

of luxurious vestments. This book is a fitting testament to Mairead Dunlevy's contribution to the study of the decorative arts in Ireland and to her role in building up the collections of the National Museum of Ireland.

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EVANGELICAL MILLENNIALISM IN THE TRANS-ATLANTIC WORLD, 1500–2000. By Crawford Gribben. Pp xv, 202. Basingstoke: Palgrave Macmillan. 2011. £50.

Crawford Gribben's latest book reflects fifteen years of research into the fraught subject of Christian eschatology. *Evangelical millennialism* seeks to provide an overview of five hundred years of the print culture belonging to one variety of popular Protestantism. But what benefit is there in historians devoting their time to such an issue? Dr Gribben points out that interpretations of biblical prophecy, especially of the dispensational premillennial variety, have had a significant impact upon American politics, especially in terms of foreign policy. For instance, dispensationalists have often insisted on supporting Israel against the Arab nations due to their reading of scriptural prophecy. Thus, if one is going to have a balanced view of the ideology undergirding the foreign policy of the United States, it is requisite that the influence of such ideas be taken into account (though this is not suggesting that the explanation of foreign policies can be reduced merely to prophecy interpretation). He also observes that the foreign policies of Jimmy Carter reflected, in part, the expectations of dispensationalism; so this is not a phenomenon that can be restricted to the religious right but, rather, influences people of varying political convictions. Moreover, the oft-forgotten fact that dispensationalism emerged from Ireland – through the influence of a prize-winning Trinity graduate John Nelson Darby, among others – means that it is an issue that should demand the attention of Irish historians. However, the book does not merely focus on more recent developments but also delineates the development of millennial views within Protestantism from the time of the Reformation, the Puritan era and the evangelical movement in the eighteenth and nineteenth centuries.

There are many fascinating insights into matters such as the long-term influence of St Augustine's anti-chiliasm, the eschatological concern of the Geneva Bible in its various editions, the development of the papal Antichrist theory into a confessional article, recognition that not all eighteenth-century evangelicals were postmillennial (A. M. Toplady and John Gill were premillennial), Jonathan Edwards's date-setting, the prophecies of Joanna Southcott, the emergence of futuristic interpretations of prophecy among Irish Anglican evangelicals, the impact of the Confederates' defeat in the American Civil War on the millennial views of pro-slavery evangelicals in the South, and how the establishment of the state of Israel lured some premillennialists into an historicist reading of prophecy that diverged from the idea that the prophetic clock will only resume ticking once the secret Rapture has taken place.

Some interesting and amusing facts have been uncovered, such as the 1799 prediction of Francis Dobbs, a member of the Irish parliament who was fanatically opposed to the Union, that Armagh would become the site for the battle of Armageddon (p. 74). On the whole, the analysis of the development of millennial views is sure-footed and based on a phenomenal amount of research, as can be seen by the extensive endnotes and bibliography. However, one would be inclined to reserve judgement with respect to some of the author's conclusions. For instance, his claim that the popular Baptist writer F. B. Meyer affirmed that the resurrection of the saints occurred in the first century is not backed up with strong evidence (p. 126), though it may be true. It is also worth remembering that since the book is a survey of print culture, oral traditions and personal reflections in unpublished manuscripts are *terra incognita*. However, such sources are more suited to specialist studies and

biographies than a survey such as this, and the author modestly recognises that the study of evangelical eschatology is far from complete (p. 130).

The book's title, however, automatically raises the question of whether or not it is valid to refer to pre-Enlightenment orthodox Protestants as evangelicals. Although Dr Gribben points out that the term evangelical was used to describe Lutherans or Protestants in the sixteenth century, it does seem to create a lot of confusion in historical writing to refer to evangelicals before evangelicalism as the temptation here will be to read evangelicalism back into earlier periods. While I would accept the proposition that some of David Bebbington's statements concerning the novelty of the eighteenth-century evangelical movement are in need of modification, nevertheless his basic thesis that evangelicalism was a new development that diverged from earlier forms of Protestantism appears to be a valid observation. For this reason, I would question the author's decision to identify as evangelicals Protestant Christians from the sixteenth-century reformers to modern fundamentalists and neo-evangelicals. The claim that evangelicals must be defined within the boundaries of historic orthodoxy represented in the early creeds (p. 9) appears to overlook the fact that various fundamentalist evangelicals have held views on Christ's humanity that do not accord with creedal orthodoxy; indeed, one figure referred to in the book, Edward Irving, was deposed from the ministry of the Church of Scotland for his heterodox views of Christ's person. Furthermore, the assumption that evangelicals can be defined in terms of adherence to creeds appears to overlook the reality that some modern evangelical groups would totally eschew the idea of having to adhere to creedal documents. The problem here seems to be that because the term evangelical lacks objective definition, it is always a huge temptation for the historian to squeeze evangelicalism into their own mould. However, aside from this minor reservation, Dr Gribben's book is heartily recommended as an excellent survey of an important topic, and should be the standard textbook on the issue for many years to come.

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RESHAPING IRELAND, 1550–1700: COLONIZATION AND ITS CONSEQUENCES. Edited by Brian Mac Cuarta. Pp 374, illus. Dublin: Four Courts Press. 2011. €55.

Nicholas Canny has cast a long shadow upon the historiography of early modern Ireland. His work on Richard Boyle, earl of Cork, Old English elites, as well as colonies and the Atlantic World, has marked him out as one of Ireland's most important historians of the early modern period. A lifetime's research culminated in his outstanding *Making Ireland British, 1580–1650* (2001), now the standard work for that period. But it was as a teacher that this reviewer first encountered Nicholas Canny, attending his lectures at N.U.I. Galway in the mid to late 1990s. His main teaching interests at that time were the Atlantic World and Ireland in the seventeenth century, both topics that receive attention in this Festschrift in his honour. Edited by Brian Mac Cuarta, one of Canny's first postgraduate students, this volume features essays by a number of former students as well as other colleagues and associates. This is a substantial volume, containing fifteen essays, plus an introduction, short note and bibliography of Canny's writings, and while it may be invidious to single out various essays for discussion, there are a number that are of particular interest.

Bernadette Cunningham and Brian Mac Cuarta both discuss the use of the Irish language in the society of early modern Ireland, drawing on the example of Matthew De Renzy, a native of Antwerp who was also an observer of Irish society. De Renzy believed that the Irish language had a utilitarian value for new settlers and traders but held no cultural interest. He also claimed that the 'ould auntient Irish' people accepted the benefits of the English language; this left a small learned elite of Gaelic scholars bemoaning the inevitable cultural losses that would result from this social change.