

disarm the opposition of those who are opposed to its use in any form; and a few years of such educational work would convince all that a time might be set apart in the Public Schools for formal Bible study without engendering discord in the community.

In conclusion, it is believed the following propositions have been established:

(1) Religious and moral training are necessary.

(2) Teaching the Bible may or

may not provide this religious and moral training.

(3) A knowledge of the Bible should be had by all for the sake of its literature, history and philosophy.

(4) At present there is no adequate means of imparting this knowledge.

(5) The State is justified in providing such means.

(6) Religious, *i.e.*, denominational teaching should be given over to the churches.

THE LICENSING OF TEACHERS IN ENGLAND IN THE PAST.

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(Continued)

In Queen Elizabeth's reign there still need to be considered the notices of the Visitations of the Archbishop's province. In 1567 Archbishop Parker laid down in one of the Articles of Visitation the question: "Whether the officers and ministers, including the schoolmasters, within your church, as without, do either privily or openly preach or teach any unwholesome, erroneous, seditious doctrine." It is true that at the same time the inquiry is to be made: "Whether your schoolmasters be of a sincere religion, and be diligent in teaching and bringing up of youth." But it is quite clear that, with these visitations of Elizabeth's reign, the machinery of the Bishop with regard to the old ecclesiastical jurisdiction over schools is now being brought to bear for a political and religiously orthodox, rather than a pedagogical, purpose. The Privy Council, for instance, in 1581, ask Archbishop Grindall to have a good regard to the execution of the Act regarding recusant school

masters. Whereupon Grindall at once despatches the order for inquiry: "Whether any schoolmaster of suspected religion, or that is not licensed to teach by the Bishop or Ordinary, doth teach in any public or private place within this diocese." So, again, in 1583, Archbishop Whitgift directs the similar inquiry throughout his province, from all schoolmasters, "as well public as private, with order that such as be unsound may be removed, according to the statute in that behalf provided." In 1585, again, Whitgift is making inquiries in the diocese of Chichester, and in 1588 he enjoins the Churchwardens and sworn men in the ordinary visitation of the Diocese of Sarum to inquire "if any within your parish doth teach without license of his Ordinary, under his seal." In 1604 the English Church Canons were adopted, and, I suppose, continue to be the Canon Law of this realm to day. The Seventy-seventh Canon enjoins: "No man shall teach either in pub-