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least in the sense that He has limited Himself, and even that He is eternally self-limiting.¹

But whatever difficulties remain unsolved in the doctrine of Infinite Personality, they are as a drop in the bucket when compared with those that meet us when we seriously accept such vagaries as are offered in its place. Infinite intelligence without a centre of personality is pure abstraction personified. A 'finite God' implies that some other principle is needed for the ultimate explanation of things; and those who argue in favour of such a God seem to be scarcely able to persuade themselves of His existence.² On the other hand, the conception of a God who has limited Himself from all eternity will strike the ordinary mind as a sheer contradiction in terms.

Some of the difficulties which surround the conception of God as Infinite Personality, and

¹ Ward, *Realm of Ends*, Lectures XI. and XX.

² McTaggart, *Some Dogmas of Religion*; and Mill, *Essays on Religion*.

which have led to such impossible solutions, are due to an erroneous conception of the relation of the infinite to the finite. The general underlying assumption seems to be that the Infinite Being, conceived as the All-being, must sublate and destroy all finite self-reality and freedom. But while it is a serious problem so to present this relation as to allow room for the self-reality of the finite without resolving the Infinite into the abstract totality of being, the solution does not seem impossible. Infinite space includes all finite spaces, both transcends them and is immanent in them. Infinite time or eternity transcends all finite times; yet it is immanent in all times. So the Infinitude of the Divine Personality transcends all finite beings, all human personalities, and is nevertheless immanent in all. The double doctrine of the transcendence and immanence of the Infinite Personality is not a combination of two contradictory pictures; it is essential to the very conception of the infinite.

Literature.

THE DOCTRINE OF THE CHURCH.

THE BAMPTON LECTURES for the year 1920 were delivered by the Rev. A. C. Headlam, D.D., who chose as his subject *The Doctrine of the Church and Christian Reunion* (Murray; 12s. net). It is the subject which is now occupying the attention and interest of Anglican theologians more than any other. But to Dr. Headlam it is not a study of yesterday or of to-day. He has given his life to it. Whatever interest Christ has had for him personally, professionally his chief interest and occupation has for thirty years or more been the doctrine of the Church. And Dr. Headlam is a High-churchman.

What do we expect? We expect that the unique opportunity of the Bampton lectureship will be used by him to defend a 'high' theory of the Church, a theory fixed and settled in his mind long ago. And what do we find? All our expectations vanish. Dr. Headlam determined, when appointed Bampton lecturer, that he would follow the historical method of study strictly, and state fearlessly the conclusions to which it led

him. He knew what the historical method meant. He knew that to profess to follow it was one thing, to follow it another. He knew that Bishop Gore had professed to pursue the historical method of study in his book on *The Church and the Ministry*, but (he says in a footnote) 'the reader will notice throughout that the dogmatic presentation always precedes the history, and that the function of the latter is to prove rather than to instruct.'

What are the conclusions? One conclusion is that Episcopacy is not a form of Church government to be found in the New Testament. 'There are no definite Biblical arguments in favour of it. The name we have, but its signification is different. Attempts have been made to find arguments in favour of it, the position of James the Lord's brother, the Angels of the Churches in the Revelation, the language of the Pastoral Epistles. A more careful exegesis will show us that these arguments are based upon misinterpretation. There is no Biblical authority for Episcopacy.' And Dr. Headlam is Regius Professor of Divinity in the University of Oxford, and Editor of the *Church Quarterly Review*.

What then? Then the question arises: Are we to be guided in our Church polity by the New Testament or by the subsequent practice of the Church? Whereupon Dr. Headlam proceeds to the investigation of the doctrine and practice of the early Church. And the result? The result is that 'the ministry of the Apostolic days was in form wholly temporary. When we next have any full knowledge of its life we find that the Apostles, prophets, and evangelists are a memory of the past, the embryo Church Sanhedrin is swept away, the local churches are no longer governed by a body of presbyters, but by bishops, presbyters, and deacons, and the bishop is the official minister of the whole Church.'

THE POWER OF PRAYER.

In May 1916 the Walker Trust of the University of St. Andrews issued a circular inviting essays on Prayer, and offering a prize of a hundred pounds for the best essay sent in, with the prospect of additional prizes 'at their discretion.' One thousand six hundred and sixty-seven essays were received. The prize was awarded to the Rev. Samuel McComb, D.D., Canon of the Cathedral of Baltimore, Maryland, U.S.A. Additional prizes were presented to William Loftus Hare, Director of Studies in Comparative Religion and Philosophy to the Theosophical Society, London; the Rev. Edward J. Hawkins, Minister of Southernhay Congregational Church, Exeter; the Rev. S. H. Mellone, M.A., D.Sc., Principal of the Unitarian Home Missionary College, Manchester; and the late Rev. Alexander Forbes Phillips, St. Andrew's Parish Church, Gorleston, Suffolk. A volume has now been published, containing the best essays (or most of them), and containing an introductory essay of extraordinary interest by Professor W. P. Paterson. Its title is *The Power of Prayer* (Macmillan; 18s. net). It is a handsome volume, and well edited by Professor Paterson and Mr. David Russell. It contains a Bibliography of Prayer, by the Rev. W. C. Fraser, the best bibliography of the subject we have seen. Mention should also be made of the Index—as nearly as possible what an index should be—the work of the Rev. Frederic Relton.

The most outstanding characteristic of the volume of essays entitled *Concerning Prayer*, edited by Canon Streeter and published recently

by Messrs. Macmillan, was the unanimity of the writers; the most prominent feature of this volume is their variety. There is surely no aspect of prayer and no attitude to prayer which has missed an advocate or at least an expositor.

Passing through the book one is arrested by an essay on Prayer from the Anthropological Point of View. Its author is Mr. Edward Lawrence. This aspect is not sufficiently studied. Mr. Lawrence surveys the phenomena of Prayer first among uncivilized races and then among peoples that are civilized. Even among the lowest races he finds petitions which cannot be denied the name of prayer. Their only fault is their selfishness—a fault which has prompted Sir James Frazer to remark irreverently that 'if only wrestling in prayer could satisfy the wants of man, few people should be better provided with all the necessaries and comforts of life than the New Caledonians.'

But the importance of this particular essay lies in its recognition of a fact of much significance and hopefulness. It is the fact that although the outward observance of Religion is disregarded and its beliefs repudiated, yet interest in Religion as a study was never more general or more intense than at the present time. 'If,' says the essayist, 'it were necessary to indicate, by one fact more than another, how great this interest is, we might point to that valuable and monumental work, THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, now in course of publication, which deals with all the main factors of religious life and culture, with its mythology and its history, its superstitions and its ethics, its philosophy and psychology.'

How are we to account for it? Had we as preachers gone beyond our hearers' power to follow us? Had we demanded belief for doctrines which they could not believe? Had we insisted upon a standard of conduct which they could not reach? And did they, in consequence and in disgust, turn from us altogether? Then came the war. And with the war came the necessity of finding God and duty. And they began again at the beginning.

THE THEORY OF THE STATE.

Messrs. Macmillan have issued a third edition of Professor Bernard Bosanquet's book on *The Philosophical Theory of the State* (15s. net). It

contains a new preface, in which Dr. Bosanquet says: 'In the third edition several pages have been added to the Introduction, some footnotes have been inserted, dated 1919, and the Index has been enlarged. I avoid, so far as possible, re-writing the text. I think it fairer to the reader to give him the means of following the development of a writer's thought together with its reasons.'

Now the book was first published in 1899, the second edition (little altered) in 1910, and even since the later date, much has happened in reference to the theory of the State. In especial the great European War has happened. And the theory of the State which Professor Bosanquet upholds is just the theory which has had so much to do with the war, or at least with its German justification. It is strange, therefore, that no reference is made to that fact in the new edition.

The theory goes back in the main to Hegel. It represents the State as a super-individual, a superhuman quasi-divine personality. It is the central conception of the political philosophy of German 'idealism.' It is an instance of one of those philosophical ideas which claim to be the product of pure reason, yet in reality are adopted for the purpose of justifying and furthering some already existing interest or institution. In this case the institution in question was the Prussian State; and those, Hegel and the rest, who set up this doctrine, were servants of that State. They made of their doctrine an instrument for the suppression of individuality which greatly aided in producing the servile condition of the German people. Clearly it was to be expected that some justification of a theory with such palpable and pernicious effects should have been attempted in the new edition. All the more that Dr. Bosanquet is himself its chief representative in this country, and that, mainly through his advocacy, it has had a very great influence at Oxford.

Some recent books are noticed in the new preface, but no mention is made of Professor L. T. Hobhouse's *Metaphysical Theory of the State*, although (to quote the judgment of so good a scholar as Mr. McDougall) 'in that volume Prof. Hobhouse has subjected the political philosophy of German "idealism," and especially Dr. Bosanquet's presentation of it, to a criticism which, as it seems to me, should suffice to expose the hollowness of its claims to all men for all time.'

JOHN ROBINSON.

If the Tercentenary of the Sailing of the Pilgrim Fathers had produced nothing else it has produced a really good biography of *John Robinson, Pastor of the Pilgrim Fathers* (Williams & Norgate; 12s. 6d. net). Mr. Walter H. Burgess is an authority on Pilgrim history. He has himself done much research work and made some interesting discoveries. 'Besides the identification of the early home and the parentage of John Robinson, these pages throw a little fresh light upon the Southworths and Carvers and others connected with the Pilgrim Father movement. Gervase Neville is identified, and the anonymous opponent of Robinson in one of his earliest controversies is named. The history of the obscure Church in the western parts of England is unfolded, and an attempt made to settle the vexed question of the identity of John Smith.' It is a modest claim. There is much new matter in the book besides, some of it conjectural, but some of it reliable.

The book is written by an enthusiast, for enthusiasts. The uninstructed may be somewhat wearied now and then with names and dates. But he would be ill-instructed indeed, and impatient, who did not find the personality of the Pilgrims' Pastor enough to hold his interest to the end. How modern he is! All the world has heard of his saying about further light yet to break forth out of the Word. The saying occurs in a report by Edward Winslow of Robinson's farewell sermon to the Pilgrims as they left Leyden. The whole report is worth quoting, but the first two or three paragraphs will be enough to show the modern, that is to say the prophetic, spirit of the man.

'Amongst other wholesome instructions and exhortations he used these expressions, or to the same purpose—

"We were now ere long to part asunder; and the Lord knoweth whether ever he should live to see our faces again. But whether the Lord had appointed it or not, he charged us, before God and his blessed angels, to follow him no further than he followed Christ: and if God should reveal anything to us by any other instrument of his, to be as ready to receive it, as ever we were to receive any truth by his Ministry. For he was very confident the Lord had more truth and light yet to break forth out of his holy Word.

"He took occasion also miserably to bewail the

state and condition of the Reformed Churches, who were come to a period in religion; and would go no further than the Instruments of their Reformation. As, for example, the Lutherans: they could not be drawn to go beyond what Luther saw, for whatever part of God's will he had further imparted and revealed to Calvin, they will rather die than embrace it. 'And so also,' saith he, 'you see the Calvinists. They stick where he left them, a misery much to be lamented.'

"'For though they were precious shining lights in their Times, yet God had not revealed His whole will to them; and were they now living,' saith he, 'they would be as ready and willing to embrace further light, as that they had received.'"

THE GROUP MIND.

The new series of books entitled 'The Cambridge Psychological Library,' which is under the editorship of Professor G. Dawes Hicks, and of which the first volume was Professor James Ward's *Psychological Principles*, has now been enriched with a volume on *The Group Mind*, by William McDougall, F.R.S., Fellow of Corpus Christi College and Wilde Reader in Mental Philosophy in the University of Oxford (Cambridge: at the University Press; 21s. net). Mr. McDougall is the author of many works in Psychology. He has also done some work in the *ENCYCLOPEDIA OF RELIGION AND ETHICS*.

The new volume is the successor to his *Introduction to Social Psychology*. Of that book it was said: 'Mr. McDougall, while giving a full account of the genesis of instincts that act in society, hardly shows how they issue into society. He seems to do a great deal of packing in preparation for a journey on which he never starts.' On which the author remarks: 'The last sentence exactly describes the book.' The journey which he then prepared for he now takes.

He has had some trouble with the title. 'I have chosen,' he says, 'the title, "The Group Mind," after some hesitation in favour of the alternative, "Collective Psychology." The latter has the advantage that it has already been used by several continental authors, more especially French and Italian psychologists. But the title I have chosen is, I think, more distinctively English in quality and denotes more clearly the topic that I desire to discuss.'

What, then, is the group mind? Does it differ from the mind of the individuals who compose it? It does. That is the theme of the book. 'For the aggregate which is a society has, in virtue of its past history, positive qualities which it does not derive from the units which compose it at any one time; and in virtue of these qualities it acts upon its units in a manner very different from that in which the units as such interact with one another. Further, each unit, when it becomes a member of a group, displays properties or modes of reaction which it does not display, which remain latent or potential only, so long as it remains outside that group. It is possible, therefore, to discover these potentialities of the units only by studying them as elements in the life of the whole. That is to say, the aggregate which is a society has a certain individuality, is a true whole which in great measure determines the nature and the modes of activity of its parts; it is an organic whole. The society has a mental life which is not the mere sum of the mental lives of its units existing as independent units; and a complete knowledge of the units, if and in so far as they could be known as isolated units, would not enable us to deduce the nature of the life of the whole.'

Mr. McDougall examines and fully recognizes the mental and moral defects of the crowd and its degrading effects upon all those who are caught up in it and carried away by the contagion of its reckless spirit. He then goes on to show how organization of the group may, and generally does in large measure, counteract these degrading tendencies; and how the better kinds of organization render group life the great ennobling influence by aid of which alone man rises a little above the animals and may even aspire to fellowship with the angels.

The volume is divided into three parts. The first part contains the General Principles of Collective Psychology; the second brings these principles to bear upon the National Mind and Character; the third part shows how the National Mind and Character develops, or may develop, under the influence of these principles.

SENECA.

'Seneca's reputation has passed through many vicissitudes. He has been long neglected, and his character when discussed has been harshly

appreciated. Yet good wine cannot come from a tainted vessel; and if we judge his work by the use that has been made of it by famous poets and moralists, we must call it a noble heritage. Shakespeare and Milton have transmuted many of his thoughts into glorious poetry—Milton taking directly from him, Shakespeare in all probability by way of Florio's Montaigne. From the first he has excited admiration and hostility in almost equal measure. He is perhaps the only pagan whom the early Christian writers—Tertullian, Augustine, Lactantius, and Jerome—regarded with all but unmixed approval. On the other hand, the pedantic Roman archaists of the Antonine period—Aulus Gellius and Fronto—detested him as the corrupter of taste and a dangerous innovator. It must always be remembered that his was no abstract philosophy of the study. It was addressed by a former man of action to men living under a reign of terror, whose lives were in daily peril; and its object was to free them from anxiety and brace their minds to meet their fate with indifference and dignity. Consequently it is in dangerous times that he has found the greatest favour.'

With these words Mr. Francis Holland closes his biography of *Seneca* (Longmans; 10s. net). They are enough to make his attitude evident. He is not a panegyrist, but he is an admirer. He has to admit the authenticity of the shockingly fulsome 'Consolation to Polybius,' but he has excuses for its flattery even of a Claudius. Otherwise 'Seneca was no flatterer; for the noble panegyric of the young Nero's clemency, written before the emperor had forfeited all title to that virtue, and at a time when it was of high importance to the commonwealth to interest the vanity which was his ruling passion in the maintenance of his reputation in that regard, was not flattery.'

Again, Mr. Holland acquits Seneca of guilt in connexion with the murder of Agrippina, in spite of the letter which he wrote for Nero. 'After the deed had been done, Seneca probably convinced himself that there was nothing better to do than to make the best of a bad situation, and that if to desert his post, to abandon Burrhus, and to leave the Empire to the mercies of Nero would be an unpatriotic course, the only alternative was, not to condone the crime, but to deny that a crime had been committed. "What better proof can a man

give of devotion to virtue," he wrote in one of his letters, "than a readiness to sacrifice reputation itself for conscience' sake?" Yet when all is said, the letter to the Senate remains of all the recorded actions of Seneca the least defensible.'

NEGLECTED ENGLISH CLASSICS.

In 1906 Mr. John Grant of Edinburgh issued an edition of Horace Walpole's Letters, as edited by Peter Cunningham, in nine handsome illustrated volumes. It was a great opportunity for the twentieth century to own and read the whole correspondence of 'the Prince of Letter Writers.' But to own is one thing, to read another. Nine large volumes are not easily compassed. And yet it is not enough to read a little, to dip into this volume and that. For Horace Walpole if he was a gossip—and they say that every letter worth reading has to be written by a gossip—was also a historian. 'The history of England,' says Leslie Stephen, 'throughout a very large segment of the eighteenth century, is simply a synonym for the works of Horace Walpole.' And so it is necessary to know the letters as a whole if we are to know the history of England and if we are to know Horace Walpole himself.

The Rev. W. G. Robertson, B.D., Principal and Professor of English Literature in Gujarat College, Ahmadabad, has made this possible, and without demanding of us that we should read or even possess all Horace Walpole's Letters. He himself has gone through the letters for us, most carefully, most capably, letter by letter, volume by volume, and has gathered their contents into one splendid essay. He has not missed the history and he has not missed the man. He has set the history of Walpole's time as he saw it in the light of that history as we otherwise know it; he has corrected mistakes and criticised judgments; and above all he has pictured within the compass of a single literary essay the man, Horace Walpole, as he reveals himself in the immense and immortal mass of his correspondence.

In doing this Principal Robertson has a definite object in view. He is a teacher, a teacher of English literature. There are certain portions of our literature which are neglected in schools and colleges and even by accomplished students, because of their magnitude or difficulty. We can learn about them in our manuals and cyclopædias,

but that is not enough. We ought to know them. That is Professor Robertson's object, and that object he has attained. Besides Horace Walpole's letters, the volume, of which the title is *Neglected English Classics* (Aberdeen: Wyllie; 6s.), contains four plays that were favourites with eighteenth century playgoers, namely, Otway's 'Venice Preserved,' Farquhar's 'Beaux' Stratagem,' Addison's 'Cato,' and Gay's 'Beggar's Opera'; together with two of Richardson's novels, the longest two—'Clarissa Harlowe' and 'Sir Charles Grandison.'

The book is very readable, and it is likely to be read by those who are content with reading. But it is just as likely that it will be used by teachers of English Literature as a text-book. If any of the works which it contains and criticisms should be set in examinations, it is the first book that the student should turn to. He will scarcely require to look into another.

SOUTH AFRICA.

Dr. George McCall Theal continues his *History of South Africa*. He has now carried the history of the country down to 1884, the two volumes last published covering the years 1873 to 1884 (Allen & Unwin; 8s. 6d. net each).

It is a minute history, and, as we have assured ourselves by the reading of earlier volumes, it is a minutely accurate history. The men who made history in South Africa are all named, even the separate acts of the separate regiments of the British Army find record, and all without confusion of person, regiment, place, or date. Nor is Dr. Theal a partisan. It is true that in the account of the Zulu War, for example, he takes the view decidedly that the power of Ketswayo (his own spelling) had to be broken, and that it was impossible to be nice in the choice of means by which to break it. But he is far from favouring that form of patriotism which is altogether indifferent about the means if the end is gained.

The disaster at Isandhlwana is well described. There is no rhetoric; there are few words of blame; but the whole shameful scene is spread out before the reader with unfailing eloquence. At one point one sees the black host creep stealthily along, and can scarcely forbear to cry out, as if he could utter the warning word.

From the Abingdon Press in New York there comes an efficient manual for teachers and parents entitled *How to Teach Religion* (\$1.50). The author is Mr. George Herbert Betts, Professor of Religious Education in Northwestern University. It is dedicated 'to those who have in their keeping the religious destiny of America—the two million teachers in our Church Schools.' One thing is impressed upon the teacher at once—the supremacy of religion. Next comes the stern demand that the teacher should himself, and for himself, set religion first: 'Seek ye first the kingdom of God and his righteousness.' Then follow the rules and methods—so easily learned then and so easily taught. There is a chapter on 'Religious Attitudes,' of great worth, and giving the book worth, were there no other chapter in it.

The second volume of 'The Pilgrim's Books,' Messrs. Philip Allan's new series, is a selection of passages from *The Tatler*. It is called *Toasts, Rakes, and Cits* (5s. net), and is further described as 'Portraits of Maids, Men, and Matrons fashionable and unfashionable "about town" in the eighteenth Century.' The volume is made for the pocket. When it is in it the pocket will carry all that is now worth reading of the writing of Steele or Addison or any other in that short-lived but immortal periodical.

'We have got to make our people clearly understand that worship is not mere edification and certainly not a form of entertainment, but an ordinance whose whole soul and meaning is sacrificial.'

The English is not elegant, but the meaning is clear. That is the reason why the Rev. W. G. Peck has assisted in the formation of a Society of Free Catholicism, although he is a Methodist. Some time ago he told the story of the Society. Now he publishes a volume of essays bearing on the subject, with the title *From Chaos to Catholicism* (Allen & Unwin; 8s. 6d. net). The essays (one is on G. K. Chesterton and another on R. H. Benson) are vigorously written.

Why does Mr. Peck not become a Roman Catholic? His answer is: 'We do not recognize any inspiration or spiritual confidence in her absolutist methods of government and order. And if she persists in these methods, she will prove herself finally as much a curse as a blessing.'

Why does he not become an Anglican? His answer is that 'until the Church of England has expunged the slur and stigma of the Elizabethan Settlement, her influence in Christendom will always lack some elements of spiritual power.'

Another of the accomplished lives lost in the war finds record in the volume entitled *Arthur Innes Adam* (Bowes & Bowes; 10s. 6d. net). Arthur Innes Adam was the second son of the late Professor James Adam, the great Cambridge Platonist (we use the word in its scholarly not its theological meaning). The biography has been written by his mother, Mrs. Adela Marion Adam—scholar and Platonist also. It is written with perfect candour and in perfect taste. The idea of taste does not even enter. Nor does the thought of concealment. This lad (he fell in September 1916, at the age of 22) was above reproach, easily taking all the highest honours and easily exhibiting all the highest virtues. There is, curiously, no thought of precocity attached to him, though he did things as a child in the learning of languages which recall the miracle of John Stuart Mill. He was too full of life, too comprehensive of interests, to be counted precocious. And he was too generously modest. It may be impossible to point to a single thrilling incident in the whole book, but the book itself is enough. It is good to know that such a lad lived; it is good to believe that when he had fulfilled his few days he went to the higher service for which his life here was manifestly preparation.

At the University of London Press there is published a volume of *King's College Lectures on Immortality* (Hodder & Stoughton; 6s. net). The volume is edited by the Rev. W. R. Matthews, M.A., B.D., Dean of King's College, London. The lecturers are Dr. J. F. Bethune-Baker, Prebendary A. Caldecott, Dean Rashdall, Professor William Brown, and Dr. H. Maurice Relton. The most valuable contribution to a subject on which it is now extremely difficult to say anything valuable that has not already been said seems to be made where it is least expected—on 'the Christian Contribution to the Conception of Eternal Life.' This essay is written by Dr. Relton. We do need clearer exposition of that phrase 'eternal life.' We need a surer estimate of its importance for daily living. We need stronger emphasis laid

upon its place in the thought of the Lord and His Apostles. Dr. Relton has done all these things for us.

In *Realities and Reconstruction* (Lindsey Press; 3s. 6d. net), the Rev. R. Travers Herford, B.A., makes a distinction between reform and renewal. He finds both methods advocated in the Bible—Reform by Isaiah ('Prepare ye in the wilderness the way of the Lord'), Renewal by the writer of the Apocalypse ('I saw the holy city, New Jerusalem, coming down out of heaven from God'). In the one passage there is to be a reformation of the earth by hard work; in the other there is to be a complete renewal, the gift of God. Mr. Herford believes in reform. By patient labour is the reconstruction of the present chaos to be brought about, not by the methods of revolt.

Mr. H. Stanley Redgrove, B.Sc., F.C.S., has written a book on *Bygone Beliefs* (Rider; 10s. 6d. net). The beliefs are mostly mediæval; they are all grotesque. And in grotesque beliefs Mr. Redgrove takes great delight. He hunts them up everywhere. He illustrates them whenever an illustration can be found, and the illustration is as grotesque as the belief. Thus he produces a book which is quite entertaining if one has an unoccupied hour or two, and may even be instructive. There is much mixture of subject—Pythagoras and his Philosophy, Superstitions concerning Birds, the Quest of the Philosopher's Stone, the Cambridge Platonists—and that is only a selection. The mixture is in the writing as well as in the subject. On one page Mr. Redgrove bids us 'beware of the exaggerations into which certain schools of thought have fallen in their estimates of the powers of the imagination. These exaggerations are particularly marked in the views which are held by many nowadays with regard to "faith-healing," although the "Christian Scientists" get out of the difficulty—at least to their own satisfaction—by ascribing their alleged cures to the Power of the Divine Mind, and not to the power of the individual mind.' On another page he quotes from Dr. Haddon the story of 'a young Congo negro which very strikingly shows the power of the imagination. The young negro, "being on a journey," lodged at a friend's house; the latter got a wild hen for his breakfast, and the young man asked if it were a wild hen. His host

answered "No." Then he fell on heartily, and afterwards proceeded on his journey. After four years these two met together again, and his old friend asked him "if he would eat a wild hen," to which he answered that it was tabooed to him. Hereat the host began immediately to laugh, inquiring of him, "What made him refuse it now, when he had eaten one at his table about four years ago?" At the hearing of this the negro immediately fell a-trembling, and suffered himself to be so far possessed with the effects of imagination that he died in less than twenty-four hours after.'

In some Sunday schools a new method of teaching the Scripture lesson is being adopted. It is called the Dramatic Method. The pupils are encouraged to imagine the scene or incident, and to identify themselves with the persons in it. Is it one of the Parables? Is it the Parable of the Sower? Give the sower a name (Boaz); let each of the soils (good, rocky, weedy) be owned by a different farmer, and give each farmer a name (Joash, Esau, Reuben); introduce a friend of Jesus and an enemy (Nathan and Judah). Then let each child represent one of these characters, imagine the situation, create the language, and act the whole scene.

The Rev. A. E. W. Sheard is a strong advocate of the method. In *Living Parables* (Skeffington; 5s. net) he gives many examples of how the Parables may be thus dramatized and acted.

In the year 1819 the Secretaries of the Foreign Missionary Societies, with headquarters in London,

formed themselves into an Association for mutual counsel and fellowship. In the month of October 1919 was celebrated the Centenary of the Association. An account of the proceedings at the Centenary has been published under the editorship of the Rev. J. H. Ritson, D.D., and with the title *Records of Missionary Secretaries* (United Council for Missionary Education). The little book is of much value as well as interest, for it contains four addresses: one on 'The Men of the Past,' by Dr. Eugene Stock; one on 'The Things they Talked about,' by Dr. Ritson; one on 'The Outlook in Co-operation,' by Mr. J. H. Oldham; and one on the Future, with the title 'Abounding in Hope,' by the Rev. W. Y. Fullerton.

Mr. Fisher Unwin has published a new edition of Lord Morley's *The Life of Richard Cobden* (8s. 6d. net). The new edition is in one volume of nearly a thousand octavo pages. Its frontispiece is a fine portrait of Cobden.

When was the book first published? The publishers say: 'First edition, 2 vols., demy 8vo cloth, 32s., London: Chapman and Hall, 1879.' But the preface here quoted, which seems to be to the first edition, is signed 'September 29, 1881.' It is interesting to observe the issue of the various editions. Taking the publishers' statement we have 1879, 1881 (two), 1882, 1883, no more till 1896; then one edition in 1902 and four in 1903 (the first keen year of the tariff reform controversy), one in 1905, and one in 1906. The Liberals came into power then, and the controversy ended. Is the new edition issued in the prospect of another controversy?

The Pilgrim Fathers and the Oxford Movement.

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To associate the followers of John Robinson with the followers of John Henry Newman may seem as hopeful as the attempt to mix oil and water. The Pilgrim Fathers and the Tractarians are naturally supposed to be as distinct from one another in spirit as they are distant in time. And yet there are real points of affinity between the two move-

ments. It is not an idle paradox to assert that the true significance of the Oxford Movement lies in its endorsement of positions taken up by the Pilgrim Fathers. It might cogently be argued that the enduring contribution of the later movement to the religious life of the English Church lies in its kinship with the earlier, and not in its renewed