THE PROTECTOR

AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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The Protector and Christian Witness,

GEO. T. HASZARD, PUBLISHER.

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HOUSE OF ASSEMBLY,

Friday, March 20.

THE BIBLE QUESTION.

The House resolved itself into a Committee of the whole, to take into consideration the Bill to continue and amend the Free Education Act—Mr. Ferry in the chair. The several Petitions praying that the Holy Scriptures may be placed on the list of books now in use in the public schools, and that they be introduced into the Academy and Normal School, having been referred to this Committee, and the same having been read—

The Hon. Mr. Wightman opened the debate by stating that he had presented two of the Petitions just read—one with 350, and the other with 850 names attached thereto. He admitted that there was a good deal of excitement in the country on the Bible question at the present time. This excitement was owing, in a great measure, to the impression which had gone abroad, that the reading of the Scriptures in the public schools was in future to be prohibited. Such, however, was not the case. The Board of Education had recently passed a Resolution which clearly shewed that there was no such intention. Had that Resolution gone forth at an earlier day, the present agitation would have been prevented, as it evidently met the views of the petitioners. The Resolution he alluded to was as follows:

"That the Board of Education recognize the desirableness of affording, as far as possible, to the scholars in the public schools of this Island, the benefits and advantages of a religious and moral, as well as of a literary education; but, taking into consideration the extreme difficulty of laying down any general rules for the public schools, respecting the mode of conducting religious reading or instruction, on account of the different religious persuasions prevailing amongst the inhabitants and teachers in the various Districts of the Island, and fearing that any attempt to do so, instead of proving beneficial, and producing harmony and good will, would be productive of religious strife and contention, which they consider it to be the duty of all to avoid as much as possible,—the Board have always deemed it better to leave the management of the District Schools, in this respect, to be adjusted by the respective local trustees thereof, and the parents of the children attending the same; and the result has been, as appears from returns before the Board, that in a large number of schools in this Island religious instruction is imparted to the children of those parents, both Protestant and Catholic, who desire it, and who thereby, without offence, the one to the other, and in harmony, enjoy religious freedom.

"The Board think it would be in the highest degree unwise to disturb this happy state of things: for while they have no intention to prohibit the reading of the Bible, but have permitted and will hereafter permit it, where desired by the parents of children, they feel it their duty, as having charge of the general educational interests of all religious sects, to set their faces steadfastly against any compulsory regulations, or any attempt directly or indirectly to interfere with the peculiar tenets of any description of Christians."

From this it was clear that the Board were disposed to go quite as far in this matter as the Free Education Act allowed them to go. The petitioners say—"if it be the intention of your Honorable House to frame any new Law, or to make any amendment or alteration in the present Act." It was not, he believed, the intention of the House to make any alteration in the present Act. Some of his constituents, however, insisted that the Bible should be introduced into all the public schools of this Island, whether Catholic or Protestant. The New Testament had been regularly used in many of the public schools for some years, and he was not aware that it had ever been objected to by the Roman Catholics.

The Hon. Mr. Palmer had hoped that the hon. member for King's County (Mr. Wightman), who had just spoken, would have stated the views of the Government, of which he is a member, and the action they meant to take with regard to this matter. Probably they might propose some measure which would meet the views of all parties.

The Hon. Colonial Secretary (Mr Coles) did not exactly understand what the hon. and learned member for Charlottetown (Mr. Palmer) meant by saying, he hoped the Government would be prepared with a measure that would meet the views of all parties. No petitions on the subject of Education had been presented to the Government; neither had the Government received any official communication from any quarter on that subject. The petitions lying on the table had been presented by hon. members on both sides of the House; and simply to pass a Bill further to continue the Free Education Act, was, he presumed, all that was necessary to give satisfaction to all parties. It had been widely circulated, that it was the intention of the Government to exclude the Bible from our public schools. He denied that such an intention ever existed on the part of the Government. The Scriptures were now read in a large number of those schools. Referring to the School Inspector's Report, he noticed particularly one school, in which there were sixty-eight Protestants and only one Catholic. A form of prayer had been drawn up by the Board of Education expressly for the use of the District Schools; yet here was a Protestant school in which neither that prayer nor the Bible was used! He went on to enumerate several other schools, each of which contained a large majority of Protestant children, in which the Scriptures were not read, and then cited several schools containing a majority of Roman Catholic scholars in which the Scriptures were regularly read! The better course to adopt, with these facts before them, would be to suffer the Act to remain as it was. But for the unfortunate agitation recently got up by certain parties in Charlottetown, no complaints would have been heard on this subject; for, on inquiry, it would, he asserted, be found that the majority of the people were satisfied with the Law as it now stood. He then went on to shew that the number of schools in which the Scriptures were read, and the number of those in which they were not read, were about equal. The larger proportion of the latter were decidedly Protestant schools, and into these the Scriptures could be introduced as soon as their trustees thought proper to do so. It was evident that the agitation referred to had been got up by gentlemen who did not understand the state of feeling in the country with regard to this question as well as the members of the House.

The Hon. T. H. Haviland said the cause of alarm originated with the Board of Education itself—that body having excluded the Bible from the Normal School. Besides, the body which made an order to-day, might rescind that order to-morrow. His idea was, that the Board of Education should not have it in their power to interfere in a matter of this nature. It should, in his opinion, rest solely with the parents of the children, whether the Scriptures should be introduced into the District Schools or not. He begged to submit the following amendment to the Bill, an amendment which, he believed, would meet the views of all parties:—

Whereas the Fifty-first Section of the said recited Act requires that all Books to be used in the several schools throughout the Island be prescribed, amongst other things, by the School Visitor and Board of Education, under the penalty of every School being deprived of the Government allowance authorized by the said Act, unless the Books so prescribed be adopted by each School: And whereas it is deemed meet and expedient that the Holy Scriptures should not be excluded from any of the public Schools of this Island, and that the said Board of Education or School Visitor should not be authorized to make or prescribe any Rule or Regulation by which the said Holy Scriptures shall or may be excluded from the said schools: Be it therefore enacted, That the Holy Scriptures shall be permitted to be read daily, and shall and may be read daily, in the Central Academy, the Normal School, and in all other, the public schools of this Island derriving Government aid, whenever the parents or guardians of the Children who may be in attendance in said Schools respectively shall consider the Holy Scriptures to be a necessary part of daily Instruction for their children in each Schools—anything in the said Act, or any other Act of the Legislature now in force, to the contrary, notwithstanding.

The Hon. Col. Treasurer (Mr. Warburton), said the proposed amendment would not meet his views. Neither would it meet the views of his constituents. As far as he was personally concerned, he was not opposed to the reading of the Scriptures in the schools; but he was opposed to the compulsory reading of them. In his own district—and the same was the case in almost every other part of the Island—about one half of the scholars were Protestant, and the other half Roman Catholic. It had been said, that the clergy of the latter denomination were opposed to the reading of the Scriptures. This he did not believe. He himself had been educated in a Jesuit College in France. Having a Romish Testament and Prayer Book in his possession when he went there, he was called upon to deliver them up to the proper authority, and on their being returned to him, the Abbé told him he did not object to the reading of those books, and no attempt was ever made to prevent his reading them. If the Legislature insisted on the compulsory use of the authorized version of the Scriptures in the public schools, it would have this effect: as one-half of the children were Roman Catholics and the other half Protestants, the former would withdraw from the schools, and the Protestants would not be able to provide education for their children.

The Hon. Mr. Haviland remarked, that the hon. Col. Treasurer appeared to argue upon the supposition that it was intended to render the reading of the Scriptures compulsory. Nothing of the kind was contemplated.

The Hon. Colonial Secretary said he believed the Roman Catholics were not opposed to the reading of the Holy Scriptures, as had been alleged. They, however, think it unfit to place these Scriptures in the hands of children, and are of opinion that it is better to leave them in the hands of their Clergy. He would like to know how they would dispose of the Catholic children of a school, on a cold, stormy, winter's day, for instance, during the time allotted to the reading of the Scriptures. Were they to be allowed to freeze on the road-side? If not, they must sit down in the same room with the other children; and if they were to be present during that exercise, they might as well read the Scriptures themselves. If the amendment to the Bill were carried, it would leave the matter altogether in the hands of the parents of the children—a power too great, he thought, to be entrusted to them until they were possessed of a more liberal spirit than many of them appeared to him to be actuated by at present. The effect of such a clause would be to enable the most numerous party to drive the children of the minority out of doors, even in the most inclement weather, a proceeding which, it was probable, would induce the latter to leave the school entirely. There must be a power lodged somewhere, in order to check such proceedings and settle their differences. What Government would undertake the secular education of the country without this? The Board of Education was, in his opinion, the most suitable body to be entrusted with that power. In all mixed schools the reading of the Scriptures ought to take place after the school was closed, such an arrangement being necessary to prevent any interference with the children of those who were opposed to it. This is the way in which the religious exercises are conducted at the Normal School. The Government had made no order with reference to the matter, but the Master had made an offer to devote half an hour after school hours, once a week, to the religious instruction of such as desired it, and the offer had been accepted. The Catholics did not like to have the Protestant religion crammed down the throats of their children any more than Protestants would like their children to be thus treated. A great deal of needless agitation had been got up since the opening of that institution, and a great deal of credit was due to the Roman Catholic portion of the community for the way in which they had conducted themselves in the midst of it. Protestants and Catholics had hitherto lived on as friendly terms as if they all belonged to one religious community. An attempt had been made here to destroy that harmony; and not only so, but some officious individuals in the neighbouring Provinces were endeavoring to widen the breach. The latter would, he thought, be much better employed in looking after their own affairs. The present agitation he unhesitatingly attributed to political motives, and a desire for popularity. The truth of the statement put forth in the *Protector*, that Mr. Stark had been dismissed from the superintendency of the Normal School and the office of Inspector of Schools for his Protestantism, and attachment to Bible principles, he indignantly denied. Mr. Stark had not been dismissed on any such grounds. After explaining what these grounds were, Mr. Stark, he said, had taken it upon himself to say, in his lectures delivered at the opening of the Normal School, that that institution would be opened and closed with prayer, and that the first exercise after opening would be a daily Bible lesson. The regulation of the Board of Education simply was, that the same books should be read in that institution as were used in the district schools. On the 3rd October, this regulation was adopted. Mr. Stark was present at the meeting, but they heard nothing of the Bible being excluded at that time. Not a word was heard on that subject for two months afterwards. In the meantime, the Bishop's letter to the Board was written—written evidently under an erroneous impression, derived from Mr. Stark's lecture. When the Bishop found that the statements set forth in that lecture were incorrect, his lordship stated in a letter to himself (Mr. Coles) that he was perfectly satisfied; and there the matter ought to have dropped. A great excitement had, however, been subsequently created in the country, and it was now the duty of the House to endeavour to allay that excitement. If for the last 10 or 11 years the present system had given satisfaction, it would be bad policy to disturb it. It was no argument, in a question of this nature, to say that Protestants constituted the majority; they ought rather, on that account, to yield the more readily to the minority.

Mr Yeo said he understood the Board of Education had come to the conclusion to let the people have the Bible in the schools. He thought the best plan would be, to let them have what books they pleased. It was the Bishop's letter that threw everything into confusion. All was in harmony before that appeared. He was personally acquainted with the Bishop, and he believed his lordship never interfered with any man's religion. The amendment moved by the Hon. Mr. Haviland could do no harm, and he should support it. He thought, however, that the Roman Catholics would not send their children to the schools if the Bible were read in them during school hours. Some Roman Catholic clergymen, he believed, were anxious for a division of the schools; and if it could be accomplished, it would be the best plan to adopt. The inhabitants of one portion of the District he (Mr. Yeo) represents are nearly all Roman Catholics, and in another portion of it the inhabitants are nearly all Protestant. He thought the best plan was, to go on as they had done before. This course would give general satisfaction.

Mr. Laird said the Board of Education had passed a Resolution similar in purport to the measure prayed for by the petitioners. The people were anxious that what the Board had now done might be rendered permanent. What is now the law appeared to be just what the people want. He would, therefore, support the amendment. The members of the house were the servants of the people; and it was for them to say what was to be done.

Mr. Clark remarked, that if the hon. speaker had just spoken (Mr. Laird) had read the clause as it stood in the Bill, and then compared it with the proposed amendment, he would see that there was a very wide difference between the two. The amendment would compel Catholic teachers to read the authorized version of the Scriptures whenever the parents or guardians of the children might deem such a course necessary. In such case the teacher would at once be driven out of the school. If the majority of the children were Catholics and the teacher a Protestant, the same effect would be produced. He was not in favor of forcing religion upon

religious instruction, and he believed no good would result from the present agitation. The compulsory reading of the Scriptures would have the effect of driving religion out of the schools. He would oppose the amendment.

The Hon. the Speaker said that he should move an amendment to the amendment—not because he approved of the proposed alteration, for even should his amendment be carried his intention was to vote against the whole—but simply to test the sincerity of hon. members. His amendment was to the effect, that both versions of the Scriptures—the Douay and the Authorized—should be used, if required by the parents.

The Hon. Col. Treasurer said he would second the amendment, if all versions of the Scriptures were included. There were the Mormon Bible and the Koran—why not include these?

The Hon. Mr. Haviland had no objection to the amendment proposed by the hon. the Speaker.

Mr. Heath Haviland said the Col. Treasurer wished to throw ridicule upon the subject, by saying that the Mormon Bible and the Koran were versions of the Holy Scriptures. He considered the idea too absurd to be mentioned, and he thought the hon. the Treasurer would have spoken very differently on such a subject. There was a vast difference, he imagined, between the common version of the Holy Scriptures and the Mormon Bible or the Koran. The inhabitants of P. E. Island were, at all events, professing Christians. This was a question upon which every member of the House should give a deliberate opinion, before giving his vote. The hon. Col. Secretary had said that the agitation was got up for political purposes. This he (Mr. H.) did not believe. His opinion was, that education, unless founded upon religion, was worthless; but he would, nevertheless, be very sorry to force it upon others. All the petitioners wanted was equal rights for all classes—all they demand, now that they are in the majority, is neither more nor less than what they would be content with were they in a minority. If there were Mahometans in the Island, he would allow them to have their Koran; but at the same time he thought there was a wide difference between Christianity and the religion of Mahomet. He approved of what had fallen from Mr. Laird—they were the people's representatives, and it was for them to determine what should be done. The Board of Education might revoke their Resolution to-morrow; but if inserted in the Act, it would then have the force of Law.

Hon. Mr Lord did not rise to say he would support either of the proposed amendments. When he considered how harmoniously the Act had hitherto worked, he could not think of altering it. His constituents had sent no petitions to the House on the subject. Perhaps this was owing to their not being so easily excited as some other people. He would not vote for the introduction of any new matter into the Bill. He recollected the time when there was nothing but "wars and rumours of wars." But, happily, these times had gone by. He was astonished, when he arrived in Halifax lately, to hear of the agitation in the Island on this subject. He was astonished also when he heard that there were so many Protestant schools in which the Bible was not read.

Hon. Mr. Montgomery said that the order of the Board of Education, so frequently referred to in the course of the debate, had only been made a short time. The reason why the Scriptures were not read in the Protestant schools referred to by the Hon. Col. Secretary and other hon. members was simply this: judging from the instructions issued by the Board of Education, they laboured under the impression, that the Scriptures were not allowed to be read in the schools. It was not the intention of the petitioners that the reading of the Scriptures should be rendered compulsory; and as the amendment merely went to allow the Scriptures to be read, when the parents or guardians of the children desired it, and would not, in any way, interfere with the rights and privileges of Roman Catholics, he would give it his support.

The Hon. Colonial Secretary asked who were to be the judges as to which version of the Scriptures should be used. (Several voices—"The parents!") The hon. the Speaker did not intend even if his amendment were carried to vote for the new clause. But suppose it were carried, what would be the consequence, constituted as our schools are at present, one half Catholic and one half Protestant—with their Protestant and Roman Catholic masters? It was all nonsense! It could never be carried out. The hon. member for Georgetown (Mr. Heath Haviland) had remarked, that mere secular instruction was, in his opinion, worse than useless. He (Mr. Coles) wondered where that honorable member had been for so many years. It was his belief, too, that the House were the proper judges in this matter. What a pretty hodge-podge they would make of it! For his part, he (Mr. Coles) thought a good secular education a great blessing, and contended that as the present system had worked well hitherto, the best thing they could do was to let well alone. He would oppose the Speaker's amendment.

Mr. Heath Haviland said the hon. Col. Secretary wished to know the reason why he had remained silent on the subject before the Committee so long. It was because he did not know till this winter that there was any intention to exclude the Scriptures from our public schools. The sole reason for the present agitation was the Bishop's letter, in which his lordship stated that nothing but a godless system of education would satisfy the Roman Catholics. All Protestants wanted was equal privileges for all. The amendment would neither compel the Roman Catholics to read our version of the Scriptures, nor would it compel the Protestants to read the Catholic version. He (Mr. H.) was in favor of perfect freedom in religion as well as in politics.

Mr. Cooper said the Education Bill was passed when he was not a member of the House. He had heard no objection to the Bill till lately. The greatest and most permanent impressions were made upon the mind of a child at its mother's knee. Some of the greatest men had remarked, that they had never forgotten the lessons thus inculcated. He would not support the amendment.

The Hon. Mr. Palmer said that, as he understood the amendment proposed by the hon. member for Princetown (Mr. Haviland), it merely permitted the authorized version of the Scriptures to be used in all schools where the parents or guardians of the children were desirous of their introduction. The amendment proposed by the hon. the Speaker would permit both the Douay and authorized versions to be used. To both propositions he would give his support. He understood the hon. Col. Secretary to say, that he was in favor of the total exclusion of the Scriptures from our public schools. ("No!" from Mr. Coles.) Well, if not, all his arguments were to that effect. He understood him (Mr. Coles) to say, that it was the duty of the schoolmaster to attend to the secular—not the religious—instruction of the children under his charge. If the hon. gentleman had since changed his views, he (Mr. P.) was proud of it. He (Mr. P.) thought the present state of the Education Law loudly called for an amendment such as that now proposed; and he fully agreed with the hon. member for Georgetown (Mr. Heath Haviland), that education, to be sound, should be based on the Christian religion. They had only to look at Great Britain. What was the conclusion to which her statesmen had arrived on this momentous question? That the education of the kingdom was defective unless based upon sound and religious training; and they are now turning their attention to the best means of curing the evil. They think it best that that very important and sacred duty should not be left entirely to the parents of the children. The parents may not have it in their power to instruct their children in the principles of the religion which they profess. There are but few who can devote their attention and give their time to it. How many poor men are there, who could hardly distinguish the Bible from a volume of Fielding's Novels, and who, of course, had neither time nor inclination to devote to the religious instruction of their children, but from whose pockets the money to support these schools is dragged. It would be deplorable indeed were the House to shut out from the thousands who are patronizing this House the means of providing for the religious as well as the secular instruction of their children—the rich and the poor—the learned and unlearned—and, turning a deaf ear to their petitions, were to say to them, "you must give a religious education to your children as you best can!" This, he thought, would be a very improper conclusion to arrive at. The objections to the proposed amendment appeared to him perfectly ephemeral—entitled to little weight—however loud those objections might sound in the ears of some people. He was sensible, too, of the very strong objections entertained by a large body of Christians, with respect to the placing of the Holy or Inspired Writings in the hands of children. He found no fault with them on that account. But that was not the opinion of another large body of Christians, who, in fact, constituted the majority of the inhabitants of this colony. Their belief was, that every man ought to read the Word of God and judge of its contents for himself, without having his mind warped by the opinions of any clergyman. The hon. Col. Secretary had asked what was to be done with the Roman Catholic children in stormy weather? But he (Mr. P.) did not think that stormy days lasted all the year round. Whether the majority of the children were Catholic or Protestant, he did not apprehend that any compulsion would be used to induce the minority to remain in the school-room during the reading of the Scriptures. He (Mr. P.) saw no great difficulty in so arranging matters as to prevent any dissatisfaction on that score. He supposed that while the Bible Class were reading their Bible lesson, the attention of the other children might be so fully occupied as to prevent their minds being in anywise influenced thereby. Besides, the children of Catholics cannot be supposed to have no religious teachers of their own, either at home or in their respective churches and chapels. With respect to the case supposed, of a Catholic teacher having charge of a Protestant school—and he was happy to know there were some excellent teachers of that persuasion—he thought it probable, that the parents would cheerfully put up with any inconvenience that might arise from that circumstance, particularly if he were a popular teacher, and would never think of forcing upon him, against his will, the reading of the Protestant version of the Scriptures. The people would never create difficulties of that nature. The Bill, if amended as proposed, would not force religious instruction upon either party. It would leave the matter entirely in the hands of the parents. With respect to the Normal School, there were good and sufficient reasons, he thought, why that institution should be specially named in the Bill. It could not be forgotten that the Superintendent of that institution was selected by Sir Alexander Bannerman. He had previously entered into communication with Mr. Stow, in order to secure his assistance and co-operation in establishing that school; and if the correspondence which then took place were laid before the House, it would be clearly seen, that it was His Excellency's wish to have Mr. Stow's system established here, and no other. Now, everybody knows that that system is based upon scriptural education. People were told that Stow's training system was to be adopted here; a gentleman was imported direct from the very hotbed in Scotland, to take charge of it, and by and bye it was inaugurated by a great Soiree; and a very important day it was, no doubt! He could fancy the hall echoing and re-echoing with the speeches delivered on that occasion—the Government pluming themselves upon their achievement, and evidently looking upon this as one of the happiest days of their lives. We were told on that occasion that the school was to be opened and closed with prayer—the Bible was to be introduced, &c. But very shortly after this, we find the rulers of that institution taking quite another view of the matter. They would seem very suddenly to have found out that they did not want Mr. Stow's system at all! It was high time, therefore, that this matter were fixed by statute, and no longer left to the Government or the Board of Education. Hence arose the necessity for naming the Normal School in the amendment to the Bill before the Committee. Sectarian and political motives had been attributed to the parties who agitated this question; but he believed he was warranted in saying the parties alluded to were actuated by higher and better motives. He (Mr. Palmer) confessed that he ought to have been better prepared to defend the rights of the petitioners. At the same time, he had no disposition to create religious differences among the people of this Colony; and he believed he would come very far short of the performance of his duty did he fail to give the amendments proposed by the hon. member for Princetown (Mr. Haviland) his cordial support.

The Hon. the Colonial Secretary said the hon. member for Charlottetown (Mr. Palmer) wished to have it believed that he (Mr. Coles) was opposed to the use of the Holy Scriptures in the public schools. This he denied. All that he was opposed to was, the compulsory reading of those Scriptures. If Mr. Haviland's amendment were carried, the Board of Education would be deprived of all authority in the matter, and it would be left to the parents of the children to say whether the Scriptures should be read or not. Where was the utility of any enactment on the subject, if it was not intended to render the reading of the Scriptures compulsory? Disputes would no doubt sometimes arise; and as it would be necessary to invest somebody with the requisite authority to settle those disputes, he thought the Board of Education was the proper body to invest with that authority. With respect to the Normal School, it was evident that the hon. member (Mr. Palmer) was but very imperfectly acquainted with what had taken place in that institution, the hon. gentleman having never yet thought fit to honor it with his presence. The Normal School was expressly named in the amendment, because, it was alleged, the Board of Education had excluded the Bible from that institution, which, however, it had not done, as a Bible lesson was now given once a week by the master, after the close of the school, to such children as desired it. The hon. member also said, that a young man had been introduced from the very hotbed of the system in Scotland for the purpose of imparting religious instruction to the children. That gentleman, he asserted, had been introduced for no such purpose. In the last *Protector*, or "Sanctified Press," although the conductors of that paper had previously informed its readers that they did not intend to interfere in politics, he observed an article headed "Condon and Stark." Many of the statements in that article, especially those relating to Mr. Stark, were untrue. He was astonished, he said, that a press which called itself "sanctified" should publish false statements. He then alluded to the complaints formerly prevalent with reference to that gentleman—complaints put forth, too, by the very parties who now express so much sympathy in his behalf—and to the difficulty experienced last year in inducing hon. members to vote the annual allowance to that gentleman. Mr. Stark having discontinued his lectures on Agricultural Chemistry, the Government did not feel warranted this year in applying to the Legislature for a larger sum than that originally appropriated to the office of Inspector of Schools, viz., £200, and of this circumstance he was duly notified by the Government. Mr. Stark then tendered his resignation, which was accepted. There are no less than fifty schools which that gentleman has never visited during the past year—the excuse for which is, the abruptness of his dismissal. Lord Palmerston, continued Mr. Coles, has come to the conclusion that a religious education could not be carried out. His lordship would leave this to the good sense of the people. And this was his (Mr. Coles') plan, and not the exclusion of the Bible from the schools at all. The country in general approved of our present school system. The people think the money appropriated to this object very well applied.

The Hon. Mr Mosgrove did not intend to have spoken on