Review

Author(s): T. H. S.

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own power or "authority"—a term defined in the Prologue of the Fourth Gospel as being "authority to become children of God." This is all quite true; but one must not forget that "the atmosphere of a Family" cannot exist without Family life, an organized thing, not the less organized because natural.

N. J. D. W.

THE HOLY COMMUNION, What mean ye by this Service?
By Ed. Sinker. (Longmans.) 2s. 6d.

Mr. Sinker has given us a useful book to be placed in the hands of our Communicants.

In his preface he states "that the book is not written for the theologian, but as a practical and devotional help for our thousands of regular and sometimes irregular communicants." We can recommend it as a work that will appeal to many who look for a combination of theological and purely devotional treatment of the Service of Holy Communion.

The aspects from which the author looks at the service are not new; but, here and there, he illustrates old truths in a very effective way so as to give the intelligent communicant a central thought which may lead him to see in the Service new ways and means of developing his spiritual life.

Mr. Sinker has the gift of happy illustration. When speaking of Holy Communion as the Feast of Reunion, he says, "We are one mighty army, and the thought of the presence of the Angels and Archangels and the whole company of Heaven at our Eucharists should be an inspiration and a source of strength to us. We are not standing alone. We are units of a vast multitude which no man can number. This thought at our Holy Eucharist always brings to my mind a great field of waving corn, swaying gently this way and that in the wind, where each stalk of corn, fragile as it is, is perfectly safe because it does not stand alone, but is supported and surrounded by countless others."

With regard to doctrine the author refuses to be called a partisan, but he is very definite in his opinions. In our view he is a strong Churchman, he fully realizes the historical setting of the Services of our Church, and he has made an earnest effort to give the "average Christian" (the phrase is his own) a reason for the faith that is in him.

E. H. F. C.

EVERY IRISHMAN'S LIBRARY. (Talbot Press.) 2s. 6d. each.

We have received three volumes, excellently turned out, of the Talbot Press Series "Every Irishman's Library"—*Legends of Saints and Sinners*, Douglas Hyde; *Irish Poetry*, Alfred Perceval Graves; *Wild Sports*, W. H. Maxwell. The first two volumes are anthologies. Dr. Douglas Hyde has gathered together a quantity of Irish folklore, orally and from manuscript, and publishes the

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most characteristic of it, now translated into English for the first time. It is most valuable and interesting from the standpoint of a comparative study of folklore. Dr. Hyde puts forward the question how much is from a foreign source. We would have liked to see how far Ireland was acquainted with and adopted the Tristram and Isolde legend. Is the name of Chapelized only a latter day invention?

W. H. Maxwell is best known by his one-sided, well-written *History of the Irish Rebellion*. His *Sports of the West* gives a vivid picture of the life of the eighteenth century Irish gentry, free-handed, free-hearted, rollicking spendthrifts, living on the interest of each others' debts. Both as a study in manners and as a book of sport and fun, Maxwell's work is distinctly a classic.

The best of the series, however, is Mr. Grave's *Irish Poetry*. The collection is delightful, well chosen, characteristic, national. It represents the very best of our lyric verse. Irish poetry in its many aspects is classified in this selection. It is a genuine song wreath, a garland of fragrant verse culled with genius and arranged with care.

T. H. S.

THE LIFE OF PHILIP SKELTON, by Samuel Burdy, A.B.

Reprinted from the edition of 1792, with an Introduction by Norman Moore. (Clarendon Press.) 5s. net.

Mr. Norman Moore has done well to reprint the Life of Skelton, but we cannot say that his Introduction adds much to the value of the book. Much of it is occupied with discursive notices of old books produced in Ulster, and the part that is relevant to the subject is not marked by accuracy or good taste. Mr. Moore appears to be a Roman Catholic, he will not allow our legal title of the Church of Ireland; he limits the name "Catholic" to those of the Roman Obedience, and he is under the impression that "the Established Church owed its possessions to the sword." But the few facts that he has gathered about Burdy are of some interest.

Skelton was really a remarkable man, and his biographer did full justice to his character. The hero worship which Boswell accorded to Johnson did not exceed the whole-hearted admiration which Burdy felt for Skelton. Yet in both cases the younger man was able to perceive the failings of the elder, and made no attempt to conceal them, and the result has been two very human records of men, who stood head and shoulders above their fellows, and yet had their full share of faults and frailties. Burdy's skill as a biographer did not, indeed, approach that of the incomparable Boswell, nor did Skelton reach the greatness of Johnson as a thinker, a talker and a writer. Yet it was worth while