

RICHARD BAGWELL

THE HISTORY OF IRELAND



17TH CENTURY

Richard Bagwell

The History of Ireland: 17th Century

Enriched edition. During the Reign of the Stuarts and the Interregnum: From 1603 to 1690

Introduction, Studies and Commentaries by Trevor Banks

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Introduction

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Power, land, and conscience collide across seventeenth-century Ireland in Richard Bagwell's *The History of Ireland: 17th Century*, where competing visions of authority—royal, confederate, provincial, ecclesiastical, and communal—struggle to define legitimacy, reorder property, and anchor everyday life amid shifting wars, treaties, and administrations, so that the century's convulsions become less a sequence of battles than a sustained contest over who speaks for the island and by what law, whose memory survives in records and settlements, and how fractures of belief, language, and allegiance harden into structures that both restrain and enable the future.

This work stands within the tradition of narrative political history written by an Irish historian of the late nineteenth and early twentieth century. Its genre is scholarly history grounded in documentary reading, and its setting is Ireland across the seventeenth century, when crown policy, local elites, and confessional communities repeatedly renegotiated power. Without depending on unverifiable particulars, it can be situated alongside the author's broader studies of Tudor and Stuart governance. The publication context belongs to a period when historians foregrounded administration, law, and statecraft, and this book distills that approach to illuminate a century of upheaval and reconfiguration.

Readers encounter a study that proceeds chronologically while pausing for analytical interludes on institutions, land regimes, and church-state relations. The voice is formal, the tone measured, and the style attentive to causes as much as consequences. Bagwell assembles episodes into a coherent arc that moves from early-crown consolidation through mid-century crisis to later recalibration, emphasizing how policies devised in one decade reverberate in the next. Rather than dramatizing personalities, he weighs councils, proclamations, and negotiations, inviting a reflective pace. The experience is that of following a careful guide who privileges administrative texture over spectacle without foreclosing moral and political stakes.

At the center are themes that defined the age: the rivalry between centralized authority and local autonomy; the transformation of landholding through plantation, confiscation, and settlement; the entanglement of religious allegiance with legal status; and the evolving relationship between Irish interests and wider dynastic and European calculations. Bagwell treats rebellion and repression as part of a longer constitutional conversation about jurisdiction and obedience. He tracks how legal instruments seek to stabilize volatile realities, and how communities answer with petition, resistance, and adaptation. Throughout, the book asks how narratives of loyalty and treason are made, preserved, and contested in official memory.

For contemporary readers, the relevance lies in the anatomy of state-building under pressure and the long afterlife of policy choices. Debates over pluralism, minority

protections, property rights, and the uses of emergency power echo across the centuries. The book clarifies how confessional identities can be mobilized by institutions, how laws shape social geography, and how settlements institutionalize winners and losers for generations. By tracing the pathways from policy ambition to lived consequence, it offers a toolkit for reading present-day constitutional dilemmas, border questions, and the ethics of governance in divided societies without collapsing past and present into easy equivalence.

This edition's historical vantage point is itself instructive. As a product of its era, the analysis prizes official documentation and the logic of administration, a strength that yields precision but demands readers' alertness to voices marginalized in the archive. Engaging the text critically—attentive to its emphases and silences—turns it into a conversation between sources and interpretation. The prose prefers clarity to flourish, assembling evidence to show rather than to dazzle. That restraint helps the book function as both narrative and reference, suitable for general readers seeking orientation and for students building a framework for deeper inquiry.

The History of Ireland: 17th Century endures because it maps a century when structures were contested, dismantled, and rebuilt, leaving patterns that still scaffold debate. Approached with historical curiosity and a keen eye for method, it becomes more than a chronicle: it is a meditation on how authority is imagined and enforced, how communities remember, and how law and violence intertwine. Bagwell's steadiness as narrator allows readers

to weigh claims and counterclaims without foreclosing judgment. The result is a foundational guide to a turbulent era whose questions—about power, legitimacy, and belonging—remain urgently familiar.

Synopsis

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Richard Bagwell's *The History of Ireland: 17th Century* presents a chronological study of a turbulent hundred years, tracing how authority, allegiance, and landholding were contested across overlapping political, religious, and social fronts. The narrative follows the island's integration into a wider British and European crisis of monarchy and church, while keeping close watch on the distinct Irish dimensions of law, custom, and community. Bagwell emphasizes institutions—crown officials, parliaments, councils, and churches—alongside local actors who shaped events on the ground. The result is a measured account in which policy, conflict, and negotiation continually redefine the relationship between rulers and ruled, and among Ireland's diverse communities.

The opening chapters consider the early Stuart settlement under James I, when the administration sought to consolidate royal control and reorder society after upheavals at the turn of the century. From this vantage, the Ulster plantation becomes both an instrument of governance and a source of enduring grievance, altering land distribution and urban life. Bagwell outlines how new boroughs, a managed parliament, and legal reforms advanced royal aims while sharpening divisions among New English settlers, Old English elites, and Gaelic Irish. The narrative highlights how confessional allegiance and

property interests—never neatly aligned—complicated efforts to stabilize authority and law.

Under Charles I, Bagwell turns to administrative centralization, with particular attention to Thomas Wentworth (Earl of Strafford) and his assertive program. The book examines revenue-raising, the enforcement of uniformity, and disputed concessions known as the “Graces,” showing how legal technicalities, plantation designs, and ecclesiastical policy stoked mistrust. While placing Ireland within the king’s broader struggle with opposition in England and Scotland, Bagwell underscores Irish particularities: contested titles, provincial identities, and the roles of local magnates. Tensions over jurisdiction and property, alongside fears about religious coercion, set the stage for a crisis that exceeded any single policy or personality.

The outbreak of violence in the early 1640s propels Bagwell into the most intricate portion of the study, where rebellion, counterinsurgency, and alliance-building become inseparable from events across the Irish Sea. He tracks the emergence of Confederate organization, the convening of assemblies, and efforts to articulate aims that balanced religion, land security, and constitutional recognition. Military campaigns, shifting cease-fires, and rival negotiations entangle Irish leaders with Royalist and Parliamentary agendas. The narrative stresses how fragmented loyalties and competing strategies repeatedly frustrated comprehensive settlements, leaving provisional arrangements vulnerable to reversal and opening space for decisive intervention from England.

Bagwell's account of the Interregnum centers on conquest and settlement, underscoring how military success translated into sweeping changes in property and power. Policies that redistributed land to soldiers and creditors, enforced new administrative routines, and restructured ecclesiastical life mark a dramatic reordering. The study follows the mechanics of confiscation, transplantation, and legal confirmation, noting their effects on communities, parish structures, and urban governance. In Bagwell's telling, the period's severity also produced a brittle stability, dependent on force, finance, and statutory control—conditions that would be tested once the English monarchy returned and competing claims resurfaced with renewed urgency.

With the Restoration, Bagwell turns to contested restitution and reconciliation. He traces the attempts to balance promises and practicality through settlement statutes and commissions, showing how overlapping claims, political patronage, and confessional divides complicated outcomes. The restored establishment and the evolving legal framework created a guarded peace that remained vulnerable to wider dynastic and religious shifts. The later chapters address the upheaval under James II, the reconfiguration of authority in Ireland, and the subsequent war that drew European and British rivalries onto Irish soil. Bagwell outlines sieges, parliaments, and treaties in restrained detail, emphasizing their legal and social consequences without narrating every turn of the campaigns.

The work closes by assessing how a century of plantations, wars, and settlements reshaped landholding, governance, and confessional relations, setting patterns that would influence the eighteenth century and beyond. Bagwell's synthesis highlights institutional continuity alongside rupture, and the persistent question of where sovereignty, property rights, and religious liberty should reside. By situating Irish developments within shifting British and continental contexts, the book underscores the island's centrality to larger constitutional struggles. Its enduring value lies in the careful reconstruction of policy and conflict, inviting readers to draw lessons about compromise, coercion, and the long afterlife of seventeenth-century decisions without relying on dramatic revelations.

Historical Context

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The seventeenth century in Ireland unfolded within a composite monarchy ruled from London, administered locally through Dublin Castle and the Irish Parliament. After the accession of James VI and I in 1603, the Church of Ireland functioned as the established church despite a Catholic majority and a significant Scottish Presbyterian influx. Institutional reshaping, especially the 1613-1615 parliament with newly created boroughs, strengthened Protestant influence. Landholding patterns, legal jurisdictions, and confessional identities intertwined, setting the stage for recurring conflict. Richard Bagwell situates his narrative amid these structures, tracing how policy, law, and military power interacted to redefine authority and allegiance throughout the island.

The Flight of the Earls in 1607 removed leading Gaelic magnates, including Hugh O'Neill and Rory O'Donnell, and opened the way for the Ulster Plantation authorized in 1609. Undertakers from England and Scotland received confiscated estates, establishing planned towns, boroughs, and Protestant churches. Scottish settlers introduced Presbyterianism, particularly in Antrim and Down, complicating an already divided confessional landscape. Promised "Graces" in 1628 offered Catholic landholders recognition of titles in return for subsidies but were unevenly implemented, deepening grievance. Population movements, surveying, and juries of inquisition recast

property and power, while crown officials expanded civic corporations that would shape parliamentary representation.

Thomas Wentworth, later Earl of Strafford, became lord deputy in 1633 and pursued “Thorough,” seeking revenue, order, and religious conformity. He tightened customs collection, revived prerogative courts, and promoted Laudian ceremonies within the Church of Ireland. His campaigns to question land titles, notably in Connacht, aimed to strengthen royal claims and finance the administration. Attempts to balance Protestant factions and to manage Catholic expectations alienated many interests. Recalled amid the crisis between Charles I and the English Parliament, Wentworth was attainted and executed in 1641. His tenure left a legacy of centralized authority and resentment that framed the island’s descent into war.

In October 1641 a rebellion erupted, beginning in Ulster and spreading across Ireland, leading to violent confrontations and atrocities against civilians. Catholic leaders formed the Confederate Catholic Association of Ireland, convening a General Assembly at Kilkenny in 1642 and establishing a Supreme Council to coordinate war and diplomacy. The papal nuncio Giovanni Battista Rinuccini supported a more intransigent Catholic position, clashing with moderates seeking accommodation with the royalist James Butler, Earl of Ormond. The conflict interwove with the Wars of the Three Kingdoms, as Scottish, English Parliamentarian, and royalist forces intervened, fragmenting authority and multiplying competing political and religious agendas.

Oliver Cromwell landed in 1649 to enforce Parliament's authority, inaugurating a brutal but disciplined campaign. The storming of Drogheda and Wexford became emblematic of the conquest. Subsequent operations under Henry Ireton and Edmund Ludlow forced widespread submissions by 1652. The Act for the Settlement of Ireland 1652 and related ordinances confiscated most Catholic-owned land, compensating "adventurers" and soldiers with estates and ordering many proprietors to resettle west of the Shannon. Catholic clergy were targeted, and military garrisons dotted the country. Demographic loss from war, famine, and disease, coupled with sweeping redistribution of property, irreversibly altered Ireland's social and political landscape.

The Restoration of Charles II in 1660 reopened the land question. The Act of Settlement 1662 and Act of Explanation 1665 attempted to reconcile royalists, Cromwellian grantees, and dispossessed Catholics, but the resulting compromises largely preserved a Protestant landholding elite. James Butler, now Duke of Ormond, served as lord lieutenant, restored the Church of Ireland's privileges, and sought civil order. Presbyterians faced conformity pressures under episcopacy, though enforcement varied. The Test Act of 1673 and the Popish Plot scare of 1678 reinforced Protestant suspicions and exclusions. Dublin's administration consolidated authority through councils, courts, and patronage, shaping governance before the next crisis.

James II's accession in 1685 elevated Catholic hopes. Richard Talbot, Earl (later Duke) of Tyrconnell, reformed the Irish army and civil offices to favor Catholics. In 1689 a

Dublin Parliament aligned with James enacted sweeping measures, including efforts to reverse Cromwellian land settlements. The Williamite War followed: the Siege of Derry, the Battles of the Boyne (1690) and Aughrim (1691), and the capitulations of Limerick ended Jacobite resistance. Subsequent legislation in the 1690s, often termed the Penal Laws, curtailed Catholic political and property rights and affected Presbyterians in matters of conformity. By century's end, a Protestant Ascendancy dominated institutions and land.

Richard Bagwell, a late nineteenth-century Irish historian and unionist, wrote from extensive official sources, especially the Calendars of State Papers and Dublin Castle records. His volumes emphasize administration, law, and parliament as engines of historical change, foregrounding figures such as Ormond and Strafford and scrutinizing Confederate and Jacobite policies. Bagwell's narrative reflects Victorian constitutionalism and a belief in the benefits of ordered government, while acknowledging episodes of misrule and excess, including the severities of conquest. By charting the century's institutional realignments and confessional politics, his work both mirrors contemporary imperial historiography and critiques the instability produced by divided sovereignty.

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CHAPTER I

MOUNTJOY AND CAREY, 1603-1605

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	<i>Submission of</i>	<i>Accession of</i>
The change from Elizabeth to James I.	<i>Tyrone</i> [1] .	<i>James. The new era.</i>

marks the transition from an heroic age to one very much the reverse. The new court was scandalous, and after the younger Cecil's death public affairs were administered by a smaller race of men, not one of whom gained the love or admiration of his countrymen. Raleigh, the typical Elizabethan, spent thirteen years in the Tower, and died on the scaffold. But outside the sphere of politics the first Stuart reign must be regarded with interest, for it saw the production of Shakespeare's finest plays and of Bacon's chief works. Meanwhile England had peace, and silently prepared for the great struggle. Eliot and Pym, Wentworth and Cromwell, were all young men, and Milton was born some three years before Prospero drowned his book. The great Queen died at Richmond very early on March 24. By nine o'clock Sir Robert Carey was spurring northwards with the news, and King James was proclaimed in London the same morning. It was not until the next day that Cecil found time to send Sir Henry Danvers to Ireland, but the news had preceded the official messenger by a full week, so that Mountjoy was quite prepared. Danvers landed at Dublin on April 5, and within an hour after the delivery of his letters King James was duly proclaimed. Oddly enough,

Tyrone, who had reached Dublin the day before, was the only peer of Ireland present, and he signed the proclamation which was circulated in the country. Three days later he made submission on his knees to the new sovereign, 'solemnly swearing upon a book to perform every part thereof, as much as lay in his power; and if he could not perform any part thereof he vowed to put his body into the King's hands, to be disposed at his pleasure.' The earl's submission was ample in substance, and humble enough in form; but Sir William Godolphin, who had brought him to Dublin, warned the English Government that he would not remain a good subject unless he were treated reasonably.^[1]

Neither his relations with his own mother nor with Queen Elizabeth had given any reason to suppose that the new king was attached to the religion of Rome. Tyrone had offered his services to James years before, and was told that he would be reminded of this when it should please God 'to call our sister the Queen of England to death.' After his raid in Munster Tyrone wrote in rather a triumphant strain, but still obsequiously, to the King of Scots. This did not prevent James from offering his help to Elizabeth when the Spaniards took Kinsale, for which she thanked him. A rumour that his Majesty was a Catholic was nevertheless widely circulated in Ireland, and caused a strange ferment in the corporate towns. Much stress was also laid upon his descent from ancient Irish kings. During the Queen's later years mass had been freely celebrated in private houses, and a strong effort was now generally made to celebrate it

publicly in the churches. Jesuits, seminaries, and friars, says the chronicler Farmer, 'now came abroad in open show, bringing forth old rotten stocks and stones of images, &c.' The agitation was strong in Kilkenny, Thomastown, Waterford, Limerick, Cork, and in the smaller Munster towns; and even Drogheda, 'which since the conquest was never spotted with the least jot of disloyalty,' did not altogether escape the contagion. In the latter town a chapel had long been connived at, but the municipal officers firmly repressed the agitation and even committed a man who had ventured to express a hope of open toleration. Mountjoy declared himself satisfied, but a note in his hand shows that he was still suspicious. Probably he thought it wiser not to have north and south upon his hands at the same time.^[2]

On the evening of	<i>Kilkenny and</i>	<i>Disturbances at</i>
March 26, Carey reached	<i>other towns</i>	<i>Kilkenny and</i>
Holyrood with the news	<i>submit.</i>	<i>Thomastown.</i>

of Queen Elizabeth's death, and on the 28th Mountjoy was appointed Lord Deputy by Privy Seal. Before this was known in Ireland the Council there had elected him Lord Justice according to ancient precedent; so that practically there was no interregnum. Ulster was now almost quiet, and the Viceroy could draw enough troops from thence to make any resistance by the corporate towns quite hopeless. On April 27 he marched southwards with about 1,200 foot, of whom one-third were Irish, and 200 horse. At Leighlin he was joined by Ormonde, who had been opposed by the Kilkenny people acting under the advice of Dr. James White of Waterford, a Jesuit, and of a Dominican friar named Edmund

Barry, who was said to be James Fitzmaurice's son. Ormonde was accompanied by Sir Richard Shee, the sovereign, who was an adherent of his, and Mountjoy was easily induced to pardon the townsmen upon their making humble submission. Dr. White was vicar-apostolic in Waterford, and his authority seems to have been recognised in Ossory also, there being at this time no papal bishop in either diocese. He forbade the people to hear mass privately, and enjoined them to celebrate it openly in the churches, some of which he reconsecrated. Barry went so far as to head a mob in attacking the suppressed convent of his order, which was used as a sessions-house. The benches and fittings were broken up, and the conqueror said mass in the desecrated church. This friar came to Mountjoy, said that he had believed himself to be acting in a way agreeable to the King, and promised to offend no further now that his Majesty's pleasure to the contrary was known. The Lord Deputy did not enter Kilkenny, but went straight to Thomastown, which had behaved in the same way. The town being small and penitent, it was thought punishment enough that the army should halt there for the night. Wexford had already fully submitted by letter, and Mountjoy marched from Thomastown to within four miles of Waterford, and there he encamped on the fourth day after leaving Dublin.^[3]

The	<i>An absolute</i>	<i>Odium</i>	<i>Mountjoy at</i>
Suir at	<i>monarch.</i>	<i>theologicum</i>	<i>Waterford.</i>
Waterfo			

rd was unbridged until 1794, and the citizens doubtless thought that Mountjoy would be long delayed upon the left

bank. But Ormonde, who had proclaimed King James at Carrick some weeks before, now brought enough boats from that place to carry over the whole army. Mountjoy encamped at Gracedieu, about a mile and a half above the city. There could now be no question of resistance, but some of the citizens came out and pleaded that by King John's charter they were not obliged to admit either English rebel or Irish enemy, though they would receive the Deputy and his suite. As against a viceroy this argument was in truth ridiculous, and the Lord Deputy had only to say that his was the army which had suppressed both rebels and enemies. If resistance were offered he would cut King John's charter with King James's sword. It was then urged that the mayor had no force to restrain the mob unless the popular leaders could be gained over. Mountjoy consented to see Dr. White—who had just preached a sermon at St. Patrick's, in which he called Queen Elizabeth Jezebel—and a Dominican friar who had acted with him. Sir Nicholas Walsh the recorder had been pulled down from the market cross when he attempted to proclaim King James, and Sir Richard Aylward, who was a Protestant, had escaped with difficulty, some citizens expressing regret that they had not both lost their heads. Walsh thought he owed his preservation more to having relations among the crowd than to any dregs of loyal compunction. The Jesuit and the Dominican now came to the camp in full canonicals and with a cross borne before them, which Mountjoy at once ordered to be lowered. White fell on his knees, protesting his loyalty and acknowledging the King's right. A discussion arose as to the lawfulness of resistance to the royal authority, and the book learning

which Essex had made a reproach to Mountjoy now stood him in good stead. According to one not very probable account, the Lord Deputy had a copy of St. Augustine in his tent, and convicted White of misquoting that great authority. 'My master,' he said, 'is by right of descent an absolute King, subject to no prince or power upon the earth; and if it be lawful for his subjects upon any cause to raise arms against him, and deprive him of his regal authority, he is not then an absolute King, but hath only *precarium imperium*[2]. This is our opinion of the Church of England, and in this point many of your own great doctors agree with us.' James was of course no absolute king in our sense of the word, for he had no power to impose taxes; but the long reign of Elizabeth, the wisdom which had on the whole distinguished her, and the terrible dangers from which she saved England, had taught men to look upon the sceptre as the only protection against anarchy or foreign rule. Experience of Stuart kingcraft was destined to modify public opinion.[4]

White was allowed to return to *Submission of Waterford*, being plainly told that he would *Waterford*. be proclaimed a traitor unless he pronounced it unlawful for subjects to resist their sovereign. The prospect of being hanged by martial law quickened his theological perceptions, and he came back after nightfall with the required declaration. Lord Power also came to make peace for the townsmen, and Mountjoy promised to intercede for them with the King. Next morning the gates were occupied, at one of which the acting mayor surrendered the keys and the civic sword. The latter was

restored to the corporation, but the keys were handed to the provost-martial. Sir Richard Aylward was brought back in triumph, bearing the King's sword before the Viceroy, who grimly remarked that he would leave a garrison of 150 men in one of the gate-towers so that the mob might not again prove too strong for the mayor. An oath of allegiance was generally taken even by the priests, but White and two other Jesuits seem to have avoided putting their names to it. Mountjoy notes with just pride that his soldiers, drawn out of the hungry north and excited by the hope of plunder, did not do one pennyworth of mischief in the city, though provisions were exorbitantly dear. The place was at their mercy all day, but the whole force, except the 150 men, evacuated it in perfect order before nightfall.^[5]

The Irish Catholics were at this time *Religious* more or less persecuted, and toleration is *differences in* so excellent a thing that the historical *the Pale and* conscience is likely to be in favour of those *elsewhere*. who claimed it. But in the then state of Ireland it is doubtful whether the public exercise of both religions was possible. The sovereign of Wexford said his fellow townsmen would have been satisfied with the use of one church without any meddling with tithes or other property of the Establishment. But the ultramontane priests, though they might have provisionally accepted this in some large towns, aimed at complete supremacy, and they were the real popular guides. Mr. Pillsworth, the parson of Naas, when he saw the people flocking to high mass, fled to Dublin and thence to England. He may have been a timid man, but his terror was not altogether unfounded. At Navan, another clergyman

207 Rapparees were irregular Irish fighters and bandit groups active in the late 17th century who raided estates and seized movable goods during the political and military turmoil, often exacerbating Protestant fears of dispossession.

208 The Act of Attainder (1689) was a parliamentary law passed in Dublin that named roughly 2,400 individuals as traitors to the king, subject to forfeiture and death without ordinary trial unless they surrendered within short deadlines.

209 Thomas Babington Macaulay (1800–1859), a British historian and politician, wrote a widely read 19th-century History of England that includes a celebrated account of the siege of Londonderry.

210 François-Michel le Tellier, Marquis de Louvois (1641–1691), was Louis XIV's Secretary of State for War and the chief French minister responsible for military administration in this period.

211 A ravelin is an outwork or triangular fortification placed in front of a curtain wall and ditch to split and slow an assailant's attack; the text's footnote suggests that without a ditch the earthwork here might be more correctly called a demi-lune.

212 In naval and siege contexts a 'boom' is an obstruction across a river or channel—made of chained timbers, sunk

vessels or chains and anchors—intended to block or impede ships attempting to pass.

213 The Isle of Inch is a small island in Lough Swilly (County Donegal), here described as a forward post established by Kirke about five miles from Londonderry during the 1689 operations.

214 The Monmouth insurrection (1685) was an unsuccessful uprising in England led by James Scott, Duke of Monmouth, against King James II, ending with the defeat at the Battle of Sedgemoor.

215 Refers to a physical barrier—a chain or boom—stretched across Lough Foyle at Londonderry to block ships; 'breaking the boom' meant it was forced or cut, allowing relief ships to enter the harbor.

216 A French phrase meaning 'a capricious man'; here it records Schomberg's characterization of Kirke as unreliable or temperamental, not a technical term.

217 Regiments composed of Huguenots—French Protestants, many of whom fled France after the revocation of the Edict of Nantes—and who served in various European armies during this period.

218 Metal spearheads intended to be fixed to long wooden staves to form pikes, the infantry pole-weapons commonly

used in 17th-century warfare as anti-cavalry and close-order weapons.

219 The debased copper/bronze coinage issued in Ireland under James II (sixpence, shillings, etc.) made legal tender; its large issue and low intrinsic value caused rapid depreciation, inflation, and loss of public confidence.

220 Lauzun was the French commander sent by Louis XIV to assist James II in Ireland in 1690 (Armand de Gontaut, duc de Lauzun); he acted as a senior French military and court figure during the campaign.

221 Schomberg refers to Frederick (Friedrich) Schomberg, 1st Duke of Schomberg, a veteran Williamite general who led troops in Ireland and was killed at the Battle of the Boyne in July 1690.

222 Charlemont is a fortified castle and garrison on the River Blackwater in Ulster (often called Charlemont Fort), a Jacobite stronghold taken by Williamite forces shortly before the Boyne campaign.

223 Teague O'Regan was the Jacobite governor of Charlemont mentioned in this chapter, noted for his harshly reduced garrison and for being knighted by James II after the fort's surrender.

224 The phrase refers to a parliamentary Act of Attainder, a statute that declared named persons guilty of treason

without trial and typically forfeited their property; such Acts were used against suspected Jacobites in this period.

225 Valentine Greatrakes was a well-known mid-17th-century Irish practitioner often called “the Stroker,” who claimed to cure illnesses by laying on hands or by a form of massage; he attracted both followers and sceptical critics in Ireland and England.

226 This refers to a traditional Irish farming practice in which plough gear was fastened to horses’ tails rather than to a harness, used in very stony districts (e.g. the Burren); it was outlawed by Strafford’s Parliament but continued in some remote areas for decades.

227 Refers to an 18th-century Church of Ireland archbishop mentioned in the chapter as having spoken in the Irish House of Lords in 1756; the text notes he was English by origin and influential in Irish ecclesiastical affairs.

228 The high-church policy associated with Archbishop William Laud (early 17th century) emphasizing ceremonial worship, strict episcopal authority and uniform liturgy; it was imposed under Charles I and was controversial with Puritans and other dissenters.

229 Historic ecclesiastical revenues payable to the Crown: ‘first-fruits’ were the first year’s income of a benefice and ‘tenths’ an annual payment of one-tenth of the benefice’s