COMPLETE BREAKDOWN OF SECULAR EDUCATION IN FRANCE.

Leading French Politicians Admit That Education Without Religion Has Not Produced the Results Hoped For.

For nearly two decades France has been making an experiment of popular education entirely divorced from the religious factor. In place of the tradi-ligious factor. In place of the tradi-ligious factor. In place of the tradi-ligious instruction, a system of non-religious morality has been intro-duced. As early as the Paris Exposition, Dean Lichtenberger, of the Protestant Faculty of Paris, published in a mem-orial volume, prepared expressly for the orial volume, prepared expressly for the exposition exhibits, the opinions of leadexposition exhibits, the opinions of leading educators of the country to the effect that the new experiment was a failure.

Again and again since then have French statesmen declared that the absolute secularization of popular education in that land is a mistake and is the cause of much of the degeneration of public morality. Just at present the question is again to the foremost in France, and a collection of opinions from various sources makes decidedly interesting readcurrent year.
M. Berenger, vice-president of the

senate, who for years has been connected with the lamented De Presence in the straggle against public immorality, has

recently written: The immorality which is increasing namely, the absence of all religious instruction in the education of the children; and the lack of moral education; and the lack of discipline. Religion must again be put into its proper pro-minence, and a strong moral discipline must be exercised." Among the educators who from pedagogical reasons have recently pronounced against the present system is the General School Superintend-ent Felix Pecant, himself a liberal in religious matters. In a report to the minister of education he says that in general the pupils in France are becoming better in the public schools than formerly, and then asks the question: "But does this training of the young make them better?" His answer is a decided negative. And, while he thinks from his liberal standpoint, that a better training in such Iranches as aesthetics, literature, poetry and music would elevate the moral standards and conduct, he is rather sharply criticised for such an opinion by the equally liberal Temps. In characteristic words this journal says: The programme has been for more than ten years, under the semblance of religious neutrality, to make the ethical education in the schools to consist in the morality of scientific Positivism, i.e., in the affirmation of the dignity of man, in the teaching of patriotism, in the worship of makind. When then a child thus fitted with the exalted ideas of the dignity of mankind entered life, and in public assemblies, in the shop and in the walks of life, suddenly found out that man was a bad and wicked being (animal), that in his fatherland intrigues and injustices prevailed, that human society was full If jassion and wrongs, what was the in-evitable consequence? What a contrast the great disappointment which the

his real being.

Prof. Ernest Lavisse, the well known advocate of idealism, has in recent times again and again declared the nonreligious character of France's system of education to be the fundamental reason for the failure of the whole system. Among other things he says:

morality of Positivism ever produces. Man was Auguste Courte's God; but man

is a kind of God who puts an end to faith

as soon as we become acquainted with

What have we made out of the edulation of vouth? A series of teachings and examinations. But to believe that these constitute the elements of a good education is one of the lies of optimism girrent at school prize distributions. We have forgotten the real theory. Our whole educational machinery is arranged for the manufacture of diplomas, from the child upward to the days of the doctors and licentiates; but neither our schools nor lyeres, and still less the faculties, have attained to moral mediocrity (milien). I know that this is a hard word, but the claim that neither our higher nor lower schools have attained to thoral mediocrity is a true word."

The recently deceased minister, President Burdeau, who has himself broken with the Roman Catholic Church, and for the matter of that, with the Church as such, writes to Lavisse in these words:

"I am firmly convinced that what you say is the truth. By making the only goal for our endeavor the prosperity of man, we forget that the true lever in the World, and the safest source of happiness, is found in self-sacrifice. The individual is a monster in nature, and it only attains its proper balance and health when it yields itself up to to work away at the most venturesome enterprises as if he had the secret of the whole as its ideal. A: much as Ladmire the Greek philosophers, especially Socrates, yet I am of the opinion that it was Christ who spoke the greatest word that ever fell from human lips when he declared that the supremacy of the earth and of the heavens belongs to those who know how to love and how to sacrifice .- viterary Digest.

# "THE CANADIAN ALBUM."

MEN OF THE DAY, OR SUCCESS BY EXAMPLE. 8everal times have our readers met With notices of this magnificent work, issued by Messrs. Bradley, Garretson & Co., of Brantford. The fourth volume is 800n to appear, and if we may judge from the three now in the hands of the public We are confident that the last section will round off one of the very finest publications that our country has ever possessed. When the second volume appeared the Toronto World had the following very

Just criticism: :-

The second series of this collection of Canadian biographies is a welcome addition to the office or library of every business man in Canada. The present volume is an excellent successor to the one that preceded it. The bi-graphics are terse and accurate, and the pictures, which number some 500, are exceptionally fine and large. The present volume is almost wholly confined to the men of eastern Canada and the Province of Quebec, the frontispiece being a very good likeness of Sir John Thompson. The facts presented about each man are important, and of historical value in a great many cases, the scope is most comprehensive in every way, and the publishers are to be complimented on a superb piece of typographical art."

We are very anxious for the appearance of the fourth volume, which will be certainly received with enthusiasm by all who are fortunate enough to be subscribers to the work.

#### THE LITERARY DIGEST.

A MOST USEFUL AND ABLY EDITED PUBLI-CATION.

The newspaper editor has many advantages of securing news, and of keeping up a know edge of the leading events of the day, that the other citizens—with few exceptions—do not enjoy. The great numsources makes accuracy inveresting reading. A collection of views has been made by the well-informed Paris correspondent of the influential journal Evan-point and Eigenhorgitung of Leipsie. pondent of the initiation, pondent of the initiation product of the initiation product of the initiation of the sixth issue of the spiring. Again, however, he often suffers under the disadvantage of not having time to carefully peruse so many publications. The Literary Digest, published weekly in New York by Funk and Wagnalls Company, is to the general public what a long list of exchanges is to the editor; and the compilers of the Digest do for the editor that which lack of time in France at such a terrible rate, must be ascribed chiefly to three sources, self. Therefore we look upon the Digest as one of the most useful publications on this continent.

Culled from all the leading papers and magazines of the country are the very best and most interesting items on the topics of the day, letters and art, science, the religious world, foreign countries, and miscellaneous subjects. So ably are these items compiled and so carefully selected that after one has perused a weekly number of the Literary Digest there remains very little of the world's news, of general importance, to be desired. This "weekly compendium of the contemporaneous thought of the world, should find its way into business houses. newspaper offices and family circles, all over the land.

#### WHISKY'S WARNINGS.

Severe things are said of whisky, and a great many of them, are described, but it would be well to do justice even to whisky. It is described as a deceiver, as a tempter. Whisky is eminently fair and abovehoaid, and uses no deceit. It posts its warnings everywhere, and it is a man's fault if he doesn't profit by them. Wherever you see rags, squalor, wretchedness, you have encountered one of whisky's warnings; when you visit the paupers corner of the graveyard and look upon the nameless mounds, you find them there. Whisky is fair; whisky hangs its banners on the outer walls; wnisky flaunts its emblematic skull and crossbones in the broad light of day.

The man who will wrestle with whisky will be downed. No matter how strong he may be, or how much of the Greeo-Roman contest he may know, sooner or between what it learned in school and later, his shoulders will go to the floor, what it learns in actual life! This is and the referee will award the diamond belt to whisky. But whisky wrestles fairly; it does not gouge; it does not strangle; it simply crushes its victim by

superior weight. Moral: Do not wrestle with whisky.

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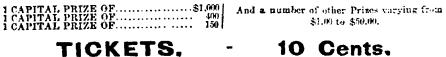
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