

expected on the economic and social factors involved, preferring to explore its rhetorical dimension and its role in contemporary intellectual discourse. Much of this was more diatribe than discourse, particularly when Voltaire was having a go at Rousseau, the latter taxed with supporting the allegedly fanatical *représentants*, who sought to preserve old fashioned republican and communitarian standards in a city besieged, in their own view, by French aggrandisers in cahoots with local profiteers.

Whatmore's canvas is broad and generous, sometimes frustratingly so, as chapters career across extensive literary and philosophical terrain, sometimes with apparently little reference to the originating narrative. The focus narrows as the narrative proceeds beyond 1782 to outline how the *représentants*, mainly through the offices of François d'Ivernois, entered into contact with Lord Shelburne, a connection that eventually brought them to Waterford. This is one of the most absorbing sections of the book, as Whatmore describes the complex political and economic choreography that sold the Waterford experiment, temporarily, to its underwriters. To an extent, the 'experiment' represented so many different things to its varied supporters and their cooperation was necessarily precarious. Ireland was not what the Genevans expected; the Genevans were not what Shelburne hoped for and, before long, they were drifting back to England and homewards.

The experiment's intersection with the rebellion of 1798 is somewhat less significant than the title of the book seems to suggest. What attracted the Genevans to Ireland was the apparent success of the patriot movement in gaining a degree of parliamentary independence, and the ostensible economic opportunities it promised. It was certainly not solidarity with the rising tide of discontent in the country. The Genevans' association with Irish 'terrorists, anarchists and republicans' (to quote the book's title) was posthumous and indirect, an accident of history rather than the fruit of any shared aspiration. Nonetheless, some of the *représentants*, had they remained, might have made common cause with the republican idealism of '98 and they may not have been completely surprised by its sectarianism, Enlightenment notwithstanding. Indeed, in Whatmore's account of the *représentants'* reaction to the political manoeuvrings of the magistrates, one gets a whiff of that old-fashioned revivalism so characteristic of European and especially American Protestantism. Exploring this might not have served the main argument of the book but it would have been no less interesting for all that.

Finally, this book is not the standard description of an early modern migration event, largely because the Genevan 'experiment' was so unusual, representing the dislocation of a relatively privileged group that enjoyed a high degree of historical agency. This invites a comparison with other Protestant migrants (Huguenots, Palatines and Scots Presbyterians) welcomed to Ireland for the purposes of conquest, colonisation, conversion or improvement. But that would have added another chapter to an already hefty, and beautifully produced, tome. The Genevan experiment in Waterford was testimony to the pluckiness of small state republicans and the canniness of Enlightenment Protestantism but one wonders if it deserves the universal significance the author ascribes it.

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POPULAR PROTEST AND POLICING IN ASCENDANCY IRELAND, 1691–1761. By Timothy D. Watt.
Pp xiv + 260. Woodbridge: The Boydell Press. 2018. £65.

Considering Ireland's move from its mid-twentieth century self-identification as a policeman's paradise to the current awareness of crime as an issue in Irish media and society, even if it does not yet register as an issue at election-time, Watt's book on eighteenth-century policing, society, and protest is as timely as it is welcome. While perhaps not the explicit purpose of the book, policing by consent and with public support and approval is an important theme in the book. So too is policing in a fragmented, post-war society. What is interesting in a study of the breaches of criminal law and state authority, is that the book frequently

considers issues not always related to ethnic, national, or religious identity, which has in the past been all too evident in studies of Ireland's penal age and golden era. While these were of course issues that did emerge on occasion in this book, it is also very much a study of violence and protest as a manner by which the population vented at the onerous taxation burden and as one chapter is titled, 'collective bargaining by riot'.

Watt's book is divided into two parts. The first is concerned with the various aspects of policing. In the first chapter he describes the operation of local law enforcement groups that varied according to location, usefulness, and cost to the state. In the first instance, there are those that Watt terms the 'civil law enforcers in a "self-policing" society': the local justices of the peace, constables (who were, perhaps, sometimes women), watchmen, sheriffs, all acting occasionally with a *posse comitatus* or public by-standers, giving rise to a willingness to enforce the laws that were popular and within the framework of a self-policing society. This is followed by chapters on the use of, and the challenges of using, the army and also the militia in regular policing roles in the eighteenth century, but also in their engagement with houghing and agrarian protest, and tories and rapparees. This allows Watt to build on recent works on the growth of the fiscal-military state and particularly barrack-building and military deployment in early eighteenth-century Ireland.

Part Two consists of five chapters, each dealing with particular aspects of popular protest and the reaction of authorities to it. The first of these is the study of the mob, both the self-directed and self-interested mob, frequently community-led, and the mob controlled from above. This is followed by an examination of mob and protest culture in Ireland and the extent to which theories from other states and times might be applicable, particularly those of E. P. Thompson's 'moral economy', which is undertaken in a convincing manner. Two chapters then deal with riot and rescue as an anti-taxation expression by Irish communities as Irish military spending put increasing strain on the kingdom, as well as consideration of protest and riot as a reflection of the difficulties in industrial relations in eighteenth-century Ireland's proto-industrial development. The final chapter is concerned with gangs, authority, and corruption in Dublin. Of particular interest is the issue of policing and prison corruption, taken and given serious consideration by both the Irish house of commons and eighteenth-century news outlets.

Source material for this book is wide ranging. The output of Dublin and London's busy newspaper trade has informed the book well, as has the wide spread of manuscript sources used. The minutes of the revenue commissioners to be found in the National Archives at Kew are particularly revealing. This employment of a relatively broad array of sources has given the work a well-rounded feel, and the reader's trust in the author is assured. A very positive aspect of this book is that aside from being a fine study of policing in its own right, it also opens up further, from different angles than sometimes traditionally viewed, the study of inter-denominational relations, class interactions, as well as studies of the relationship between society and the ever-growing state. Watt does an exceptional job at pulling together all of the divergent strands that make up this book, and he presents his convincing and perceptive conclusions in an eloquent manner. There is no doubt that this superb work will remain relevant for a long time to come, and a must-read for anyone interested in crime, policing, protest, and the difficult interaction between the state, its agents, and the subject in the eighteenth century.

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MONKSGRANGE: PORTRAIT OF AN IRISH HOUSE AND FAMILY, 1769–1969. By Philip Bull.
 Pp 269. Dublin: Four Courts Press. 2019. €50.

Philip Bull writes that the history of Monksgrange 'is well worth the telling'; despite not being the story of a particularly large estate, or famous family. Completing the portrait of