Headings	Notes
LANGUAGE AND RELIGION	• When the Irish Free State became independent, its leaders wanted to create a distinctively Irish
	cultural identity.
DEVELOPING A NEW CULTURAL IDENTITY	• Many of the leaders, both pro- and anti-Treaty, who had been influenced by the Gaelic League
	wanted to revive Irish as a spoken language.
	Since the Free State was over 90% Roman Catholic, many leaders and most of the Catholic
	bishops and clergy wanted a country that reflected Catholic moral values.
	These ideals often came into conflict with the views of a minority who wanted a country that
	would reflect the best liberal values of Europe, such as democracy, freedom of religion and the
	right to explore new ideas and new ways of expressing them without interference.
REVIVING IRISH	As soon as the British left, nationalists changed place names to their Irish form, e.g. Kingstown
	became Dün Laoghaire and Maryborough became Portlaoise.
	The Minister for Education, Eoin MacNéill, made Irish compulsory in primary schools.
	• To train Irish-speaking teachers, free second-level 'Preparatory Colleges' were set up, where
	all teaching was through Irish
	Gaeltacht students were awarded scholarships to attend the Preparatory Colleges and their
	students were given priority in admission to teacher training colleges.
	In secondary schools, students had to pass Irish to get Intermediate and Leaving Certificate
	examinations and students who answered through Irish got extra marks.
	Teachers and school children were given grants to attend Irish colleges in the Gaeltacht.
	People looking for jobs in the Garda Siochåna or civil service had to pass an examination in
	Irish.
	• In 1937, de Valera made Irish the 'first official language' in his Constitution, Bunreacht na
	hÉireann.
ASSESSING THE REVIVAL	By the 1940s, over 70% of primary teachers could teach through Irish, 14% of primary schools
PROGRAMME	used only Irish and 64% of secondary students did several subjects through Irish.
	• A modern literature in Irish had begun to develop, with fine poets like Seán Ó Ríordáin and
	novelists like Brian O'Nolan.
Keywords	Gummary

Headings	Notes
ASSESSING THE REVIVAL PROGRAMME	But overall the attempt to revive Irish failed because:
	Outside the Gaeltacht few people used Irish as their everyday language because government
	because government departments, shops, the courts, etc. still used English.
	New, attractive new forms of entertainment like films and radio not Irish.
	The policy of making Irish compulsory in schools angered many parents and students and
	turned them against Irish.
THE POWER OF THE	 In the Irish Free State over 90% of the population were Roman Catholics.
CATHOLIC CHURCH	Catholic priests and bishops had enormous influence. They controlled the schools where
	Catholics were educated and when they spoke on an issue, most Catholic voters listened to
	them.
THE CATHOLIC CHURCH AND POLITICAL	Cosgrave, de Valera and most nationalist leaders were devout Catholics
LEADERS	• On political issues, they felt entitled to make up their own minds. De Valera and the republicans
	showed this when they ignored the bishops who condemned them during the civil war.
	But on moral issues like divorce or contraception, they felt obliged to obey the teaching of the
	Pope and the Catholic bishops.
	• They listened when the bishops urged them to pass laws which would stop modern development
	of which they disapproved.
A 'MORAL PANIC'	Bishops and political leaders shared the 'moral panic' that was widespread across the western
	world after the First World War. Like older people everywhere, they believed that the moral
	standards of the young were declining due to:
	New forms of entertainment like cheap magazines, films, radio and popular music like jazz
	Motor cars and motor cycles, which made it easier for the young to escape the watchful eyes
	of their parents
	Young women who now enjoyed political and economic freedom, which they showed by
	wearing short skirts and make-up.
Keywords	Summary

Headings	Notes
A 'MORAL PANIC'	Bishops and priests in sermons and pastoral letters condemned these 'moral evils'.
	Both the Cumann na nGaedheal and Fianna Fáíl governments passed laws to limit their efforts.
CENSORSHIP	In 1923, censorship of films was introduced.
	• Even before independence, devout Catholics and Gaelic League supporters demanded the
	exclusion of British newspapers and magazines and at times the IRA seized and burned them.
	• In 1929, Cumann na nGaedheal set up the Censorship Board. It could ban books or magazines
	it considered 'indecent or obscene' or which advocated contraception.
	The Board was free to decide what 'indecent or obscene' meant and it banned many books by
	the finest world authors for the flimsiest of reasons.
	It was especially hard on books by Irish authors who presented a view of Ireland of which the
	Board did not approve. This made it very difficult for them to make a living.
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DIVORCE	Up to 1922, wealthy people could get a divorce by having a special Act of parliament passed.
	• When asked if the Dåil would do the same, Cosgrave consulted the bishops and on their advise
	refused to continue this practice.
	 De Valera went further and outlawed divorce in Bunreacht na hÉireann.
	● In 1924, the hours public houses could open was cut, and in 1927, a new licensing system
	reduced their number by half.
	 In 1935, Fianna Fåil regulated dance halls. Many closed or were replaced by parish halls
	controlled by the clergy.
	These changes reflected the growing influence of the Catholic Church in the Irish Free State.
	The most obvious sign of this was the Eucharistic Congress, which was held in Dublin in 1932.
THE 1932 EUCHARISTIC	Eucharistic Congresses were held every three years in different cities.
CONGRESS	• In 1929, Cosgrave's government established diplomatic relations with the Vatican. Following that,
BACKGROUND	the Pope agreed to allow the 1932 Eucharistic Congress to take place in Dublin. It was to
	celebrate the arrival of St Patrick in 432.
Keywords	Gummary

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Headings	Notes
BACKGROUND	An election was due late in 1932, but to avoid a clash with the Congress, Cosgrave held it
	early. To his surprise he lost, so it was de Valera and Fianna Fáil who enjoyed the limelight
	during the Congress.
PREPARATIONS	 Planning for it had begun in 1930 under the direction of Garda Commissioner Eoin O'Duffy.
	Around the country, Catholics collected money to decorate their areas and held discussions and
	prayer meetings about the Eucharist.
	In Dublin, every street was decorated with flowers, flags and altars.
	Thousands of pilgrims poured in from around the world. The biggest contingent came from
	the United States. They were housed in tent cities around Dublin or in ships anchored in Dublin
	Bay.
20-27 JUNE 1932:	The week began when the Papal Legate (the Pope's representative), Cardinal Lauri, landed in
CONGRESS WEEK	Dün Laoghaire. De Valera greeted him and crowds cheered him as he drove into Dublin.
	Each day there were lectures on the Eucharist, special masses and receptions for the dignitaries.
	The climax was mass in Phoenix Park attended by hundreds of thousands.
	For the first time radio was used to let the Pope give his blessing personally and to allow people
	around the country to share in the ceremonies and listen as world-famous tenor John
	McCormack sang 'Panis Angelicus'.
THE IMPACT OF THE	The success of the Congress made Irish people proud of their new state and its ability to
CONGRESS	organise a large international event.
	It also showed the strength of belief among Irish Catholics
	• It allowed de Valeta and Fianna Fáil to draw close to the Catholic bishops and forget their
	disagreement over the civil war,
	It increased the power and influence of the Catholic bishops.
 Keywords	Summary
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Headings	Notes
A CATHOLIC STATE?	 Under Fianna Fåil, the South became more obviously Catholic in its attitudes and laws.
	● In 1931, de Valera told the Fianna Fåil Ard Fheis that he was 'a Catholic first'.
	• In Bunreacht na hÉireann in 1937, he gave the Catholic Church a 'special position' because it
	was the church of the vast majority of Irish people. This was less than the Pope wanted but far
	more than in the 1922 Constitution, which merely guaranteed freedom of religion.
	Fianna Fåil made contraception illegal and outlawed divorce in the Constitution.
	Censorship of books and films was more thoroughly applied.
	These changes made the South less attractive for Irish Protestants.
	• The proportion of Protestants in the population fell by 12% in the period 1926-1936 and by 14%
	in the period 1936-1946.
	This was due to inter-marriage (Catholic priests insisted that children in a mixed marriage be
	brought up as Catholics) and to emigration caused by the weakness of the economy.
DEVELOPMENTS IN	Censorship and the desire of the political and religious leaders to present an image of a pure,
LITERATURE AND ART	religious and Gaelic Ireland made life difficult for writers and artists who did not conform.
	Works by older writers like J.M. Synge or W.B. Yeats were deemed acceptable.
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W.B. YEATS	 Yeats was generally acknowledged as Ireland's greatest poet, especially after he won the Nobe
	Prize in 1923.
	He wrote some of his best poetry in the 1920s.
	Cosgrave made Yeats a Senator in 1923. In the Senate he opposed the moves towards
	censorship and the ending of divorce.
	He was one of the group who designed the new Irish coins.
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THE ABBEY AND SÉAN	 Yeats and Lady Gregory continued to run the Abbey. In 1924, they persuade the government to
O'CASEY	give them an annual grant.
	They put on three plays by Seån O'Casey, which dealt with the period 1916-1921, and they
	defended him when some nationalists were offended by The Plough and the Stars.
Keywords	Gummary

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Headings	Notes
THE ABBEY AND SÉAN O'CASEY	But O'Casey's next play, The Silver Tossie, was experimental and they refused to put it on.
	O'Casey left Ireland and never returned.
	• The Abbey went into decline. Writers had to turn to the Gate Theatre, founded in 1930, to have
	more adventurous plays presented.
YOUNGER WRITERS	• Younger writers like Frank O'Connor, Seån Ö Faolåin, Patrick Kavanagh and Kate O'Brien who
	did not conform to the official attitude found their novels banned by the Censorship Board.
	• In the 1940s, Seån Ö Faolåin set up a small magazine, <i>The Bell</i> . As well as publishing poetry,
	short stories and articles on current affairs, it campaigned against the stupidities of the
	censorship.
DEVELOPMENTS IN ART	• The visual arts were neglected in the Free State, though images that reflected the Celtic designs
	of the Book of Kells or paintings like those of Paul Henry, which showed an idealised rural
	Ireland, were acceptable.
JACK B. YEATS	• The greatest painter of the period was Jack B. Yeats, the poet's brother. In his early years, he
	painted pictures of the people of the Gaeltacht - which can be seen as a visual equivalent of
	Synge's writings.
	He supported the republicans during the civil war and painted pictures sympathetic to them,
	which were popular.
	But from the 1920s he painted in an increasingly complex, expressionist style that did not
	appeal to most viewers and his pictures did not sell. Only in the 1960s was his genius appreciated.
THE IMPACT OF	Younger artists were influenced by new ideas in art (e.g. cubism) that were emerging in Europe
EUROPEAN IDEAS	in the early 20th century.
	One of them was Evie Hone.
Keywords	Summary

Headings	Notes
EVIE HONE (1894-1955)	Born in Dublin, Hone came from a family that contained several distinguished Irish artists. At
	age 12, she contracted polio - this left her lame and with one weak hand.
	• She studied art in London and Paris with her friend and fellow artist, Mainie Jellett. In Paris,
	they came into contact with cubism and studied with Albert Gleizes. Under his influence, Hone
	arranged her paintings into harmonic abstractions of colour and shape.
	In 1924, she and Jellett organised Dublin's first exhibition of abstract art, which shocked
	conservative Irish opinion. Hone also exhibited paintings at art shows in England, the US and
	Paris.
	• Hone was deeply religious, and in 1925 she briefly entered an Anglican convent. Later, in 1937,
	she became a Catholic. This may have influenced her desire to work in stained glass.
	• In 1933, she joined An Túr Gloine, a co-operative for making stained glass and mosaics which
	Sarah Purser set up around 1900. Her images in glass were simple, bold and often abstract,
	showing that cubist ideas continued to influence her work.
	She quickly gained recognition and was commissioned by the Department of Industry and
	Commerce to make a window, My Four Green Fields, for the Irish pavilion at the 1939 World
	Fair in New York. It won first prize for stained glass and today is in the Government Buildings in
	Merrion Street, Dublin.
	• When An Túr Gloine closed in 1943, she set up her own studio in her home. She produced over
	100 pieces of stained glass, many of them windows for churches. The most important is a huge
	window for the chapel of Eton College near London.
	• Although Hone is best remembered for her stained glass work, she also continued to paint. She
	and Mainie Jellett were founder members of the Irish Exhibition of Living Art in 1943, which
	aimed to make modern Irish art known to the general public. They also exhibited pictures at the
	garde White Stag Group of artists in Dublin in the 1940s.
	Evie Hone died suddenly in 1955.
Keywords	Summary

The Eucharistic Congress 1932

The Eucharistic Congress

- 1. An international Catholic religious festival bringing together clergy, religious and laity from all over the world.
- 2. The 31st Eucharistic Congress was held in Dublin in 1932 to celebrate the 1,500 year anniversary of St. Patrick's arrival in Ireland.
- 3. The Congress was the idea of the Cumann na nGaedheal government but took place after Fianna Fail won the 1932 General Election.

The Events of the Congress

- 1. July 1932 saw the new Irish State entertain thousands of churchmen who came from all over the world for the 31st Eucharistic Congress.
- 2. There were incredible scenes of devotion and a papal mass in the Phoenix Park
- 3. A live papal broadcast from Rome.
- 4. It was felt to be a milestone for all who attended it.

The Congress Demonstrated

- 1. The importance of the Catholic religion.
- 2. The close relationship between politicians and the Catholic Church.
- 3. The confidence of the new state as it deployed its resources to provide a spectacular occasion.
- 4. The monolithic nature of Catholicism the implications for minority groups such as Protestants and for relations with Protestant-dominated north.

Importance for Free State

- 1. Ireland sought to organise a Congress to be even more impressive than the previous one in Chicago.
- 2. City of Dublin underwent makeover for purposes of international publicity and celebration. Spotlights, illuminations, decorations show enormous effort in planning and preparing for event.
- 4. Employment of largest PA system of sound to broadcast the mass, the papal message and hymns of John McCormack.

Importance of Catholicism to Ireland

- 1. Catholics 93% of population following partition; Protestant-dominated north is separate.
- 2. Catholic Church hierarchy saw chance to make a Catholic state; it was in a homogeneous state in which the Church could impart social and moral stability.
- 3. Politicians wanted to build a state that would reflect Catholic values which almost everyone shared.
- 4. Independent Ireland could assert independence of England as the dominant Protestant power.
- 5. Catholicism was a binding force unifying Ireland after the scars of the divisions caused by the Civil War.
- 6. It demonstrated that the collective loyalty of the Irish people was to the Catholicism although the Constitution of 1922 forbade the government from giving privilege to any one faith over another
- 7. It paved the way for the Constitution of 1937.
- 8. Catholic Church has enormous impact on society in many ways: the running of hospitals, schools, orphanages etc as well as missionary efforts overseas and help for the poor.

Church and Politics

- 1. The organisation of the Eucharistic Congress involved both Cosgrave and deValera
- 2. De Valera's speech emphasised the persecution the Irish had suffered for Catholicism. Politicians share a platform with clergymen.
- 3. The Catholic Church "forgets" about the condemnation of Civil War violence and the excommunication of de Valera and co-operates with politicians.
- 4. The influence of John Charles McQuaid later Bishop of Dublin
- 5. This close relationship was evident in the legislation of the period, for example: The Intoxicating Liquor Act 1924, Censorship of Films Act 1923, Censorship of Publications Act 1929, The Criminal Law Amendment Act (banning contraceptives), The Public Dance halls Act and 1937 Constitution.

Divisions

- 1. It was repugnant to northern Protestant identity because of the stress on Catholic infallibility which clashed with Protestant regard for the conscience of the individual.
- 2. It showed the need for a border in many Protestant eyes. There were attacks on northern Catholics coming south for the occasion.
- 3. Southern Protestants felt that this was an expression of Catholic triumphalism that emphasised their minority status.

Other Examples of Cultural Identity

- 1. The emphasis on the Irish language in education, official documents etc.
- 2. Emergence of a new art focuses on the quintessential Ireland of the west Paul Henry, Sean Keating etc, and the poetry of Yeats.
- 3. The imagery of the new State was Irish inasmuch as all the symbols had significance the flag, the stamps, the coinage etc.

