

## July at the Museum!



Battle of Aughrim, John Mulvaney.

The Battle of the Boyne, July 1st 1690.

On 1 July 1690, the Battle of the Boyne was fought between King James II's Jacobite army, and the Williamite Army under William of Orange. Despite only being a minor military victory in favour of the Williamites, it has a major symbolic significance.

The Battle's annual commemorations by The Orange Order, a masonic-style fraternity dedicated to the protection of the Protestant Ascendancy, remain a topic of great controversy. This is especially true in areas of Northern Ireland where sectarian tensions remain rife.

No year in Irish history is better known than 1690. No Irish battle is more famous than William III's victory over James II at the River Boyne, a few miles west of Drogheda. James, a Roman Catholic, had lost the throne of England in the bloodless "Glorious Revolution" of 1688. William was Prince of Orange, a Dutch-speaking Protestant married to James's daughter Mary, and became king at the request of parliament. James sought refuge with his old ally, Louis XIV of France, who saw an opportunity to strike at William through Ireland. He provided French officers and arms for James, who landed at Kinsale in March 1689. The lord deputy, the Earl of Tyrconnell was a Catholic loyal to James, and his Irish army controlled most of the island. James quickly summoned a parliament, largely Catholic, which proceeded to repeal the legislation under which Protestant settlers had acquired land.

During the rule of Tyrconnell, the first Catholic viceroy since the Reformation, Protestants had seen their influence eroded in the army, in the courts and in civil government. Only in Ulster did they offer effective resistance. In September 1688, while James was still king, apprentice boys in Londonderry closed the city's gates to deny admission to a Catholic regiment under Lord Antrim. In April 1689, the city refused to surrender to James's army, and survived the hardships of a three-month siege before relief came by sea. The Protestants of Enniskillen defended their walled city with equal vigour, and won a number of victories over Catholic troops. Eventually, James withdrew from the northern province.

William could not ignore the threat from Ireland. In August 1689 Marshal Schomberg landed at Bangor with 20,000 troops and, with Ulster secure, pushed south as far as Dundalk. James's army blocked further progress towards Dublin, but there was no battle and the two armies withdrew to winter quarters. In March 1690 the Jacobite army was strengthened by 7,000 French regulars, but Louis demanded over 5,000 Irish troops in return. The Williamites were reinforced by Danish mercenaries and by English and Dutch regiments. When William himself landed at Carrickfergus on 14 June, he was able to muster an army of 36,000 men. He began the march towards Dublin. There was some resistance near Newry, but the Jacobites soon withdrew to the south bank of the River Boyne.

The battle was fought on 1 July 1690 at a fordable river bend four miles west of Drogheda. The main body of Williamite infantry was concentrated on fording the river at the village of Oldbridge, which was approached by a deep and sheltered glen. First, however, a detachment of cavalry and infantry made a flanking attack upstream, which forced James to divert troops to prevent his retreat being cut off. William's army was stronger by at least 10,000 men, but after these troops were drawn off he had three-to-one superiority in the main arena. By mid-afternoon the Jacobite army was in retreat, outpaced by James himself, who rode to Dublin to warn the city of William's approach. He was in France before the month was out. On 6 July William entered Dublin, where he gave thanks for victory in Christ Church Cathedral. The Battle of the Boyne is recalled each July in the celebrations of the Orange Order, not on the first day but on "the Twelfth", for eleven days were lost with the change from the Julian to the Gregorian calendar in 1752. It was not the end of the Williamite campaign, and the King had returned to England before the Dutch general Ginke's victory at Aughrim and the formal Irish surrender after the siege of Limerick in 1691.

From *A Little History of Ireland* by Martin Wallace with illustrations by Ian McCullough.

Around 5,000 to 7,000 men were killed, many of whom were irreplaceable Jacobite officers. The combination of lack of leadership, and the carnage of 4,000 men killed on the Irish Jacobite side, with another 4,000 most likely deserted left only a small force before an ultimate surrender in Limerick in October 1691.

Militarily, the Treaty of Limerick, the peace treaty agreed upon by both sides, gave the choice to Jacobite soldiers to form Irish regiments and fight under James II in France and other European armies, to join the Williamite army, or to go home. These conditions eventually spread nearly 15,000 able-bodied Irishmen across Europe to die in foreign armies, unable to see their homeland, let alone defend it, ever again in what is now called, the "Flight of the Wild Geese."

The Treaty of Limerick granted the Irish Catholic gentry the right to continue to bear arms, as well as having protection over their land as long as they swore an oath of allegiance to King William III and his Queen, Mary II. However, the civil articles of the treaty were broken when the ink wasn't even dry on the treaty, as the Catholic gentry was constantly harassed not only physically but also legislatively with the introduction of the Penal Laws. Catholic Emancipation wouldn't come for another 138 years.

Not many 300-year-old battles are still commemorated every year. Pdraig Lenihan suggests that the imagery of the Boyne imbued it with, "a certain glamour" at the time and later. Two Kings, separated by a river, fighting for Three Kingdoms. One, William, was brave and victorious, the other, James, fled defeated; this is the stuff of which legends can be made.

More than that, the Boyne came to represent for the "whig" liberal tradition, the triumph of,

"religious and civil liberty" over absolutism. In the aftermath of the "Glorious Revolution", the Parliament of England managed to wrestle much more power from the monarch than ever before.

Finally, the memory of the Boyne is kept alive by the Orange Order, which marches every 12th of July in honour of the Williamite victory there. The Boyne came to prominence rather late in Protestant commemorations. In the 1600s, the most important anniversary was October 23 and the memorial to Protestant victims of the Irish rebellion of 1641. Later it was the 1691 Battle of Aughrim and only in the late 1700s did the Boyne become dominant.

Lenihan argues that the roots of Orangism lie much more in sectarian conflict in 1790s Armagh, between Protestant Peep of Day Boys and Catholic Defenders, than in the war of the 1690s. These two rival gangs fought over control of the new weaving industry in rural Ulster, the Orange Order being born out of the Peep of Day Boys.

As you see Orangemen parading around Belfast signing "The Sash", which references Aughrim, remember the change in Irish history it caused, and how it ultimately led to the still healing island Ireland is today. Few battles as historic as the Battle of the Boyne hold such a visible legacy, and it is clear that it has an ongoing importance in both English and Irish society. The battle's sectarian connotations serve as a constant reminder of the role that religion has played throughout conflicts in Irish history.

**Launch of *January in Clare* Photography Exhibit by Neal Warshaw,  
With Comhaltas Ceoltóirí Eireann  
Wednesday July 3rd 7pm. Reception with live music.**

Neal Warshaw began making photographs and playing the flute at age 11. He went to Goddard College in Vermont in the early 1970s to study photography and his work was featured in college exhibitions and publications. After college he briefly pursued a career as a professional photographer before returning to school to become a Physician Assistant. He practiced primary care medicine for 38 years and recently retired from that career enabling him to devote more time to his passion for photography and traditional Irish music.

Neal has always been a Black and White photographer. Until the relatively recent digital revolution, he worked with film in 35 mm, medium and large formats. He always did his own processing and printing. He has tried to reproduce the look and feel of his film work with modern digital tools. The photographs in this show were made with a Leica M Monochrom, a digital black and white only camera.

For years, Neal has combined his love of traditional music with photography by photographing the traditional music scene, particularly sessions. This dual perspective gives his work insight into the music and the musicians. In recent years he has photographed the Catskill Irish Arts week, a traditional music wedding, festivals, bands as well as frequent sessions in the Capital region during which he alternates between playing Irish flute and making pictures.

This show is the result of a 3 week visit to County Clare during January 2019. During his stay he sat in on nightly sessions in pubs throughout the county and in the homes of some of the wonderful local musicians. During the limited daylight hours and January weather conditions he photographed the County Clare land and sea with his own unique vision. The photographs will remain on display all month.





**A Bond that's Lasted Centuries: The Orange Order's Links to Scotland - Abby Wise, MA**  
**St. Andrew's Society, 150 Washington Avenue, Albany.**  
**Wednesday July 17th, 7pm**



The Orange Order is often thought of as a uniquely (Northern) Irish Protestant organization, but in fact, there are Orange Lodges all over the world. One of the most vibrant Lodges outside of Northern Ireland is in neighboring Scotland. At narrowest point, only 12 miles separate the west coast of Scotland from the easternmost point on the island of Ireland. For centuries, Scotland has been closely bound to the province of Ulster - politically, culturally, and religiously. The Orange Order has, in both places, used its cultural celebrations as well as political advocacy to preserve this special relationship. This is meant to

be a non-sectarian event that examines the spread of the Orange Order to Scotland and looks at the current strength of this bond as Brexit re-ignites calls for Irish unity and Scottish independence.

Abby Wise is a lifelong resident of the Dublin neighborhood on the West Side of Saratoga Springs, NY. She earned a Bachelor of Arts in both Politics and Religion from Mount Holyoke College in South Hadley, MA, in 2015. In 2018, she completed a Master of Science in Nationalism Studies at the University of Edinburgh in the United Kingdom. Her specific area of academic focus is the Ulster-Scots community of Northern Ireland. Her undergraduate thesis assessed Ulster-Scots' attitudes toward Scottish independence and her Master's dissertation examined the historical cultural connections between the Ulster-Scots community and many Confederate generals of the American Civil War.

**Member Tour of the Kate Mullany House, 350 8th St. in Troy, NY.  
Wednesday July 24th 5 - 8 pm  
Refreshments served.**

The Irish American Heritage Museum and the Kate Mullany National Historic Site are pleased to offer members of the Museum a tour of the newly renovated Kate Mullany house.

This modest three-story brick house is the only surviving building associated with Kate Mullany, a young Irish immigrant laundry worker who in 1864 organized and led the all-female "Collar Laundry Union" labor union.

The Collar Laundry Union, unlike so many other unions, remained an organized force in the industries of Troy, New York more than five years after its inception. The origins of Kate Mullany's union date back to the 1820s, when entrepreneurs established the nation's first commercial laundry in Troy to wash, starch, and iron a local invention, the "detachable collar." By the 1860s, Troy supplied most of America's detachable collars and cuffs, employing over 3,700 women launderers, starchers, and ironers. Working 14 hour days for \$2 a week, the women launderers labored in oppressive heat. When owners introduced new machinery that increased production, but worsened working conditions, a young woman named Kate Mullany organized a union to demand change. In February of 1864, Mullany and 200 other workers formed the Collar Laundry Union. The well organized union struck and demanded a 25 cent raise, and the laundry owners capitulated a week after the strike began. The Collar Laundry Union remained active in Troy, often assisting other unions, and even attempted to establish an employee cooperative.

Mullany herself gained national recognition in 1868, when National Labor Union President William Sylvis made her the first female appointed to a labor union's national office. One of the American labor movement's earliest women leaders, the home of Kate Mullany exemplifies a strong tradition of women's union activity.



### **Film Club: The Siege of Jadotville**

**Monday July 29th, 2.00pm AND 7pm. \$5**

A gripping true story of incredible bravery against impossible odds, *The Siege of Jadotville* thrillingly depicts the 1961 siege of a 150-strong Irish UN battalion under Commander Patrick Quinlan (Jamie Dornan) by 3,000 Congolese troops led by French and Belgian mercenaries working for mining companies. Guillaume Canet plays a French commander who sought to defeat Quinlan and his men.

Directed by Richie Smyth, a well-known commercial and music video director (U2, Bon Jovi, The Verve) and written by Kevin Brodbin (Constantine), *The Siege of Jadotville* also stars Emmanuelle Seigner and Jason O'Mara with Mikael Persbrandt and Mark Strong.





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