

available to and written for cottagers and their children' is a fascinating account of all kinds of weird reading matter that was washing around in the subcultures of the just-literate. They focus on books and booklets written in Ireland – which does not in any way exhaust the even more bizarre titles coming from England – and which were for the most part 'hostile to respectability'. These were crude tales of murder, abduction, rape, seduction, witchcraft, superstition, fantasy and the whole lot of the ingredients of 'popular fiction' everywhere. They had no 'moral' intent, other than to entertain and amuse. These were widely used in 'hedge-schools' where anything went that was available. Over two generations *Irish rogues* was the most popular of these. In some of them we find the beginnings of Anglo-Irish diction set down on paper and not as a stage-Irish prop. The introduction of formal education and the formal training of teachers dealt a blow to this form of self-learning. Central authority had discovered that people wanted to read, so they had better decide what reading should be done for them.

Two essays in particular deal with this process of reading. Elizabethanne Boran takes us through James Ussher's recommendations for studying the scriptures and we must note that even then there were 'theories of reading'. John Logan examines the methodologies proposed by some of the first professors of education since the introduction of formal state-sponsored teacher education and we conclude that after more than one hundred and fifty years we still don't have all the answers.

Although there is no one specific essay on the vexed question of literacy in the Irish language, it is a question that is raised tangentially throughout the book. But this is only one of the questions that is prompted by these essays. We are also struck by our lack of information on print-runs, on the numbers of books available in libraries, and even on literacy itself which still is a hit and miss kind of scholarship despite all our advances. This work brings us further along the way, and then spreads its signposts before us.

ALAN TITTLEY
St Patrick's College, Drumcondra

PHILIP O'REGAN, *Archbishop William King of Dublin (1650–1729) and the Constitution in Church and State* (Dublin: Four Courts Press, 2000. Pp. viii+355. IR£35)

CHARLES IVAR McGRATH, *The Making of the Eighteenth-century Irish Constitution: Government, Parliament and the Revenue, 1692–1714* (Dublin: Four Courts Press, 2000. Pp. 314. IR£35)

Though most good Ph.D. theses now reach print, albeit in a revised form in most instances, within a reasonable time of their examination, the publication in 2000 of two substantial works that have the constitutional politics of the late seventeenth/early eighteenth centuries as their subject is still a noteworthy event. The significance of the occasion is reinforced by the fact that their subjects – Archbishop William King and the raising of the public revenue system – are of critical import to an understanding of their era. King, certainly, has long wanted for a biographer though the sheer size of the task, given the range of the man's interests and the ostensibly self-serving character of so much of his voluminous correspondence, has discouraged most from undertaking such a challenging task. The implications for the government of Ireland of the existence of a revenue raising parliament from 1692 has likewise proved forbidding, though the importance of the subject was obvious. Appropriately, both have attracted the notice of energetic young

Making Of The Eighteenthcentury Irish Constitution Government Parliament And The Revenue 16921714

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