

THE ARCHITECTURAL SETTING OF ANGLICAN WORSHIP. By G. W. O. Addleshaw and Frederick Etchells. (Faber; 25s.)

This lavishly illustrated work is full of interesting information. It describes the means taken by the Protestant Reformers to adapt to the Prayer Book services the buildings which they had taken from the Catholic Church. Though the subject is perhaps not superficially attractive, the book is written with such particularity and zest that one reads it with interest to the end. The many plans show exactly how this adaptation of medieval buildings to a new liturgy was effected, and the authors put in a strong plea for the 18th century division of the church into two sections, the Nave centring about the three-decker pulpit for ordinary services, the Chancel cut off by a screen and centring about the altar for the Communion. They deplore the influence of the 19th century Camden Society which did so much to restore the medieval type and arrangement of building, and which had also great influence over the Catholic churches of the Revival period. Though the treatment of the altars during the Reformation period is glossed over, the authors draw several convincing parallels between Protestant church arrangements and Catholic practice on the Continent during the Tridentine period. The illustration of the Dominican Church at Salamanca should especially be noted. There are many fascinating sidelights, for instance, that on the existence of so many English Baroque churches. It is also interesting to find the survival of houseling cloths for Communion and the use of Holy Water in certain districts into the 19th century.

PAUL FOSTER, O.P.

PROTESTANT DISSENT IN IRELAND, 1687-1780. B. J. C. Beckett. (Faber; 15s.)

This book forms the second volume of the series *Studies in Irish History*, the first volume being Dr R. B. McDowell's *Irish Public Opinion 1750-1800*. Mr Beckett, while stressing the inadequacy of evidence about governmental policy and action in Ireland in the 18th century, has produced a well-documented book which supplies an excellent background to the more familiar story of Ireland in the century and a half that follows. Lest this should seem to belittle the scope of Mr Beckett's work, it is important to state that he shows very clearly the mistake of reading too glibly into the Irish scene of the 18th century, the customary division of interests into papist and anti-papist. Long before the mid-century, Catholicism as a political force had been stripped of all power and, as Mr Beckett shows (p. 95), its influence is the negative one of encouraging the Irish Parliament, by a sense of security, to resist all efforts by the English government to ease matters for the numerically powerful Presbyterians, lest they threaten the ascendancy of the established church and its landowning supporters in the Irish Lords and Commons.