

James notes that despite its millenarian aspects and its difficulties with the Church of England establishment, Welsh Methodism was in general a force for loyalty and conservatism during the revolutionary era. However, in two ways – its support for the missionary movement and the anti-slave-trade campaign – Methodism also contained more radical tendencies. For Williams, the Welsh (and other peoples) needed to be educated about the religions of the world, so as to promote his post-millennial expectations of the orderly global spread of the Christian gospel. To this extent, his outlook was consistent with Enlightenment values. Moreover, one of his most popular hymns (in English) envisaged that Christ's saving power should extend to freedom for slaves. Thus James suggests that Enlightenment and evangelical values were not necessarily at odds – a view that would be worth exploring further with respect to the Irishman Whitley Stokes, one of the writers discussed in Niall Ó Ciosáin's essay.

Similarly, Bob Harris examines the political views of the Scot Lord Daer (d. 1795), which had particular implications for the 'British' dimensions of radicalism. A political reformer who joined the London Corresponding Society, Daer was a strong critic of the Anglo-Scottish Union of 1707. He was also deeply involved in Enlightenment projects. While all that sounds consistent enough (reminding us that aristocrats could be at the heart of reform in this period), Harris argues that Daer rejected United Irish efforts to appeal to Scottish nationalism. Rather, he favoured promoting a union of hearts, interests, and 'improving' measures as the best means of avoiding the destruction that 'is coming on all the earth'. Thus Daer's vision, with its apocalyptic overtones, involved eclipsing the 1707 Union in favour of a genuine people's union. Achieving that would involve closer cooperation between radicals in the various parts of Britain and Ireland.

Taking a different approach, Chris Whatley considers the political and cultural legacy of Robert Burns, discussing how first Scottish Tories and subsequently many other political groupings attempted to shape Burns's memory in their own interests. Such groups included radicals, advocates of *laissez-faire*, freemasons, and Chartists. It is apparent, too, that Burns enjoyed a 'four-nations' appeal.

Overall, these essays will appeal particularly to those interested in the expanding public sphere, the range of political opinions expressed in the various languages under discussion, and in the 'British' dimensions of these ideas.

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JACQUELINE HILL
Department of Modern History, Maynooth University
 Jacqueline.Hill@nuim.ie

LETTERBOOK OF RICHARD HARE, CORK MERCHANT, 1771–1772. Edited by James O'Shea. Pp xiv, 148. Dublin: Irish Manuscript Commission. 2013. €35.

Richard Hare, a leading provisions merchant in mid-eighteenth-century Cork, boasted that he had personally supervised his business for thirty years. Much of his letter-book, edited by James O'Shea, therefore is concerned with the details of trade. When not supervising in person, Hare had reliable subordinates to whom he delegated. Only in the busiest seasons, as when freshly slaughtered beef had to be salted, did he take on unknown hands. Aware that his reputation and his continuing success depended on the quality of his commodities, he investigated any alleged shortcomings. Trade fluctuated with the weather, piracy, warfare and embargoes. Hare rarely commented on these. However, in the autumn of 1771 he was worried that the Irish Parliament was on the verge of putting an additional tax on spirits, which might hurt Hare's trade in rum. He had unsuccessfully opposed the regulation of butter in Cork itself, which he felt

damaged the lucrative trade with the West Indies. He mentioned the combinations among workers in Cork, especially the journeymen coopers vital to making the barrels in which beef, alcohol and butter were shipped. Stoppages designed to protect their wages were resisted by Hare. One of the demands of the coopers was that no offal be included in the meat that was to be exported since it was usually sold to the local poor. Hare revealed the strength of popular feeling against any breach of this convention: a merchant who disregarded it was likely to have his house destroyed. In a rare expression of opinion, Hare contended that, if the rioters were indeed starving, it was their own fault.

Hare, unlike other traders some of whose correspondence has survived – the Macartneys in Belfast or William Hovell at Kinsale – seldom comments on wider regional, national or international events. He knew of a prospective increase in duty on spirituous liquors, but was irritated to learn rather late of the rapid passage of the bill in a letter from a Cork M.P. to the mayor. A customer in Limerick had heard of the impost more quickly and as a result had bought a consignment of rum from Hare before the price increased. Signs of his manner of living are also few. He seeks a horse for himself and mushrooms from the countryside (the smallest are best). One son was educated at the dissenting academy in Warrington, which may hint that Hare belonged to a network of Protestant nonconformists helpful for his trading. Connections in Bristol and Liverpool prompted him to donate money to the infirmaries in both ports. His wealth allowed him to move to a newly-built house at Ballintemple, overlooking the river and favoured by other prosperous Corkonians. He considered ornamenting the garden with marble statues that he could procure from a contact in Liverpool. Whether he indulged in this display is unknown. As well as the annual profits from commerce, he reckoned that he enjoyed £2000 p.a. from landed rents. In 1782 he was able to give £15,000 to a daughter on marriage. Moreover, the family was on course to supply local members of parliament.

James O'Shea, constrained by the editorial conventions of the Irish Manuscripts Commission, offers a brief and useful introduction. The letters are far removed in content and context from those recently edited by Louis Cullen, John Shovlin and Thomas Truxes as *Bordeaux–Dublin letters*, but a longer essay on Hare and his importance would have helped readers to understand the implications of the rather prosaic correspondence published here.

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TOBY BARNARD
Hertford College, Oxford
toby.barnard@history.ox.ac.uk

IRELAND IN OFFICIAL PRINT CULTURE 1800–1850: A NEW READING OF THE POOR INQUIRY. By Niall Ó Ciosáin. Pp 191. Oxford: Oxford University Press. 2014. £60.

The British Parliamentary papers remain a surprisingly under-utilised resource. Despite, or perhaps because, of the sheer amount of information available within their pages, historians of nineteenth-century Ireland have tended to draw on this material selectively, mining the myriad reports and inquiries for colourful quotations to illustrate or corroborate a particular point. Evidence from a committee or inquiry is rarely examined in its entirety, or subjected to systematic analysis. Niall Ó Ciosáin's study of the poor inquiry commission is, therefore, greatly to be welcomed. The book brings together his research on the 1833–36 royal commission chaired by the archbishop of Dublin, Richard Whately. The commission was established to inquire into the condition of the poorer classes in Ireland, and make recommendations