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Meanwhile its terminus has been moved forward, at least by Tom Bartlett, to Poor Lecky is also blamed for introducing other distortions which still mar recent writing. The decades before I interested him chiefly as a prologue to the turbulent 18th and 19th centuries, which -worse still -he approached with patrician and unionist assumptions and from the angle of Dublin Castle and College Green. Simms, cantered over the familiar ground rather than the mettlesome novices whinnying to be out of their stables and on to the turf, and we can understand why the New history recapitulates the approaches and insights of an earlier generation. Instead of a Richard Rogers factory with the utilities of graphs and tables exposed and dictating the style, the expectant entered an elegant historiographical mausoleum. However, the sometimes peremptory rejection of past learning misses the extent to which historical knowledge is constructed like an atoll, clearing the water and displaying its allure thanks only to the carapaces deposited by our predecessors. Even the heroic reconstructions of the proportions and dynamics of demographic, economic and social change -one of the most notable advances in the last twenty-five years -have been conscripted into, when not directly S. Connolly, Law, religion and power Oxford, ; T. Smyth, Men of no property Basingstoke, 1992, pp ; Bartlett, The fall and rise, p. The best bibliography for work published before is that by D. Dickson in A new history, IV: It can be supplemented by the lists of theses completed in Irish universities in Irish Historical Studies and by the annual bibliographies in Irish Economic and Social History. In the same manner, Jim Smyth, while anxious to disinter the fragile filaments which may link earlier with later unrest, reserves his main thrust for the familiar final two decades of the century. The ignorant might be forgiven for supposing that revolution succeeded, instead of failing, in the Ireland of the 18th century. Episodes and evidence, unless they can be enlisted as auguries of coming trouble, glide by, and with them much of the quiet, unchanging and dull which still characterized eighteenth-century Irish lives. Only Connolly forthrightly repudiates this prevalent approach, though not to become the historian of the humdrum and trivial. Master of much evidence and recent writing, he substantially revises, and often improves upon, previous accounts. In essence though his arguments are usually complex and subtle, he finds a state and society in Ireland which, despite their oddities, differed little from those throughout eighteenth-century Europe. Yet, insistent on the conservative aims of, and deferential rituals which attended, agrarian protest, he finds little of the tenacious traditions of estrangement from the Protestant state proposed by Jim Smyth. Over all, indeed, Connolly treats the vitality and power of tradition more sceptically than either Smyth or Bartlett. While aware that some attitudes persisted, he emphasizes discontinuities, arising from new settlement, migration, rapid economic growth, social and linguistic change and the rupture of customary relationships, and the difficulties that they then posed for the new Protestant order. Regrettably, neither collective nor individual mentalities, nor the tug of ideas and ideologies, detain him long. In contrast, Bartlett catches very well the flickering interplay of past with present, particularly in the Irish Protestant consciousness, and the constant tension between apprehensiveness and exuberance. Cullen, The emergence of modern Ireland ergo London, , ch. James Kelly, Prelude to Union: Anglo-Irish politics in the 18th century Cork, It is also explicit in the collection: Froude, The English in Ireland in the eighteenth century 3 vols. Were these recollections preserved and called to mind spontaneously, or did incendiaries have repeatedly to revive and re-invent them? Historians, attentive to the evidence, can show that neither discriminatory English laws nor absent landlords depressed the Irish economy indeed, they may have stimulated it ; so that the penal laws were not a systematic code and could be readily evaded by their intended victims; that probably fewer than 4, Protestants were butchered in ; 11 or that, after , the Irish Catholics, so far from rebelling at any opportunity, meekly bowed to English rule until the 19th century. At the time, however, many contemporaries believed that the situation was very different, and such beliefs, wrong-headed as they can now be shown to have been, not only flourished, but shaped action. The multiplying phantoms, rumours, panic and terrors are proper topics for

historical evocation, so that accounts, such as those of the edgy os, which omit them are as a result impoverished. Much in this is unexceptionable; but the choice of not only reads too much into the unclear sequence of Irish events, it also foreshortens the formative For some of the applications: Cullen, An economic history of Ireland since London, ; P. See, for example, the contrasting emphases in T. Ireland Cambridge, forthcoming ;K. There, if anywhere, lie the origins of the Protestant ascendancy, when land and power were transferred from the Catholics. To be sure, as he handsomely acknowledges, he has built with masonry hewn and chiselled by others, but the final design and much of the detail is his own. He delineates the structures and characteristics of Protestant Ireland, rehabilitates its state church: The well- attested poverty of much of the peasantry, by English -though not European standards, incongruous in the prospering mid-eighteenth century, he partly explains by arguing for the lack of those customary constraints which could inhibit too ruthless exploitation. Like all his suggestions, this demands serious thought. Nevertheless, the records of manorial courts, the correspondence between agents and proprietors, and even the terms in some leases, imply that custom could still cushion labourers and cottiers. Again, this is a hypothesis worth pondering; and certainly the propensity of underlings to switch to new masters, regardless of their religion or race, can be documented. Though scornful of jejune generalizations about the settlers, he sometimes trusts too much in the rambles who noticed the unusual, and so caricatures the Catholic populace as servile. A weighty objection to Lecky and the h: None of these recent studies really corrects this serious imbalance. Bartlett and Kelly are principally concerned with formal politics, though, as they show, they responded to external and popular pressures exerted by a more numerous, better-informed and more affluent Catholic population. LIII ,I j. Connolly, in the past brisk if not brusque with other, more orthodox historians of Irish catholicismli chroniclers of popes, - bishops and priests, formal structures, institutions, or mass rocks -offers only a succinct summary of eighteenth-century catholicism, and hardly probes the complex functions of religion for the Catholic majority, in separating Protestants from Catholics, or in helping to define and fossilize distinctive identities. What we presently lack is a sustained discussion of those quotidian dealings through which we might learn how Catholics and Protestants regarded each other, both individually and collectively: In the wake of , the Irish Protestants complained that they had sought to win over the Catholics through generosity granting them leases, employing them and - buying their produce, coaxing or coercing them towards moral and physical betterment, even intermarrying with them -only to be repaid with treacher.. Fresh experience of what was taken to be Catholic perfidy, notably after and locally, if sporadically, thereafter, induced Protestant vengefulness, a wary defensiveness often mistaken for aggression , and also benevolence -sometimes self-interested, but altruistic as well -through which it was hoped that the Irish Catholics might be assimilated to an anglicizing Protestantism. No doubt unstated calculations of this kind seconded the natural tendency in massive structural and financial impediments to inertia. At the same time, we should notice the nature of the testimony on which this cynical judgement depends. Mant, History of the Church of Ireland 2 vols. Lecky, A history of England in the eighteenth century 5 vols. This view may have triumphed, but it coexisted with a nagging worry that divine warnings, vouchsafed through the disasters which regularly hit parts of Ireland in I XI, and , enjoined better efforts to rescue the Catholics from superstition, papal thraldom and eternal damnation. The shameless proselytism of the scheme, offensive alike to those Protestants of a more pragmatic and eirenic cast and to the Catholic clergy, together with the bad publicity when pupils were lifted from their families and localities, absconded and were hunted, or were abducted and pursued, spoke of a vicious battle for young bodies and souls. But survivors from the old elites, expertly advised by specialist lawyers often from the same stock , not only circumvented but exploited the new rules. For between Lords Galway and Drogheda in M. Wall, Catholic Ireland in the eighteenth century, ed. Mr Kenneth Milne is preparing a full account of the charter schools. French and Irish perspectives on urban development 1800 Dublin, , py. For the varying strategies for survival: On the one hand, he insists that the Protestants had genuine reasons for fearing their Catholic neighbours, who had risen twice and kept dangerous links and doctrines. Just how strongly the older loyalties to the Stuarts persisted only work in hand will reveal. Even the unfashionable formats of the diocesan and parochial history, or the clerical biography, can help. Corish, The Church in Ireland under the penal code Dublin, 1971 and P. Corish, The Catholic community in the seventeenth and eighteenth centuries: But, in the

sources faced either with the ritualized imprecations of the public exchanges or near silence in the private correspondence, this central problem proves intractable. Connolly and Whelan, by exploring popular culture, have plotted alternative routes into the multiple meanings of religion and race, Nevertheless, since the first has recovered an integrated and reasonably harmonious world in which members of differing orders and confessions played happily together; and the second: Coombes, A bishop of the penal times.. Murphy, The diocese of Killaloe in the eighteenth century Dublin, ; M. These occasions of convergence, when Protestants housed Catholics and Anglicans accommodated dissenters as nurses, maids, coachmen and even wives, leased them property, bought their labour, goods and services, just as much as the flash-points, need their analysts. And it is because they have not been investigated carefully that we still know so little about life in, or the values of, Protestant, let alone Catholic, Ireland. Of course, since the time of Lecky, or even of the generation which wrote the political sections of the *A Few Histories*, knowledge of Irish history has moved on, though with the speed and grace of a boa-constrictor digesting raw gobbets of data rather than of a sleek puma. Three interlocking developments lie behind much of what is now being synthesized and refined; a fourth to the detriment of most recent studies has not been much appreciated. Each is worth identifying, in order to assess where future efforts might best be directed. First, high politics, played out in the Dublin parliament and administration, and in the triangular relationship of provinces, Dublin and London on which Bartlett is masterly, have been clarified. Ward, *The Protestant Evangelical Awakening in Cambridge, Ireland*, copy; pressmark, LO P. Only slowly are the sociable and irritable routines of the county, governed by assizes, vestries, turnpike-trusts and civic junkets, and varied through clubs, masonic lodges, hunts, balls, mustering the militia, chasing miscreants and fighting municipal and parliamentary elections, being appreciated, and linked with the distant -and only intermittently important -worlds of Dublin and England. Valuable on the patriotic mode: English images of the Irish, c. Crawford, have traced the development there of the linen industry. Other illuminating work on the province includes: Crawford, *Ways to Wealth: Armagh Belfast*, , and the articles by P. Roebuck cited in notes 73 and Whelan ;Kzlkenney again edited with K. Whelan ; *Waterford* with T. Power and *Cork* edited by P. Buttimer have so far been published. Galway, Wicklow and Donegal are well advanced, and Down and Offaly are known to be in gestation. The high quality of some, more local studies is demonstrated by R. LVster literature and *Society in Belfast*, , pp. Notable, too, are the pioneering essays of W. Apart from tentative but revealing probes by Dickson and his and, separately, by Sean MurphyG1 and Jacqueline Hill," life in the capital is shadowy: Our clearer sense of the physical worlds and concealed bones of provincial Ireland derives primarily from the work of Louis Cullen -for so many now, il miglior fabbro.

2: Darcy, Patrick | www.enganchecubano.com

Il Patrick Darcy, An Argument - Volume 44 - C.E.J. Caldicott. page note 1 'Here lies the sole support of a suffering homeland'; the source quoted leaves some doubt as to whether this was the epitaph, simply stating that 'la voix publique des Catholiques lui avait destin  cette  pitaphe '.

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