

of brass, eleven feet long, air and steam whistles also large in size, at the top of the cliff, and others of a similar kind at its base. The results, as compared with each other as well as with those obtained from the discharge of artillery, are clearly noted, although in this number Prof. Tyndall has not formulated them into distinct conclusions. The experiments were not attended by uniform results, the guns having at first a superiority over the horns they did not afterwards maintain. Canon Jenkins breaks comparatively new ground in his paper on "The Christian Patriarchate, in its influence on Doctrine and Rites." The term Patriarchate is not applied exclusively, as it ordinarily is, to the Eastern Church, but includes primarily the Patriarchal Sees of Antioch, Alexandria, and Rome, and in a secondary sense to Constantinople and Jerusalem. The synoptical Gospels are affiliated to Jerusalem (St. Matthew), Rome and Alexandria (St. Mark), Antioch (St. Luke as interpreter of St. Paul's theology), and the fourth to Ephesus (St. John). There were thus five great schools of doctrine and rite (excluding Constantinople) in which Christianity was separately and co-ordinately developed. In the course of time Jerusalem lost a primacy which was always one of honour rather than of fame, and Ephesus was afterwards absorbed in Constantinople. There thus remained three patriarchates of Asia (transferred to the European shores of the Bosphorus), Africa and Western Europe. Canon Jenkins traces the points of agreement and difference in the creeds, liturgies, and such of the patristic writings as deal with distinctive features in rite or Scripture interpretation. This interesting paper concludes with an application of the facts to proposed schemes of re-union. We need not refer at length to Lord Lytton's essay on the French Monarchy of 1830, because we give it *in extenso* elsewhere.

The Rev. Jno. Hunt, whose name will be familiar to theological students as that of the author of a valuable contribution to English Church History, gives an account of the discussions at the Bonn

Conference which he attended. Mr. Hunt belongs to the Broad Church, with a strong bias towards the Evangelicals. His record of the attempts made, under the direction of Dr. Döllinger, to construct a "platform" for Greeks, Old Catholics, and Anglicans, is not very encouraging to ardent Unionists; still, as an effort to promote a better understanding amongst professing Christians, the movement will no doubt be productive of good. One thing was made tolerably clear—that the Old Catholics have no sympathy with the English Ritualistic party, but desire to co-operate rather with the Evangelicals, Presbyterians, and Non-conformists. The paper on "Professor Whitney and the Origin of Language," by Mr. George H. Darwin, a son of the distinguished naturalist, has nothing particularly new in it. The views of the American are, as we might expect, defended as against Prof. Max Müller, a rather formidable antagonist for a debutant to break a lance with.

Mr. Bayne concludes his sketch of the first two Stuart kings of England. He has contrived to put the facts of that pregnant period in a fresh light and in an attractive style. "Saxon Studies," by Mr. Julian Hawthorne, is commenced in this number. His first chapter relates to Dresden, the Saxon capital, known to us chiefly for its picture-gallery and its articles of *vertu*. It gives a graphic account of the city and its environs, its cottages, gardens, and home-life, as well as the scenery around it. Mrs. Synnot, on "Little Paupers," sufficiently explains itself. The paper is merely an abstract of reports given to the Local Government Board, with suggestions from the writer. There is nothing new in Mr. Greg's rejoinder, in his *role* of Cassandra, except the announcement that he has amplified his essay, and published it, with replies to objections in a separate form. Mr. Matthew Arnold's defence of "Literature and Dogma" is concluded, but its length forbids us to attempt a summary which of necessity would be incomplete.

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## MUSIC AND THE DRAMA.

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THE two performances of the *Creation* by the Philharmonic Society, last Tuesday and Wednesday, have added to the renown which their concerts enjoy. If aught were needed to disprove the

assertion that is often made that the citizens of Toronto are indifferent to the charm of such sacred music as has been left us by Handel, Haydn and Mendelssohn, it would be found in the fact that the