

The author of this book, meanwhile appointed Archbishop of Esztergom-Budapest and Primate of Hungary, has fulfilled his task in an admirable way. His book was originally written in Hungarian and published in 1998. As this language is, sadly, not so well known outside Hungary, the German translation reviewed here makes the book available to a much greater number of readers. It can be most useful for scholars in the English speaking world also as the author presents the most recent state of canon law sources research in a singularly clear and concise manner. An English translation is therefore to be highly recommended.

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THE LAITY AND THE CHURCH OF IRELAND, 1000-2000 : ALL SORTS AND CONDITIONS, edited by RAYMOND GILLESPIE and WG NEELY, Dublin, Four Courts Press, 2002, xvi + 368 pp incl index (hardback €39.95/£37.50/\$45) ISBN1-85182-716-1.

This set of essays marks a late entrant in the emergence of social history at the table of the Irish historical banquet, at which the discipline had long sat so far below the salt as to be at a separate table. The collection raises the social history of the Irish Church and the Church of Ireland a little further up the table, but offers thin fare for canonists and ecclesiastical lawyers. There are, however, one or two tantalising glimpses of interest, particularly in Adrian Empey's essay *The layperson in the parish : the medieval inheritance, 1169-1536*. More broadly, the book exposes some reasons for the particular theological approaches the Church of Ireland has expressed in its present canon law, and in particular the polemical nature of that highly unrevised and much neglected law.

The remit is broad — a history of the laity over a millennium which stretches from the coming and integration of the Normans to dis-establishment and independence. Raymond Gillespie provides an excellent Introduction and critique of the applied discipline, the conclusion of which seems to be that the laity have long considered the Church of Ireland in the south first and foremost as a social institution, and in the north as a cultural institution. The overall aim of the work is to produce an insight into ordinary parish life, and what it meant to be a member of the Church during those thousand years.

Adrian Empey's essay is the one in the book which proves of most interest to the historian of canon law in Ireland, although limited to the *inter Anglicos* — those areas under 'English' control. It should be read not so much for its answers, but for the wealth of questions it raises. What was the law of burial from 700 which led to so many legal squabbles? What of the pre-Norman canon and secular law was actually observed? What was the process of the Church/State or laity/clergy struggle for supremacy before 1170, which so occupied the legal energies of the day? Did the Normans

bring a canon law of parishes with them to a largely monastic Ireland? In the 12th century was pastoral care a dream of canonists? Did the non-monastic parish rise in importance because it could more easily provide the memorial masses which so disrupted monastery life in the 1300s? Did churchwardens originate as managers of the finances? Why and when did Archdeacons' Courts become extinct in Ireland? Did the clergy become particularly avaricious in the 1500s? What emerges is a picture of a painful coming together of laity, with a clergy who were formerly in monastic isolation, to make 'the Irish Church' of parish and diocese.

Colm Lennon, in a very readable essay, picks up at 1558 and a period which saw the attempted implementation of reformation in Ireland. What emerges is a Church of Ireland set apart, not least because recently arrived English adherents threatened established commercial survival. This essay is memorable for its account of the life — and death — of the painfully protestant, ambitious, unfortunate and paradigmatic Edmund Sexton of Limerick. On his death bed in 1639 poor Edmund found the family for which he had been so ambitiously protestant had other affections. Eventually, however, the reformation gained political, if never spiritual, ascendancy.

Toby Barnard covers the union of Church and secular life which developed after 1647. As a secular institution the Church prospered the laity, yet it failed as a spiritual institution to satisfy their spiritual and emotional requirements. It was also a Church of spats between laity and clergy, showing us quite clearly that differences between laity and clergy are nothing new. Indeed, if there is a *leitmotif* to the whole collection of essays, this is it.

David Hayton considers the laity in public life from 1660 to 1740, and concludes that to be an Anglican was more a political qualification than a mark of piety. Lay spirituality and worship from 1558 to 1750 is addressed by Raymond Gillespie, providing an excellent history of the *Book of Common Prayer* in Ireland which, together with the Bible and other pious works, epitomised Church of Ireland corporate identity and piety.

Jacqueline Hill, in an important and lucid essay, deals convincingly with the process which culminated in the Irish Church Act 1869. Her paper lends some weight to the idea that dis-establishment was the inevitable outcome of the Act of Union 1800, not least because the British government failed to reach a *rapprochement* with the catholic hierarchy which could have been enshrined in the Act, despite a willingness by both parties at the time to negotiate a recognised place for the Roman Catholic Church in the new polity. The Act removed control of both established Church and government to London, uniting the Irish Church to the English, but failed to establish an inclusive polity for Ireland. The removal of government meant, sooner or later, the removal of establishment. The constitutional law of the Church of Ireland today, largely formulated at dis-establishment and largely untouched since, would suggest that at an institutional level

the Church of Ireland has yet to recover from the shock. Jacqueline Hill's story begins with the British government policy of not founding colonial governments on an established Church model, a policy which came to be applied in full in Ireland. Essentially this was, in Ireland, a pragmatic counter-revolutionary strategy at a time of European unrest, with the added benefit to the government that Catholics could then enlist in, and swell the ranks of, the British army and navy. The loss of Protestant political dominance and privilege led to an Irish Anglican renewal which found expression in the Orange Order and the evangelical movement, together with a breakdown of the traditional denominational barriers between different Protestant groupings (and ultimately the ready identification of denominational groupings with political aspiration). Far from increasing the sense of security of the Protestant population, the Act of Union added to the insecurities, especially followed as it was by Catholic emancipation in 1829, together with a steady governmental whittling away of the privileges of the Anglican Church in Ireland. The inevitable outcome of the counter-revolutionary policy was dis-establishment.

Patrick Comerford has an essay in praise of the activities of the lay and clerical evangelical members of the Church between 1780 and 1830, when the Church moved from an easy liberalism to conservatism. Despite the stranglehold privileged evangelical families had on Church and State, the period saw a decline in the political privilege of its members.

WG Neely covers the ground of lay zeal in the ensuing years of 1830 to 1900. The Church of Ireland, having reaped without giving, entered the age of tithe wars, famine and the Land War, a time of insecurity and national disorder. The result was an explosion of paternal philanthropy, Biblical zeal, church building, and lay dominance in the Church.

Kenneth Milne, considering dis-establishment and the lay response, eloquently restates his understanding of the dis-establishment of 1871 as propitious in the light of later political developments in Ireland. He gives also two important accounts of, first, the process by which women were allowed to participate in Church of Ireland administrative and liturgical life, and secondly, of the work and influence of the Church of Ireland laity in the life of Ireland since 1871.

John Patterson draws together literature, poetry and hymnody which have both influenced and sprung from the Calvinist, Caroline, evangelical, Prayer Book and Catholic sacramentalism which have made up the Church of Ireland, concentrating on 1750 - 1950. To its credit, the Church of Ireland has managed to keep the surviving strands together, if uncomfortably, within one Church.

Martin Maquire provides an intense survey of changes to the Church of Ireland lay working class and middle class sense of community in Dublin from dis-establishment. The Dublin middle class has integrated into Irish society and yet remains essentially a liberal and tolerant club within it.

The final essay, by Paul Larmour and Stephen McBride, considers Irish church building. The Church of Ireland has found itself owner and producer of a wealth of buildings. The writers consider architectural and liturgical influences, and recount some of the internecine differences of opinion which have risen over church buildings.

There are one or two annoyances about the book. The first 28 pages have escaped the proof reader entirely; some dates of legal significance are wrong; and it is irksome when statutes are mentioned without title or date. For a Church not noted for its introspection or self-analysis, conservative in nature, and often seemingly anxious to preserve the *status quo*, the work is nevertheless a welcome addition to its self-understanding. Otherwise, this is a substantial, well produced work for the social historian.

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