

from his Irish-speaking great-aunt, Margaret Brady (born c.1830 in the neighbourhood of Nobber, County Meath). Nobber was the homeplace of Michael Clarke who published the *Tuireamh* in 1827. Some of the subscribers to this volume bore the name Brady and Morley wryly notes that Pearse's poem *Mionn*, published in 1912, is in the same tradition as the *Tuireamh*.

Morley's work demonstrates the flaws in Jürgen Habermas's theory of public space, ignoring as it does the multiple interaction between orality, manuscripts and print in early modern England. What was true for England, was *a fortiori* true for Ireland and for much longer. In arguing for the priority of Irish language sources and manuscript materials in tracing the growth of the nationalistic version of Irish history, Morley offers a timely riposte to those who claim it to be a nineteenth-century construct.

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THE EXPERIENCE OF REVOLUTION IN STUART BRITAIN AND IRELAND: ESSAYS FOR JOHN MORRILL. Edited by Michael Braddick and David Smith. Pp xxxv, 312. Cambridge: Cambridge University Press. 2011. £60.

The experience of revolution in Stuart Britain and Ireland: essays for John Morrill marks Professor Morrill's sixty-fifth birthday. Each contributor addresses some of the major themes of Morrill's work, particularly religion and biography. Most of the essays challenge long-held beliefs about the nature of the English Revolution and provide thought-provoking and stimulating conclusions.

Understandably, religion is at the heart of this volume. Throughout his career, Morrill was at pains to point out how religious ideologies led to the outbreak of the Wars of the Three Kingdoms. Morrill later modified his claim that the English Revolution was Europe's last 'war of religion' to state that contemporaries were not simply fighting for a religious cause, but debating the extent of influence the church and state could have over British subjects and over one another. Glenn Burgess's tentative yet thought-provoking arguments take this a step further. Key figures such as Stephen Marshall, Henry Ireton, and John Locke were beginning to separate 'secular' and 'religious' issues in their considerations of private conscience and public authority. Such concerns captured the wider British imagination, however, when Charles I as head of both church and state addressed rising religious tensions across the three kingdoms by implementing the Scottish Prayer Book in 1638. Historians have blamed Charles I's poorly-planned reform of the Scottish Church as a key cause of the Wars of the Three Kingdoms. Joong-Lak Kim, however, points out that numerous Scottish bishops, as well as Laud and Charles I, helped draft the Prayer Book, giving it a distinctive Scottish character. Despite this, Charles is still seen as responsible for the Scottish liturgy's popish flavour. Their attempts amounted to, according to Joong-Lak Kim, an attempt by the king to use Scotland as a test case to mitigate religious tensions in England.

Those interested in some of the key figures of the period will be glad to see essays on James Harrington, John Lilburne, Henrietta Maria and Benjamin Rudyerd. Many of the essays use biography to tease out individual responses to the English Revolution. David Smith's excellent article on Benjamin Rudyerd shows how patronage networks, personal piety and political views shaped allegiances and actions in Parliament. Such work enriches our understanding of the English Revolution's impact upon people's daily lives and the choices they made – a strength of this entire collection. Alan Orr's essay on John Lilburne's incarceration shows how Lilburne's experience in prison shaped his views on liberty, a conclusion drawn from meticulous examination of Lilburne's writings. Other essays pay close attention to the language and arguments used by Parliament as M.P.s

negotiated their evolving role as a legislative and judicial body in England. As Michael Braddick shows, Parliament portrayed their actions as defensive and based on historical precedent. His analysis of how Parliament legitimated its authority provides food for thought for scholars of the Confederation of Kilkenny in Ireland.

While Morrill's work on biography and religion is impressive, by far his greatest contribution, from the perspective of Irish history, was his ability to incorporate Ireland and Scotland into his discussions of early-modern England. Several of his works engage with the problem of 'British and Irish' history. This field of historical inquiry is problematic, however; it is an undisciplined discipline. Indeed, Morrill's attempts to define methodologies of 'British' history have not met with widespread acceptance. Although the purpose of the book is to celebrate, as opposed to critique, Morrill's work, it would have been interesting had some contributors engaged with the challenges presented by at least the more notable critics of New British History. Mary Geiter investigates how William Penn's experiences in Britain and Ireland shaped his political outlook in colonial America while articles by Joong-Lak Kim and Declan Downey deal with events in Scotland and Ireland, but their focus is precisely on those geographical regions. In fact, none of the articles could be considered as adopting a 'three kingdoms' or 'Britannic' approach despite the editors' claim that the book does so. What about the limitations of 'British' and 'Atlantic World' history? For example, Ariel Hessayon's essay deals with the attempted embezzlement of the Jewish community in London; yet, Europe provides a key context for his discussion. Similarly, the marriage contract between Henrietta Maria and Charles I (as discussed by Dagmar Freist in this collection) provided the basis for anti-popish sentiment in London in the 1640s. Nonetheless, this contract was framed with wider European politics in mind. All these issues pose many questions for historians to address. How can scholars of British and Irish history incorporate both the Old World and the New in their work? Has the explosion of Atlantic World studies forced historians to look west while ignoring Europe?

Such considerations aside, this is a valuable contribution to the historiography of the English Revolution. Irish historians will once again be reminded of how Ireland and Scotland were laboratories for the British Empire. The essayists stress the importance of the language of contemporary polemics, and the use of biography may be useful for Irish historians interested in a prosopographical analysis of the significance of the 1640s during the Confederate wars in Ireland. Its omissions should provoke historians to think about Britain and Ireland's place in Old and New World political and religious affairs and prompt further debate on New British History. As it stands therefore, *The experience of revolution in Stuart Britain and Ireland* is a fitting tribute to one of the leading scholars of early modern Britain.

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A HISTORY OF THE IRISH NOVEL. By Derek Hand. Pp x, 341. Cambridge: Cambridge University Press. 2011. £55.

Until fairly recently it was a set-piece post-colonial flourish to posit that the faltering evolution of the Irish novel revealed a contingent history of political difficulty, the genre exposing in print the fractures, repressions and inconsistencies of a national struggle for definition. This compelling but unhealthy critical symbiosis has now unravelled somewhat, thanks in part to the realignment of transnational perspectives inspired by Franco Moretti's 1998 *Atlas of the European novel*, and in part again to the efforts of various Irish-based archivists of the subject. Rolf and Magda Loeber's exhaustive 2006 anatomy of Irish novels over nearly three centuries (*A guide to Irish fiction, 1650–1900*)