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The Holy Communion by John Wordsworth

Review by: A. C. N.

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new force exists. They hold that "suggestion," now garbed in another name, and metamorphosed by a changed title at the hands of the Spiritual Healers, has always had its place in the treatment and cure of functional as distinguished from organic disorders. In any organic lesion "suggestion" bears no sway and exerts no influence for its amelioration. The Bishop of Bloemfontein explains "mental healing" by the supposition that there exist in man certain subliminal consciousnesses or sub-consciousnesses which can be so influenced by the supreme, rational activity, which we call intellect, that they can work upon sub-consciousnesses in the patient so as to stimulate them to curative action on the seat of disease. He further believes that, in response to prayer, divine influences are brought to bear upon our sub-consciousnesses so that they are rendered more effective in transmitting this blessing of healing to our friends.

Dr. Robinson cites instances from the earliest records of the Christian Church of prayers for the health of body and soul as a united whole. Much evidence is also forthcoming of the refreshment of both body and soul by participation in the Holy Eucharist. Prayers for restoration to bodily health are strongly advocated, but are to be complementary to the treatment by the medical man, and in no way to supplant it, both the Church and Medicine having their own sphere of influence in restoring moral harmony with the Divine Will which will often carry in its wake the restoration of the harmony of the body, i.e., health.

The Metaphysics of Mrs. Eddy's Christian Science are clearly shown to be at once inconsistent and contradictory, and to be unworthy of the name of Metaphysics. Owing to the difficulty of reconciling Matter and Mind within a Unity Mrs. Eddy has taught a popular Idealism, which, however, is of so poor and thin a character, and so impoverishes the idea of Spirit and of the Eternal Unity that it must soon give place again to the darkness of Materialism.

T. O. G.

THE HOLY COMMUNION. By John Wordsworth, D.D., Bishop of Salisbury. Third Edition, Revised and Enlarged. (Longmans.) 5s.

At the present time when Prayer-Book Revision and Church Re-union are so much in the air the publication of a new edition of this little book is peculiarly welcome. This book had its origin in four visitation addresses delivered in 1891, but all four addresses have been enlarged and practically re-written so as to produce a complete and unified treatise on the subject. The third edition has been carefully revised throughout, some passages excised or altered, much useful matter added, and the whole brought up to date. The addition of the table of six parallel forms of the Anaphora, sections on the Eucharistic Sacrifice, on the Commemoration of Saints, and the Communion of the Sick and Dying, which are new in this edition, increase the value of the book considerably. And the account of the Swedish Liturgy, which has also been added, is particularly interesting at present. The index has been enlarged and corrected, and provides an accurate and accessible guide for reference.

In these addresses we have the happy combination of sound scholarship and critical acumen with practical wisdom and a truly admirable moderation of tone and breadth of view. Although the most deeply read liturgist will probably find something new in this book, and will be especially interested in the many luminous remarks upon side issues and illustrations of the main subject, the simplicity of its style and the fulness with which quotations from the early fathers and explanations of early customs are given make it still more useful to the layman who brings little previous knowledge to its reading, or the clergyman who has not specialized in this branch of theology.

In his introduction the author expresses the hope that he may "remove some prejudices and misconceptions, and dispose the minds of those who hear or read these pages to acknowledge the breadth and depth of meaning that is in this Sacrament, and therefore to make them more tolerant of others who have grasped a side or aspect of its meaning, not so evident, it may be, or so attractive to themselves" (p. 2). I know of no book better fitted to fulfil this high purpose. A complete survey of the history of the several parts of the different Christian Liturgies is given, their origins and rationale clearly traced; and each chapter ends with a practical application of the results of this historical research to the needs of the Church to-day.

It is pleasing to note that the bishop praises almost every change made by the revisers of the Irish Prayer-Book, and this should be an encouragement towards further change in the same direction.

Bishop Wordsworth believes "the time will come when our own descendants in the Church of England will be as ashamed of the bitterness of some of our modern controversies as modern Spaniards are of the Inquisition" (p. 47). The publication of such a book as this, at such a moderate price, should help towards the dissemination of that knowledge which has always been the handmaid of true toleration.

A. C. N.

LES CHRETIENNES CELTIQUES, par Dom Louis Gougaud, Bénédictin de Saint Michel de Farnborough. (Paris: Librairie Victor Lecoffre J. Gabalda et Cie.) 3 fr. 50.

This book gives a succinct account of Celtic Christianity in Ireland, Britain, and Armorica. Its style is so lucid, and its arrangement so excellent, that an English-speaking student with a very limited knowledge of French will find it almost as easy to read as if it had been written in his mother tongue. And every student of the early Irish Church who possesses that moderate equipment should procure a copy of it. The elaborate bibliography which it contains—notwithstanding some annoying, though for the most part harmless, misprints—is worth the price of the volume. Dom Gougaud knows practically all the literature, early and late, and he gives references for all his statements. We have searched indeed in vain for mention of Dr. Newport White's edition of the Latin writings of St. Patrick: the omission is curious, but it is the only one of importance that we have noticed.

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