Marie-Monique Léoutre, *Serving France, Ireland and England: Ruvigny, Earl of Galway, 1648-1720*

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on their relevance for the later poems and both versions of *A Vision*. A rather “Orientalist” Robartes emerges, to Aherne’s national Catholic foil, giving Chapman the opportunity to illustrate the role of humour and self-parody in these texts, in their protagonists’ repartee and slugging of the poet himself, and in the wry editorial insertions Yeats made to give credence to his “source” material.

Seán GOLDEN

Marie-Monique Léoutre, *Serving France, Ireland and England: Ruvigny, Earl of Galway, 1648-1720*, London, Routledge, 2018, 238 p.

Anyone even vaguely familiar with the history of French Protestant exiles to Ireland in the 1600s will identify their settlement at Portarlinton, straddling the borders of counties Laois and Offaly, as the second most important outside Dublin. There, French was used in church services until the 1820s, and the area is proud of this Huguenot heritage. But outside scholarly circles, few if any would recognise the name of Henri de Massue, second marquis de Ruvigny (1648-1720), who had established Portarlinton but also rose to become the only Lord Justice of Ireland not born a subject of the English monarch. For a time, he was even the acting head of the Irish colonial administration, if not in title, *inter alia* enacting the anti-Catholic legislation known as the Penal Laws, but because he is mostly referred to as Viscount Galway, his French origins have been somewhat obscured. This is the first full biographical treatment of his career, but also sheds light on inter-state conflict in late 17th and early 18th century Western Europe.

The numbers of French Protestants leaving France swelled dramatically after the revocation of the Edict de Nantes in 1685, but within the context of the age’s complex intertwining of religion, politics and economic imperialism, confessional identities were further reinforced and realigned on an international scale. Protestants united behind the messianic figure of William III, the “new David in armour” opposing Louis XIV, and Ruvigny became a leading figure in the Protestant International. His father, who had served both Louis XIII and XIV militarily and diplomatically, had been *député général* of his co-religionists and thus their representative at court. After several missions he had firmly established himself in the highest spheres of English politics, and by 1685 even been naturalised. Thus prepared for exile, the elder Ruvigny settled permanently in England in 1686, was granted permission to reside at the royal palace in Greenwich, and there established a form of “Huguenot head-quarters”. The family became increasingly prominent as natural leaders of the French refugee community, ensuring their spiritual needs were met but also assisting with employment and “networking”. Ruvigny *père* had obtained the use of the church at Greenwich for his co-religionists, who worshipped after the regular Anglican service, but using the English liturgy translated into French, an indication they had conformed.

When William III took over the English throne in 1688, the ageing Marquis helped raise Huguenot regiments to serve him, demonstrating his Protestantism “more aggressively” as Léoutre puts it, but also providing employment for refugees. After the death of his father (1689) Henri the younger’s life changed dramatically. Now the 2nd Marquis de Ruvigny, he finally accepted a commission and was made major general of the armies, despite the fact this would lead to the confiscation of estates in France the family had managed to hold on to, and which Louis XIV finally seized in January 1691. Prior military experience before exile had seen him serving in the French army under no less than Schomberg and Turenne. Ruvigny was appointed to serve in Ireland and help end the campaign there against the Franco-Irish Jacobite forces, which was diverting William from his main aim, defeating Louis on the continent. He distinguished himself at some of the most decisive encounters which would complete the Williamite pacification of Ireland, and after the battle of Aughrim (Co. Galway) on 12 July 1691, he was publicly embraced by Ginkel, the Dutch commander of the forces in Ireland. In November, back in London, he took the requisite oaths to be naturalised and in reward for his military services was enrolled in the Irish peerage, receiving the titles of Viscount Galway and later Baron Portarlington, and eventually granted land in 1693. From 1693-1696, Galway played a distinguished role as both a military commander and diplomat in Savoy-Piedmont, a lesser-known front of the war of the Grand Alliance against Louis XIV, which consolidated his position within the Williamite regime. During this time he also championed the cause of the persecuted Vaudois Protestants, despite doctrinal differences. At this point it is apt to stress the originality of Léoutre’s work, that is not only based on the fact that her archival research was ground-breaking and thorough, as evidenced by the staggering abundance of notes gathered in several countries. Galway, somewhat oddly, steadfastly stuck to his mother tongue throughout his career, and the exhaustive study she has produced discusses many facets of it based on “previously untapped” or “hitherto underutilised” sources, because they were – evidently – in French. While it may seem self-evident that translational skills are required for those involved in transnational histories, many of us deplore the increasingly monolingual focus of Irish historical studies, belying the importance of Irish-European interactions. However the book, building on a doctoral thesis completed in an Irish university, may be the product of a fluently bilingual scholar, but clearly conforms to the increasing trend of targetting an anglophone audience: there are virtually no quotations in French.

Having demonstrated his total commitment to the Alliance and the English king, Galway was entrusted with the governorship of Ireland, and the main original contribution of the book is its evaluation of his role as an administrator in Dublin Castle, shaping the Irish colonial Government during two phases, from 1697 to 1701 and then 1715 to 1717. As the only non-British or Irish person to serve as a Lord Justice of Ireland, Galway’s point of view as somewhat of an outsider allowed him to adopt a more neutral position towards the complex constitutional relationship and parliamentary politics of Ireland and England in the aftermath of the Glorious Revolution; substantial sections of the book may have less interest for scholars of French history. The book’s clear and fluid narrative style, and its precise user-friendly

chapter summaries will make it an immensely useful resource for undergraduate students. Its focus is firmly on the political, though the author underlines that very little personal correspondence has survived allowing us to gain greater insights into the mindset of this pragmatist who served France, England and Ireland.

Sylvie KLEINMAN

***Hanna Sheehy Skeffington: Suffragette and Sinn Féiner. Her Memoirs and Political Writings*, Margaret Ward (éd.), Dublin, University College Dublin Press, 2017, 463 p.**

« *Hanna Sheehy Skeffington belonged to that rare class, small in any age, whose contemporaries take for granted not only that they cannot but that they should not die like the rest of us.* » C'est sans doute l'une des quelques nécrologies figurant dans le dernier chapitre de ce remarquable ouvrage édité par Margaret Ward, qui rend le plus adéquatement justice à la personne que fut Hanna Sheehy Skeffington.

Au cours des dix-sept chapitres de ce livre très dense et très riche, nous découvrons une femme de conviction, engagée, d'un courage immense, d'une grande générosité, oratrice de talent aux écrits prolifiques, qui a traversé et marqué l'une des périodes les plus agitées de l'histoire de son pays.

Après une préface rédigée par sa petite-fille, l'universitaire Micheline Sheehy Skeffington, l'ouvrage s'ouvre sur une reproduction des mémoires inachevés de Hanna, qu'elle n'avait entrepris d'écrire que durant la dernière année de sa vie, sa santé déclinant. Elle ne put malheureusement pas mener à bien cette entreprise que Margaret Ward a reprise à son compte, en publiant de manière structurée et problématisée, les publications, correspondances, discours, pamphlets, et articles de presse existant à ce jour. Chaque chapitre commence par une mise en contexte historique rédigée par l'historienne.

Les chapitres II à IX suivent Hanna dans ses quarante années de combats politiques, de son engagement pour l'éducation des femmes à son opposition farouche au traité de partition et à l'État Libre, en passant par sa participation au soulèvement de Pâques 1916 et sa bataille indéfectible pour le suffrage des femmes. La vie d'Hanna Sheehy Skeffington est un témoignage sans concessions de la compatibilité entre un engagement pour la cause des femmes et un nationalisme absolu, qui lui fera d'ailleurs quitter le parti Fianna Fáil pour rejoindre les Républicains du Sinn Féin, à une époque où le nationalisme s'accommodait fort mal des suffragistes. Elle ne cessa d'écrire et de parler, en Irlande et dans le monde, des causes qu'elle défendait et pour lesquelles elle vivait. Elle fut, pendant une période bien trop brève, soutenue et accompagnée dans ses combats, par Francis Sheehy Skeffington, son époux et compagnon, qui fut assassiné au lendemain du soulèvement de Pâques, alors qu'il tentait d'éviter les pillages dans la ville.