

and a eulogistic sketch of his remarkable character, he has pleasingly given in his twenty-page brochure. All who are interested in the history of negro emancipation, and who is not? will read Mr. Hamilton's brief record with much satisfaction. The same writer kindly sends me "Two Algonquin Legends," contributed by him to the "Journal of American Folk-lore." These were told by the Crees of St. Peter's Reserve, on the Red River of the North. One accounts for the back-set legs of the Loon, and the other tells how the raven and the owl became jealous of the fish-hawk Ka-Kake, and his beautiful bride. It is strange to find these Aesopian fables among a barbarous people.

In last November's "Proceedings of the Society of Biblical Archaeology," there is begun an article by Dr. M. Gaster, of great interest to students of Biblical Criticism. It is entitled "The Unknown Aramaic Original of Theodotion's Additions to the Book of Daniel." Students of Biblical Introduction are aware that the version of Theodotion, made in the second century, is a correction of the Septuagint by the aid of the Hebrew and other texts. Dr. Gaster has discovered the Aramaic original of the additions he makes to the Book of Daniel, in a tenth century rabbinical document called "The Chronicle of Jerahmeel." In it, Theodotion is named Todos, and, under the same designation, Dr. Gaster finds him in the Talmuds, as a resident of Rome, a proselyte, and a magnificent supporter of the Jewish rabbins, who flourished in the time of Commodus, the unworthy son of Marcus Aurelius, but, at the same time, a much kinder man so far as the Christians were concerned. The conclusion of Dr. Gaster's work will be looked for, with eager expectation, inasmuch as Daniel has been, since the time of Porphyry, a noted battle ground for Old Testament critics.

A thoughtful member of one of my classes has handed me for notice, a book

entitled "Clews to Holy Writ." Its author is Miss M. L. G. Petrie, B.A., now Mrs. Carus-Wilson, of Montreal, and it is an excellent popular text book for the systematic study of the Bible. While it necessarily passes by a good deal of critical matter peculiar to present day studies, the "Clews to Holy Writ," is far from being unscientific. There is no raising up or pulling down of inspiration to one dead level, such as ignorant Bible enthusiasts love to rave about, but a recognition of progress in man's capacity to receive divine truth. Historical references are well up to date, and many works of merit have been consulted in the compilation. Occasional marks of literary raggedness appear, indicating a "pro re nata" origin of portions of the work, but as a whole, it displays learning, method, and intelligent piety, which are three excellent things. Hodder & Stoughton, of London, are the publishers of this 338-paged book, and, no doubt, Drysdale, Renouf, Chapman, and the Bible House will be able to furnish Bible students with it.

A former lady pupil, in a letter from England, says, "In your list of novels I don't see Ian Maclaren, but in domestic sketches he surely equals Barrie, and surpasses Crockett." How these lady students show up our ignorance! Yet I have seen many notices of the series of sketches entitled "Beside the Bonnie Briar Bush;" and one of my colleagues who has read them, declares that they are unexcelled in the twin regions of humor and pathos. Ian Maclaren, who is a minister in the English Presbyterian Church, is an author whose literary acquaintance I shall look forward to, when my heavy reading of the winter months is over.

"Jacob's Heiress," by Annette L. Noble, and "Ragweed," by Julia McNair Wright, are two excellent Sunday-school library books, published by the Presbyterian Board of Publication, in Philadelphia. They are very well got