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Dennehy's "Restoration Ireland: Always Settling and Never Settled" - Book Review

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DENNEHY, C.A. (ed.), *Restoration Ireland: Always Settling and Never Settled* (Farnham: Ashgate, 2008), pp. xv + 202. ISBN 978-0-7546-5887-0, Hardback, £55.

As Coleman A. Dennehy explains in the Preface to this volume, 'Restoration Ireland sits between two watersheds in Irish history...the 1640s and 1650s on one side and the Jacobite wars and subsequent Williamite period on the other (p. vii), leading it to have been somewhat neglected in studies of early modern Irish history. This book aims to remedy that neglect.

Those coming to the study of Restoration Ireland from a background in English and/or Scottish Restoration studies will find Tim Harris's introductory essay and Toby Barnard's concluding essay particularly useful in coming to understand the specific features of this period in Irish history. There are essays in the book on land settlement, historiography, political history, Irish Restoration drama, and Irish Catholics. The chapter likely to be of most interest, however, to readers of this journal is Sandra Maria Hynes's 'Changing Their Path: Quaker Adaptations to the Challenge of Restoration, 1660–1680'.

This is a positive contribution to the growing interest in the history of Quakerism outside of London and Northern England, alongside Richard Allen's *Quaker Communities in Wales* (2007) and David Butler's *The Meeting Houses of Ireland* (2004), both reviewed elsewhere in this issue, and Paul Burton's *A Social History of Quakers in Scotland* (2007, reviewed QS 13/1 [2008], pp. 118–20). It is also likely to be a useful resource for those with a specific interest in the experience of Quaker women. The central documents on which this article is based are two corporate epistles from English Women's Meetings received by the Women's Meeting in Dublin in 1674 and 1677, and an epistle sent by Margaret Fell's daughter, Isabel Yeamans, to Ireland in 1676. While the first two epistles were not sent exclusively to Ireland, Hynes provides a good analytical and contextual framework in which to read and understand them. The discussion of the second epistle, sent from the Lancashire Women's Meeting, is particularly helpful; there are only two known copies of this epistle outside Ireland, one in Nottingham and one in Philadelphia. Hynes has also drawn on the Women's Meeting Records held in the Friends' Historical Library, Dublin, and the minutes of the Women's Meeting in Waterford, to explore the ways in which Irish Quaker women responded to the demands made in the epistles, particularly around issues of child rearing, marriage, tithes, and misbehaviour. She looks more briefly at Irish written epistles, including one from the Men's Half-yearly Meeting in 1677 and one sent to London by the first Irish Women's Yearly Meeting in 1679.

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SEARL, S., *The Meanings of Silence in Quaker Worship* (Ceredigion: Edwin Mellen Press, 2005), pp. 252. ISBN 0-7734-5853-0, Hardback, £69.95, \$109.95.

In several ways this is an interesting book but as John Punshon warns us in his Preface, 'It is not an easy read' (p. vi). The problem is not so much the content or the structure of the book, though there are problems with both, but the writing style of the author. In places, the writing is poor and the entire text should have been proof-read and corrected for poor grammar, typographical errors, and repetition—what is the point of duplicating references at the end of each chapter and at the end