

**Ecclesiastical History Society
Summer Conference
Pollock Halls, University of Edinburgh
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The Church and Empire



Abstracts of Conference Communications

Ecclesiastical History Society 55th Summer Conference – List of Delegates

Title	First Name	Second Name	Institution
	Gareth	Atkins	Magdalen College, Cambridge
	Michele	Baitieri	University of Nottingham
	Luke	Bancroft	Monash University
Professor	Vivianne	Barrie	University of Rheims
	David	Bebbington	University of Stirling
	Alister	Beecher	University of Oxford
	Angela	Berlis	University of Bern
	Brenda	Bolton	University of London
	John	Boneham	British Library
	Alex	Bremmer	University of Edinburgh
	Michelle D	Brock	Washington and Lee University
	Anne C.	Brook	
Professor	Stewart J	Brown	University of Edinburgh
	Simeon	Burke	University of Edinburgh
Dr	Perry	Butler	University of Kent
	Alice	Byrne	University of Warwick
	Andrew	Carter	University of St Andrews
	Ivan	Cavalcanti Filho	University of Paraiba, Brazil
	Gillian	Clark	University of Bristol
	Pedro	Couceiro	Polytechnic Institute of Bragança
Rev.	Robert J.	Cro	Catholic University of America
Dr	Andrew	Crome	University of Manchester
	Thomas	Davidson	
	Tom	Davidson Kelly	
	Jane	Dawson	University of Edinburgh
	Simon	Ditchfield	University of York
	Nicholas	Dixon	Pembroke College, Cambridge
	Robert	Evans	University of Cambridge
	Pedro	Feitoza	University of Cambridge
Dr	Peter	Firth	University of Liverpool, Centre for Lifelong Learning
Rev. Dr	Benjamin	Fischer	Northwest Nazarene University
Dr	Deborah	Gaitskell	SOAS
	Nicolas	Garnier	Université de Rouen, France
	David	Goodhew	St John's College, University of Durham
Dr	Mahesh	Gopalan	St Stephen's College, University of Delhi
Dr	Tim	Grass	EHS Assistant Editor
Professor	James H	Grayson	University of Sheffield
	Christina	Hadjiafxenti	Leibniz-Institute of European History
	Dave	Hale	University of South Wales
Professor	Susan	Hardman Moore	University of Edinburgh

elite and wealthiest members of the highly stratified Brazilian colonial society. Their religious buildings were located alongside the Franciscan convents. Erected in accordance with an erudite architectural agenda and through their commissioning of superb works of art, they were intended as a manifestation of the authority and religiosity of the colonial elite.

Pedro Couceiro, *From Collaborationism to Resistance: Power, Assistance and Rebellion in the Portuguese Church during the Peninsular War – the Case of Oporto*

When in 1807 the Franco-Spanish army entered the Portuguese borders, the first of three Napoleonic military incursions against Portugal, the highest representatives of the Portuguese ecclesiastical hierarchy tended to follow the appeal for peace and respect for the new authorities that the Prince Regent John had made before leaving for Brazil. However, in the course of events, it was also among clergy that the first signs and concerted actions of resistance to the French invader emerged. On the one hand, whilst the action of the resisting forces can be considered from multiple aspects, the question of social and political legitimacy stands out in all of them, based on the inseparability of the traditional power of religion from the legitimacy of the Portuguese reigning house, the House of Braganza, forced into Brazilian exile. On the other hand, the Catholic Church acted as a protecting shield against the dreaded anti-religious spirit that the French invader represented. The proximity of the population, who suffered from the daily chaos and horror of war that overshadowed the kingdom, granted the Catholic Church a higher political and social leading role. The religious hierarchies represented therefore the stepping stone to social mobilization and action, endowing the idea of resistance with a deep religious legitimacy and political cohesion. With this context in mind, and based on the city of Oporto's concrete situation, this communication aims to analyse the role played by the ecclesiastical authorities in national liberation movements during the Napoleonic Wars that affected Portugal in the early nineteenth century.

Tom A. Davidson Kelly, *Stone, Faith and Words: Three Christian Approaches to Construction in South Africa, 1889–1924*

Three young Aberdonians brought up in Christian homes, William Marshall Philip (1861–1938), Charles Carmichael (1864–90) and Charles 'Hamewith' Murray (1864–1941) entered into partnership in the Transvaal from 1889–93, producing the buildings in Johannesburg and on Church Square, the physical, spiritual and commercial heart of Paul Kruger's Pretoria, by Messrs Philip, Carmichael and Murray, Engineers, Surveyors and Architects.