

clergyman or other religious teacher of *such persuasion*. It will be your duty to see that no children are allowed to be present at the special religious instruction given by any clergyman or religious teacher except those registered as belonging to his persuasion." A saving clause allows the children of a different religious persuasion to attend such class provided the parents' consent is given. The opportunity for proselytism here will be obvious. Despite this explicit warning against proselytism, we have the witness of a teacher—A. E. Reay, of Auburn, New South Wales—as recently as the 6th November, 1908, to its nullity. He says, "On the occasion of the absence of one clergyman I have had no trouble through asking the other clergyman [present] to combine the two sections and instruct them."

Comparative Failure of the Right of Entry.

It should be known that the right of entry is largely a dead-letter in Australia. Only the Anglican Church seeks to avail itself of this right of entry in any sort of real fashion, and this Church frequently does the work through paid catechists.

It should be pointed out that the right of entry can only be properly worked by the big Church, with its network of organization and churches in every township. In 1904 the New South Wales Education Commissioners in their report referred to the comparative failure of the right of entry (p. 27). On several occasions the New South Wales Department of Public Instruction has issued circulars pointing out to the clergy their opportunities under the right of entry, lamenting their failure to use them. In New South Wales, under the Act, ministers may visit schools for one hour each school day, but on the basis of only one visit per school per week: the average visits paid during the last few years are barely over 10 per cent. of the possible. It is true that the figures for the last year show a marked increase, but that is simply through a trick of the pen. By a new regulation the minister who devotes his hour's visit to the instruction of three separate classes, giving a third of his hour to each, has the one visit recorded as three visits. To this unimpeachable testimony we may add that of the standing Committee of the Anglican Synod: "We are reluctantly compelled to avow the conviction that unless a more lively interest is taken in this work the work must languish and perhaps even be finally abandoned." In Queensland the pupils reached by the right of entry are but 25 per cent. of the whole.

Moral Failure of the New South Wales System.

Sectarian Bitterness.—Here is positive Australian evidence. Sir Harry Rawson, ex-Governor of New South Wales: "When I arrived in Sydney I found sectarian strife rife on both sides. There is no greater curse for a country than sectarian strife."

V. B. J. Lesina, M.L.A. (Queensland): "I was born, bred, and reared in New South Wales, where they have the system which it is proposed to introduce into Queensland, and I know the things which took place under that system, and the sectarian prejudices which it engendered. Hundreds and thousands of young workers are turned out under that system every year, and they are divided into various classes by the professors who inculcated their respective creeds. The instruction which the children have received in the State schools has led to the expression of the differences of creed outside. Even the trade-unions are becoming affected by it. Some of the unions are particularly yellow, some are verdantly green, and others again are purple-tinged. We do not want that kind of thing to be introduced into Queensland. At present all our people live together in splendid union and happy harmony. (*Hansard*, Vol. cv, p. 142-43.)

David Bowman, M.L.A. (leader of the Labour party, Queensland): "I do not think there is an honourable member in this Chamber who has watched the sectarian spirit in New South Wales but will admit that perhaps for sectarian spite it is the greatest example we have in Australia to-day." (*Hansard*, Vol. cv, p. 482.)

J. Rayne, M.L.A. (Queensland): "He and other members who had been taught in the New South Wales schools knew that there was no Christianity in the business at all." (*Hansard*, Vol. cvi, p. 1302.) Again: "I am a native of New South Wales, and I attended a school where this religious instruction was given. . . . I ask any member in this House who has attended the schools in New South Wales if that system of religious instruction has worked well there? Look at New South Wales and see the misery that is there. What do you want to cloud it over for? The sectarian strife that exists in New South Wales is something dreadful. . . . Why, New South Wales to-day will compare with any part of Great Britain, or with any part of the world for that, so far as narrow-mindedness and sectarianism are concerned, and it is this very system of religious instruction in schools that has brought it about." (*Hansard*, Vol. cv, p. 738.)

Hon. W. F. Taylor, M.L.C. (Queensland): "Can you find any country in the world where there is more religious bigotry and hatred than obtains in New South Wales? Why, at almost every political meeting in that State religious bigotry is manifested." (*Hansard*, Vol. cvi, p. 1980.)

E. M. Land, M.L.A.: "It does not matter what anybody says about New South Wales. My experience of the people of that State is that they admit that there has been a terrible lot of friction between different denominations there." (*Hansard*, Vol. cvi, p. 1261.)

This sort of evidence from prominent politicians, with first-hand knowledge of New South Wales, could be multiplied at will.

The Sectarian Virus in Politics.

J. H. Coyne, M.L.A.: "I know from personal knowledge that the Act is working anything but smoothly in New South Wales, despite the fact that you can get pamphlets saying that it is. At a meeting of the Wentworth Protestant Political League, held in the Methodist Hall, Paddington,