

gogy has been greatly exaggerated; but, however this may be, a moment's consideration will show that they cannot safely be kept apart. If education is to be the training of the whole nature, then it is quite clear that the teacher must have some adequate knowledge of the constitution of that nature. Dr. Baldwin indicates his consciousness of this need by beginning with these headings: Know Self, Educate Self, Guide Self-effort, Manage Self, Lead the Child. These principles stated, he proceeds at once to psychology, or the study of the human mind, or rather the Self. He deals in turn with the education of the perceptive powers, of the representative powers, of the thought powers, of the emotions, and of the will powers; and he concludes with a chapter on the Art of Teaching. There is, of course, nothing specially new in this as a scheme; but we have seldom seen a book which equals the present in lucidity, point and order. Whether for the study of the science of mind, or as a help to the teacher, it may be recommended as a safe and valuable guide.

Jesus the Messiah. By Alfred Edersheim, D.D. London and New York: Longmans, 1898.

Dr. Edersheim's great work on the Life of Christ has established for itself a place in the foremost ranks of the literature which has gathered around the history and work of the Saviour of the world. In some respects it was unique; more especially in throwing new and copious light upon many Jewish observances connected with the earthly life of Christ. The book, however, was, in some parts, better adapted to the theological student than to the ordinary reader; and we think that Miss Edersheim and Dr. Sanday have done well in removing those portions which rather hindered the progress of many to whom the work would otherwise be useful. The author had contemplated such a work himself, but he was removed by death before he could give effect to his purpose. We think that the present editors have quite succeeded in carrying out the abridgement as the author would have wished. The principal part of the actual work of elimination and abridgement has been done by Miss Edersheim. Dr. Sanday says: "My own share in the work has been quite subordinate: but, as I have gone over the ground after the preliminary abridgement had been made, and as I have been freely consulted in cases of doubt, I gladly accept the responsibility which falls to me." We believe that those who compare the present work with the original will agree with us that the reduction has been admirably accomplished, and that the smaller book will answer the purpose of the class of readers for whom it is intended better than the larger work.

Church and Realm in the Stuart Times: A course of Ten Illustrated Lectures. By Rev. C. Arthur Lane. Price 3s. 6d. London: Edward Arnold, 1897.

We have here 600 paragraphs explanatory of as many Lantern Illustrations of English Church History. They are surprisingly interesting. Even as sketches of English Church History they are eminently readable; but for their own purpose as outline lectures on magic lantern slides, they could hardly be surpassed. Some useful hints are given in the Preface as to the manner of handling the lantern and using the materials here supplied. There can be no doubt that we have here suggested a very useful method of popularizing the History of the Church, and one which will probably do more than any other to make impressions that will be permanent.

Studies of the Mind in Christ: By Rev. Thomas Adamson, B.D. Price 9s. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1898.

We have here a volume on a very delicate and difficult subject, and we are bound to say that it is treated with great reverence, thoughtfulness, and care. Mr. Adamson sets himself the task of "trying to obtain some light on the knowledge which our Lord had as man. Under this general subject he considers Christ's Ignorance, Christ's Supernatural Knowledge, apparent supernatural knowledge, divine knowledge, knowledge of the future, etc. The real difficulty of such a subject consists in the unity of the personality of Christ, and the fact that the root of that personality is in the Logos. How can a Person who is divine divest Himself of His knowledge? The answer substantially is this, that the Divine reveals itself under human conditions: and that these human conditions are not at all-times the same. Thus, in regard to the "Ignorance" of Christ, the author naturally refers to our Lord's declaration that the day of His glorious appearing was shown to the Father alone: and he remarks: "We are fairly entitled to say that, as a rule at least, Christ's knowledge, like that of other men, was limited by His faculties, and that practically what knowledge He possessed He gained in the ordinary way." In regard to His supernatural knowledge, he observes "The supernatural knowledge Christ possessed came for the occasion, and was used by Him for special ends, through the recognition of what it was fitted to carry out in connection with His aim." There is an excellent chapter on "Christ's Spiritual Knowledge," and another on His Knowledge of the Future, which, we are glad to see, he does not abandon. It was, he says, of two kinds, special, which came by special revelation, and was given supernaturally for a special purpose, and general, which was rather the "embodiment of general moral principle," like the predictions of the end. There is much that is instructive and edifying in this book: and we believe there is nothing that will shock even those who do not accept all its conclusions.

The People of the Longhouse. By Edward Marion Chadwick. Toronto: Church of England Publishing Co., 1897.

Mr. Chadwick has produced a book not only of great beauty, but of very considerable historical and archaeological interest. Nothing could be better or handsomer than paper, type, and binding, and the contents, as far as we are able to judge, are trustworthy, whilst they are certainly put together with great literary ability. The subject of the volume is the Iroquois or People of the Longhouse, also known as the Six Nations and formerly as the Five Nations. These people, our author tells us, possess a reliable history of respectable antiquity and of great interest, the main interests of which have fortunately been preserved in various ways. The ancient customs and many things of interest concerning these peoples have been gradually passing out of memory, and the writer has properly considered the preservation of them a matter of interest and importance. He begins with the history of the Six Nations as one people occupying the neighborhood of Montreal, and subject to the Adirondacks, a powerful and warlike Algonquin nation. From 1683 he obtains historical documents, and gives their annals down to 1841. The author next deals with the Reserves and Numbers, their Territory, their Names, their Head Chiefs, Regents, War Chiefs, Honorary Chiefs (of whom he is one), Council, Laws, Marriage, War Customs, Arms (with illustrations), Costume (this with considerable fullness and with illustrations). A good account is given of the Indian Wampum, of their music and dancing, of their clans and tokens. A full list of chiefs and honorary chiefs is appended. As we have said, the

book is of real value, and it is excellently written, as well as admirably got up.

Addresses to the Graduating Classes of St. Agnes' School. By the Rt. Rev. William Croswell Doane, S.T.D., LL.D., Bishop of Albany, pp. 238; 50c. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

The work of the Bishop of Albany needs no commendation from a reviewer, who is only thankful that these addresses appear in this popular form. They are beautiful in language and thought, sympathetic and devout in the highest degree, and giving the noblest ideals of womanhood. The work of the women who are trained under such influences, is to regenerate the society in which they mingle, and to give a tone of virtue and truth to the coming generations. To the graduates of St. Agnes' School the collection is a pleasant memorial of happy days and friends, and to other young ladies a helpful and elevating instruction as to the relation between training and life. The mottoes we would recommend to other graduating classes in our schools. 1. Confirmation. Some Plain Questions and Answers. By the Rev. W. D. Maxon, D.D., 10c. 2. An Instruction for Candidates for Confirmation. By the Rev. John P. Peters, D.D., 10c. 3. The Call to Confirmation. By Rev. Reginald Heber Howe, 10c. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison. All these are suitable for the preparation of candidates for confirmation, and each has its characteristic leading thought. That of Dr. Peters is peculiarly happy in connecting this laying on of hands with the fuller rites of ordination. It is a thought worth a careful elucidation, and is very easily applied.

SPECIAL MISSION ARTICLE.

Diocese of Calgary.

The Diocese of Calgary is practically conterminous with the district of Alberta, although a small part of the extreme northern part of Alberta has been added to the Diocese of Athabasca, to enable the Bishop of Athabasca, who has his headquarters at Athabasca Landing, to reside in his diocese. The area of the Diocese of Calgary is about 100,000 square miles. In 1887 the Provincial Synod of Rupert's Land set off the District of Alberta from the rest of the Diocese of Saskatchewan, constituting it a separate diocese under the name of the Diocese of Calgary, and providing that it should be placed under the supervision of the Bishop of Saskatchewan till provision should be made for its Bishop's support. At the time of its formation the Diocese had eight clergy. The first meeting of the Synod of the diocese was held February 21, 1889, the sermon on the occasion being preached by the Most Rev. the Metropolitan of Rupert's Land. In 1887, shortly after the Bishop's consecration, the parish at Calgary became self-supporting. At the first meeting of Synod the number of clergy was ten. The number for the current year, including one or two who are yet to join us, and exclusive of the Bishop, is 24, as follows, viz.: Rectors of self-supporting parishes, 3; working among settlers and receiving the whole or a portion of their stipend from a society, 14; working among Indians 7. No grant from S.P.G. or C.C.C.S., exceeds \$480 per annum. The area of settlement in the diocese is very large, while the whole population is comparatively small, and for the most part widely scattered. The population consists of Canadians (English and French), English, Scotch and Irish people, Americans, Germans, Russians, Scandinavians, Icelanders, Roumanians, Ruthenians, Pomorians and Bulgarians. Religiously, there are Anglicans, Presbyterians, Methodists, Baptists, Congregationalists, Roman Catholics, Lutherans, Moravians, members of the Greek Church, and Mormons. During the first two or three years of their residence in the country, people for various reasons are unable to