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a simple but dignified form of worship, and great freedom of private belief on points not authoritatively defined, ought to be sufficient for the legitimate demands of the parties now struggling like centrifugal forces. It would mean, no doubt, some sacrifice of private preferences on all sides; but it would afford a broad and settled basis for definite comprehension, it would involve no party triumph, and, above all, it would be a simple reversion to the position of the Church of England as asserted by all her most authoritative divines. Romanism is impossible; Rationalism is impossible; Puritanism is impossible. But Anglicanism, the historic Anglicanism of the Reformation, is, at least, a possible system for English clergymen and laymen, and it is to be hoped that its reassertion may be the outcome of the present confusion.



## Notices of Books.

*A Protestant Dictionary, containing Articles on the History, Doctrines, and Practices of the Christian Church.* Edited by the Rev. CHARLES H. H. WRIGHT, D.D., M.A., Ph.D., Donnellan Lecturer (1880-1881) in the University of Dublin, and the Rev. CHARLES NEIL, M.A., Vicar of St. Mary's, Stamford Brook, London. London: Hodder and Stoughton. Pp. xv + 832. 15s.

The publication of this Dictionary is distinctly a step in the right direction, though a very thorough revision is needed to render it complete as a work of reference. It contains a considerable number of valuable articles, together with others which can hardly be called satisfactory, and the omission of various subjects that might naturally be expected to have a place in the contents seems inexplicable. One object of such a work should be to provide writers in the Press with the facts they are most likely to require. At the present moment, for instance, a determined effort is being made to abolish the few remaining disabilities imposed by law upon Roman Catholics. A journalist under the necessity of discussing so important a question ought to be able to find here some information about it, including the history of the Test Acts, the extent of their repeal in 1829, and the legislation affecting the succession to the Crown. With the exception of a brief reference to the Coronation Oath under the heading "Occasional Services," there is nothing upon any one of these matters. Neither is there any account of the circumstances connected with the establishment of the Roman hierarchy in England in 1850. In other cases, where a subject of general interest does receive notice in an article, it occasionally happens that the subject is treated in a rhetorical way, instead of historically, and the facts which an untrained person needs are not given. Even the author of the article on "Reservation" has forgotten to explain why and on what grounds the practice is illegal in the English

Church. An article on "Pentecost" contains statements which we do not profess to understand, especially the passage given as a quotation from Mgr. Duchesne, and the writer ought to have known that our Whitsuntide epistles and gospels are the same as those in the Missal. Sometimes references to authorities are added, while in many instances readers are not told where they can find fuller particulars. The truth is that there are too many contributors—nearly seventy in all—and the volume would have been much more compact and marked by a greater uniformity of style and treatment if it were the work of fewer hands. We have before us the second edition of the late Sir William Smith's "Dictionary of Greek and Roman Antiquities," published in 1865. It is a monument of sound scholarship and patient industry, yet only eighteen people took part in its production.

The chief defects noticed above, however, admit of remedy in a subsequent edition. For we do not doubt that this new Dictionary has come to stay, and in many respects it is very useful as it stands. Some of the doctrinal papers are especially good. Mr. Dimock's exhaustive examination of the history and structure of the Ordinal throws much light upon various vexed questions. There are numerous contributions from the pen of Canon Meyrick, and Mr. Hole writes upon the Decretals and the Prayer-Book. He has also contributed a sketch of the English Church down to the time of the Reformation. A great deal of good work has been put into certain other articles, amongst which we may mention those on the Catacombs and the Huguenots; and Mr. Tomlinson's on "The Lord's Table," with illustrations, is decidedly interesting. But the contents of the book are unequal, taken as a whole, and it is too often forgotten that the style of writing appropriate in a controversial pamphlet may be out of place in the pages of a dictionary. We trust to see a reconstruction of, at all events, parts of the volume when an opportunity occurs.

*The Wonderful Story of Uganda.* By the Rev. J. D. MULLINS, M.A., Secretary of the Colonial and Continental Church Society. London: Church Missionary Society. Pp. xii + 220. 1s. 6d.

The planting of Christianity in Uganda was in one sense the work of the great African explorer whom we have lately lost. Stanley's appeal in 1875 for the opening up of this fresh field led at once to the inauguration of the Mission; and within less than six months from the date of his letter the first volunteers, among whom was Alexander Mackay, had set sail from England. The changes witnessed since are well summed up by Mr. Mullins in a passage that will bear quotation here: "A nation remotely situated in Central Africa, which twenty-five years ago had not received the Gospel, and had not even a written language, is to-day the home of thirty thousand Christians under Christian chiefs; its language has been reduced to writing; the whole Bible, translated into their own tongue, has been for years in the hands of the inhabitants; the people support their own ministry, and even undertake missions to the countries round; and they have enriched the roll of martyrs with many names."

The biographies of Bishop Hannington, Mackay, and G. L. Pilkington have helped to make Uganda a household word with many of us, but they necessarily relate only fragments of the story. Here we have a complete account of the Mission from its beginning to the present time. Mr. Mullins tells the tale in a concise but graphic manner, with all the enthusiasm of one who has long taken a deep interest in the subject. He appends a native convert's narrative of his reminiscences, which is of considerable length, and depicts the state of things in the old heathen days. It is not improbable that the construction of the railway to Uganda, and the influx of large numbers of Europeans, may expose the infant Church to perils wholly different from any which it has hitherto encountered. Its future, fraught with great possibilities, will be watched at home with anxious sympathy. This book, we should add, contains a most useful bibliography on African questions.

*The Clergy List, 1904.* London: Kelly's Directories, Ltd. Pp. 1,806. 10s. 6d.

Great improvements have been made of late years in this well-known publication, with which "The Clerical Guide and Ecclesiastical Directory" is now incorporated, and the current volume is corrected up to the middle of January last. Although it contains nearly two thousand pages, it is arranged in such a manner as to prevent its size from being distressingly inconvenient. One useful feature is a separate alphabetical list of the clergy in the colonies. In its present form the book has become a most valuable work of reference. We recollect the time when it was a mere skeleton of its later self.

*Reports of the Mosely Educational Commission to the United States of America, October-December, 1903.* London: Published for the Proprietor by the Co-operative Printing Society, Limited, Tudor Street, E.C. Pp. 400.

There are few books which give such a good account of American schools and colleges as will be found here. The Educational Commission sent out to America through the enterprise of Mr. Alfred Mosely was composed of twenty-six members, representing different branches of education. Amongst the names that will be more or less known to our readers we notice those of the Warden of Bradfield, Principal Reichel, Professors Rhys and Finlay, and Mr. T. L. Papillon. The results of the tour of inspection have now been published in a joint report of commendable brevity and a collection of highly interesting papers. Each member of the Commission records his impressions in detail, so that the volume contains the views of a picked body of practical men. Religion was a forbidden subject, and the report merely states that the absence of any religious difficulty "serves most materially to facilitate the work of the schools"; but Professor Finlay rather adroitly contrives to insert in his notes a paragraph on the parochial schools existing alongside of the State system. We gather from this paragraph that these institutions educate in Chicago about 100,000 children, and in New York 75,000, while in Philadelphia and other great cities the numbers are proportionately large,

testifying to the strong feeling against secularism. The Commissioners came to the conclusion that the development of education during the last quarter of a century is an effect rather than the cause (as we are often told) of America's prosperity. They regard it, however, as likely to become more and more a cause of progress, and the liberality of wealthy donors in endowing new foundations with a view to the future is almost unbounded. Opinions were divided upon the co-education of the sexes in primary schools, but there was a nearly unanimous condemnation of the growing preponderance of women teachers, who, in many places, constitute the entire teaching staff. It is not an uncommon spectacle to find a young woman of twenty-four or twenty-five, who has just passed the University requirements, teaching English, or even Latin, to youths of eighteen and over. Very few of the male teachers stay in the "profession" more than five years, and fewer still make it their life's vocation.

American methods will appear to many decidedly materialistic, tending to the production of mere money-making machines. The practical character of the instruction and the prominence given to manual training certainly help to put the future citizen in a position to earn his own living. Both the defects and merits of the system are fully set out in these reports, and there are two points which seem especially deserving of attention. No boy in an American school looks forward to digging or delving for hire as a means of livelihood. The unskilled labourer in the United States is supplied from abroad, from Italy, Hungary, the Slav countries, and Scandinavia. It cannot be to the advantage of a free country that unskilled labour should be considered a degradation, fit only for a race of helots. Turning to the question of higher education, the general neglect of Greek is a striking feature. It seems to be banished, though Professor Rhys entertains a faint hope that it may yet have its day when "the rush to become rich has somewhat abated, and many more fortunes have been made." Though Latin is taught, it is in a perfunctory and slipshod style, after a fashion which sent a shudder through more than one member of the Commission. But if Greek and Roman literature be at a discount, America can, at any rate, claim that all its educational institutions are carefully planned with a keen eye to the main chance. Whether this is the highest ideal is another matter.

*An English Garner. Shorter Elizabethan Poems.* With an Introduction by A. H. BULLEN. Westminster: Archibald Constable and Co., Limited. Pp. xxvi + 358. 4s.

A few poems ranging from the close of the Elizabethan period to the time of Charles II. are added at the end of this anthology. These include Andrew Marvell's "Dialogue between the Resolved Soul and Created Pleasure," and Cowley's fine ode on the chair made out of the relics of Sir Francis Drake's ship, the *Golden Hind*. "The Chronicle" and "The Wish," both of which are excellent examples of Cowley's lighter vein, the former familiar to many, are also given. The main body of the book consists of reprints from the collections of verse made by Elizabethan composers who set the words to music. To trace the authorship of the

words is, in many cases, impossible, but they are presumed to have been written anonymously by noblemen and gentlemen of the Court. A series of madrigals translated from the Italian was published in 1588 by Nicholas Yonge, one of the singing-men at St. Paul's, whose house in London appears to have been a favourite resort for the votaries of chamber music. One famous amateur, Thomas Campion, wrote the words for his own songs, and was a poet of no mean order, possessing a mastery of a variety of metres. The earlier part of the volume thus conveys an idea of the sort of poetry considered at that date suitable for musical purposes—poetry sometimes embodying quaint conceits, but remarkable as a rule for grace and finish of expression and elevation of thought. It is not only from an antiquarian point of view that these reprints are valuable. All lovers of verse will rejoice in them, and will be grateful for the preservation from oblivion of such gems of art as some of Dowland's or Campion's songs, the latter's hymn in English Sapphics, and the Christmas and Epiphany carols from William Byrd. The feeblest portions of the book are the tributes to Queen Elizabeth in Morley's "Triumphs of Oriana," which we could have well dispensed with, though it is noteworthy that one of the best of them is a stanza by the father of John Milton.

*Our Possessions. A Short and Simple View of some of those Good Things which are the Present Portion of the Believer.* By FRANCIS BOURDILLON, M.A. London: James Nisbet and Co. Pp. vi+166. Price 2s.

Mr. Bourdillon's new book is a very beautiful one, likely to rank among the best of the many volumes that we owe to his pen. It contains over twenty chapters on gifts of God possessed by believers in this life, such as the promises, the high priesthood of Christ, access to the Father, and other similar privileges enumerated in Holy Scripture. The chapter entitled "A Strong Tower" is particularly striking. That writings such as those of Mr. Bourdillon enjoy a wide circulation, notwithstanding the decay of faith in so many quarters, seems to us a cheering sign. Appreciation of simple Christian truths is far from being extinct.

*My Favourite Avenues.* By WILLIAM RIDLEY, D.D., Bishop of Caledonia. London: Seeley and Co. Pp. 128. Price 2s. 6d.

This volume of verse comes to us from a Caledonia even sterner and wilder than Sir Walter Scott's, and not hitherto known as the nurse of poetic children. Bishop Ridley may claim the honour of being its first *vates saur* in more than one sense. His poems are full of allusions to local scenery, and some of them have for their theme the holy days and festivals of the Christian year. The rest, founded on the Psalms in the daily services, are allotted to the morning and evening of each day of the month. It is only natural that the contents should vary in merit; but not a few of the poems are above the average, amongst which we may mention those for Whitsuntide and All Saints' Day, while all display deep religious feeling. The book will be found useful for devotional purposes, besides being an interesting memorial of a missionary Bishop eminent for his apostolic zeal.