

must have made some contribution to English policy formation, but we are not clear on how precisely they did so. Elizabeth and her ministers received great volumes of correspondence about Ireland, with often contradictory diagnoses of the problems and mostly with contrary solutions proposed. Indeed, the volume of advice increased substantially in the last decades of her reign. Yet there was no attempt made to synthesise the information and advice received into a coherent overall policy for Ireland. Very telling in that respect was the occasion on which Francis Walsingham, Elizabeth's secretary of state, sought views for the 'setting down of a plan' for the governance of Ireland in 1581. Heffernan cites it as proof of the importance of 'reform' treatises (p. xv). However, Walsingham indicated that the queen had just held a conference about Ireland at which it was decided to solicit the views of the viceroy and another senior office holder in Dublin for proposals to 'reform' Ireland: one might have expected the solicitation to have preceded the conference! The viceroy, Lord Grey de Wilton, responded by writing that he saw no point in treatises until Ireland was subdued by force. Edward Waterhouse, the other official solicited, asked for copies from London of a couple of treatises that he knew had been sent there so that he might consult them before he set his own thoughts down on paper. In other words, for all of the treatises, and other sources of information and advice, sent to London over the first twenty three years of her reign Elizabeth and her ministers did not feel that they were in a position to devise an effective policy for Ireland, while her viceroy in Ireland saw no point in treatises, and there were no copies in Dublin of most of the treatises written about Ireland. The obvious implication is that one ought not to exaggerate the impact of 'reform' treatises for English policy formation in Ireland. Having said that, Dr Heffernan has published a tremendous amount of material that has been overlooked or ignored by historians of Tudor Ireland, and put us all in his debt. This material is sure to challenge preconceptions and inspire new avenues for research. This book shows that there is more than enough thought-provoking documentation to engage the interests of historians and students of Tudor Ireland far into the future.

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IRELAND AND QUEBEC: MULTIDISCIPLINARY PERSPECTIVES ON HISTORY, CULTURE AND SOCIETY. Edited by Margaret Kelleher and Michael Kenneally. Pp 256. Dublin: Four Courts Press. 2016. €50.

This collection brings together leading scholars from seven institutions in Ireland and seven in Quebec in an interdisciplinary exploration of diverse approaches to the construction of the past, present, and contemporary society in both. In doing so, its principal achievement is that it breaks new theoretical ground and provokes 'valuable parallel resonances that can deepen scholarly understanding of Ireland and Quebec in their historical and contemporary manifestations'.

But why Ireland and Quebec? Before reading this treatise I would have certainly thought of each of their vibrant cultural identities and the comparable tensions arising out their Roman Catholicism in a Protestant British Empire. And then there have been the ensuing conflicts prompted by religious, language, and cultural differences that resulted in independence for Ireland in 1922 and polarization and conflict in Quebec over the last century. But what *also* emerges is how both Ireland and Quebec are struggling to define and sustain their core identities as they respond to similar global economic and cultural imperatives. By considering both the genesis and construction of cultural identity *and* the responses to the contemporary contexts, this exploration of Ireland and Quebec offers insights into these specific places and *also* to identity theory in general.

As explained by the editors (Kelleher and Kenneally) in the Introduction, the fifteen chapters are arranged in three sections and the first addresses the role of memory and history in Irish–French Canadian connections. Éamon Ó Ciosáin focuses on the migration of the Irish ‘wild geese/Irish brigade’ to France and North America from the seventeenth century that has been ‘occluded’ from historiography and memory. Maurice Bric continues this theme of connection in his analysis of historic interactions between Ireland and French Canada in the period 1760 to 1830 and the support of Lower Canada’s ‘Friends of Ireland’ for Daniel O’Connell’s campaign for Roman Catholic emancipation. How this link is reciprocated is central to Louis-Georges Harvey’s discussion of the part played by Ireland and the Irish in ‘Lower Canadian’ political discourse and explores the Irish sympathy for, and participation in, the 1837–8 rebellion. Provocatively, Jean-Phillippe Warren then examines the contribution of Lord Durham’s lenient treatment of political prisoners and how it resonates in the current discourse on collective identity, dialogue, and collaboration. This leads into Michael Kenneally’s analysis of Jan Morgan’s three-volume *Chronicle of Lower Canada* as a ‘textual vehicle’ for communicating historical data, the power of fiction in *re-presenting* history for contemporary audiences, and the role of memory in the evolution of individual identity and affiliation as demonstrated in the years of the Quiet Revolution of the 1960s and the rise of the Parti Québécois.

If remembered history is central to identity formation, the praxis of language is both diagnostic of a culture and crucial to its internal communication of values *and* an external demonstration of difference. This is the focus of section two, opening with Margaret Kelleher’s analysis of the role of the census as the ‘technology of power’ through ‘demolinguistic enumeration’ which ignored the ‘knotted’ history of bilingualism. The issue of language and identity in post-‘Celtic Tiger’ Ireland is addressed by Vera Regan and its experience of changing ‘Irishness’ in her quantitative and qualitative research of the acquisition of vernacular Irish–English by recent newcomers of Polish origin situated in the global–local continuum. The latter context is to the fore in Patricia Lamarre’s differentiation between nationalism and ‘nation-ness’ as revealed by profiles of fifteen young multilingual Montrealers constructed from their own personal interactions and interviews that prompt new thinking about language, territory, and identity in Quebec public policy and the ‘evolving relationship between language and identity’.

Certainly, all theorists of national identity would recognise the power of language but two contributions shift the *locus* of cultural continuity to the household, kitchen, and domesticity. For Linda Connolly, Irish female domestic-service workers were central actors in the story of the Irish in Quebec, and she explores how the ‘Celtic Tiger’ has had an impact on this former aspect of the traditional family, community, and society. Rhona Kenneally turns her attention to a different dimension of cultural domesticity and performed memory: cookbooks as vehicles of the ‘poetry of house work’ and vehicles for communicating values, beliefs, practices and the role of women in familial and national identity.

Section Three moves onto the realm of performance in music and the theatre. Gearóid Ó Hallmhuráin’s contribution is on the ‘place of sound’ and the ‘sound of place’ as an hitherto unexplored ‘acoustic door to the Irish past in Quebec’ in Douglstown, in the Gaspé region of Quebec. As elsewhere throughout this volume, the challenges posed by cultural hybridity promoted by global flows are again recognised, but it is argued that serving the ‘roots tourism’ of an aging return-diaspora is preserving memory and tradition on this edge of the New World. Next, Harry White locates the culture of music in Quebec and Ireland in present-day musicology and considers the hegemony of classical music compared to ‘traditional’ music. His comparison of the ‘topography of musical experience’ results in the conclusion that there is a need for new modes of music history and that the culture of musical practice in Ireland and Quebec can no longer be circumscribed by outmoded concepts of originality or cultural nationalism.

Turning to the contribution of drama to Irish identity, Patrick Lonergan argues that nations are not simply *represented* but are *performed* and that contemporary theatre

and film are increasingly influenced by politics, tourism, and economic policy. Using three plays, he demonstrates how in this ‘transformational moment’ the sense of community is being influenced by top-down agencies facilitating the movement of capital, goods, and intellectual property, but that this is prompting the emergence of a bottom-up ‘national theatre’ by Irish writers. Erin Hurley’s view of contemporary theatre in Ireland and Quebec is that it has long been privileged as the site for the representation of identity through the construction of *imaginative* worlds. However, through her discussion of two contemporary plays, she indicts them as crimes against national identity that pose questions about theatrical performances and the restrictions they impose on representations of identity.

Clearly, I am much impressed by the diversity and innovation of this multi-disciplinary foray into previously unexplored tangible and intangible dimensions of culture and heritage. I look forward to the reactions of future scholars to future applications in other comparable regions and equally imaginative topics.

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CHARITY MOVEMENTS IN EIGHTEENTH-CENTURY IRELAND: PHILANTHROPY AND IMPROVEMENT. By Karen Sonnelitter. Pp 218. Suffolk: Boydell Press, 2016. £65. (Irish Historical Monographs series)

Charitable initiatives in eighteenth-century Ireland – schooling, hospitals, encouraging new manufactures, crops and farming methods, even succouring foundlings, mendicants and prostitutes – are a familiar aspect of this highly stratified world. Some have been closely investigated already. Also, the motives of the philanthropists have been suggested: in some cases, a quest for contemporary prestige and posthumous acclaim; in others, Christian, humanitarian and mercenary promptings. The ventures were undertaken, managed and overseen by collectives – the Dublin equivalents of the voluntary associations which multiplied across Christian Europe and America. They owed much (frequently too much) to determined individuals. As a result, Henry Maule and Hugh Boulter, both Church of Ireland bishops, Thomas Prior, Samuel Madden, John Putland, a ubiquitous but elusive Dublin *rentier*, and particularly Lady Arabella Denny are credited with responsibility. Dr Sonnelitter draws together what has hitherto been diffuse. While acknowledging that ‘rational self-interest’ inspired many benefactors, she apports roles to the strengthening quests for improvement and enlightenment. Sharp spurs to action came from the parlous economic and physical conditions in which most of the population existed. Seeing it as essential background, she sketches the political system, run largely by and on behalf of the small Church of Ireland minority, and shows how civic-minded activists, whether in parliament, their parishes or groups, took the lead. Through activism and altruism, they sought to justify their legal and material privileges. The substance of this useful study is a methodical investigation of several public-spirited operations, mainly Dublin-based. Dr Sonnelitter does not dissent from the generally harsh verdicts of those who have previously analysed these schemes. An exception is Lady Arabella Denny, whose personal oversight of the Magdalene Asylum (a shelter for prostitutes) showed greater sensitivity and discrimination than did most of the works. Indeed, Denny emerges as one of a very few in eighteenth-century Ireland who is wholly praiseworthy.

The focus of the book is avowedly Dublin and the established Protestant church. Some of the charities, especially the educational and medical ones, assisted provincials. It remains to be uncovered how much local help was organised, either on Dublin models or independently. Similarly, the charities of the substantial Presbyterian communities in the north, of the cohesive Quakers, and of the Catholic majority are