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The Healthful Spirit by Herbert N. Bate

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anti-Nationalism, philistinism, and grim-Ulster-Scotism, the book alike, and the history it has to tell, will be a just reminder of how much Ireland owes to Belfast in the domain of art and letters. Employed at the harpers' gathering, to reduce to paper the traditional melodies which these representatives of the ancient bards had preserved, was a young man named Edward Bunting, assistant organist at St. Anne's, afterwards organist of St. George's, High Street, and in turn of St. George's and St. Stephen's, Dublin. He died at 45 Upper Baggot Street, in the latter city, in 1843. The Belfast festival was the beginning of his interest in the ancient national music, and in 1796 he brought out his first volume of Irish airs, *i.e.*, eleven years before the first Moore-Stevenson volume was published. It is satisfactory to know that Moore, between whom and Bunting a long rivalry existed, wrote in 1841, "it was through the medium of Mr. Bunting's book I was first made acquainted with the beauties of our native Irish music."

We have space only to indicate what pleasure awaits not only music-lovers, but those who will enjoy the sidelights thrown upon an extraordinarily interesting period of Irish history.

If we ventured to offer any criticism, it would be that Bunting's name might have been included in the title, and that the chapter headings might have been made more interesting. There is an excellent index.

T. W. E. D.

THE HEALTHFUL SPIRIT. By Herbert N. Bate, M.A., Vicar of St. Stephen's, Hampstead, with Introduction by the Bishop of London. (Longmans, Green and Co.) 2s. 6d. net.

The Bishop of London makes a speciality of "Introductions." Certainly authors and publishers, with a natural ambition for large sales, have reason to rejoice under the shelter of his episcopal wing. For ourselves, we prefer a book that relies on its own merits to one that has sought the protection of the Bishop of London's verdict before entrusting itself to the tender mercies of the reading public. The rise of Christian Science has naturally provoked thought within the Church on the problem of the relation of faith to health. The Bishop is able to characterize this book as "sane and healthy." And this, perhaps, is not faint praise after all. The title might lead one to fear that it is yet another recruit to a new class of semi-devotional literature, with a smattering of psychology, which is anxious to impress upon us that holiness and health are but inward and outward aspects of the one fact; that sin and sickness are invariably related as cause and effect. But this is not its tone. While we cannot regard "The Healthful Spirit" as a very weighty contribution to the problem, we can most cordially commend the author's discussion of sickness and health in Chapter VI.

"There is a vast amount of health in the world which is only animal or psychic, and is no more and no less Divine than any other animal or vegetable phenomenon." "On the other side of the picture we have the vast complexity of disease, defying generalization: some of it belongs, so far as it is possible to see, purely and simply to the animal order: it is in no way connected, so far as its origin goes, with the life of faith or unfaith."

W. P. R.

THE GARDEN OF GOD. By the Rev. Jesse Brett, L.Th.
(Longmans, Green and Co.). 3s. 6d.

This series of Addresses, so the author tells us in his Preface, was prepared primarily for members of a Religious Community. For that reason they will only appeal in their entirety to those who see the highest type of life in the life of the community, bound by its vows and guided by its rule. The author relegates to a secondary place the secular life, bound only by the Baptismal vows, and guided only by the Church's rule.

But yet this work offers much matter for thought to those who feel drawn towards close introspection of the life of the soul. Its main ideas are drawn from the mystical interpretation of the Song of Solomon, "where the soul is represented as a garden, holy and beautiful, to be kept for God." Two appendices are added, the one being a series of collects suitable for use in connexion with the addresses, while the other deals with the writings of St. John of the Cross, which the author has drawn upon and quoted largely.

J. L. R.

PRACTICAL PSYCHOLOGY. By I. Gregory Smith, M.A.,
Hon. LL.D., Edin. (Messrs. Bennett and Co., The Century Press.) 3s.

"Apparently the only idea, which can rightly call itself 'innate,' which admits no exception and beyond which analysis cannot further go, is, that a thing cannot at the same moment be and not be what it is. With this scanty equipment the mind starts on its never-ending voyage of discovery." When we find that this is the author's "simple" explanation of the genesis of intellectual and moral knowledge, we are not surprised at being told that "Locke, Hume, Reid, are surer guides than Berkeley, Hegel, Lotze." He does not attempt to answer T. H. Green's question—"How can the 'tabula rasa' be cognisant of itself"? Nor the very obvious question—What made the mind start on its voyage of discovery? Green pointed out that Locke's simple idea of sensation really involved "an idea of an idea of an idea of sensation"; so behind Dr. Smith's "blank sheet of paper" we