

in Ireland was important (the subject of the fourth chapter), and Professor Hayton's analogy between the way in which the Harley/Foley Whigs 'detached [themselves] from the English Whig Party, joined a "country" alliance and eventually became indistinguishable from the Tories' (p. 95), and the way in which Irish 'country Whigs' detached themselves from the 'new Whiggism' of the Brodricks and eventually merged into an Irish Tory interest led by the Ormonds, is persuasive. (It would also, incidentally, help to explain the ease with which a radical Whig like Swift, who in the *Drapier's letters* confessed to being influenced as a young man by the political ideology of Molesworth, Locke, Molyneux and Sidney, was able to be accommodated within the Harley camp after 1710.)

Other significant developments identified by Professor Hayton include the 'undertaker system' which, he argues, 'any and every chief governor' had to use to manage the House of Commons from at least the 1690s onwards. What was introduced in the 1720s was a 'subtle change' to the existing system 'engendered by conditions and events in Ireland', rather than one which was entirely new. By 1715 William Conolly was already the leading government manager in the Commons. However, because of the power struggle in which he was engaged with Brodrick (later Lord Middleton), Conolly 'became the principal and unrivalled "undertaker" ' only after 1725. 'As the "system" changed, lords lieutenant actually found themselves in a stronger position,' Professor Hayton concludes: 'no longer prisoners of one or other of the parties, but free to negotiate with their managers' (p. 130).

Professor Hayton's judicious and well-written study draws the following conclusions: first, that despite the emergence of 'party' after 1691, there was an 'underlying stability' in Anglo-Irish relations; second, that while the period 'was marked by a painfully slow economic recovery from the devastation caused by the Williamite war', 'the Anglophobic nature of parliamentary "patriotism" in the first half of the eighteenth century' should not be exaggerated; and finally, that the attitudes of England's ruling élite to the problem of ruling Ireland did not significantly change between 1691 and 1742.

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THE MAKING OF MARSH'S LIBRARY: LEARNING, POLITICS AND RELIGION IN IRELAND, 1650–1750. Edited by Muriel McCarthy and Ann Simmons. Pp 288. Dublin: Four Courts Press. 2004. €55.

It is said that Marsh's Library is one of Dublin's best-kept secrets: a perfect eighteenth-century library tucked away in a corner of the grounds of St Patrick's cathedral. The current Keeper at Marsh's, Dr Muriel McCarthy, has done more than anyone to raise the profile of this remarkable institution in a series of studies both of the library and of its founder, Narcissus Marsh. In this volume she and her deputy, Ann Simmons, have edited the proceedings of a conference in 2001 to mark the tercentenary of the library. The volume seeks to focus both on Marsh as bibliophile and on the institution he founded; in other words, on Marsh's Library and on Marsh and his library, which, together with the books of Bishop Edward Stillingfleet (acquired in 1705), form the core collection of the library today.

A number of articles examine Marsh's Library as building and public institution. David Hayton looks at the bitter controversy over the establishment of the library in 1707, showing that it was used in the struggle between 'High Church' and 'Low Church' parties in the Irish convocation. In a rather slight piece on the architect Edward McParland points to its connexions with the collegiate libraries found in Oxford and Cambridge. Despite the influence of this model on Marsh's conception of the building, he envisaged

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**Arturo Cuomo**



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