through the National Archives, and vital records, property records and probate records kept by the states and cities within states.

**Dr Matthew RYAN** (Monash University) E: [Matthew.Ryan@arts.monash.edu.au](mailto:Matthew.Ryan@arts.monash.edu.au)

#### **"Writing Place and Self in Glenn Patterson's *Burning Your Own* and Seamus Deane's *Reading in the Dark*"**

This paper considers the ways in which Deane and Patterson negotiate the processes of self formation and identification with place, under the conditions of Northern Ireland in conflict. These novels move through the received Unionist and Republican political framings of identity and, in response, offer an alternative figuration of the self that is not merely the fluid and deterritorialised individual of globalist imaginings. In rethinking the social and the individual these novels also offer a chance to examine the pitfalls and potential that sit within both the process of writing and the novel form itself.

**Dr Andrew SHIELDS** (The Australian National University) E: [andrewshields2@yahoo.co.uk](mailto:andrewshields2@yahoo.co.uk)

#### **"The Mental World of an Irish Conservative: Sir Joseph Napier, 1804-82"**

From the late 1820s onwards, Joseph Napier was a key figure within the Irish Conservative party. He was also one of the most influential members of the Evangelical wing of the Church of Ireland. From the early 1850s onwards, he was a member of the leading group within the party and he exercised a great deal of influence over the political line that it adopted. In order to shed new light on the character of Irish Conservatism, this paper will explore the development of Napier's political, social and religious views from his time at Trinity College Dublin onwards. The paper will also look at Napier's responses to the main intellectual currents of his day and at the particular character of his own political and social philosophy. The paper will also examine Napier's response to the attempts by fellow Conservatives like Isaac Butt, for example, to develop a distinctively Irish version of Conservatism. Napier's views on literature and art will also be addressed as well as his relationship to the social and cultural milieu of middle class Irish Protestantism from which he sprang. This paper is based on Andrew's recent book, *The Irish Conservative Party, 1852-68: Land, Politics and Religion* (Irish Academic Press, 2007).

**Dr Rory SWEETMAN** (*University of Otago*) E: [rsweet@ihug.co.nz](mailto:rsweet@ihug.co.nz)

**"Antipodean Reactions to the 1916 Rising"**

In his *Irish in Australia*, Patrick O'Farrell argued that the Irish Catholic challenge to prevailing social orthodoxies in Australia during and after WW1 was Irish in name only, and that the basic matters in contention were Australian ones. He emphasises the role of episcopal leadership in driving the Irish issue. I propose to test his interpretation against the New Zealand evidence, to compare the response of state, Labour Party, 'loyalist' and Catholic communities in their response to the Easter Rising in Dublin.

**Prof Peter TONER** (*University of New Brunswick, Canada*) E: [toner@unbsj.ca](mailto:toner@unbsj.ca)

**"Identity & Integration: Irish Nationalism in Canada"**

During the latter half of the 19th Century, organised Irish Nationalism in Canada evolved from a self-defense fraternity through a classic "Fenian" stage into an exclusive and secretive organization dedicated to the violent overthrow of British rule in Ireland. During the course of this evolution, it was the Nationalists who appropriated the word "Irish" as their own descriptive, making it the label of Catholics with an increasingly "green" political agenda. This was possible as the bulk of the Irish immigrants and their offspring became economically integrated into Canada society and its political structure, but it also forced Protestant Irish away from their background and caused many Catholic Irish to identify more closely with their religion.

**Dr Lycia TROUTON** E: [lyciatrouton@gmail.com](mailto:lyciatrouton@gmail.com)

**"Linen Memorial and Migration Theory in Contemporary Installation Art: Northern Ireland/ Australia"**