

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.

In his preface Mr Beckett explains that his purpose is not to write another history of protestant dissent in Ireland. Rather he sets himself the task of showing how the same problem of Irish dissent impinges with varying reactions on two protestant governments and parliaments, and on the Irish established church. He achieves his purpose in a critical spirit which gives the book its value in Irish history.

The plan of exposition is very satisfactory. If reading the chronological survey which forms Part I (pp. 20-105) and follows the statement of the author's case in the Introduction, is sometimes a little like the process of shaking a loosely tangled ball of string to persuade the ends to show themselves, the difficulty is peculiar to the confused and frequently overlapping aspects of the problem, and is amply compensated by the concluding chapters of Part II: Special Topics on the *Minor Sects* and the *Economic Status of the Dissenters* which show again how firm a grasp Mr Beckett has on a period and subject to which he has devoted much time and scholarship.

C. J. ACHESON.

AENEAS PONTIFEX. By H. J. Rose. (Phoenix Press; 1s. 6d.)

In this, the second of a series of 'Virgilian Essays' of which the general editor is Mr F. Jackson Knight, Joint Hon. Secretary of the Virgil Society, Professor Rose discusses the question raised by the statement in Macrobius that Virgil '*Aeneas pontificem ostendit*'. That statement is supported by some very fanciful reasoning, but since Aeneas is generally agreed to be largely the poetical representation of Augustus, and Augustus is known to have been greatly interested in the religion of his country, Professor Rose has set himself to enquire if, and to what extent, Aeneas is made to behave like a pontiff, that is the head of a State religion on something like Roman lines.

The enquiry begins with a full and well-documented consideration of the pontiff's duties which results in the conclusion that 'the pontiffs had much of the character of an ecclesiastical court presided over by a bishop; they were the repositories of the ancient traditions; their business, apart from their own bridge-building ceremonial, was to see that the State cult was carried out in the proper manner, without any irregularities.

From this standpoint, Professor Rose critically examines all the relevant passages in the Aeneid. He shows Aeneas to be 'throughout rather the recipient than the giver of recondite sacral knowledge' and 'well enough versed in ritual to be correct in all he does relating to the gods, but when his own *pietas* is insufficient, consulting others better informed than himself'.

But he points to the link between Aeneas and the historical pontiffs in the prominence of the Trojan Penates in his ritual, since the Trojan Penates were the *Penates publici* of the Roman cult and high