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News for Notre Dame faculty and staff and their families

-1916-

THE IRISH REBELLION

BY CAROL C. BRADLEY, NDWORKS

A documentary television series, "1916: The Irish Rebellion," produced by the Keough-Naughton Institute for Irish Studies, will be broadcast worldwide during the centenary of Ireland's 1916 Easter Rising.

The series memorializes the events in Dublin on Easter Week a century ago, when an insurrection started a process that culminated in an independent Irish state and accelerated the disintegration of the British Empire.

The three-episode TV series, directed by award-winning Irish documentary filmmakers Ruán Magan and Pat Collins; written by **Bríona Nic Dhiarmada**, the Thomas J. and Kathleen M.

O'Donnell Professor of Irish Studies; and narrated by Oscar-nominated actor Liam Neeson, will follow a chronological narrative while presenting the historical, political and cultural events of the uprising and the new and lasting relationships among the United States, Ireland and Britain that it brought about.

The series will air on public television stations in the U.S. and RTE and the BBC in Ireland. The series is also anticipated to air in 60 countries, including Great Britain, Australia, New Zealand, India and Canada.

A 86-minute film version of "1916" will be screened globally to the world's Irish embassies during the centenary celebrations as part of the

Irish government's outreach to the 70 million people of the Irish diaspora.

"1916" will be featured in a series of international academic events sponsored by Notre Dame in cooperation with Irish embassies and consular services during Ireland's centenary celebration.

Collectively titled "Reframing 1916," the series will bring several Notre Dame faculty to speak at universities worldwide, screening and discussing the documentary.

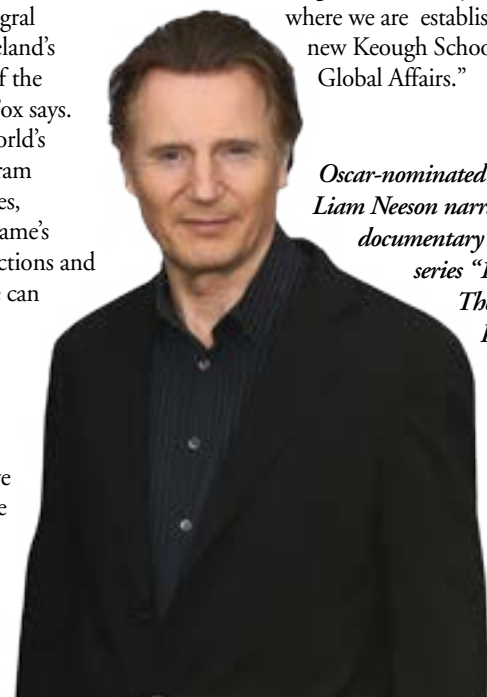
Christopher Fox, director of the Keough-Naughton Institute and executive producer, says "1916" is an unprecedented attempt to present the Easter Rising as a pivotal event in world history before a global audience.

"We look forward to being an integral partner in Ireland's celebration of the centenary," Fox says. "With the world's leading program of Irish studies, and Notre Dame's global connections and networks, we can help Ireland reach and educate her diaspora.

"At the same time, we expand Notre Dame's reputation

as a global university at the point where we are establishing a new Keough School of Global Affairs."

Oscar-nominated actor Liam Neeson narrates the documentary television series "1916: The Irish Rebellion."



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Education on a global scale



Chris Fox

A story Notre Dame is uniquely positioned to tell

BY CAROL C. BRADLEY, NDWORKS

It's a story both epic and intimate. A story of world history, but also a human story, says **Chris Fox**, director of the Keough-Naughton Institute for Irish Studies.

To Fox, the image on the cover of **Briona Nic Dhiarmada's** book, "The 1916 Irish Rebellion" illustrates the deeper meaning of the documentary film on the event also known as the Easter Rising — an armed insurrection mounted by Irish Republicans during Easter Week, 1916, seeking to end British rule in Ireland and establish an independent Irish Republic.

The photo shows the ruins of Dublin's Lower Sackville Street after British artillery shelling quashed the rebellion, leading to unconditional surrender on Saturday, April 29, 1916. Most of the leaders were executed following courts-martial.

"It's the little boys," he says. "The little boys looking at the wreckage of Dublin. Trying to figure out what has happened, and what it means. That's the purpose of the film. Not to tell

the Irish what it means, but to let them decide for themselves."

It's a story Notre Dame and the Keough-Naughton Institute are uniquely placed to tell. "For more than 20 years, the institute has brought Notre Dame to Ireland, and Ireland to Notre Dame. This has given us a great opportunity for public education on a global scale," says Fox.

The project was the result of the work of 40 historians — 18 appear in the final cut — and five years of research and writing by Notre Dame faculty and other experts.

In addition to North America and Canada, the film is being presented at locations including Notre Dame Global Gateways in Rome, London and Ireland as well as in the Czech Republic, Monaco, Brazil, New Zealand and Australia — even Argentina and Slovenia.

The University is also partnering with the Irish government and universities worldwide to host a series of international academic events, called "Reframing 1916." Notre Dame faculty will travel to museums, institutions and universities with an Irish studies presence to engage with faculty, staff and students.

Says Fox, "This project is Notre Dame's unique contribution to scholarship — bringing the story of the 1916 Irish Rebellion to Americans, Irish and the 70 million people of the Irish diaspora."

"1916: The Irish Rebellion" airs on Michiana PBS station WNIT at 9 p.m. Thursdays, April 7, 14 and 21, and repeating at 5:30 p.m. Sundays, April 10, 17 and 24. WNIT's secondary channel will air the three episodes together from 8 to 11 p.m. on Saturday, April 30.

A 76-minute film version of "1916: The Irish Rebellion" will be screened in theaters and at global events, including the Irish Government Gala at National Concert Hall, Dublin, hosted by Michael Higgins, president of Ireland.

Individuals and classes can view the film on campus at 8:30 p.m. Thursday, March 31, in the Leighton Concert Hall. The event is free but ticketed. To reserve seats, call the ticket office at 631-2800, or visit performingarts.nd.edu.

For more information, visit 1916.nd.edu.



It highlights the ramifications of the proclamation in a most delicate, human, powerful and profound way.

—Liam Neeson



INGEL PARRY

A powerful medium for history



Nic Dhiarmada

Documentary, book and academic events detail the "Crazy Rebellion" of 1916

BY GENE STOWE, FOR NDWORKS

Documentary filmmaker **Briona Nic Dhiarmada** was fresh off a project that won best documentary of the year in Ireland, "Searching for Sorcha" (Ar Lorg Shorcha), which tracked the little-known career of an early leader in the Irish language movement and sean-nós singer, Sorcha Ni Ghuairim. She had just watched Ken Burns' "Civil War" for the second time when Christopher Fox, director of the Keough-Naughton Institute for Irish Studies, asked what she planned for an encore.

That was six years ago, and Nic Dhiarmada, professor of Irish studies and concurrent professor of film, television, and theatre, saw the centenary of the 1916 Easter Rising in Ireland "as an opportunity to do for Irish history what Ken Burns did for the Civil War," she recalls. "Television is an incredibly powerful medium for history." The rebellion for independence from Great Britain was crushed in a week, but has gained a prominent place in the history of Ireland.

The result of that idea, a three-part documentary narrated by Liam Neeson, was broadcast in Ireland in February, and will be seen on PBS stations through the U.S. in March and April.

Nic Dhiarmada, who conducted research for three years and wrote the scripts, says the film presents the global scope of the uprising, including the key role of Irish Americans and the international attention that inspired 20th-century movements for independence in India and Africa.

The quixotic revolt — 2,000 Irish rebels against more than 20,000 British soldiers who used heavy artillery in the heart of Dublin — has gained a mythic status reminiscent of "Remember the Alamo" in the United States. Fox acted as executive producer

of the series. The project included contributions from Keough-Naughton Institute faculty fellows **Patrick Griffin** and **Decan Kiberd**; **Robert Schmuhl**, and **Keven Whelan**, director of the Keough-Notre Dame Centre in Dublin. Others who contributed include respected U.S., British and Australian scholars of Irish history, broader 19th-century history, and the rise of nationalism and democratic-republicanism.

"We tell the importance of the American end of the story," Nic Dhiarmada says. "The rising was a very small event in a tiny country on the edge of Europe in the middle of the First World War," but the "Crazy Rebellion" took the front page of the New York Times and pushed Great War stories aside. Exile John Devoy supported the revolt from New York.

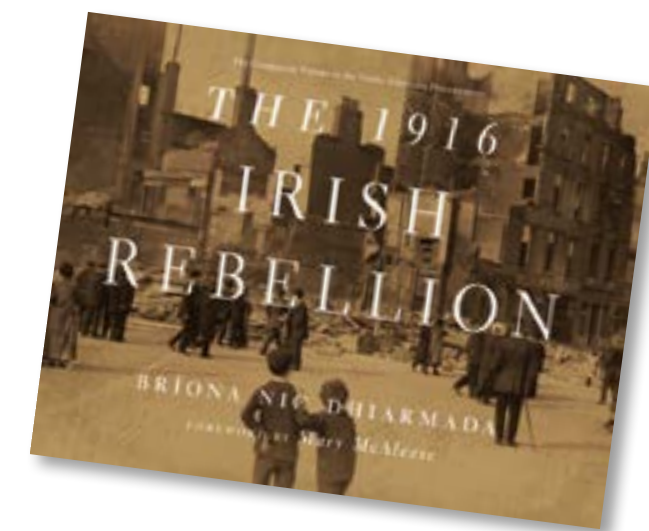
When the British executed defeated leaders, more than 25,000 people protested outside Carnegie Hall.

"I think this made a huge impact on America. America at the time was 20 percent Irish-born; 25 percent of Manhattan was Irish-born. It's a story of Irish history and the complicated and conflicted history between Ireland and her bigger neighbor, Great Britain. It's also an American story."

The premiere launches a series of international academic events, "Reframing 1916," that will include symposia at international universities that focus on Irish studies.

"It's part of the University's mission to be global and to have Irish studies," Nic Dhiarmada says. "We bring Notre Dame to Ireland and Ireland to Notre Dame. We are also bringing this to a world audience."

Notre Dame Press publishes companion volume



A companion volume to the documentary, "The 1916 Irish Rebellion," has been published by the University of Notre Dame Press.

Publication of the book is a new step for the press, says **Stephen M. Wrinn**, director of the press. "**Chris Fox** deserves credit for giving Notre Dame Press the opportunity to publish the book. It could have gone to a national press."

What's unusual for the press is the global nature of the project, he adds. "Cork University Press will be printing and distributing the book in Ireland and Great Britain, and there are a number of events planned in Ireland in conjunction with the premiere of the documentary and the launch of the book. As a result, Notre Dame will be present throughout the world, telling the story of the 1916 Easter Rebellion."

Wrinn hopes that the project will lead to similar collaborations with other units on campus.

"The 1916 Irish Rebellion," by **Briona Nic Dhiarmada** is a large-format collection of more than 200 photographs and illustrations that bring to life the events during the 1916 Easter Rising in Dublin. The book includes an introduction by Mary McAleese, president of Ireland

from 1997 to 2011.

A companion volume to the three-part documentary series, narrated by Liam Neeson, to be broadcast on public television worldwide, this landmark book tells the dramatic story of the events that took place one hundred years ago, during Easter Week, 1916, when Irish rebel leaders and their followers staged an armed uprising in the city of Dublin in an attempt to overthrow British rule and create an autonomous Irish republic.

Nic Dhiarmada includes a narrative history and an extensive selection of sidebar quotations from contemporary documents, prisoners' statements and other eyewitness accounts to capture the experiences of nationalists and unionists, Irish rebels and British soldiers, and Irish Americans during the turbulent



Wrinn

events of Easter Week, 1916. The book also uncovers the untold story of the central role Irish Americans played in the lead-up to the rebellion and its aftermath, and places these events in historical, political and cultural context.

For more information or to purchase a copy of the book, visit undpress.nd.edu. The book will also be available at the Hammes Notre Dame Bookstore.

Easter, 1916: The Irish Rebellion



Leaders of the Easter Rising, left to right: Thomas Clarke, Countess Markievicz, Patrick H. Pearse, Roger Casement and James Connolly.

February 12 to April 28

Department of Rare Books and Special Collections
102 Hesburgh Library

The Easter Rising of 1916 was one of the most important events in Irish history. Though the rebellion lasted only six days, it led to the formation of an independent Irish State.

When most of the leaders were executed, sympathy for the rebellion spread throughout the world. The poem by W. B. Yeats, "Easter, 1916," written in the aftermath, describes how a military failure carried out by unlikely people became transformative.

The Hesburgh Libraries Rare Books and Special Collections includes a rare

copy of this poem, in addition to documents and books by and about the leaders of the Rising.

The exhibition, curated by **Aedin Clements**, Hesburgh Libraries' Irish studies librarian, features items from the Easter Rising Ephemera collection, the Irish Manuscript collection, and from book and newspaper collections.

In addition, material from the University Archives helps understanding of the international aspect of the Easter Rising.

The exhibition is free and open to the public Monday through Friday, 9



Aedin Clements

a.m. to 5 p.m., with hours until 7 p.m. Thursdays.

Clements will offer guided tours of the exhibit every Wednesday at noon; tours will also be available at 2 p.m. Thursday, March 3, and at 5 p.m. on Thursdays (February 25, March 10, March 24, April 7 and

April 21.)

Tours will meet at the entrance to the Rare Books and Special Collections Department, 102 Hesburgh Library. Reservations are not necessary. If you are planning to bring a group or would like to schedule a special tour, email rarebook@nd.edu or call 631-0290.



Briona Nic Dhiarmada, at left, and the crew of 1916: The Irish Rebellion on campus.

The vivid voices that speak from these pages are not those of historians or scholars. They are the voices of ordinary men and women — including poets, teachers, actors, and workers — who took on the might of the British Empire. Although defeated militarily, the participants of the Easter Rising would write a moral victory from the jaws of defeat and inspire countless freedom struggles throughout the world — from Ireland to India.

— University of Notre Dame Press

The Fighting Irish



Irish revolutionary Éamon de Valera at Notre Dame in 1919.

An early connection to the 'Irish Republic'

BY ROBERT SCHMUHL '70

The eight-column banner headline running across the front page of the South Bend News-Times spelled out for local readers and those at Notre Dame the big news then reverberating around the globe: TWELVE KILLED IN ANTI-BRITISH RIOTS IN DUBLIN. Underneath the large streamer, two articles carrying London datelines began to tell the story of what's now known as the Easter Rising.

The date was April 25, 1916, one day after a band of Irish rebels stormed the General Post Office in downtown Dublin and boldly declared the establishment of "the Irish Republic as a Sovereign Independent State."

The bloody fighting between these combative nationalists and the British military didn't escape the attention of students and faculty on the Notre Dame campus. On April 29, the day P.H. Pearse, the president of "the Provisional Government," surrendered, the University's student-run Scholas-

tic magazine published an editorial titled "The Rift in the Empire."

Referring to the "Sinn Fein outbreak in Dublin" and the "Irish troubles," the anonymous writer commented that, "an Irish rebellion — even if it took place at once and along the lines of a trained and formidable armed onslaught on British power — would do little beyond achieving a martyrdom."

The prediction of "martyrdom" proved prescient. Rebellion-minded combatants killed during the five-day Rising or subsequently executed by English firing squads were, indeed, celebrated as martyrs in journalistic accounts at the time.

To emphasize the religious comparison, small commemorative cards, similar to prayer cards today, circulated widely among the Irish hoping for independence and also among partisan Irish Americans.

Those 1916 events in Ireland occurred near the end of Notre Dame's academic year, when final exams took precedence. Yet what had happened across the Atlantic planted seeds in the campus soil that took root and developed as the Great War was being waged in Europe.

Indeed, just three months after the Armistice was signed in November of 1918, a campus chapter of Friends of Irish Freedom (FOIF) officially was formed. The group took its work seriously, with some student members attending the national meeting of FOIF in Philadelphia that year.

Scholastic devoted nearly 12 pages of its March 15, 1919, issue to a series of articles and poems prepared by the FOIF chapter, which celebrated the Rising's leaders and the cause they championed. The editors of Scholastic went so far as to give their extensive coverage of Irish affairs a daring, look-at-what-we've-done quality: "Much of the matter published here is not allowed circulation in Ireland; to print or quote some of it there would result in imprisonment. The British censors did not allow it to come out of Ireland; it was smuggled out."

As the Irish War of Independence (or, as it was known in Britain, the Anglo-Irish War) was being fought in Ireland, the stance of many Notre Dame students echoed that of Irish Americans across the country who were longing for an end to the colonial status of the island of their ancestors. The guerrilla-style conflict, which began in late January 1919 and continued until July 1921, prompted U.S. supporters of an independent Ireland to see parallels between these hostilities and the American Revolution of the late 18th century.

The connections that unite the rebelliousness of the Easter Rising to the War of Independence are easy to draw. Some figures — such as Éamon de Valera and Michael Collins — engaged in combat during 1916 and then embarked on various military and political activities to achieve the objectives that the Rising so dramatically raised.

In de Valera's case, he came to America as a stowaway in June of 1919 to campaign for a free Ireland and to raise money for that work. Born in New York City but raised in Ireland, de Valera was a commandant during the Rising and when

captured was sentenced to be executed. He, however, received a reprieve (the precise reasons continue to be debated) and later launched a political career that cast a king-size shadow on his adopted homeland. "Dev," as he was known, served as Ireland's head of government or head of state for more than three decades before his death in 1975.

Notre Dame was

one stop on de Valera's 18-month U.S. speaking tour. When he arrived at the campus on October 15, 1919, he was welcomed as the "President of the Irish Republic."

Of course, "the Irish Republic" was still a dream at that point — proclaimed at the Rising, it didn't formally exist

until 1949 — and de Valera was, in fact, president of Dáil Éireann. That revolutionary and rival assembly to the parliament of the United Kingdom had been declared illegal by British authorities a month before de Valera arrived in Indiana.

Some 1,600 students, standing in formation to spell out UND, greeted de Valera, who went to the statue of Civil War chaplain (and former Notre Dame president) Rev. William Corby, C.S.C., to lay a wreath that carried this inscription: "In loving tribute to Father Corby, who gave general absolution to the Irish Brigade at Gettysburg." An overflow crowd crammed into Washington Hall to hear de Valera proclaim, "Our rising was not really a rebellion but simply another battle in a long-continued fight which has never been given up."

His language became more pointed as he delivered the heart of his message: "Anyone who says that we belong to the British Empire says in effect that a robber who takes another's goods and is sufficiently strong to keep them has a moral right to the goods. In other words, that might makes right. Ireland has never been conquered and never will be. She has been oppressed and defeated, but her will to be independent is stronger now than ever."

De Valera's visit, which he called his "happiest day since coming to America," proved to be an important event in the history of the University. A figure of international stature argued his case for nationalist recognition and island-wide independence in front of students and faculty who took him seriously. According to the dispatch of one national magazine, "He was listened to with breathless attention, every one present seemingly eager to catch every word that fell from his lips."

The November 15 edition of Scholastic reported on the talk and presented a challenge de Valera himself could have made: "Every Notre Dame man must now make a decision for or against the Irish Republic. It is an issue that cannot be evaded."



A few pages later, the magazine reprinted a lengthy letter from de Valera himself that made a direct appeal for financial help in the context of U.S. fellowship.

"The United States is a great and powerful republic — long confirmed in its own hard won liberties," he noted. "The sister republic, newborn in Ireland under America's inspiration, is threatened in its infant life as were the United Colonies by a cruel and over-mastering force. We earnestly plead for the assistance which, if prompt and energetic, will be decisive."

Throughout his sojourn in the States and afterward, de Valera kept making parallels between Ireland and America. He understood that Irish America was vital to Ireland's future.

At the same time as many Notre Dame students, alumni and administrators were voicing support for an independent future for Ireland, another debate arose on campus: Should the school's athletic teams be called "the Fighting Irish"?

The preferred name then was "the Gold and Blue," but uniform colors weren't terribly descriptive of the competitive sports groups. As the football fortunes of Knute Rockne, who began as head coach in 1918, became nationally recognized, sports-writers came up with more colorful labels and aliases for his teams: "Domers," "Ramblers," "Rovers," "Nomads," "the Blue Comets," "the Horrible Hibernians," "the Dirty Irish," "the Rambling Irish," the "Wandering Irish" — along with "the Fighting Irish."

The bellicose appellation had roots in the 19th century, when Irish Catholics faced widespread discrimination in the United States and battled for recognition after fleeing their homeland and the consequences of the Great Famine. The phrase also was associated with the Irish Brigade of the Civil War.

But it wasn't until 1927 that a powerful administrator publicly weighed in on the subject. In a letter to the New York World, Rev. Matthew J. Walsh, C.S.C., then president of Notre Dame, said, "University authorities are in no way averse to the name 'Fighting Irish' as applied to our athletic teams."

The nickname, Father Walsh explained, "seems to embody the kind of spirit that we like to see carried into effect by the various organizations that represent us on the athletic field. I sincerely hope that we may always be worthy of the ideals embodied in the term 'Fighting Irish.'" In other words, Notre Dame teams would play hard and with courage, "what though the odds be great or small."

This formal christening occurred a decade after the Easter Rising — an event whose reverberations echoed throughout the past century in Ireland and, in W.B. Yeats's phrase, "Wherever green is worn."

Robert Schmuhl is the Walter H. Annenberg-Edmund P. Joyce Professor of American Studies and Journalism at Notre Dame, where he's also director of the John W. Gallivan Program in Journalism, Ethics & Democracy. His book, "Ireland's Exiled Children: America and the Easter Rising," will be published by Oxford University Press in March.

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