

particularly the case with the English, as they came to define their frontier as stretching into the water itself, while French state builders were more likely to define their territorial boundary as ending at the coastline. This question of the extent of sovereignty manifested itself in symbolic disputes—such as the insistence of the British Navy that its ships be saluted by all foreign vessels within the confines of the Channel—but also in efforts to regulate the behavior of subjects through defining legitimate prizes in war, constraining smuggling, and ensuring adequate national access to limited natural resources like seaweed and fish.

In part three, “Transgressing the Border,” Morieux argues that state attempts to impose control over borders and populations were often remarkably unsuccessful. He suggests that while historians have focused on elite-centered nationalisms as part of their attempts to explain Anglo-French rivalry, local identities trumped national ones in many maritime communities. He highlights such fascinating incidents of French fishing communities as Dieppe’s and Boulogne’s reaching out directly to English counterparts Hastings and Folkestone to negotiate truces during periods of war. While fishermen on both sides did at times petition the state to intervene against their foreign rivals, they were also likely to attack their local rivals using the same terms and arguments. Fishermen from Rochester complained about those from Chatham undermining a publicly useful nursery for seamen; oystermen from Breton complained about those from Normandy being “forains” [foreigners] who were illegitimately pillaging Breton oyster beds. States could also be complicit in blurring certain types of national lines: both France and England at times implicitly encouraged smuggling on the premise that it would draw off hard currency from the other. For many people, identity and community were points of reference that existed apart from strictly defined national borders. (It is presumably for this reason that Morieux speaks in terms of “England” rather than “Great Britain,” as a British identity would likely have been one step further distant than an English one.)

The Channel has a number of strengths. It is genuinely bicoastal in its sources, focus, and arguments. It connects with an impressively wide array of literatures, from the expected (state-building) to the surprising (the history of fossils). Morieux clearly articulates the stakes of his argument. He rightly insists on England’s many connections to the Continent and reminds us that Anglo-French rivalry was not “natural” nor was it geographically determined. Ultimately, *The Channel* does not overturn the dominant paradigm of Anglo-French competition—it is too important a backdrop to the phenomena Morieux discusses. It is surely not a coincidence, for example, that it was in the 1690s—the first decade of the Second Hundred Years War—that state-sponsored French mapmakers produced as many maps of the Channel as in the previous three decades combined, or that this was the moment when they began to insist in ever increasing numbers on referring to it as “La Manche” rather than a variant such as “the English Sea.” Elite politics clearly did play a role in defining the zone of the Channel: they shaped the parameters of warfare, economic opportunity, and legal recourse that non-elites exploited to pursue their own agendas. However, Morieux makes a compelling argument for the value of studying the Channel from the sea up, as well as from the state down.

Sarah Kinkel, Ohio University

DEIRDRE NÍ CHUANACHÁIN. *Utopianism in Eighteenth-Century Ireland*. Cork: Cork University Press, 2016. Pp. 260. \$44.00 (cloth).
doi: 10.1017/jbr.2016.139

Deirdre Ní Chuanacháin’s *Utopianism in Eighteenth-Century Ireland* is the first full-length study of the subject in which English-language utopian texts typically discussed almost exclusively as part of early modern English fiction are considered in the Irish context of their origin.

In the introductory chapter, Ní Chuanacháin points to the unique status of Irish utopianism “at the interface between languages, Irish and English, between Catholic and Protestant communities and their respective cultures, between colonial and anti-colonial writings” and identifies the key elements of Irish utopias in English as “satire, improvement, patriotism, national feeling and the wider colonial, anti-colonial, political concerns” (7), the manifestations of which will be traced in the texts and practical undertakings analyzed in the book. She also presents a brief survey of different approaches to the key concepts of utopia and utopianism and decides to rely mainly, though not exclusively, on the definitions and distinctions proposed by Lyman Tower Sargent. In chapter 4, she supplements Sargent’s insights with Leszek Kolakowski’s broad conception of utopia as a certain way of thinking, mentality, or a philosophical attitude. It is somewhat surprising that Ní Chuanacháin did not take into account Bronislaw Baczko’s seminal study of eighteenth-century utopianism available in English under the title of *Utopian Lights* (1989), or Ruth Levitas’ more recent *Utopia as Method* (2013), in which she introduces the idea of utopia as “imaginary reconstitution of the society” (xi), a far more useful concept for Ní Chuanacháin’s project than “utopia as desire” (19).

In chapter 2, “Utopian Geographies,” Ní Chuanacháin offers a succinct account of traditional Irish utopian forms and texts predating the eighteenth-century, such as the *aisling* (vision poetry), the quasi-utopian motifs of the mythical submarine island of Hy Brasil and Tír na nÓg, the Land of Youth, as well as Richard Head’s satirical comedy *Hic et ubique*, or, *The humours of Dublin* (1663), which she regards as essential to “an understanding of the Irish eighteenth-century utopian imagining” (27). She characterizes the *aisling* as a genre embodying the “utopian longing” (25) that combines millennial tendencies with nostalgia, a desire to return to the natural order before the English colonization, which manifested itself often in seventeenth-century Irish poetry.

In chapter 3, the study of texts gives way to the history of early philosophical societies founded in the eighteenth-century and the scientific and political projects and activities undertaken by them. Their utopian dimension “can be seen as an emergent ‘structure of feeling,’ as these intellectual societies were committed to notions of improvement” (68). The leading Dublin Society encouraged all kinds of inventions and improvements in arts and crafts, agriculture and manufacture, introducing special premiums for promoting useful arts and manufactures.

In chapter 4 Ní Chuanacháin turns to the life and works of George Berkeley, foregrounding his various utopian projects, especially the abortive plan for establishing a college in Bermuda as presented in his *Proposal for the Better Supplying of Churches in Our Foreign Plantations, and for Converting the Savage Americans to Christianity* (1724). Here one could expect Ní Chuanacháin to at least mention a very important and popular eighteenth-century utopia *Memoirs of Signior Gaudenzio di Lucca* (1737), which for many years, until his son published a denial, was believed to have been written by George Berkeley. Moreover, David Berman and Ian Campbell Ross in their article “George Berkeley and the Authorship of ‘The Memoirs of Signior Gaudenzio di Lucca’” (*Irish University Review* 41, no.1 [March 2011]: 196–201) argue that both internal (textual) and external evidence suggest that Berkeley was indeed the author of the novel. The second part of the chapter is devoted to a discussion of Theobald Wolfe Tone’s plan of a utopian military colony delineated in his *Sandwich Islands Memorandum* (1790), its underlying principles combining “republican and colonial utopianism” (103), possible practical applications, and the economic and political circumstances responsible for the ultimate rejection of the project by the authorities.

Ní Chuanacháin begins chapter 5 with a brief discussion of Swift’s Laputa as representing the contemporaneous Anglo-Irish relations and parodying the Royal Society, followed by a detailed presentation of four narratives set on the moon: Murgath McDermot’s *A Trip to the Moon* (1728), Francis Gentleman’s *A Trip to the Moon* (1764/5), anonymous *History of the Customs, Manners, and Religion of the Moon* (1782), and Lady Mount Cashell’s unpublished *Selene* (written in 1820s) which represent the dominant satirical trend in Irish utopian fiction concerned mainly with ridiculing and criticizing the dystopian status quo. Hence,

estrangement realized both by the spatial distance and radical differences in social, political and religious systems of the lunar societies constitutes the dominant device employed in those texts.

In chapter 6, Ní Chuanacháin presents a detailed analysis of Samuel Madden's *Memoirs of the Twentieth Century* (1733), the first English-language text to be set in the future, focusing on its utopian and satirical aspects and pointing to their application to the present, especially as a way of extending support and admiration for Frederick, Prince of Wales and the prime minister, Robert Walpole.

In the short concluding chapter, Ní Chuanacháin stresses the multifaceted nature of Irish utopianism, as well as its "peculiarity and uniqueness" occasioned by the characteristics of Irish culture and "the contingencies of history" (197), considering briefly the later evolution of Irish utopianism from satirical texts to more pragmatic utopian visions, social movements and first attempts at establishing utopian communities such as the cooperative at Ralahine which, despite its short life span, exerted a major influence on later utopian thought.

Ní Chuanacháin's book is an interesting and meticulously documented study of an important, though largely neglected subject. It provides much new and useful information about rarely analyzed texts and demonstrates the extent to which they contribute to the unique character of Irish utopianism. If there is a weak point in her account, it is connected with the lack of a more comprehensive contrastive comparison of Irish and English utopias from the same period. After all, they did not function in their native contexts alone, but were published and read in both countries.

Artur Blaim, University of Gdańsk

TADHG Ó HANNRACHÁIN and ROBERT ARMSTRONG, eds. *Christianities in the Early Modern Celtic World*. Houndsmill: Palgrave Macmillan, 2014. Pp. xiii + 251. \$100.00 (cloth). doi: 10.1017/jbr.2016.140

In this, the second volume of the Irish Research Council's Insular Christianities Project, the editors, Tadhg Ó hAnnracháin and Robert Armstrong, have drawn together a team of eleven scholars to assess the development of Christianities in the early modern Celtic world. The use of the plural form rather than the singular in the title, *Christianities in the Early Modern Celtic World*, emphasizes diversity rather than uniformity, with the Celtic world encompassing Ireland and Scotland (especially Gaelic Scotland), with a nod towards the Isle of Man, Wales, and Cornwall, though excluding Brittany. Early modernity covers the immediate pre-Reformation period to the eighteenth century. Buttressing either end of this excellent collection—three chapters on Scotland, three on Ireland, four on Wales, and one on Cornwall—are an introduction by Ó hAnnracháin that sets the scene and explains the historical complexities, and a concluding chapter by Armstrong that summarizes the preceding essays; lists continuities and comparabilities, as well as variations and divergences; and charts ways in which the discipline can move on. The editors especially are eager to distance themselves from a romanticized (and notorious) "Celtic Christianity," and although linkages and similarities between the Celtic realms are recognized, it is the complexities of relationships between these different Christianities with what was becoming a radically changing and often fractious if "united" kingdom, that comes particularly to the fore.

The Scottish contribution includes an assessment of the church in Gaelic Scotland before the Reformation by Iain G. MacDonald; the question, by Martin MacGregor, as to whether there was "a Gaelic Christianity" in the Western Highlands and Islands during the Reformation, by Martin MacGregor; and an analysis by Sim Innes of Gaelic religious poetry, especially that found in the *Book of the Dean of Lismore*. Some parallel themes are treated in the chapters on