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not St. Edmund's after all. Cardinal Vaughan says that so long as you suppose a relic to be genuine, it really does not matter much whether it is or is not; but the doctrine has been received with more amusement than assent.

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## Reviews.

### HOMILETICAL AND DEVOTIONAL LITERATURE.

*Thoughts for the Sundays of the Year.* By. H. C. G. MOULE, D.D.  
London: R.T.S.

THIS volume appeared just as the public learned that Professor Moule was to succeed Dr. Westcott in the See of Durham. By those who do not know its author's works it may be read in search of guidance as to his teaching. Written, as much of the volume was, for an undenominational magazine—the *Sunday at Home*—it is confined to the treatment of such truths as are received by all Evangelical Christians. But whilst this may in some quarters be deemed a defect, it may elsewhere be recognised as a distinct advantage; for at least it shows us how great are the truths which unite the Churchmen and the Nonconformists for whom Dr. Moule originally wrote. Apart, however, from this characteristic, the book is one of real and permanent value. In these meditations for Sunday the doctrines of the Christian faith and life are set forth in due proportion, illustrated from the resources of a scholarly and observant mind, and everywhere presented with a gentle persuasiveness hard to resist. We commend the book to all in search of devotional literature, which, in the right sense of the word, may edify. Clergy should especially note how accurate scholarship and wide reading can be made subservient to the purposes of simple teaching. Too often simplicity is supposed to condone or demand superficiality of treatment. This book is a lesson in the art of plain instruction.

*A Course of Sunday-school Lessons for the Year beginning Advent, 1901.*  
By the Rev. G. NICKSON, LL.D. Liverpool: Sunday-school Institute.

In the stress of work now falling on the clergy everything which helps towards the development of lay help must be cordially welcomed, and no lay-helpers are of more fundamental importance than Sunday-school teachers. Yet it may be questioned if, however widely we may find Christian zeal and devotion, there is always a sufficient training for the work. There are, indeed, plenty of manuals for Sunday-school use, but too many of them are simply attempts to save the teacher trouble, and furnish him with the lesson exactly as it is to be given. Aids of this kind, a sort of feeding-with-spoon food, will no more make good teachers than the free use of "cribs" will make schoolboys into good scholars. We have more pleasure, therefore, in calling attention to this little book. It covers the Gospel of St. Luke up to the beginning of the narrative of the Passion, and 1 Samuel, and seems to us to be exactly what such a book ought to be. Fifty-two lessons are provided. In each case the idea and scope of the lesson is shown, the central thought which must underlie the whole preparation. Notes follow on the subject-matter of the lesson,

much more full, indeed, than will be needed for the class ; yet clearly any teacher deserving of the name, Sunday-school or other, must know much more of his subject than he imparts to his pupils. Next to this come "Suggested Outlines," where we think the word "suggested" is all-important. Some teachers will need more direction than others, but plainly the right thing is not to snappy teachers with a ready-made lesson, but to teach them to think for themselves. Lastly, sources of information are indicated, which will be found useful by older and more experienced teachers. Dr. Nickson and his colleagues are to be congratulated on this little work, and we trust that it will be found useful beyond the bounds of the Diocese of Liverpool.

*Spiritual Letters of Edward Bouverie Pusey.* Edited and prepared for publication by the Rev. J. O. JOHNSTON and the Rev. W. C. E. NEWBOLT. London : Longmans and Co. New and cheaper edition.

The comparative failure of the great "Life of Pusey" is one of the curious features of modern Anglican development. Pusey is left behind, and therefore the interest in him has dwindled away. It was, however, to be expected that more interest would attach to the supplementary volume of his "Spiritual Letters," which has not been long in reaching a new edition. They represent one of the most striking sides of Pusey's character, whilst they also illustrate in much detail the growth of the Oxford Movement.

*By the Power of the Spirit of God.* By a Yorkshire Priest. London : Elliot Stock.

The author of these short sermons has felt deeply the unreality which marks some religious services, and the tendency to use unworthy methods in winning hearers, as well as in raising funds. He desires more spirituality in worship, more consistency in life. His protests are made without bitterness, but forcibly and upon the basis of Holy Scripture. They will arouse an echo in many hearts, and may do real service.

*The Temptations of our Lord Jesus Christ : Seven Sermons.* By the Rev. L. R. RAWNSLEY. London : Elliot Stock.

Mr. Rawnsley's sermons are simple, yet showing thought and knowledge of life. Delivered with intelligence and conviction, we can understand them arresting and keeping the attention of all their hearers. They may suggest a Lenten course to some brethren of the clergy.

*The Evangelist's Wallet and Christian Worker's Note-book.* Compiled by J. ELLIS. London : Simpkin, Marshall and Co.

A useful little budget of outline sermons, addresses and "Temperance Chats," very conveniently arranged.

#### GENERAL LITERATURE.

*A Dictionary of English and Welsh Surnames.* By the late CHARLES WAREING BARDSLEY, M.A., late Vicar of Ulverston, and Hon. Canon of Carlisle Cathedral. Revised for the press by his widow. With a Preface by the Bishop of Carlisle. London : Henry Frowde, Oxford University Press.

Many readers of the CHURCHMAN will have deplored the early close of the late Canon C. W. Bardsley's career. From his undergraduate days in Oxford insomnia sapped his strength and impaired his powers of work. Yet he struggled on, doing excellent service as a parochial clergyman, and finding recreation in literature until retirement from active labours became inevitable. He then took up his residence at Oxford, and devoted

himself to his favourite study until the end came in October, 1898. As a young clergyman he had made a distinct mark by the publication of his "English Surnames: Their Sources and Significations," and for thirty years he had worked at the dictionary which the Clarendon Press has now published. Its completion is due to the affectionate care and industry of his widow. The Bishop of Carlisle, in an interesting preface, gives some pleasant views of the personality and family life of the late Canon Bardsley of Manchester, to whom and to whose stock the Evangelical school in the Church owes so much. The author's own Introduction is a statement, with ample illustrations, of the principles upon which he worked. Incidentally we are reminded that the labourer in such a field is not in every quarter deemed a friend. Some years ago Canon Charles Bardsley, in a magazine article, expounded the origin of the occupative surname Mason. One result was curious: "A few days later I received an angry letter from a lady in the West Country, who stated that her name was Mason, and that she was a direct descendant of Mnason in the Acts of the Apostles, and that the family had worked their way through Phrygia and Pamphylia into Western Europe, and finally settled in the county from which she addressed her letter." A good many people who cherish delusions as to more or less flattering origins for the family name may feel equally annoyed at some of Canon Bardsley's statements.

The method of this work is historical. Its author seeks to show the origin and meaning of a surname by tracing its appearance in documents. Rolls of Parliament, Writs of Parliament, the publications of the Camden Society, the Surtees Society, and other agencies dealing with ancient records, are examples of the sources to which Canon Bardsley went for earlier proofs, whilst parish registers have been of the utmost value for later centuries. Occasionally, but not very often, the investigator is at fault, and sometimes he is in conflict with other authorities. Thus, he defends the theory that surnames derived from the mother's name were common, and denies that illegitimacy was necessarily implied. "If anyone will take the trouble to study the Yorkshire Poll-Tax of 1379 he will be astonished to find how many children were styled after the mother's personal name while the father was living, probably because she was a stronger personality than he in the eyes of her neighbours, or because she had a dowry. In many cases, too, the child would be posthumous." Canon Bardsley traces many names to the signs of taverns, but will rarely allow that names apparently derived from fish have that source. A few examples of origins may be interesting: "Temple" is a local name, "of the temple," and 1273 is the date of the earliest example cited. "Moule" is a baptismal name—"the son of Matilda." Professor Freeman has pointed out that "in the mouths of Englishmen pronouncing French names it (Matilda) became Mahtild, Mahault, Molde, Maud, and so forth ("Norman Conquest," ii. 291). "Lightfoot" is a nickname (*cf.* "Golightly" and "Pettifer"). There is a Cambridge example of it in 1273. "Perowne" is baptismal—"the son of Peter," from the Old French "Perron." It was introduced into England at the Revocation of the Edict of Nantes. "Wilberforce" is local, "of Wilberfoss," a Yorkshire parish. There is an example in 1273. "Ellicott" is local, "of Elcote," a name found in Wilts in the thirteenth century. Canon Bardsley made room to quote the late Dean Elliot, of Bristol, who used to say that he was the Bishop without the "c." "Sheepshanks" is a nickname of respectable antiquity; "Jayne" is only "the son of Jan"—John; "Ryle" is local, "of Royle," in Cheshire. But every page of this book is full of interest. It is an exceedingly useful addition to works of reference, and one of permanent value.