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SYDNEY, NEW SOUTH WALES, SATURDAY, DECEMBER 16TH, 1893.

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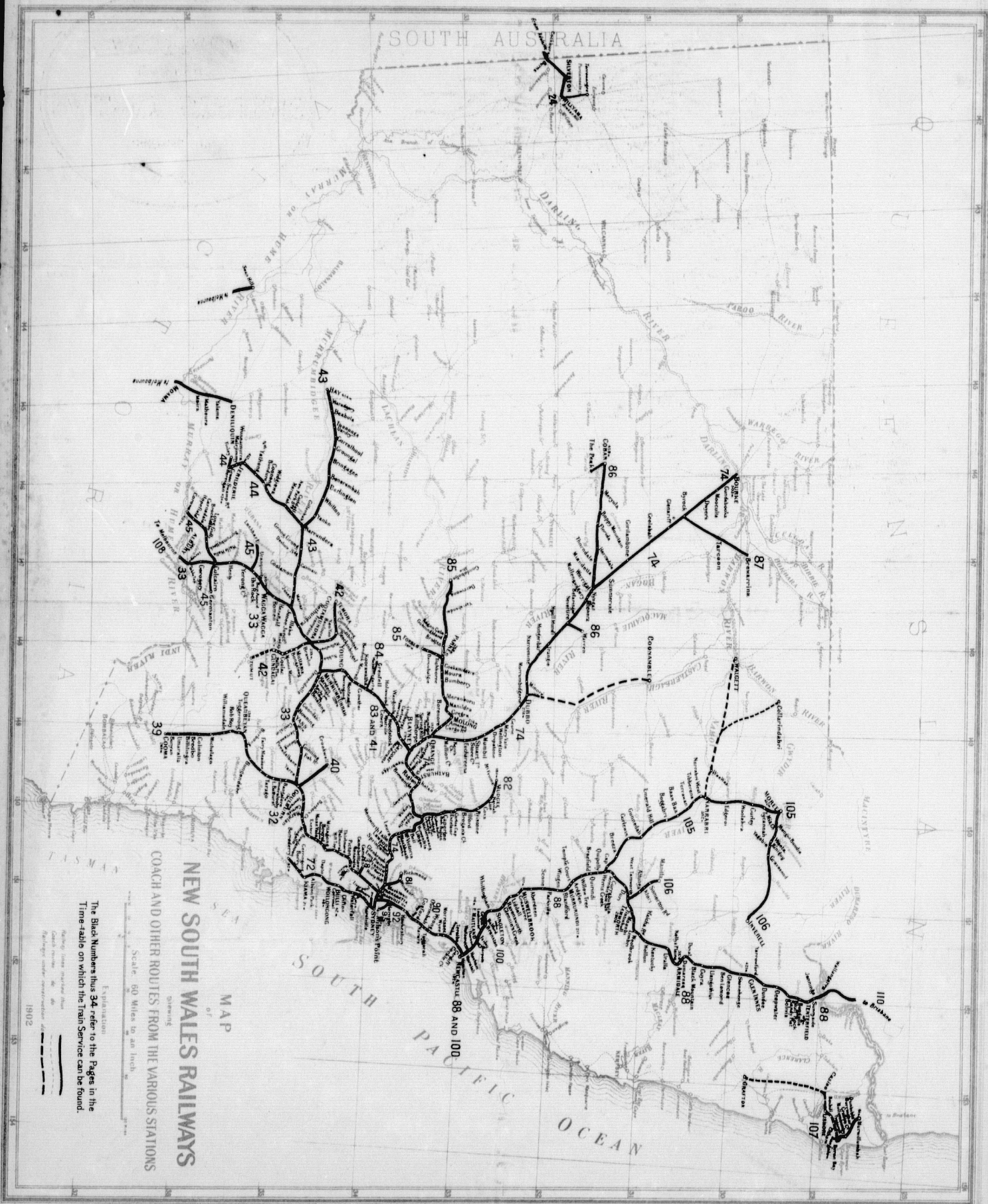
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SYDNEY, SATURDAY, DECEMBER 16, 1893.

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NOTES AND COMMENTS.

Personalia. We understand the MOST REVEREND THE PRIMATE wishes if possible to make a short visit to England in the course of the next year, returning for the meeting of Synod in September. His visit is simply on private affairs.—Mr. ERNEST GEORGE APPS has been licensed as a local Lay Reader in the parish of Penrith.—The Rev. F. J. ALBERT, B.A., of Christ Church, Oxford and Cuddesdon Theological College, has been appointed Curate of St. James'.—The Rev. J. VAUGHAN, in consequence of ill-health, is compelled to take a short rest.—News has been received of the death, through a railway accident, of the eldest son of the Rev. H. E. THOMPSON, Incumbent of Murrumbidgee.—The Rev. A. BRAIN, of Orbest, in the Diocese of Melbourne, has been appointed *locum tenens* for the Rev. E. C. KNOX, of Trentham, who sailed for London on the 9th instant, having obtained six months' leave of absence.—The Rev. J. B. STAIR has been appointed to ministerial duties in the Diocese of Ballarat.—Mr. E. G. BARRY has been appointed Reader at Donaldball, on the nomination of the Rev. E. ALLANSON.—The Rev. H. L. JACKSON, M.A., who is leaving immediately for England, has resigned the position of Hon. Secretary to the Diocesan Corresponding Committee of the Hobart Church Congress, and the duties will henceforth be taken by Mr. JOHN KENT.—The statement made last week that the Rev. ROBERT TAYLOR had resigned his Canonry we find is incorrect.—The Rev. W. A. PHILLIPS, who for some years was in charge of the District of Granville and returned to England is paying a short visit to the Colonies.

Christmas tide. Our Christmas Number, which will be issued next week, will contain articles, etc., relating to this joyous festival. Friends desiring extra copies should send, as early as possible, their orders to the Manager.

"Helpful Variety." The BISHOP of NEWCASTLE, in a letter addressed to his Clergy, suggests to them that Advent offers an inviting opportunity for special services on the four Sundays of that season. The absence of any break in our ministrations imposes severe strain upon our selves and our congregations. Scribes, however, "well instructed unto the Kingdom of Heaven," must be conscious of occasional difficulty in "bringing forth things new and old" week after week from their "treasures." Congregations are liable to spiritual sloth. The Church's seasons suggest helpful variety by sermons on special subjects, by interchange of ministrations among the neighbouring Clergy, by short services with singing of carols, by "services of song," or organ recitals, with seasonable devotional reference. These seem legitimate applications of the wholesome variety contained in the Christian Year.

Goulburn Cathedral. For the information of *Pax*, who sends us a letter, but does not give his name—therefore we cannot publish his contribution—we extract the following official paragraph from the Monthly Paper of the Goulburn Diocese:—"Such members of the Church, and we trust they are very many, who are sincerely desirous to see brought to a satisfactory conclusion that unhappy Cathedral dispute with which the name of Goulburn has for so many years been painfully associated, will rejoice to have learned from the newspapers that the Chief Judge in Equity, on 8th ultimo, appointed the Bishop sole trustee of the lands belonging to St. Saviour's Parish, and that the vexed trusteeship question is now at an end. In order to make the settlement complete, a new Cathedral Ordinance is in course of preparation. This, if accepted and approved by the Synod, and confirmed by Act of Parliament, will bring the whole dispute to a peaceful solution. It is expected that the Synod will be called together for the second week in April.

"Fingering the Trinkets." The ARCHBISHOP of CANTERBURY, in his Charge, has again defended the "fingering the trinkets of Rome." Reformers, and has protested against the un-English practices which he happily calls "fingering the trinkets of Rome." The warning is needed, and may with advantage (says *The London Record*) be taken up by his Grace's Suffragans throughout England—and, we add, by some of the Bishops in Australia.

The Rev. S. SAVAGE, of Carlton, in an address before the Congregational Union, has, on the authority of Police Statistics and the Victorian Year Book show that the moral drift of the Colony of Victoria, is downwards. Here is his comparative statement, and it resembles the prophet's roll—written within and without with lamentation, mourning and woe:

VICTORIA—PERIOD 1881-91			
1. Increase o/o of Population	32.24		
2. do. Arrests for all crimes	39.78		
3. do. Arrests for drunkenness	63.19		
4. do. Summary convictions or held to bail (males) ..	46.18		
5. do. Arrests for more serious crimes	54.69		
6. do. Native-born Victorians	42.94		
7. do. Crime among native-born Victorians	88.65		
8. do. Illegitimate births in Victoria	49.35		
9. do. Population of Melbourne	73.67		
10. do. Illegitimacy in Melbourne	92.16		

Victoria & New South Wales Compared. But how does Victoria compare with the Sister Colonies? "You had a great start," says Mr. SAVAGE, "with the flower of the world's manhood in the fifties—and New South Wales was handicapped with Botany Bay to begin with; and see how you have quitted yourselves!"

1881-91.			
	Victoria	N.S.W.	Increase
Population	32.24	50.26	
Arrests for drunkenness	63.19	4.00	
Arrests for all crimes	39.78	8.33	
Serious offences	54.69	15.66	
Decrease			
Apprehensions and summons cases per 1000 of the population	8.79	19.65	
Summary convictions per 1000 of population	8.02	14.50	
First commitments for trial per 10,000 of the population	2.09	10.26	
Convictions after commitment per 10,000 of the population	1.24	7.17	

A Black List. In his address, Mr. SAVAGE gave yet other statistics of the same dreadful quality, and pointing to the same dreadful conclusion. "If we take," he said, "the ten years from 1880 to 1890 we find that 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 a half, although the population had only increased by less than a third. The increase of crime was 61 per cent, while that of the population was only 32 per cent. In 1880 the arrests were in proportion of 1 to every 35 of the population. In 1890 they were in proportion of 1 to every 30. There were in 1880 36 persons arrested for murder or manslaughter; there were in 1890, 56 persons. And of shooting at or wounding with intent to murder, there were in 1880, 65 cases, and in 1890 they had increased to 95. If we take the crime of robbery with violence, we find that in 1880 245 persons were arrested for that crime, and in 1890 there were 465, or nearly double." If we take vice, again, results of the same character are reached. Thus in Melbourne, 1 child out of every 13 is illegitimate; the proportion for country towns 1 in 21; and for rural districts 1 in 36. For the whole Colony 1 child in every 19 is illegitimate. From 1871 to 1880 the average was 1 illegitimate to every 26 births; 1881 to 1890 1 to every 21; and in 1891 1 to every 19. Some of the figures are very startling; for instance, in the Lonsdale Ward the total number of births was 48, and of these 41 were illegitimate. In the city of Prahran 1 birth in every 16 was illegitimate, and in Richmond, 1 in every 13. In Victoria the proportion of illegitimate births is 14 greater than in England and Wales.

Four Causes of this Evil Drift. The *Argus* declares that Mr. SAVAGE's facts "ought to disturb the complacency of the most optimistic believer in the well-being and the well-doing of the Colony." "They reveal 'an ugly business', which has to be probed to the bottom." Mr. SAVAGE offers four causes to which he declares may be traced the evil drift visible in the moral life of Victoria. These are: (1.) The unusual facilities that Victoria has afforded for making money rapidly, which has produced a materialism, and an idolatry of wealth, debasing to the moral character, and to the lowering of the standard of public virtue. (2.) This moral deterioration pro-

duced our intensely secular system of public education, with the expunging of the Divine Names from all our lesson books. Thus placing before the minds of our youth—as Archbishop CAHR said: "A pagan ideal with an anti-Christian tendency." (3.) The systematic neglect of religion by a very large proportion of the male part of the population. The fathers thus setting an example of religious neglect to their children, which is the surest precursor of vice and crime. (4.) The absence of family religion and parental control.

General Promises. It is related of Mr. JOSEPH MACKEY, made Particular. some years ago publisher of the *Commercial Gazette* of New York, that, having a very large number of workmen in his employ, he had them print for his own individual use a complete copy of the Bible, differing from the ordinary one only in this, that wherever there was a general promise he made it particular by inserting his own name before it. For example, he made it read thus: "JOSEPH MACKEY, ask and receive, that your joy may be full." "JOSEPH MACKEY, My grace is sufficient for thee;" "JOSEPH MACKEY, greater is He that is in you than he that is in the world." We can well imagine that the Scriptures became a very different book to him when he read it in this way.

Roman Catholic Increase. "Our Converts" is the title of a singular article by RICHARD H. CLARK, L.L.D., in the *American Catholic Quarterly Review* for July. "In 1776," he says, "the Catholic population of the Colonies struggling for freedom was estimated at 25,000 in a total population of 3,000,000, or 1-120th of the whole: we have no record of there having then been converts among those 25,000 Catholics. In 1790 we had 30,000 or more, probably 32,000 Catholics, or 1-107th of the whole; in 1800 we had 100,000, or 1-53rd; in 1810 we had 150,000, or 1-48th; in 1820 we had 300,000, or 1-32nd; in 1830 we had 600,000, or 1-21st; in 1840 we had 1,500,000, or 1-11th; in 1850 we had 3,500,000, or 1-7th; in 1860 we had 4,500,000, or 1-7th; in 1875 we had 7,000,000, or 1-8th; and in 1890 the official census of the United States shows the entire population to have been 62,885,548, while the Catholic population was estimated at 12,000,000. One of our Bishops placed it at 14,000,000." "There are few Protestant families in America that do not count one or more Catholic converts at their homes amongst their immediate connections." By a variety of methods the writer estimates that "the converts of to-day and the descendants of all converts since the Declaration of Independence" amount to 700,000.

Not from Infidelity. He remarks upon the significance of the fact "that few converts have been made by the Catholic Church in the United States from the ranks of infidelity, atheism, deism, and other schools rejecting Christianity. The Protestant sects and those professing Christianity and struggling for the light of truth to the best of their opportunities, have yielded up to the Church. . . this goodly army of sincere and devout Catholics." The extraordinary feature of this article is that it actually gives a list of the names "of the most eminent members of our fold who have come to us from without the Catholic Communion." There are no less than seven large octavo pages solidly occupied with these names. "That remarkable and suggestive phase of our theme—the fact that our converts have come to us chiefly from Christian sects, and not from Infidel Schools of religious thought and study—shows what power there is in the very name of Christian, and still more how strong is the power of those Christian tenets which are openly and fully professed by the sects; and even yet how infinitely more potent is the grace of God."

Progress not Rapid. To a Protestant mind (says the *Review of the Churches*) the figures adduced by Dr. CLARKE will scarcely seem so suggestive of Roman Progress. The increase of Catholics due to immigration and descent from immigrants is truly phenomenal, but the process of conversion makes scant impression on the enormously expanding multitudes outside the Roman pale. On Dr. CLARKE's own showing the non-Catholic population has increased since 1776 by nearly 48,000,000, while converts to Rome have during the same period only come to number 700,000. At this rate it will be some time before the United States are converted to Rome.



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W More profit he gets.
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O this fact:
O He but little cares what manner
W of wares
D His customers buy if they are
E not fly.
E And trusting to him are of
R course taken in
R cheap powders many, but
E surely not any
R Are equal to WAUGH'S!

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or
STATIONERY LINE,
will be gladly furnished by the Manager at
the Works.
J. BLACK.

MERCURY OFFICE
PARRAMATTA.