

this volume an indispensable resource for the study of travel history. Woods's introduction details the structure of his meticulous annotations. He argues there for the value of travellers' accounts to the historian – though he notes, in a delightful turn of phrase, that travellers might sometimes be 'as blinkered as the horses drawing their coaches'. And he cautions that, taken in aggregate, these sources privilege the perspectives of the upper-middle class – especially in the period before 1850 – and that only a small number in this collection are from the pens of 'native' Irishmen. In this respect, the authors may tend to constitute the Irish landscape in similar ways, to narrate Irish culture according to prevailing assumptions and perspectives, and even to adhere to specific, established itineraries.

In addition to developing a fine reference tool, Woods has provided an architecture for students of Irish travel who wish to explore touring through the lens of theory in order to tease out how the physical contours of the tour itself influenced narratives that writers produced. Take, as an example, the surging interest amongst scholars of tourism in 'mobilities'; these can be very profitably traced and compared using Woods's scheme by charting not only the paths taken by various travellers (some, from north to south, others from east to west, for instance) but also modes of transportation (most often, some combination of transport modes): by foot, outside car, rail, steamer, canoe, chauffeured Pullman limousine (in the case of Charles Graves's 1948 tour), taxi, even canoe. The very act of movement through Ireland profoundly shaped how travellers narrated Irish landscape and their encounters with Irish culture. By developing a resource for exploring the physicality of the tour – the sensations such movement engendered, the tour's geographic scope, and the season(s) it encompassed – as well as such overarching themes as the travellers' stated purpose for travel, Woods has undertaken a very important scholarly enterprise. This reviewer commends Woods's volume to students of Irish travel, and to researchers of local history for whom this bibliography will serve as a guide to travelogues rich in detail and local 'colour'.

KEVIN J. JAMES

*Department of History, University of Guelph, Ontario*

DICTIONARY OF DUBLIN DISSENT; DUBLIN'S PROTESTANT MEETING HOUSES, 1660–1920. By Steven C. Smyrl. Pp 358. Dublin: A & A Farmar. 2009. €40.

The mid-seventeenth century brought unprecedented complexity to the pattern of Christian worship in Ireland. Cromwell's arrival and the Commonwealth years are not specifically covered in Dr Smyrl's excellent study, principally because he has organised his extensive findings through a list of buildings and locations rather than through records of small meetings (perhaps temporarily based in regiments) or (later) open-air gatherings, a choice fully justified in the work itself. The book is divided into five parts – Presbyterian, Methodist, Others (seventeenth century), Others (eighteenth century), Others (nineteenth and twentieth centuries) – and in each the basic entry focuses on a specific place, street or (in most cases) building. The urban emphasis is occasionally relaxed: Balbriggan (north County Dublin) is perhaps marginal; more unexpected are Bray and Greystones in County Wicklow, which feature several times, and the Curragh Camp in County Kildare once.

The Presbyterian Church in Ireland is the oldest of the dissenting bodies treated in these pages, though attention is also paid to the Presbyterian Church of Wales (established in a Dublin Lutheran meeting house in 1831, and only finally winding up in 1939). Likewise, the United Presbyterian Church of Scotland had a presence in Dublin, notably in Lower Abbey Street. These non-Irish bodies ministered partly to visitors or to residents of Welsh or Scottish origin and partly to long-term residents, though a missionary endeavour to convert native Catholics was attempted. Lutherans and Huguenots had longer *floruits*, though the former could scarcely be categorised as dissenters; they are, more strictly, nonconformist.

Methodism at Balbriggan started in 1799 with three itinerant preachers fluent in Gaelic; Smyrl discusses over thirty circuits or meeting houses in all. The 'Others' are a good deal less familiar than the Presbyterians and Methodists. Among them, controversy eclipsed complexity, and the fissiparous generation of Walkerites out of Kellyites was not the result of profound theological cogitation. It is indicative of the personal charisma of the reverend gentlemen that the Church of Christ (or the Church of God) should go down in ecclesiastical history under John Walker's name. However, Smyrl is not always consistent in preferring the popular cognomen: the group generally known as the Plymouth Brethren is here exactly termed Christian Brethren.

No fewer than fourteen Brethren places of worship are described, the vast majority of them lying on the southern side of the Liffey, close to the coast, the railway and the better class of holiday resort. Open and Exclusive assemblies are treated, as is the origin of the Brethren among Wicklow gentry in the 1820s. Whereas Kelly and Walker left behind no permanent movement or corporative body, the Brethren continues with reasonable numbers and has been served by assiduous historians, notably T. C. F. Stunt.

Smyrl's account of the Salvation Army demonstrates close links with Primitive Wesleyan Methodist societies (for example, in Bray). His observation that 'the Army's doctrines are those found among most Protestant evangelical denominations' may be incontestable but underscores a broad silence in these pages concerning theology. More unexpected is the paucity of detail about the Army's social work – the hostel in York Street (nowhere mentioned) was a notable feature of the provisions offered to the poor and homeless. Though Smyrl's *terminus ad quem* date of 1920 may excuse the omission, it does not prevent him from dilating on Brethren experience in the 1960s, and even in the 1990s.

Dissent, in other words, is strongly interpreted as evangelical, with the result that deism and New Light scarcely get a look in. The Dublin Unitarian congregation had a high public profile through the Rev. Henry Martineau (a supporter of Daniel O'Connell), Margaret Huxley (a pioneering nursing matron and niece of T. H. Huxley) and the Rev. Savill Hicks (installed 1910, died June 1962). All three were English by birth and upbringing, and the congregation they adhered to had its origins in a strand of English Presbyterianism that arrived with the Cromwellians. Liberal, non-Calvinist dissent is not so well comprehended in these pages, though Smyrl's first appendix, 'Surviving Records: Dates and Locations', provides the most exact detail required in tracing the archive of the Stephen's Green congregation. Indeed, the appendices constitute a valuable scholarly resource in themselves.

Primarily focused on places of worship, the *Dictionary* is rich in detail about leasing arrangements, property values, the role of patrons, licences to perform marriages and much non-religious data. It also adopts a generous attitude towards passing secular incidents – Ferdinand Weber's public concert on his newly built organ in 1761, the expansion of bread-maker McCambridge's storage space in latter-day Ranelagh. In many ways, 'dictionary' is too modest a term to describe a cornucopia of carefully assembled and annotated information. The arrangement, first by denomination and then by geographical location, does have the effect, however, of maintaining only a diffused image of religious life in the Irish capital. Anyone attempting to paint that larger picture will have early and frequent recourse to the book under review.

W. J. MC CORMACK

PEOPLE, POLITICS AND POWER: ESSAYS ON IRISH HISTORY, 1660–1850, IN HONOUR OF JAMES I. MCGUIRE. Edited by James Kelly, John McCafferty and Charles Ivar McGrath. Pp xiii, 216. Dublin: University College Dublin Press. 2009. €50.

In 1981 James McGuire published an historiographical review of work that had appeared during the 1970s on Irish history in the long eighteenth century. He had occasion to welcome