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Leaders of the Church by G. W. E. Russell

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senses, and the association of another with both rest and comfort (Ex. x. 14; Num. xi. 25; Prov. xxix. 17). So that there is logic in "the comfortable words" beginning with that invitation to a *refreshment* giving *rest* to the soul, which is the tenderest of the sayings of Christ.

F. R. M. H.

WHAT IS RELIGION? By Wilhelm Bousset. Translated by F. B. Low. (London: T. Fisher Unwin.) Price 5s.

THE attitude of the author may best be appreciated if a glance be given at his last chapter, "The Future of Christianity." All dogma is rejected, and the teaching of Jesus is resolved into the simple creed of God's Fatherhood and man's cheerful obedience. Paul introduced the "heavenly man" theory which was crystallized by the Councils of the Church into a dogmatic assertion of Jesus' consubstantiality with the Father. All such metaphysical speculations lie outside the domain of religion and the teaching of Jesus. The defects of the work are apparent in the treatment of the Gospel narratives. Rash statements take the place of reasoned propositions, and there is evident, more than once, a subservience to an artificial theory of religious development, which obscures the true nature of the problem before the author. The development of religion presented follows an orderly course from "animism," and "fetichism," to Christianity "the most complete species of the genus"; but this development is too mechanical in its conception. Much that is said on fetichism is exposed to criticism from the standpoint of Max Müller. The best chapter is on "The Prophets." The prophets "stand as great eternal shining examples for all those . . . who follow their own higher, God-given convictions."

T. C. H.

LEADERS OF THE CHURCH. Edited by the Right Hon. G. W. E. Russell. *E. B. Pusey*, by the General Editor; *F. D. Maurice*, by C. F. G. Masterman. (London: A. R. Mowbray and Co. 1907.) 3s. 6d. net, each volume.

THESE well-got-up, clearly printed, volumes are two numbers of what ought to prove a valuable series of biographies of great Churchmen who lived in the nineteenth century. The lives of Westcott, Liddon, Wilberforce, and Church have been put before the public in similar fashion, and sketches of other distinguished men are to follow. It is a distinctive note of the series that the contributors are all to be laymen, and Mr. Russell, in his general introduction, expresses a hope that the "technical and professional spirit" will be avoided. But, in truth, the ecclesiastically-minded layman, of any

school of thought, is apt to be quite as strong a partisan as his "professional" brother, and to have a less close acquaintance with the feelings and convictions of Churchmen outside his own circle. Mr. Russell's own life of Pusey bears frequent traces of the *odium theologicum*, and has a "cocksureness" about its judgments which savours rather of the theological college than of public life.

As we finish our pleasant duty of reading through these biographies we find ourselves making one chief reflection, and asking one question.

First, then, we are struck afresh by the fact that many of the questions which agitated the minds of Churchmen fifty years ago are now practically dead issues, and the treatment of them which seemed appropriate, and even inevitable, in the "forties" and "fifties" is simply impossible to men of the 20th century. We are not only thinking of such incidents as the silencing of Pusey by the University authorities, and the loss of his Professorship inflicted on Maurice. Persecutions of that kind were possible then and are impossible now, simply because between the early Victorian years and the present day there has been a revolution of thought. We are reminded, as we go once again through the history of our fathers' controversies, that men like Maurice and Pusey lived "before the Flood," before modern scientific theories of the descent of man, and, still more, the wide acceptance of the results of Biblical criticism, had raised points of far more importance to the thoughtful theologian than any of the burning questions of half a century ago. Not even a Royal Commission can stir the public of to-day into that kind of excitement about ritual and sacramental disputes which it was easy to raise in the boyhood of men now on the confines of old age.

And the question which we leave with our readers is, Was not the seemingly indefinite and ineffective Maurice quite as great a force in the spiritual development of the Anglican Church as the more strenuous and dogmatic Pusey? The latter was certainly the more practical man. The Church of England, and, indeed, the whole Anglican Communion, bears witness to the revolution effected by the party of which Pusey was the leader. Honour to whom honour is due. No one desires to go back to the old slipshod services, or to the ignoring of sacramental grace not uncommon before the "Puseyites" reminded the Church of the teachings of her own formularies. But we submit that Maurice saw in the Gospel deeper lessons even than those emphasized by the great Oxford theologian and controversialist. He had a firmer hold on Christ's teaching of the Fatherhood of God, and the brotherhood of man; and so it has come to pass that, even if his

books are now little read, his spirit has most deeply influenced those whom we recognise as having been called by God to do prophetic work for His Church of to-day. It is assuredly rather in the spirit of Maurice than of Pusey that Churchmen of all schools of thought are facing the problems of the twentieth century.

H. V. W.

THE STORY OF DUBLIN. By D. A. Chart, M.A. Mediæval Town Series. (J. M. Dent and Co.) 4s. 6d. net.

DUBLIN has, perhaps owing to the Exhibition of the present year, obtained lately its full share of notice. It has been included by Messrs. Methuen and Co. in their series of Ancient Cities, and also has secured a place in the Mediæval Towns of Messrs. Dent and Co. We can have nothing but praise for the way in which it has been dealt with by Mr. Chart. He had considerable difficulties to face in the task assigned to him, prominent amongst which is the almost complete disappearance of all remains of mediæval Dublin. The plan adopted divides the book into two unequal parts—I. The Story, and II. The City—the first historical, the second topographical. In the former Mr. Chart recounts, in a pleasant gossipy style, the main incidents in the city's varying fortunes, from the Viking rule of the tenth to the Reformed Corporation of the nineteenth century. In the latter he gives us an excellent guide book to the city and suburbs, as they at present exist. Most readers will find the earlier portion of the book the more interesting. In it the vicissitudes through which the city has passed find clear and ample exposition. In dealing with the period of Danish supremacy, the author scarcely does justice to the commercial and artistic activities of the Norse settlers. The Irish chronicles, in narrating the plundering of Dublin by King Malachy II., in 996, lay special stress on the gold and silver ornaments and embroidered hangings that formed part of the spoil. The Scottish invasion of 1315 receives careful treatment, but the entire period between 1318 and 1485 occupies only twelve pages of the narrative. The eighteenth century might also, perhaps, have had fuller notice; but a great deal of interesting information has been got together in the limited compass of 127 pages, and it would be captious to ask for more than those narrow limits would permit.

The latter, or topographical portion, leaves little to be desired. Mr. Chart evidently knows his Dublin well, and little of what remains of the early buildings has escaped his notice. Not only the Cathedrals, Trinity College, the old Parliament House, the Four Courts, and the Custom House,