

in fact, did not take effective shape till the famous assize sermon on 'National Apostasy' preached by Keble after Gladstone had left the university. He was himself strongly on the Evangelical side in his youth, as appears from a letter addressed to his father in 1830, when he urged his wish to take orders, an object he abandoned in filial deference to the cautious suggestion that he should not be hasty in deciding. With Newman he was never intimate, and his acquaintance with Manning and James Hope, afterwards Hope-Scott—his closest friends among the militant High Churchmen, and the godfathers of his eldest son—only ripened when they had all left Oxford. It was in May, 1832, when he was travelling in Naples, that the accidental perusal of the "occasional offices" in the Prayer-Book filled his mind 'with the august conception of the Church of Christ,' an impression deepened and confirmed, at a later date, by the study of William Palmer's remarkable book. His impetuous temper, so curiously allied with a caution that sometimes defeated its own object, drew Gladstone forward as the 'movement' acquired impulse and volume, and all the more on account of the intolerance with which it was attacked, he held, by its opponents in high places. He threw himself ardently into the fray and was conspicuous during the proceedings against Newman and Ward. He asserted, with obvious sincerity, that he had at no time a thought of going over to Rome any more than Keble or Pusey; yet people who drew no fine distinctions did not forget that Newman had said the same thing a few years before he and his friends seceded, and that Manning and Hope-Scott continued to do so, when Newman had gone, down to the second secession after the Gorham judgment. It was known that in 1842 one of Mr. Gladstone's sisters had become a Roman Catholic, and outsiders could not be aware how painfully he had felt the wrench. But these relations, looked at through the unfortunate characteristics of Mr. Gladstone's modes of thought and methods of expression, were further distorted by that element in the Tractarian controversy, which had most deeply stirred the feelings of Englishmen. The Tracts No. 80 and No. 87—on "Reserve in Communicating Religious Knowledge"—were written, in all good faith, but with little wisdom, by Isaac Williams, in 1837 and 1840, though they did not attract much notice till later. 'But,' as Mr. Morley says, 'they roused not only prejudice, but fury in the public mind.' Though they had reference to doctrinal teaching only, they seemed to many to give a clue to the unwillingness of Mr. Gladstone to make his position and his purposes clear and to express himself in plain language, a tendency which gave evident anxiety to his friends and even to his father."

#### Brotherhood of St. Andrew.

The prompt response of the Brotherhood of St. Andrew to the call for an increase of interest in spiritual matters on the part of the men of our Church, made by the Primate of all Canada, and the Bishops, is one of the most encouraging experiences of the Canadian Church during the past year. That the result of the first year's work of the Forward Movement, inaugurated at the Brantford convention, has been at least encouraging was evidenced by the fact that the attendance at the convention just held in Toronto was the largest in the history of the organization, 250 delegates registering, 100 of whom were from outside points. The deep interest manifested by the delegates in the various meetings and conferences and their reverent demeanour at the devotional services are evidence of a spiritual power which augurs well for the future of the Brotherhood. A striking example of the result of personal influence and effort rightly directed was the immense audience of 3,800 men who gathered in Massey Hall at the direct personal invitation of 250 Brotherhood men to listen to the inspiring,

convincing and convicting addresses of Bishop DuMoulin, Bishop Anderson, of Chicago, and Mr. John R. Mott, New York. The sight of such a concourse of men, mostly young, the intense earnestness pictured on the face of every man present, the magnificent and thrilling singing of the grand old hymns of the Church, are memories which will not be easily effaced. During the year, the members have subscribed \$1,300 to the Forward Movement, placing in the field a travelling secretary, who has visited cities, towns and villages from Sarnia, Ont., to Sydney, Cape Breton. No effort has been made to hasten the formation of chapters, but rather to arouse the sympathy of the clergy and laymen of the Church in the distinctly spiritual work of the Brotherhood and to make men realize their personal and individual responsibility for the bringing of men nearer to Christ, the Church's mission in the world, whether members of the Brotherhood or not. Having done this, the hope is that the formation of chapters on a healthy and true basis will follow. The result of the effort to deepen the purpose and spiritual tone of existing chapters has been most inspiring, the council report showing 112 active chapters with 800 members, and twenty-three revived, and five new chapters, whilst the reports of work done, so far as such work can be shown in figures, denote an increase of from 20 to 30 per cent. in all branches of Brotherhood effort. That this is not regarded as a spasmodic effort, to be applauded and enjoyed when made, but rather as a development of the mission of the Brotherhood, demanding and deserving further self-denial, was demonstrated by the fact that already 140 men have pledged themselves for \$1,133, and it is expected that at least \$1,800 will be subscribed to continue this work for the coming year. This effort of the Brotherhood is a most unselfish one, the leaders and members alike are humble-minded but determined men, having no axe to grind, their sole desire and object in this work, the leading of men nearer to Christ, the extension of His kingdom among men, through His Church. God bless the efforts of the Brotherhood of St. Andrew; may it obtain, as it surely deserves, the prayers and hearty, active support of every man in our Church.

#### EFFECTS OF SECULAR EDUCATION.

It is well known and has become proverbial that an onlooker sees more of the game than participants in it, and hence the remarks and conclusions of intelligent observers, who are calm and disinterested spectators, have a peculiar value, and will not by the wise and thoughtful at least be disregarded. An intelligent student of American life, socially, politically, and otherwise, Wilhelm von Poleur has recently written a work on that country which is attracting much attention in the United States, as well as in Germany. He devoted much time to the study of American civilization, and only after a long residence and great opportunities of studying things at close range gave his conclusions, which show a generous appreciation of American virtues, and a judicial summing up of what is faulty, and the causes which lead to and produce evil results. To one subject only here we wish to draw attention, and that is to religion and its influence in America, and that because the conditions in Canada are somewhat similar to those which exist in the Republic. The writer in his "Land der Zukunft" deplors the fact that "a large part of the people grow up with no regular instruction in the Bible. Thus a new ethics and changed conceptions of duty and propriety are formed." To this he traces the low standard of political morality, and says: "Public opinion about political corruption shows this." We are bewailing the low standard of political parties in this country, charges and counter charges of

corruption are bandied between them, leading the public to conclude that corruption exists, and familiarizing them with it. Ignorance and neglect of the Bible give us a "new ethics," very different from the stern righteousness and uprightness of the Scriptures, which in the past modified, if it did not wholly check, political corruption. To this cause, also, he traces the prevailing indifference to religion which is so marked a feature of American life. Churches are but poorly attended by the masses of the people, and Sunday has become a day of pleasure instead of one of worship and service. In the masses of the people he sees not so much aversion to the faith, or naked unbelief, as a sort of religious indifference. This, he thinks, "has its origin partly in the exclusive arrangements of the dominant religious bodies, from which the poor feel repelled, but especially in the lack of any kind of religious instruction in the schools." This applies with equal force to Canada, as to the United States. It has been pointed out in vain, and all efforts to remedy it have so far proved ineffectual. The full effects of such action are not yet seen, for many of our older people were brought up under a better system, so far as religious instruction is concerned, but as time goes on, as ignorance of God's Word increases, and "new ethics" displace those of the fear of God, and the keeping of His Commandments, then shall we see the growth of evil increase, and a deterioration of the spiritual and moral ideas of the nation. The author returns constantly to this thought and the terrible indifference to religion, which neglect of religious instruction breeds in the nation. With a smaller population, and with greater conservatism, we have not reached the same depths of religious indifference, as exists in the United States, but we are travelling along the same road, the tendencies are the same here as there, and will continue so unless we give religious instruction the place in our educational system its importance demands, and thereby uphold a high standard of morals both in public and private life. He speaks, also, of free churches which at least equally with State churches in England and Germany fail to interest and enlist the masses of the people. Their ability or failure to do this must in the end be the test of their usefulness and success. He deplors the lack of solemnity in public worship, traceable, we think, to lack of reverence in the American character. He says: "In spite of the cassocks and cottas, the genuflections and the processions, I never felt in the service of the Episcopalians, that impressive solemnity which seizes one with power in many a bare village church in Germany." One of the greatest of human qualities is reverence, and without religion, such as that of the Bible and of the Church, we cannot have it, and in the loss of old ideals, and the prevalence of a "new ethics," in which God finds no place, and His Commandments are forgotten, we shall find the secret of social and political corruption, and the final disintegration of the family and the State.

#### FREE LIBRARIES.

Free libraries are the necessary complement of free schools, if people generally are taught to read, it follows that they should also be provided with something to read. If the mind is intellectually awakened, and a thirst for knowledge created, then food for the mind must be supplied. Books are costly, no poor man with a taste for reading can afford to purchase them, and hence a free public library becomes a necessity. If we want an intelligent population, or to encourage artisans with ideas to enlarge and inform their minds, then we must provide access to books. There are some people of literary tastes, and interested in social and political questions in every community, and for such a library to which they can resort is a great boon. A roomy, well-lighted and