

Board under the Education Act of 1870, which would maintain a Public School free from denominational control out of the rates, as we do in Canada. If it had not been for the labors of the Nonconformists in their Sunday Schools and for the efforts they put forth to support private schools and British day schools out of their scanty means, the state of education in England would have been worse than it was.*

Twenty years or a generation later, in 1865, before the passing of the Education Act of 1870, the average attendance of children in all Government Inspected Schools in England and Wales was under a million. By the year 1892, after the passing of that great Act, it had so changed England that the number of children in Government Inspected Schools had risen to five and a quarter millions; so that we may judge by this change something of the frightful ignorance of the people of England during the reigns of the Georges and in the early days of good Queen Victoria. As a clerk in the Education Office in 1871, the writer remembers these enormous changes very well. Before 1870 the doctors, lawyers, barristers, magistrates, judges, officers of the army and navy, members of the civil service, and landowners, were all, or almost all, members of the Anglican Church. Most of the members of the House of Commons; and practically all the House of Lords, including 30 Bishops and Archbishops, with salaries ranging from \$20,000 to \$75,000 a year, belonged to the dominant church. In the 15,000 parishes of England (with Anglican Church revenues of seventy-five million dollars a year) Sydney Smith said "all the carriages went to Church." The two most powerful men of the parish were the squire and the parson. The parson, who held the living, as it was called, as his legal freehold, was usually a younger son of the squirearchy, and often the rectory was a family living, the presentation being in the hands of the local landowner. Every Sunday and in every Church of England Day School it was taught that the Ten Commandments ordered support of the Established Church and humble obedience to the squirearchy and other powers placed in authority. A question in the Church Catechism asks, "What do these Commandments chiefly teach?" The proper answer to be given is "My duty to God and my duty to my neighbour." It then asks, "What is my duty to my neighbour?" and the answer is, "My duty to my neighbour is to honour and obey the King, and all set in authority under him, to submit myself to all my governors, teachers, spiritual pastors, and masters, to order myself lowly and reverently to all my betters and to do my duty in that state of life into which it shall please God to call me." It must be remembered that no Nonconformist was allowed to be a governor, teacher, spiritual pastor, or master, or to be set in authority over the children of England.

*Cleave's Gazette of February 3, 1844, published in Fleet Street, London, says: "The following returns in the City of London comprise a population of about a million. There are 280 charity schools for the education of the poor, and 1154 private schools. The scholars are 35,928 in charity schools and 22,933 in the private schools. We have then 23,000 children in the great centre of civilization receiving a most inferior education from individuals devoid of all qualifications, for out of 500 who were asked whether they had been brought up in the employment of teacher, only 126 answered in the affirmative, and of 540 who were asked whether they had any other occupation than their school, 260 answered that they kept a shop, or took in washing or needlework. The children of the lower classes assemble by the score in their wretched schools and with less care in the grouping than with which beasts are driven to their pasture ground. Can we wonder at the result?"