

ing is not the canon of Eusebius, or of Papias, Hegesippus, and the other early writers whom the later Father quotes in his usually loose way. The present article, however, displays great learning, and is probably the best exposition of the apologetic side of this particular branch of the general subject. "Cassandra" is again in the field, this time to disprove the fallacy that "the earth has been given to *man-kind at large*, not to this or that generation, or to this or that tribe or nation, far less to this or that class or section of a people, but as a source of sustenance for the support and maintenance of succeeding and increasing generations of men." The thesis attempted to be established by Mr. Greg—a very convenient one by the way to those who monopolize the possession of land—is that governments should consider "not what system will yield most food and support to the densest population, but what will sustain the finest race physically, morally, and intellectually." The whole paper is a plutocratic application of the Darwinian doctrine of "survival of the fittest," which goes far to serve it as a *reductio ad absurdum*. A posthumous paper by the Count de Montalembert on "Rome and Spain," is a most impressive view of the true cause of the fall of the Iberian power. We should like to have been able to reproduce this valuable historical sketch; as it is, we must be content to state the moral. "The world," writes the Count,

"beholds the most lamentable transformation under the sun. What is the cause? We answer—The subjection of a people to their masters, and the too intimate and too absolute union between the throne and the altar." Mr. Llewellyn Davies is well-known as an able disciple of the Broad Church in England. His article on "Church Prospects" deserves careful perusal. He takes a cheery, and perhaps rather too sanguine, view of the theological outlook. That view may be summed up in the two considerations, that there are signs in prevailing scepticism of a return to the Christian faith, and the Church was never in so healthy a condition; and that, if it can induce Parliament to abstain from interposing with its Public Worship Regulation Acts, all will go well with the Church of England. Professor Max Müller maintains with his wonted vigour the proposition that "Language is the great barrier between man and beast," in opposition to the younger Darwin, whose arguments appeared in the November number of the *Contemporary*. Hawthorne's "Saxon Studies" are written in the author's usual style. They are always interesting from their graphic power and good-humoured cynicism. The sermon Bishop Colenso *intended* to preach in Westminster Abbey will reach a vaster congregation through the columns of the *Review*; but it calls for no special remark.

MUSIC AND THE DRAMA.

WE have no more welcome task than that of recording the not unfrequent performances of the Philharmonic Society, whose sacred concerts are always regarded with anxious interest by those enthusiastic lovers of music who look forward to a time when it may be said that oratorio is as popular in Canada as in Great Britain, and is even accepted as one of our national institutions. It cannot be overlooked that it is mainly owing to the cultivation of an acquaintance with the best works of George Frederick Handel, that England has become the most liberal patron of music among the nations of Europe—a fact which she fully appreciates. The profound veneration in which she holds the memory of the master, finds adequate expression in the monster festivals which she periodically gives in his honour. Handel's great oratorios, composed, be it remembered, to English words, have become the standard to which all sacred musical compositions are referred, and it is scarcely necessary to point out that his universal popularity indicates that his

music is peculiarly suited to the genius of the Anglo-Saxon race. As co-partners in the traditions, the sympathies, and the language of the English, the people of Ontario may reasonably be expected to share in the deep attachment for oratorio which has been developed in the mother-land, and in process of time, to vie with her in paying homage to one who has consecrated his muse to the most sublime and exalted purposes. It would not be too daring to hope to imitate, at no distant date, those famous musical celebrations of which report brings across the Atlantic such glowing accounts. We, therefore, readily attach all the importance to the performances of our Society that is claimed for them, and have faith that ere long they will attain a merit and dignity of which our citizens may be proud. We take pleasure in believing that it would be perfectly feasible to hold in Toronto a Handel festival, in which the most prominent professional and amateur musicians in the Province might take part. Nothing, however, but the most hearty