

which I am very well acquainted, and as I am set to speak about the colonies, I confine myself to the one that I know. In the colony with which I am well acquainted, the Australian colony of Victoria, the education is entirely in the hands of the Government. It is drily secular, and it has swept into its net the whole population. If we except a small number of schools which with noble fidelity the Roman Catholics have maintained, there are very few schools of a denominational character which have been established to counteract the influence of the secular system. I know that if I proceed to cite the criminal statistics of the colony I shall be met with the observation, "After all, you may be neglecting some special and very important circumstances in the colonial life." Well, I may. I think that I have as little confidence in statistics as any of those who distrust them. But, my friends, what are we to do? The secular educationist will admit no other evidence. Therefore, we are obliged to make the best of statistics, and to do all that we can to give them their true value.

"I must say that I do not think that in this case there are many possible causes of error; for, first of all, the Government have, as I said, swept all the children into their secular schools; and, secondly, the system has been long enough at work to reveal its true consequences, for it was established on the 1st of January, 1873, and thus it will have been twenty years in operation on the first day of next year. In the third place, the system has accomplished all which its most enthusiastic supporters hoped it would accomplish. It has attained a result which, as far as I know, is almost unexampled, making the Victorian people perhaps the most completely educated people of our race throughout the world. For what are the facts? Of the children of school age in the colony of Victoria, 99.56 out of every 100 are being educated. That is to say, only one child of school age out of 200 is out of school. That is a most significant fact, because we were always told that as soon as secular education became universal we should see that it produced a striking effect in the diminution of crime. Therefore nobody can find fault with us if we take these gentlemen at their word, and say, 'Since secular education has become universal we have a right to ask, has it, according to your promise, greatly diminished crime?'

"I find that the male population in this colony has increased in the last decade by less than a third of what it was in 1880. I may just as well say that I am citing from the year-book of the colony of Victoria for 1890-91, which very recently came into my hands. In the same period the male criminals who were summarily convicted or held to bail were, in 1880, 12,469; in 1890 they were 20,189. They had increased by more than one-half. Again, if we consider the commission of more serious crimes we get a result not very dissimilar, only, alas! not in favour of secular education. There were in 1880 thirty-six persons convicted of murder and manslaughter. There were in 1890 fifty-six persons convicted. This class of criminals had thus increased by nearly two-thirds. Again, if we look at the crime of robbery with violence, we find that in 1880, 245 persons were convicted of that crime, and in 1890, 465 were so convicted, or nearly double. That is to say, criminals have increased in number out of all proportion to the increase of the population. Secular education is universal. It was predicted that it would diminish crime. It has been totally powerless to do so. And there is this sad and most important statement to be made, that the most serious crimes are committed by the best educated criminals. I am sure that some of you must have thought in your own minds as I went on reading this awful list, 'But perhaps, after all, the criminals to whom I have referred consist of the small selvage of the population that has not received a complete secular education.' Alas! the results leave us no option. They tell us that in 1880 seventy-four out of 100 criminals were able to read and write. In 1890 eighty-nine out of 100 were able to read and write. In other words, not only has the number of criminals increased, but the education of the criminals has also increased; and, as I said before, the most serious statement, perhaps, made by the Government statist of Victoria is that amongst all the criminals the best educated are those that commit the most serious offences.

"But perhaps you will again say, 'There may have been some defect in this secular instruction. The persons responsible for it may not have introduced into their programme of subjects that extraordinary morality of which we have heard so much in connection with the French schools.' Well, it seems that some eight or ten years ago some such thought as that did cross the minds of those who were responsible for managing this system, and accordingly, by way of teaching secular morality without a religious sanction, they introduced into all the Government schools *Hackwood's Moral Education Book*, a book which consists of a great number of undoubted moral truths, but stated after the manner of copy heads (laughter). Well, what was the effect of the introduction of that book? A little more than three years ago the inspectors of schools for the colony of

Victoria made a report on the effect of the moral text-book of Hackwood. These men, a number of laymen, are all appointed by the Government, and may be dismissed by the Government; and, to say the least of it, therefore, it is not their interest to report against any of the schemes of their masters. Well, now, what was their report? With one consent they declared that this moral text-book was, first, useless, because it was uninteresting; secondly, it was injurious, because it substituted a utilitarian morality for a healthy appeal to the human conscience; and therefore they recommended that it be entirely withdrawn from all the schools of Victoria. Secular morality was without interest; it was injurious; it did not stop crime, and therefore it was high time that it went the way of all useless things.

"Well, but, you will say, 'surely the Churches must have been doing something all this time to counteract the effects of this terrible secular education? Surely they did something on the Sunday if they could not on the weekday.' I believe the Churches did their very best to improve the organization of their Sunday-schools. I was Bishop of Melbourne for more than nine years, and I know that I did my very best to put the schools into as good a condition as with the materials at our disposition we could bring them to. I will tell you the result of the work which we did. I had intended to explain it, but I cannot. I will only just say half-a-dozen words upon it. First of all, attendance at Sunday-school is voluntary; and, secondly, the Government had been doing all it could to teach both parents and children, practically, that religious instruction was a subject that might be neglected. And, therefore, I told the people that under those circumstances they must not expect the attendance at Sunday-schools even to be maintained, much less increased. I was told, 'Oh, yes, the Sunday-schools will make up for all the defects of the secular system.' These, however, are the facts. In 1883 there were 71½ per cent. of the children of school age attending the Sunday schools of the colony. Seven years later, 1890, there were only 39 per cent. of the children of school age attending the Sunday-schools. No wonder. If parents and children alike believe that religious instruction may be neglected, how can you expect them voluntarily to attend Sunday-school? I would call special attention to this result because the secularists are always telling us that if only we allow the establishment of a secular system of education in the day-schools our churches will make up for it. It is said that they are the proper teachers of religion, and that on Sundays or week days they will make up for it. Well, again, I tell you that they tried every scheme that was possible in my time. There were lessons before the school began, lessons after it finished, and lessons on the Saturday half-holiday, but they invariably failed, and no wonder. If you are obliged to have a compulsory cause to make the children attend the secular instruction in the ordinary school hours, how can you expect them voluntarily to attend afterwards or before? Can you think that the children will get up half-an-hour before the usual time and come like good boys and girls to attend religious instruction? Can you expect that when they are tired with a long day's work they will attend half-an-hour afterwards? Can you expect that on the one day of holiday they will give up play to come and attend religious instruction? The effort was made, and it signally failed. Ladies and gentlemen, this shows to my mind clearly that if you adopt secular instruction in the day-school, sooner or later you will find a decline in the attendance at Sunday-school, and then you will find that great, continuous, and terrible demoralization of the people which I have demonstrated as existing in the colony of Victoria (cheers).

"I now wish to make some amends to the colony of Victoria, otherwise I should now stop. I am thankful to say that the colony of Victoria at last has found out its mistake (cheers). I was delighted to receive by the very last mail the news that the Legislative Assembly had passed a resolution to restore the name of our dear Lord to those lessons in the reading book from which it had been excluded, not by a contemptuous infidelity, but by a bastard liberalism (cheers). That is the first step, but I hope that it is not the last step, backward to a reasonable and religious education. And while I ask you, ladies and gentlemen, to take warning by the disasters of the colony, may I be permitted to ask your prayers for that colony which I love so well, and where I passed so many happy years, and did the best work of my life? May I be permitted to ask your prayers to God that He will give to the people and the rulers wisdom and courage enough to acknowledge that they were mistaken, and to break off for ever from that desolating secular system that has left so many moral wrecks and ruins in its train (cheers).

The saltiest lake in the world is Lake Urumia, in Persia, situated more than 4,000 feet above the level of the sea. It contains 22 per cent. of salt as against 8.5 per cent. in the Dead Sea.

## Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

*Church Society.*—When the Church Society of this Diocese celebrated its jubilee on July 7th, 1892, there were still in our midst two of the original members who took part in its formation, viz., Messrs. G. H. Parke and H. S. Dalkin. The latter gentleman, for a number of years a prominent merchant of Quebec, has just passed away at Longueuil, P.Q., at the age of 76 years, mourned by a large circle of relatives and friends. The sole surviving member, G. H. Parke, Esq., is still quite hale and hearty, and may be seen on the street almost every day, although he has reached the ripe age of 87 years.

*EUSTIS.*—This station, which is situated near the mission of Waterville, of which the Rev. E. A. W. King, M.A., is the incumbent, is quite an extensive mining district, at which quite a large number of men are employed by the Eustis Mining Company, and lies on the Canadian side of the boundary line, the State of New Hampshire being opposite. A regular Sunday service, usually in the evening, with a morning service and celebration of the Holy Eucharist once a month, and occasional week evening services, have been carried on for some time. The place where service is held is used for a school room, and for all kinds of gatherings and entertainments during the week, and is therefore without the sacredness which should characterize the place in which Almighty God is worshipped, and His sacraments administered. The fact has been apparent to all, for some time, that while tens of thousands of dollars worth of ore have been taken out of the mines, yet there has not been a place specially devoted to the worship of God in the neighbourhood. It is pleasing to know that a church will soon be erected; the Eustis Mining Company have generously granted a 99 years lease of a suitable piece of ground in the heart of the settlement, and the people, as a proof of their anxiety to change the existing state of affairs, have already succeeded in raising nearly \$1,000; and the Church Society, with their usual liberality, have also made a grant from their funds towards the erection of the church. The ladies of the neighbourhood have also formed a guild for the purpose of raising money for the completion of the building. There are quite a number of very earnest and devoted Church people in the place, and there are also many warm and kind friends, who, as yet, do not see their way clear to be confirmed, but who attend the services and help in the work. With a church here, it will tend more than anything else to bind all together in a bond of mutual love and devoted effort, and certainly it will be very helpful in bringing in the indifferent and irregular worshippers.

*L'AVENIR.*—Steps have been taken towards the erection of a new church in this village, which forms part of the mission of Durham, the Rev. D. Horner, incumbent. The present building has been in use between 30 and 40 years, and will now be demolished. Mr. Horner is doing a very good work in his mission. At each of the stations, South Durham, Kirkdale, L'Avenir, Sunday services and also services on the greater festivals are kept up without intermission. Lenten services are also held, and the Saints' Days duly observed.

*The Centennial.*—Steps have been taken towards organizing a surplined choir in the cathedral, Quebec, so as to have it in readiness for the centennial of the diocese, which is to be observed on a grand scale during the session of the synod, which will be called to meet about June 1st, so as to give the Lord Bishop an opportunity afterwards to visit the distant missions in Labrador and the Magdalen Islands. Most of the Canadian bishops, as well as several from the sister Church in the United States will take part, besides many clergy and laymen from a distance. The committee appointed at the last synod are busy perfecting arrangements for the occasion, and the official programme will shortly be published. The Right Rev. Dr. Potter, Bishop of the Diocese of New York, has been secured as the preacher on the occasion, and the special service in the cathedral will be, as near as possible, like an English cathedral service. The event will be a red letter day in the history of the diocese.

### MONTREAL.

*MONTREAL.*—The Rev. E. T. Capel, curate of Christ Church Cathedral, has accepted a call to the rectorship of the parish of Sutton. The Bishop of Montreal approves of the call and Mr. Capel will take up the work assigned to him about the first of May. Mr. Capel is a Montrealer by birth. He was ordained in 1889. His first charge was at Sorel, where he re-

mained a year  
ateship of the

Mid-Lent.  
of St. John  
preached on th  
Church." Tak  
above is free,  
religion had be  
the Church, w  
and by so doing  
ness, and a des  
effect of Const  
of Pepin's gift

Trinity Chur  
sermon in Trin  
subject of "De  
showed that  
from those suff  
not merely sp  
sense and in c  
that time. Th  
considering "i  
had held that  
in many cases  
of the patien  
external influ

St. Simon's  
Hope meeting  
recently, was  
gramme was  
showed its ap  
took part by  
thanks at the  
programme:  
Miss Maggie I  
Misses Ethel  
reading by M  
Ward; organ  
by Mrs. Cleve  
Mr. Massey.  
good work is b  
in the temper  
Anthem.

In reply to  
the Lord Bi  
30th March i

KEMPTVILL  
ed by the Lo  
the Revs. T.  
parish and d  
cal addresses  
offerings o  
vious years.  
tor to canva  
fund, made t  
scriptions in  
17th, His Lo  
and Mrs. S  
man's Auxili  
in the work  
litany servic  
where Mrs.  
of the work  
that had a  
The ladies v  
and gentle v  
grow weary  
telling facts  
new settlers  
ing his Lord  
count of the  
to speak, in  
in every dir  
tion and d  
from bishop  
cesses, are r  
cerning the  
results are  
increased  
a deeper  
Saturday  
the diocese  
firmed, in  
critical con  
of Winches  
but met v  
was startin  
station, it  
ing him see  
the litany

Miss Liz  
the receipt  
Brick, Pea  
pawa, W.  
Mrs. Ham