

was passed enabled his hearers to understand more clearly than before its purpose and intent, and he gave some facts that modify if they do not altogether neutralize the contention that the Protestants of Quebec were supine in their opposition to the passage of the offensive legislation. He for one certainly offered an indignant protest against the acceptance of the \$60,000 by the Protestant Educational Committee of Quebec. Mr. Dalton McCarthy spoke both in Montreal and in Toronto last week and as usual his addresses were strong and telling. All the speakers pointed out that the work of the Association was not ended; it was only beginning. The crusade must be kept up until all undue privilege to any Church is entirely removed and all the aggressive and stealthy encroachments on the liberties of the people are finally and effectively stopped. In this aim they have with them the earnest well-wishes of all who value Christian equality, because by its maintenance alone can the true happiness and prosperity of the country be secured.

### ANGLICAN MONASTICISM.

ONE of the chief distinctions of Protestantism is that it has produced and fosters free and independent thought in the sphere of religion. In reality people do not in all matters think alike, and there is no known process by which they can be compelled to do so. The expectation that such unanimity can be brought about is on the face of it absurd. Papal infallibility, the only known fiction that has ever put forward so preposterous a claim, is as impracticable and fictitious in common life as it is in theory. Devout people in the bosom of the Roman Catholic Church may accept that as they do all the other dogmas of their Church in good faith, but from the constitution of the human mind, as it has come from the hand of its Creator, cannot voluntarily accept such conclusions without doing violence to its nature. Such may accept as they feel in duty bound, the imperative dictum of the spiritual authority to which they bow, but it lays an embargo on the mind that robs them of the free exercise of their God-given faculties, for which exercise they are accountable to Him who has endowed them with the power to think. In so far as one yields his right to think to another, he commits an act of intellectual suicide. Besides, is it possible for a well-read and intelligent Romanist to banish from his mind all subjects on which the Vatican has pronounced authoritatively? Can he be made to see through pontifical spectacles the events and movements of the present day? Galileo was not the only intelligent Romanist who, while nominally assenting to Romish dogma, has had occasion to say in an audible aside, "The world moves."

Freedom of thought, it is true, has its disadvantages. There seems to be an endless conflict of opinion, and the truth-seeker is liable to be bewildered, and occasionally lose his way in the labyrinths of misty speculation that intellectual freedom inevitably engenders. Yet the advantages for humanity far more than counterbalance the unavoidable uncertainty that pertains to all things human. Man is no longer in a state of pupillage. He cannot return to it if he would. He has to accept the duties and responsibilities of his manhood and to run the risks inseparable from the freedom with which he has been divinely endowed. It is the condition of human progress and that which man's Maker has assigned him as the best and necessary discipline to fit him for the accomplishment of the end of his creation.

It is not surprising, therefore, that the most contradictory opinions on all religious questions should prevail, and have devoted adherents. The present age has many problems which it suggests to the Church for solution. One of great magnitude is how best to bring religious influences to bear on the un-churched masses. In large and populous centres this problem is pressing with greater urgency than it does at present in Canada, yet it is felt here and will continue to be increasingly felt, if some effective method of dealing with it be not speedily found.

In England this is one of the live questions of the day, and many men and numerous agencies are earnestly grappling with it as best they can. Various are the suggestions continually being made. One of the latest, proceeding from a section of the Anglican Church, merits notice as showing the existence of certain tendencies that find shelter beneath the roof of that comprehensive and venerable communion. From recent manifestations of various kinds it might tempt one to say that the work of the Reformation in that Church was far from complete. The ritualistic movement, whatever else it may mean, is a clear indication of a strong tendency to revert to mediævalism, and to the dim twilight of ghostly supremacy. A new indication of the same backward tendency is seen in the proposal for the estab-

lishment in the English Church of monastic institutions. That this is something more than mere burlesque is learned from the fact that the organ of the Pastoral Aid Society of that Church has been gathering opinions on the propriety or impropriety of establishing brotherhoods analogous to those in the Church of Rome, and even Archdeacon Farrar, himself a Broad Churchman, has recently suggested a similar organization of sisterhoods as a counterpart to the nunneries of the Romish Church. Several prominent men, clerical and lay, have come out squarely against such folly, but it is no less true that the proposal has secured several enthusiastic defenders. The matter was remitted by Convocation to a committee to consider and report. This they have done, and recommend that under episcopal sanction there should be established brotherhoods of clergy, living together, bound during such residence to celibacy, receiving nothing beyond their board and lodging, and pledged to render their services, at the bidding of their warden, whenever asked for by incumbents.

To what this movement may come, so far as the Church of England is at present circumstanced, it would be hazardous to forecast. Long ago the ritualistic movement was regarded by some as a distempered dream that the healthy piety and common-sense of Anglicanism would speedily throw off, but events have shown that in the colloquialism of the day, it has come to stay. It may be that mediæval asceticism may find a congenial home where a modified transubstantiation, priestly assumption, and confessionism find so much encouragement. Many who have a leaning to dreamy sentimentalism, and not a little of the imitative in their composition, may find for a time in brotherhoods and sisterhoods the state of quiet and activity for which they long. But they will awake in time. Monasticism in the Anglican Church will not and cannot essentially differ from the same institution in the Romish Church, and the result of experience is not such as to commend it to healthy religious natures. There is something morbid and sickly about the whole thing, and practically it cannot come into helpful contact with the living, throbbing heart of the present. The age of monasticism is past. It has been tried and found wanting at every point. Whatever methods may be fitted for commending the Gospel to the neglected masses, it is clear that Monasticism is out of the reckoning. What is above all things urgently needed for the present distress is the exhibition of a true and healthy practical Christianity in all the walks of common life.

### Books and Magazines.

A WORK of considerable value to ministers and those accustomed to give public addresses, "The Dictionary of Anecdote," has just been published in London.

A NEW novel, entitled "The Career of a Nihilist," by Stepniak, will shortly be issued by Mr. Walter Scott. It deals with movements of revolutionary life in Russia, the hero being one of the chief agents of the Nihilist party.

WOMAN'S WORK FOR WOMAN. (New York: 53 Fifth Avenue.)—The October number of this excellent missionary monthly is replete with varied useful and practical articles bearing on the many phases of woman's work in connection with missions.

THE October number of *Macmillan's Magazine* contains an article by Mr. Goldwin Smith on the passing of the Bill, known as the Jesuits' Estates Act, by the Canadian Government. The writer is an uncompromising opponent of the measure, and has delivered himself concerning it with all his wonted frankness.

AMONG other bits of London literary news are the following: A new volume of essays by Professor Huxley, and a book by Professor Sidgwick, entitled "Elements of Politics," are on the press of Macmillan & Co. The Marquis of Lorne has written a biography of Palmerston, which Sampson, Low & Co. will publish. Mr. Froude is preparing a biography of Beaconsfield.

THE GENESIS OF THE UNITED STATES, a narrative of the movement in Europe which resulted in the plantation of North America, with many historical manuscripts, notes, plans, indexes, etc., collected, arranged and edited, by Alexander Brown of Virginia, is to be published at an early date by Houghton, Mifflin & Co., of Boston. It is to be issued in two volumes, the price of which will be \$12 if subscriptions are received before publication, but \$15 thereafter. The work is very highly commended by those who have the opportunity of examining it.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The readers of this magazine are this month presented with a goodly array of inter-

esting and informing papers. Descriptive papers well-illustrated predominate. "On the Rhine," "Vagabond Vignettes," "Here and there in Europe," have much that will interest the general reader. There is also an excellent paper by the venerable William Arthur on "Zenana Work in India." The ordinary departments of the magazine are up to the accustomed standard of excellence.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The October number of this excellent monthly devoted to educational interests, opens with a paper on "Physical Culture in Schools and Colleges," by Prof. Archibald Cuthbertson, of Brooklyn. A Toronto Undergraduate describes briefly but interestingly "A Visit to Two New States," and A Business Man has a word to say on "Collegians vs. Apprentices." Barr Ferrec discusses the important practical subject "Examinations in Colleges and Schools." The number for October is one of much excellence.

SEVEN writers—clergymen, college professors and public men, some of them specialists of acknowledged standing—have associated themselves to discuss special questions of social interest and import, and to prepare papers to be afterwards given to the public from time to time in the pages of the *Century*. The writers include the Rev. Professor Shields of Princeton, Bishop Potter of New York, the Rev. Dr. T. T. Munger of New Haven, the Hon. Seth Low of Brooklyn, and Professor Ely of the Johns-Hopkins University. For each paper the author will be responsible, but he will have the benefit of the criticism of the other members of the group before giving it final form. The opening paper will be printed in the November *Century*.

WHEN Maurice Thompson, editor of the *New York Independent*, went to Indiana twenty years ago he was almost penniless. He conceived the idea of writing a novel to win a little gold, and produced a blood-and-thunder story which he called "The League of the Gaudaloupe." For a year he tried to find a publisher, but without success. Finally some one advised him to send the story to the *New York Weekly*. He did so, and received a check for \$100. He never heard of "The League of the Gaudaloupe" again till some one, a few days ago, spoke of his story running in the *Weekly*. He knew nothing of it, but bought a copy of the paper, and behold! there was the story he wrote twenty years ago. Mr. Thompson does not disown it nor defend it; but he has an affection for it because it fed and clothed him twenty years ago when he was penniless.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—This admirable monthly makes its appearance enlarged and very much improved. It has more variety than formerly and is decidedly better in some other respects. New features have been introduced and more are promised. As it has a growing circulation this side the Atlantic, topics of special interest to Canadians and Americans, it is announced, will receive special attention. The present issue contains among other attractions, "On the South Coast," by A. C. Swinburne; "Children in Theatres," by Mrs. Jenne; "Ceylon," by Sir J. F. Dickson; "English Girlhood," by Mrs. Molesworth; "Wagner at Bayreuth," by G. Bernard Shaw; "The Ring of Aniasis," by the Earl of Lytton, begun in this number to run as a serial. The illustrations are numerous, artistic and finely finished. The *English Illustrated* merits a cordial support.

THE NEW ENGLAND MAGAZINE. (Boston: New England Magazine Co.)—This magazine for October presents a varied and attractive table of contents. Many of the articles are devoted to subjects relating to education. Mr. Albert P. Marble, the retiring president of the National Educational Association, and other eminent educationists contribute important papers. There is a long and fully illustrated article on the Educational Institutions of Nashville. It is the first of an important series, in which the *New England Magazine* proposes to present the enterprising cities of the New South in a completer way than has been done before. Dr. Holmes, whose eightieth birthday has just been celebrated, receives liberal attention in this number. The frontispiece is a portrait of Dr. Holmes, from a recent photograph. There is an illustrated article, "Dr. Holmes at Four-score," by George Willis Cooke; an article on "Dr. Holmes' Pilgrim Poems"; and interesting facts about the poet among the editorial notes. Professor Hosmer's story, "The Haunted Bell," is continued, and there are some short stories. Mr. Mead's study of the question, "Did John Hampden come to New England?" is finished. There is a brief article on John Boyle O'Reilly; and a long and thorough one by William Clarke of London, on Parnell.