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O'Neill and Ormond by Diarmid Coffey

Review by: A. P. I. S.

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available facts. But it must be remembered that the outstanding difficulty in connexion with the date of Durrow and Kells is the loss of all the imperfect attempts at decoration in Ireland which preceded them. As Dr. Zimmermann says, we have in these books the full-blown flowers but we have not the roots from which the flowers sprang. Sir Edward Sullivan gives the early part of the 9th century as the most probable date for Kells, and in this he agrees with Dr. Lawlor's recently expressed opinion.

Quotations are given to show the character of the Kells text. It is neither the pure Vulgate of Durrow nor the Old Latin of Codex Usserianus, but may be classed as mainly Vulgate with Old Latin admixture of the Irish type.

Altogether, both editor and publisher may well be pleased with this fine book.

A. de B.

O'NEILL AND ORMOND. *A Chapter in Irish History.* By Diarmid Coffey. (Maunsell.) 6s.

To students of Irish History any work which throws light on the "Great Rebellion" in Ireland must be of importance. From facts confused, from evidence still more confused to weave a succinct account of the history of the period would be well nigh impossible. Mr. Coffey has given us a narrative of the greatest interest—it can hardly be termed a history of Ireland—it is rather a history of the doings of the men who swayed the destinies of her towns and Provinces, who led the factions in those towns and Provinces at that period.

In his opening chapters, Mr. Coffey gives an admirable resumé of the events leading up to the outbreak of the civil wars. He then devotes a chapter to the discussion of the much-debated massacres of 1641 and throws himself whole heartedly into the defence of the Roman Catholic point of view. Though willing to concede much of what Mr. Coffey says, one is forced to the conclusion that he too lightly brushes aside the great mass of evidence—however unreliable and fantastic a large number of the depositions may be—which bears out the tradition of a great massacre. From perusal of that evidence it is clear that no greater clemency was shown to heretics in Ireland than on the Continent. For twenty years preceding 1641 the Church of Rome had waged a ruthless war on Protestantism in Germany. It was not an age of humanity in warfare, and the cruelties of the Thirty Years' war have nothing to equal them in history. In Spain and Portugal the Holy Inquisition was stamping out the last breath of heresy, was it likely that in Ireland more mercy would be shown to Protestants? Added to the religious question there was the land question. Was it likely that when an opportunity arose, the Irish,

labouring under the wrongs of cruel confiscation, would spare the hated Planters? The policy of the Roman Catholic Church in dealing with heretics, all over the world, and the traditions of Irish warfare on either side, must negative Mr. Coffey's arguments.

In the remaining chapters of Mr. Coffey's book, the course of the Civil War is traced with great care and exactness as to detail, and furnishes most interesting reading. The tragedy of Owen Roe O'Neill—who with the interests of his country at heart found himself assailed on all sides by those factions which have ever proved the ruin of Irish patriots—is clearly drawn.

To those who require a most painstaking, interesting, and thoroughly readable history of the Period we recommend Mr. Coffey's book. It is turned out in a manner which reflects the greatest credit on Messrs. Maunsell, the publishers.

A. P. I. S.

SPIRITUAL HEALING. A Report of a Clerical and Medical Committee of Inquiry into Spiritual Faith, and Mental Healing. (Macmillan). 1s.

This is a book of considerable interest and importance. The Committee, which was presided over by the Dean of Westminster, was a representative one on both the clerical and medical sides; it held nineteen sittings, during which evidence was given by several witnesses who had personally practised the treatment of disease by spiritual influence; several cases of asserted cure by spiritual healing were also carefully investigated. The witnesses differed considerably in their definition of "Spiritual" Healing. Some regarded it as involving direct Divine interposition above the ordinary laws of nature; others drew no distinction between "spiritual" healing and "healing by suggestion," except that the former was applied through religious rites.

Most, though not all, of the witnesses connected the "Spiritual healing" of the present day with the "gifts of healing" of the Apostolic Church, which they regarded as having long been dormant, though never entirely interrupted.

There was considerable difference of opinion as to whether moral excellence was essential to the success of a healer; some regarded it as essential, and almost all seemed to regard it as extremely advantageous. Moral excellence was not regarded as necessary on the part of the patient, but the expectation of benefit was regarded as an "important contributory factor."

With regard to practical results, convincing evidence was given of beneficial results in cases of "functional" ailments, such as nervous disorders, alcoholism, etc.; but no satisfactory evidence was produced of any cures of organic disease by spiritual means.