

The ARC Centre of Excellence for the History of Emotions (Europe 1100-1800) presents:

CHILDREN'S LITERATURE, CHILDHOOD DEATH, AND THE EMOTIONS 1500 - 1800



Date: 5 - 6 December, 2013
 Venue: Room 1.33, ARC Centre of Excellence
 for the History of Emotions, Arts
 Building, The University of Western
 Australia (UWA)

This event is supported by funding from the ARC Discovery Project,
Living as a child: children's experiences in England c.1400-1750
 (Chief Investigators: Philippa Maddern, Stephanie Tarbin, and
 Partner Investigator: Claudia Jarzebowski).

Image: Stoneware portrait by her father of Lydia Dwight (d. 1674) on her deathbed. © British Galleries.



THURSDAY 5 DECEMBER

| TIME | SPEAKERS |
|--------------------|---|
| 11:30 – 11:45 | Arrival and registration |
| 11:45 – 11:50 | Welcome: BOB WHITE, ARC Centre of Excellence for the History of Emotions, UWA |
| 11:50 – 12:50 | Keynote Address ANNEMARIEKE WILLEMSSEN, National Museum of Antiquities, The Netherlands- <i>Imaging children and death: a historical overview</i> |
| 12:50 – 1:30 | <ul style="list-style-type: none"> SUSAN BROOMHALL, UWA- <i>Killing with care and kindness: death among the children of the sixteenth-century French poor</i> |
| 1:30 – 2:40 | LUNCH |
| 2:40 – 3:10 | <ul style="list-style-type: none"> KIM REYNOLDS, Newcastle University – <i>Short Graves: representing childhood death to children</i> |
| 3:10 – 3:25 | <ul style="list-style-type: none"> CIARA RAWNSLEY and BOB WHITE, UWA- <i>Readings of poems by parents in early modern England lamenting the deaths of their children</i> |
| 3:25 – 4:15 | TEA |
| 4:15 – 4:55 | <ul style="list-style-type: none"> ANDREW LYNCH, UWA- <i>'he nas but seven yeer oold': boy martyrdom in later medieval tradition</i> |
| 4:55 – 5:30 | <ul style="list-style-type: none"> PHILIPPA MADDERN, UWA- <i>Rhetorics of death and resurrection: child death in late-medieval English miracle tales</i> |

END OF DAY 1 – DELEGATES MAY GATHER FOR DINNER AT THEIR OWN EXPENSE AT A LOCAL RESTAURANT

FRIDAY 6 DECEMBER

| | |
|---------------------|--|
| 11:00 – 11:35 | <ul style="list-style-type: none"> BOB WESTON, UWA- <i>Emotions evoked by children in pain and dying in early-modern France</i> |
| 11:35 – 12:10 | <ul style="list-style-type: none"> STEPHANIE TARBIN, UWA- <i>Memories of illness and death: childhood experiences in autobiographical writings from seventeenth-century England</i> |
| 12:10 – 12:45 | <ul style="list-style-type: none"> ASAMI AKIYAMA, The University of Yamanashi, Japan- <i>The emotional process of dying while still alive: seventeenth-century child deathbed stories</i> |
| 12:45 – 2:00 | LUNCH |
| 2:00 – 2:40 | <ul style="list-style-type: none"> JOHN BOULTON with CLARE WOOD, The University of Sydney- <i>'To beget a child': Spirit children, birth, death, and grief at '1788' in the Kimberley</i> |
| 2:40 – 3:15 | <ul style="list-style-type: none"> KATIE BARCLAY, University of Adelaide- <i>Grief, faith and eighteenth-century childhood: the Doddridges of Northampton</i> |
| 3:15 – 3:45 | <ul style="list-style-type: none"> MERETE COLDING SMITH, The University of Melbourne Library- <i>Death and Emotions in Early Sunday School Reward Books</i> |
| 3:45 – 4:20 | <ul style="list-style-type: none"> CHANTAL BOURGAULT, UWA- <i>Six or seven wolves in the Wolf Man's dream: 'The Wolf and the Seven Kids', Siblings and Psychoanalysis</i> |
| 4:20 – 4:45 | TEA |
| 4:45 – 5:00 | Discussion of symposium and publication |
| 5:00 – 6:15 | Speakers and a small invited audience at Newcastle University (UK) will join the symposium via video-link Chair, SHEHZANA MAMUJEE, Newcastle University (UK) <ul style="list-style-type: none"> Short reading, followed by ALEC RYRIE, Durham University- <i>Facing Childhood Death in Puritan Spirituality</i> Short reading, followed by MATTHEW GRENBY and ANDREW LACEY, Newcastle University (UK)- <i>'A simple child ... What should it know of death?': Encounters with death in eighteenth-century children's literature</i> |

SYMPOSIUM ENDS

Asami Akiyama

THE EMOTIONAL PROCESS OF DYING WHILE STILL ALIVE

Deathbed stories in the seventeenth century depicted idealized children. These children had been religious from an early age, became more serious about the condition of their souls, and had a happy death. However, when we look into their emotions and the emotions of those around them, it is clear that even for such children there was no easy way to prepare for death for doing so required them to believe in their deaths. That is, to some extent they were dying while they were still alive. This paper explores the circumstances and emotions of a range of children from different backgrounds, concentrating on the difficulties of becoming convinced of the reality of the transition from life to death.

ASAMI AKIYAMA is an Associate Professor of the University of Yamanashi, Japan. She specialises in the history of education and is currently researching how people taught children about preparing for death in seventeenth-century Britain. She has received a government grant-in-aid for scientific research on the 'History of Life and Death Education in Modern Britain' (2009-2011) and has published two articles on the subject: 'Telling Children's Death in Nineteenth-Century Britain' (2010) and 'Death-Bed Stories for Children in Seventeenth-Century England' (2011).

Katie Barclay

GRIEF, FAITH AND EIGHTEENTH-CENTURY CHILDHOOD: THE DODDRIDGES OF NORTHAMPTON

"I have some times said and much oftener thought that I moderate Grief on the Death of Children was never more unaccountable or utterly Inexcusable in any person than Myself ... When these Dear Little Creatures have been on the verge of the Invisable World how has Faith in it were gone before and as it were presented the willing Sacrifice to their Saviours Arms and when they have pass'd the Confines of Mortality the Contemplation of their Exalted Felicity has fill my Souls with Joy Unspeakable & Full of Glory This has the Spirit Tryumph'd but soon alas too soon Does the Flesh renew the Conflict" - (Mary Humphreys, 16 Oct 1766).

Mary Humphreys was the eldest surviving daughter of Dr Philip and Mrs Mercy Doddridge. Philip was a well-known non-conformist minister, popular spiritual writer, as well as managing, with his wife, a small boy's school from his home in Northampton, England. They had three daughters and a son that survived to adulthood, losing five children before the age of ten. Mary Humphreys gave birth to five children, of which three survived to adulthood. Mary wrote the above quote in a much longer letter to her mother, where she attempted to reconcile her feelings of grief shortly after the death of her four-year-old daughter, Charlotte. Her strong belief in her child's salvation should have provided a salve to her feelings. In the context of her strong non-conformist faith, death was not only a time of grief but of celebration, and the Doddridge archive is full of letters both from Doddridge family members and friends which seek to work through grief by moving to a feeling of joy and Christian triumph. In this, the process of writing 'feeling' to friends and family acted as a space to work out and reconcile the gap between how one 'should' feel and how one 'did' feel.

Faith was a central framework through which such non-conformist families understood and coped with the loss of child. As this paper demonstrates, this was also a framework taught to children and can be found in letters sent to children on the death of a family member. Moreover, as can be seen through correspondence, this education

both framed children's responses to death and to their own impending death.

KATIE BARCLAY is a Postdoctoral Research Fellow in the ARC Centre for the History of Emotions, The University of Adelaide. She is the author of *Love, Intimacy and Power: Marriage and Patriarchy in Scotland, 1650-1850* (2011), winner of the *Women's History Network Book Prize* (2012) and the *Senior Hume Brown Prize for Scottish History* (2012), and numerous articles on marriage and family life in Scotland and Ireland. She is currently working on a monograph, *Governing Emotions: the Family, the Law, and the Press in Eighteenth-Century Britain*, with Prof David Lemmings and Dr Claire Walker.

John Boulton

(with input from Heather Montgomery, Open University; Emma Storr, University of Leeds UK)

"TO BEGET A CHILD": SPIRIT CHILDREN, BIRTH, DEATH AND GRIEF AT '1788' IN THE KIMBERLEY

This inquiry contributes to discourses around the beginning and end of life of life in childhood through a comparison of beliefs among western Europeans and Aboriginal Australians. Aboriginal people have the longest known continuous belief system in human history. Their cosmological beliefs provide strategies for managing grief in the face of a high risk of mortality and provide a reference point for considering a pre-modern society. Central to the management of grief amongst the Aboriginal people of the Kimberley region in the far northwest of Western Australia is understanding of the 'baby spirit,' which represents the coming into being of the soul of the unborn child. The baby spirit is the expression of the cosmic energy of the Creator Being at that totemic site. According to Lommel (1950), 'To beget a child a man has to find such a soul or "spirit child" first. He finds it in a particular dream in which the name of the spirit child, containing the vital essence of the future child, comes to his conscious mind.' Fetal quickening is the point at which the mother recognises the presence in her body of this spiritual force. If the fetus miscarried, or the infant or older child died from any cause, then the spirit is believed to return to that totemic site. As this paper will show, the coherence of this belief provided emotional security for grieving Aboriginal parents in ways that compare interestingly with the belief systems of the Christian West.

JOHN BOULTON is Senior Regional Paediatrician, Kimberley Health, and has an honorary affiliation at the Centre for Values, Ethics and Law in Medicine, University of Sydney. He also holds honorary professorial appointments at the universities of Newcastle, NSW, and Notre Dame, Fremantle and Broome. John has worked for eight years in Aboriginal Paediatrics and Child Health in the Kimberley region of WA after a career in academic paediatrics. In 1980 he was appointed the Foundation Professor of Paediatrics at the then new Newcastle Medical School. His interests include medical education with his clinical speciality being in childhood diabetes, nutrition and disorders of growth, as well as Child Protection. He has published over 100 papers in peer-reviewed medical journals, a chapter in an anthology of the anthropology of parenting, and is writing a book on the deep historical origins of the present crisis of Aboriginal Child Health in remote Australia through the lens of structural violence. In the early 2000s he became involved in Medical Humanities (MH) through the Durham, Sydney and Newcastle, NSW, network. He ran an elective in MH for medical students and undertook the Sydney University master's degree course in MH with a focus on narrative and social anthropology as it related to Aboriginal society. His interest is in the use of narrative within an historical and anthropological framework, particularly stories for children and the depiction of childhood within literature, to understand and help reconcile the barriers faced by young parents in remote Aboriginal communities in raising children who have the same future prospects for health, education, and personal and economic fulfilment as those in mainstream society.

Chantal Bourgault Du Coudray

'SIX OR SEVEN WOLVES' IN THE WOLF MAN'S DREAM: 'THE WOLF AND THE SEVEN KIDS', SIBLINGS, AND PSYCHOANALYSIS

The Wolf and the Seven Kids appeared in all seven editions of the Brothers Grimm's *Children's and Household Tales*. In the tale, a mother goat instructs her seven kids not to open the door to strangers, but a wolf pretends to be their mother. They open the door and the wolf devours six of the kids but cannot find the youngest. The tale then ends almost identically to the Grimms' more celebrated *Little Red Cap*: the sleeping wolf's belly is slit open and those it has devoured escape unharmed, and the belly is then filled with stones, sewn up, and the wolf subsequently drowned.

When I was a child, this tale held a particular fascination for me, because it coerced me into imagining the terror and trauma of the lone, youngest kid, who hides away and listens to all his siblings being eaten up by the wolf. Given the higher statistical possibility, prior to the advent of modern medicine, of an epidemic suddenly killing all one's siblings, it is tempting to speculate that the slaughter in this tale functioned as a mechanism for registering and articulating the trauma of such an event. As with so many fairytales, its representation of childhood trauma could therefore be interpreted psychoanalytically. Indeed, Sigmund Freud's patient Sergei Pankejeff (aka The Wolf Man), was also troubled by the tale of *The Wolf and the Seven Kids*, which Freud identified as a source of the imagery of 'six or seven wolves' in his patient's famous dream. Yet psychoanalysis has historically stressed parent-child relationships (presented in terms of the 'Oedipus complex'), and scholarship about fairytales has similarly tended to focus on tales that dramatize aspects of the Oedipal scenario. By shifting attention to a tale that explores sibling relationships – and particularly the deaths of siblings – this paper will explore a field of relationality and affective experience that has been comparatively neglected in the psychoanalytically inflected flows of modern scholarship.

CHANTAL BOURGAULT DU COUDRAY teaches gender and cultural studies at UWA. She has received a number of teaching fellowships and awards, and her most notable publication is *The Curse of the Werewolf: Fantasy, Horror and the Beast Within* (2006). She has also written and produced a number of films, notably the feature drama *The Sculptor's Ritual* (2013). The broad objective of all her teaching and research is to first demonstrate how narratives work to produce and reinforce certain gendered value systems, and then to speculate about how we might change the stories we tell about ourselves. In particular, she is interested in developing and teaching the high-level communication skills required for developing respectful and ethical relationships both within and across cultures.

Susan Broomhall

KILLING WITH CARE AND KINDNESS: DEATH AMONG THE CHILDREN OF THE SIXTEENTH-CENTURY FRENCH POOR

This paper will revisit the evidence for the deliberate killing of infants and children among the poor in sixteenth-century France. Through a series of cases garnered from extant poor relief archives across France and contemporary published reports, it will build a picture of the possible motivations that governed the decision to end a child's earthly life. Additionally, the rates of mortality of those children who, orphaned or abandoned, were placed within the care of towns and cities to be nursed in institutions and among local wet-nurses are examined, as is the documentation for expressions of sentiment about these deaths. By these means the paper explores the relative values, meanings and practices of care and kindness in relation to the death of poor children.

SUSAN BROOMHALL is Winthrop Professor in Early Modern History and a Chief Investigator in the CHE. Her publications explore women, gender and the poor in early modern Europe. She has published a number of book chapters and articles on the experiences of poverty and charity in sixteenth-century France as part of a broader ARC-funded study on this topic.

Matthew Grenby and Andrew Lacey

"A SIMPLE CHILD ... WHAT SHOULD IT KNOW OF DEATH?": ENCOUNTERS WITH DEATH IN EIGHTEENTH-CENTURY CHILDREN'S LITERATURE

Our title comes from the first line of William Wordsworth's poem 'We Are Seven', published in 1798. This was one of many literary treatments of childhood death, and people's responses to it, written in the years around 1800. Surprisingly, childhood death was a not uncommon feature of the children's literature of the period. These were not just the deaths of naughty children, brought in at the end of cautionary tales to chasten child readers. Some children's books had a distinctly elegiac air, being set in a graveyard perhaps, or dealing with the death of a family member or friend. They could also on occasion explore what we might call the philosophy of death. One such example is an unfinished and unpublished book by William Godwin, the radical philosopher and novelist turned writer and publisher for children. An analysis of this entirely neglected manuscript will form the core of this paper. Wordsworth asked, in 'We Are Seven', what should a child know of death? Godwin, it seems, set out to answer that question.

MATTHEW GRENBYS is Professor of Eighteenth-Century Studies in the School of English Literature, Language and Linguistics at Newcastle University. He is the author and editor of a number of books including *The Anti-Jacobin Novel* (2001), *The Child Reader 1700-1840* (2011), *The Cambridge Companion to Children's Literature* (ed. with Andrea Immel, 2009) and *Popular Children's Literature in Britain* (ed. with Julia Briggs and Dennis Butts, 2008). He is editor of the *Journal for Eighteenth-Century Studies*.

ANDREW LACEY since being awarded his PhD in 2012 for a thesis entitled 'The Philosophy of Death in the Poetry of William Wordsworth and Percy Bysshe Shelley', Andrew has served as the Research Assistant on the forthcoming *Volume Four of the Longman Annotated English Poets edition of The Poems of Shelley*, and is currently working in a similar capacity on the forthcoming *Volume Three of the Oxford University Press edition of The Letters of William Godwin*. He has published articles on Keats and Wordsworth, and will have work published on Shelley and Crabbe over the coming months. In 2010, he won First Prize in the Keats-Shelley Memorial Association Keats-Shelley Essay Prize. He is currently researching a monograph on Shelley's engagement with concepts of death and afterdeath.

Andrew Lynch

"HE NAS BUT SEVEN YEER OOLD": BOY MARTYRDOM IN LATER MEDIEVAL TRADITION

Medieval male childhood was usually seen as a state of deficiency, lacking the firmness and purpose of manhood. Boys were regarded as irresponsible, needing to be kept 'under the rod' of adult correction until they could rule themselves. Yet there were narratives in which boyhood was seen to promise future greatness, as in some romances, in traditions of the life of Christ, and in hagiography, where precocious holiness is often evident. Looking at various genres – sermon, hymn, moral poetry, saint's legend, lyric – the paper will consider how boy martyrs relate to the normative medieval understanding of male childhood. How do elements of naiveté and pathos in the narrative of child death fit with the voluntarist and triumphal rhetoric of martyrdom? What difference does the presence of a boy martyr make to the meaning of what martyrdom is? What does the child hero reveal about adult involvement in the action – parents, persecutors, authorities – and how does his representation reflect on the norms of adult masculinity? What interests were served by the popular cults of these saints, and what cultural labour did they perform? How is the martyr shown relating to other children, and is there an implied child audience? Is the child fully exemplary of virtue,



Image: Gabriël Metsu, Het zieke kind (*The sick child*), ca. 1663 - ca. 1664. © Rijksmuseum.

and if so, for whom? The analysis will include treatments of Kenelm, Pancratius, and Hugh of Lincoln, in texts from various sources: the South English Legendary, Chaucer, Hoccleve, John Mirk, Lydgate, the Golden Legend and popular ballads.

ANDREW LYNCH is a Professor in English and Cultural Studies at UWA and Director of the UWA Centre for Medieval and Early Modern Studies. He writes mainly on medieval culture and its modern afterlives. Work on romance includes Malory's *Book of Arms* (1997) and chapters in the *Cambridge and Blackwell Companions to the Arthurian legend*. Recent research includes essays on saints' lives and romance in *Julie Nelson Couch and Kimberly M. Bell (eds), Text and Context* in Bodleian Library MS Laud Misc. 108 (2011), and on medieval soldier-saints in *Anke Bernau and Eva von Contzen (eds), Sanctity as Literature in Late Medieval Britain* (Manchester University Press, forthcoming). He is co-editing *International Medievalism and Popular Culture* (Cambria) with Louise D'Arcens, and *War and Emotion: Medieval to Romantic Literature* (Palgrave) with Stephanie Downes and Katrina O'Loughlin. Other recent and forthcoming essays are on *Guinevere in Chrétien de Troyes; virgin emotion in Measure for Measure; Walter Scott's Reformation novels; Disney's Robin Hood and The Sword in the Stone; novels by Randolph Stow; and the Australian poets Francis Webb and Vincent Buckley. His Associate Investigator project for CHE is 'The Emotions of War in Medieval Literature'.*

Philippa Maddern

RHETORICS OF DEATH AND RESURRECTION: CHILD DEATH IN LATE-MEDIEVAL ENGLISH MIRACLE TALES

With the exception of the dramatisation of the *Slaughter of the Innocents* in the mystery play cycles, accounts of the deaths of children in English late medieval fiction are rare. Nor do they feature often in the letter collections or parental self-narratives of the late middle ages. In itself, this silence is surprising, granted the known high death rates of children under the age of twelve. Yet there is one genre of the English late middle ages containing

highly-crafted and emotive narratives of the deaths (and resurrections) of children—accounts of alleged miracles involving the healing and bringing to life of dying or dead children by an established or putative saint.

This paper will survey late-medieval narratives of child death, focussing particularly on the rhetorical strategies adopted by the collector of miracles allegedly performed by Henry VI (compiled in the 1490s). Why do child deaths figure so largely in his collection? How did the compiler portray the reactions of parents and onlookers to the children's deaths, or near-death experiences? And what generic purpose underlies the lushly emotional nature of his narratives?

PHILIPPA MADDERN is Director of the CHE, and is a social and cultural historian of late-medieval England. She has published widely on such topics as the meanings and functions of violence in fifteenth-century England; friendship, gender, family history and the history of children's lives in England c. 1300-1520.

Joanne McEwan

(with Stephanie Tarbin) See Tarbin for abstract

MEMORIES OF ILLNESS AND DEATH: CHILDHOOD EXPERIENCES IN AUTOBIOGRAPHICAL WRITINGS FROM SEVENTEENTH-CENTURY ENGLAND

JOANNE MCEWAN is an Early Career Researcher at UWA. Her research interests include social, gender, crime and households history, especially infanticide and attitudes towards children in seventeenth-, eighteenth- and nineteenth-century Britain.

Ciara Rawnsley

(with Bob White)

READINGS OF POEMS BY PARENTS IN EARLY MODERN ENGLAND LAMENTING THE DEATHS OF THEIR CHILDREN

CIARA RAWNSLEY graduated from UWA with first class honours and has recently submitted her PhD on *Shakespeare and Children's Literature*. She is at present constructing the 'WIKI Site' for the ARC Centre of Excellence for the History of Emotions.

Kimberley Reynolds

SHORT GRAVES: IMAGES OF CHILD-DEATH IN EARLY-MODERN TEXTS FOR CHILDREN

This will be a scene-setting introduction to the kind of material created specifically for children to help shape their ideas about what it means to die young. It will focus on the voices of children and other family members as a way of identifying the range of – often conflicting – emotions such texts convey. The introductory session will also call attention to the kinds of information contained in writing for children

and propose possible dialogues between children's literature and other disciplines. Selected readings will illustrate the talk.

KIMBERLEY REYNOLDS is the Professor of Children's Literature in the School of English Literature, Language and Linguistics at Newcastle University in the UK. She has lectured and published widely on many aspects of children's literature, most recently in the form of an audio book, Children's Literature between the Covers (Modern Scholar, 2011), the volume on Children's Literature in the Oxford University Press series of Very Short Introductions (2011) and with Matthew Grenby she co-edited Children's Literature Studies: A Research Handbook (2011). She recently completed a Major Leverhulme Fellowship to research 'Modernism, the Left and Progressive Publishing for Children, 1910 – 1949'. In October she received the 14th International Brothers Grimm Award from the International Institute for Children's Literature, Osaka.

Alec Rylie

FACING CHILDHOOD DEATH IN PURITAN SPIRITUALITY

This paper will discuss several cases in which English and Scottish puritans of the early 17th century discuss confronting childhood death, from recollections of childhood fears of dying, through fears for the lives of sick children, to parents mourning their children's deaths. In each case the question will be how the distinctive, intense and all-embracing spirituality of puritanism was brought to bear on the crisis, to rationalise, comfort, challenge or to distribute blame. The paper will argue that this aspect of puritan spirituality was more rounded and humane than is normally permitted, and that those fearing or mourning the deaths of children found considerable resource in the way they adapted their religion to this extreme situation. It will also argue that under the pressure of that situation, some believers departed distinctly from standard puritan orthodoxies.

ALEC RYLIE is Professor of the History of Christianity and Head of the Department of Theology and Religion at Durham University. He specialises in the history of the Reformation era in England and Scotland, and his previous books include Being Protestant in Reformation Britain (2013), The Age of Reformation (2009), The Sorcerer's Tale (2008), The Origins of the Scottish Reformation (2006) and The Gospel and Henry VIII (2003). He is currently working on a global history of Protestantism.

Merete Colding Smith

DEATH AND EMOTIONS IN EARLY SUNDAY SCHOOL REWARD BOOKS

This paper examines how emotions surrounding child death figures in early Sunday School Reward Books (SSRB). Published chiefly in the 1820s and 1830s SSRB were largely Evangelical and hark back to the seventeenth century. Produced cheaply by a wide range of publishers for the growing number of poor children who attended Sunday school, these small booklets were generally between four and thirty-six pages long and approximately eleven centimetres in height. They were often illustrated with wood engravings and brightly coloured cardboard covers. The SSRB differ from Hannah More's Cheap Repository Tracts as aimed chiefly at young, rural children learning to read. They differ from the later, better known, substantial Sunday School Reward Books of the 1880s as much more flimsy, aimed at a newly literate readership, and frequently written by amateur authors drawing on examples from real life.

Many SSRB address the emotions of childhood death. They link back to James Janeway's *A Token for Children*, first published in 1671, but also published later, several times as a SSRB. Legh Richmond's well-known *The Dairyman's Daughter* (1809), which deals with the emotions of childhood death, was also published as an SSRB. A particularly moving example, but not atypical of the genre, is *Little Graves* ([London]: Religious Tract Society, [ca. 1830]), a verse dialogue between a mother and a young child attempting to

understand and come to terms with the death and burial of his sister. This paper discusses how, at a time of very high childhood mortality, SSRB explore and dramatize the deaths of young children as narrated by themselves, deaths of siblings and young friends, and how young children cope with the deaths of parents.

MERETE COLDING SMITH was born in Denmark but emigrated to Australia more than thirty years ago. Her first degree from Copenhagen University (cand.phil. in English Language and Literature) was supplemented by an M.A. in Librarianship from Monash University, Australia. A career as a librarian culminated as Rare Book Curator at the University of Melbourne for more than a decade. Following early retirement, she recently graduated from the University of Melbourne with her PhD in History entitled 'Never Any Work but All Joy: F.C. and Penelope Morgan and the Morgan Collection of Children's Books in the Baillieu Library, University of Melbourne, Australia.' The Morgan Collection of Children's Books was one of many under her care, and a particular favourite, as it throws light on the lives and conditions of children in England from the eighteenth century onwards and enables research into a broad range of areas within literature and history. Merete is currently Honorary Fellow at The University of Melbourne Library in Melbourne, Australia.

Stephanie Tarbin

(with input from Joanne McEwan, UWA)

MEMORIES OF ILLNESS AND DEATH: CHILDHOOD EXPERIENCES IN AUTOBIOGRAPHICAL WRITINGS FROM SEVENTEENTH-CENTURY ENGLAND

Death was a familiar presence in early modern England, for both children and adults. Demographic studies have highlighted not only the high rates of infant and child mortality, but also the likelihood that children would suffer the loss of siblings and at least one parent during their childhood. The probability of deaths among the wider kin, friends, neighbours and peers of children is incalculable. Death could come suddenly with disease, accident or mishap, or slowly with age, lingering illness or chronic suffering. But death could never be entirely unexpected. In a society where the ill and dying were nursed in domestic households, it seems impossible that children could have been unaware of the prevalence of death or insulated from occasions of loss. Yet social historians have had little to say about children's experiences of bereavement and grief, or even about their responses to the lurking possibility of death accompanying family illnesses. Where emotions concerning death within the family have been examined, scholars have primarily attended to parents' expressions of grief at the deaths of children. Markedly fewer studies consider how children were taught to think about and prepare for death. Such pre-occupations in the scholarship reflect the nature of the sources, where first-hand accounts from children are rare, even non-existent. This paper turns to memories of childhood illness and bereavement, recounted in autobiographical writings, for insights into children's responses and emotions during occasions of potential and actual loss. While we accept that memories of childhood experiences will have been profoundly shaped by adult concerns and senses of self, we resist the suggestion that the perspectives of children have been completely and necessarily effaced from such narratives by the passage of time.

STEPHANIE TARBIN is a lecturer in History at the University of Western Australia, with research interests in the gender and social history of late-medieval and early modern England. She has published essays on moral regulation, masculinity, women's friendships and fatherless children and co-edited the collection Women, Identities and Communities in Early Modern Europe (2008).

Bob Weston

EMOTIONS EVOKED BY CHILDREN IN PAIN AND DYING IN EARLY-MODERN FRANCE

Disease and death amongst early-modern children were events which would be expected to be emotionally charged, although life expectancy during infancy and childhood was low. This paper examines for expressions of emotions case books, letters, and medical texts from early-modern France. In particular, it analyses the records for emotional interaction between physicians, members of patients' families, and the young patients themselves. The evidence suggests that physicians either suppressed their emotions, or that such feelings as they had were not regarded as warranting recording. Even parents appear to have recorded little of how they felt when a child was in pain or had died. Some of the reasons for this apparent paucity of emotion are offered for comment.

Prior to the eighteenth century, paediatrics was largely subsumed into the broader field of childbirth. The principle causes of childhood death are examined to help understand the trauma to which children and their carers would have been subjected.

BOB WESTON is Honorary Research Fellow in History at UWA. Relevant publications include Medical Consulting by Letter in France, 1665-1789 (2013); 'Whooping Cough: A Brief History to the 19th Century' (2012); 'Men Controlling Bodies: Medical Consultation by Letter in France, 1680 - 1780' (2011); 'Epistolary Consultations on Venereal Disease in Eighteenth-Century France' (2009).

Bob White

(with Ciara Rawnsley)

READINGS OF POEMS BY PARENTS IN EARLY MODERN ENGLAND LAMENTING THE DEATHS OF THEIR CHILDREN

BOB WHITE is a Chief Investigator for the ARC Centre of Excellence for the History of Emotions. His publications have been mainly on Shakespeare and on Keats.

Annemarieke Willemsen

IMAGING CHILDREN AND DEATH: A HISTORICAL OVERVIEW

This paper aims to give a historical background to the conference theme and period, exploring how the death of children was perceived and presented in Western Europe from classical times up to c.1800. The means by which children's death was communicated to siblings and peers, within and outside the family, can be studied through a variety of sources, combining depictions with inscriptions and literature. Already in Greek and Roman times, deceased children were presented in literature and on funerary monuments as if speaking to the survivors. They stress their joyful childhood and its premature ending, regretting they cannot take up their destined place in society. This concept of 'mors immatura' is underlined by the grave goods and images chosen to accompany children's burials.

In rituals surrounding the burial of a child, there was an important role for other children. In the Middle Ages, rarely used sources such as miracle books and school texts give an image of the reaction of parents, siblings and classmates to the death of a child, or groups of children for instance in plague times. Medieval children were (made) very aware of death. The imagery and literature accessible to children frequently includes death as a person, posing a realistic threat, as the



Reinier Vinkeles, Young lady consoles her crying friend (Jonge vrouw troost haar huilende vriendin), 1751 - 1816. © Rijksmuseum.

young were seen as particularly vulnerable. Deceased children kept being perceived as part of society and were regularly included in family portraits.

From the early-modern period, we have the unique first-hand account of his own (presumed) death written down and depicted by Matthäus Schwarz in his autobiography. In the sixteenth and seventeenth century, it became popular to portray a child on its death bed. Through this portrait, displayed in the household, the child was sustained as a family member. This would eventually result in the Victorian habit of taking post-mortem photographs of dead children, held by their mothers and siblings, 'forever with us'.

ANNEMARIEKE WILLEMSSEN studied art history and archaeology at the University of Nijmegen (The Netherlands), where she received a Ph.D. in 1998 for a study on medieval children's toys. Since 1999 she has been curator of the Medieval department of the National Museum of Antiquities at Leiden. She specializes in the material culture of daily life between c.400 and c.1600, with an emphasis on children, play, education, and fashion. Her many publications feature books on Roman toys (2003), the Vikings (2005), Medieval and Renaissance schools (2008), Carolingian Dorestad (2009 & 2010), and late-medieval belts and bags (2012).

EMOTIONS MAKE HISTORY

THE ARC CENTRE OF EXCELLENCE
FOR THE HISTORY OF EMOTIONS
(EUROPE 1100-1800)

The University of Western Australia
M201, 35 Stirling Highway
CRAWLEY
6009

T: +61 8 6488 3858
E: emotions.uwa.edu.au
W: www.historyofemotions.org.au
Twitter: @ThinkEmotions