SUBSCRIPTION

ADVERTISING RATES,

WEDNESDAY MORNING, OCT. 10, 1888.

It may be accepted as settled beyond all doubt that the Hon. Adam Crooks will never again undertake the task of administering the education department. However much his health may have improved, he is well known to be unfit to assume his old position, on the eve of a more than usually exciting legislative session, with liability to another collapse. His many friends deeply regret this state of affairs, but not one of them has any desire to see him remain in which is as necessary in his own interest as

and the party which supports it. The withdrawal of Mr. Crooks brings the question of his successor in the education department. During his absence there has been a good deal of speculation as to the destination of the portfolio which, it was generally believed, he would never resume, and geveral members of the new parliament have been mentioned as having a chance for the position about to become vacant. To all of them there are objections which it is needless here to specify, and therefore in the interest of the province, no less than of the Mowat administration, we recommend an arrangement which has never yet been suggested, so far as we are aware, from any

Our recommendation is that Mr. Mowat himself should assume the educational portfolio. That department is by far the most important in the public service, whether from a party or a public point of view. Well administered it will do more than any other to popularize the government; badly administered it will more speedily and effectually than any other arouse against it a

by Mr. Mowat might be safely transferred anything so severe upon a christian church. to one of his colleagues. Mr. Pardee and Mowat would find a fitting successor.

the attorney-general. In the first liberal ministry in this province Mr. Blake held the premiership without a portfolio, and Mr. Crooks acted as attorney-general. Sir John Macdonald has during the whole of his term of office acted as minister of the iui stice and attorney-general over to a colworks, vacated by Mr. Fraser, could be easily filled by some lay member of the assembly or by some one not yet a member for whom a constituency could easily be

CO-EDUCATION AND UNIVERSITY COLLEGE. The Kingston Whig test fies that co-education has been a complete success in Queen's

"to members of the two exes being thrown too much together, at the age of undergraduates, in their daily avo. catious from the university down to the salvation army." What a queer benighted place Kingston, if the two journals speak the prevailing feeling of their cities. It is useless to attempt answering such a remark as that made by the Times except by citing such estimony from actual experience as that furnished by the Whig.

DE. LAING AND SUNDAY SCHOOLS A short time since we gave space to

wherein he freely criticized an editorial of ars on Sunday schools. We had expressed the opinion that it was the duty of the church, its ministers and agent; rather than of the education department and its ser rants, to instruct the youth of Ontario in natters religious. We still maintain that efore the province is called in to adjudicate pon religion in any form, or undertake the aching of it, it should at least be shown hat our churches have done their best to accomplish the work, and having done all have failed. Should the church at any time ecome so atrophied that it cannot perform ts duties, we are not prepared to hold that t might not be proper for the state then to onsider how best it could undertake and and carry into effect the work which eigheen hundred years ago was given to the church exclusively. To the question whether rotestant clergymen in Ontario to-day take dvantage of the regulations to give religious instruction in the public schools, answered that they do not, and, as far as we know, will not. As to Sunday schools, an other wide opportunity for the church and its ministers to save this land from "grow ng vice and immorality," we found, after careful enquiry, that instead of encouraging, fostering, developing them, our protestant churches systematically crippled and snubbed the Sunday schools. Lest we should adduce in support of our state ment a questionable instance, we selected for comment that church amongst us which "is most forward in the cause" and showed from its own reports, from its own data, that it was remiss in its duty towards Sunday schools to a degree that can scarce ly be considered other than dishonorable No secular government could stand that so abused its opportunities. In our strictures we were borne out by the Record, the offi cial organ of the presbyterian church. A question we did not but might have

where they are less regarded? Now, we did not, and do not, understan Dr. Laing to deny the teaching duty, the teaching function of the church or, if you Mowat is by long odds the most able mem- their apparent neglect of that duty. ber of the cabinet, and his abilities pecu-liarly fit him for such a position as that of not teach the young. Nor do we unminister of education. His natural and derstand the rev. gentleman to say that acquired tact would enable him to avoid the churches have given the Sunday giving offence in matters about which the schools a fair trial. On the other hand, public are peculiarly touchy. His legal he treats them as cavalierly as does the clergymen are the least successful trachers training would enable him at once to cor- church itself. The gist of his letter is, to rectly interpret and skilfully amend the law. our mind, this : "If religious instruction be , mal departments in theological colleges? The experience acquired during his long not given in the schools" (public) and by One might think it important where young public career would prevent him on the one the public school teachers, "it will not be men are urned out yearly to "teach all nahand from running in a groove and on the given at all." The church, Dr. Laing's tions. If it were done, and but for the other from being too easily swayed by offi- church, can send missionaries to the four cious advisers. Unlike the present winds of heaven, it can undertake "to teach minister, he would be able to deliver ap- all nations," yet is impotent for religious propriate addresses whenever the occasion instruction as regards the youth of Ontario. called for them, whether his audience were A more melancholy confession we have not made up of the general public, or of mem- seen for many days. What a libel it is their bidding? When the clergy ciamo for upon christian life within the church, and The department at present administered among its ministers. Voltaire never said mass, they should begin the reform, first,

favoured, and it is true, how deplorable

must be treir condition in other churches

As we read Dr. Laing's letter, we put low. Hr. Hardy both preside over departments, aside as irrelevant all innueudo, whereby the management of which involves many he tries to throw the stigma of "growing legal questions, but Mr. Fraser could easily vice and immorality" moon his opponents, be spared from that of public works. There and not rather upon the church, for neglect can be no question of his professional quali- of religious instruct on, and searched the fication for the office of attorney-general, or document carefully to some reason why toof his ability, in that capacity, to either day, in Outario, the christian church is unlook closely after the work of legislation or able to teach christian doctrine, to give reliact as chief law officer of the crown. As a gious instruction, but need scarcely say we it is well that he should learn for the sake sible, and, therefore, I hope you will excuse parliamentary speaker Mr. Fraser has very tound none. We do not think any reason few equals and no superior in the domin- can be given, for the church's alleged asion, and it is generally acknowledged by phyxia is not fact. Yet, lest we should members of the bar without reference to misunderstand him, lest some spark of reapolitical sympathy that he possesses quali- son, however small, should be hidden in ties which would make him a dis- that admittedly ambiguous term "religious tinguished ornament of the bench. Mr. education," a term which the Doctor used Fraser by the great personal sacrifices in his letter and distinguished from "secuhe has made for the liberal party has well lar education," we thought it proper to ask earned such a promotion, and in him Mr. him what meaning he art sched to the words His answer appears in another column, and Such a reconstruction as we have sug- our readers may judge for themselves gested would not involve any change in the whether religious instruction as there defined leadership of the administration. It is not is something so very atstruse that the necessary that the premier should also be church and the Sunday schools cannot teach

biguous expression, "religious education" or "religious instruction." Meantime we notice that now the Dr. stands upon his legal rights under the school act. These provisions have been for a long time the law of Outario. Is ague. The commissionership of public he satisfied with them? If so, when will he and other clergymen begin to exercise these rights? To us that is an important ques-

Sunday schools cannot give religious instruechurch or the Sunday schools; do not institution. We can easily pardon the Whig for saying that University college is behind the age, and for its cordial invitation to young ladies to seek for admission to Queen's. We hope, however, that the advice will not be taken at once, for there is still good reason to believe that before long the doors of University college will be advice water, and will increase and improve the hone and the advice water, and will increase and improve the first and the original power in this lant a beneficent power. In this city of Tor nto, within the last ten this lant a beneficent power. In this city of Tor nto, within the last ten the church should be made an examining board for boys and girls." How very dignified the church should be made an examining board for boys and girls." How very dignified the church should be made an examining board for boys and girls." How very dignified the church should be water and examining board for boys and girls." How very dignified the church should be water water with the highest court of the course water and will not be a beneficent power. In this city of Tor nto, within the last ten the church should be made an examining board for boys and girls." How very dignified the church should be "un-the the highest court of the course water and the church should be "un-the the highest c

nighly be said to equal the population of the presbyterian church in Canada. he public schools. Of high school masters Reason the second is that examinat actually engaged in education work we have not 350 in the province. Clergymen of high

and low degree, protestant ministars, number over 2500, and if you include lay preachers and such like, may amount to 3000 in hurch then, who, as Dr. Laing says, canot teach, "cannot do the work," stand to the high school masters who can and do, in the proportion of 8 to 1. There is a marvellous waste of power somewhere. Again, less than 7000 persons sum up our teachers in public schools who teach many things and well. For less than one-third of the school opulation, the presbyterian church has over 10.000 Sunday school teachers to teach one hing only, and they fail at that as Dr. Laing says. Take the sum total of Sunday school teachers in Ontario and you will find hem to exceed those of the public schools

in the same ratio as our ministers exceed the high school masters, that is 8 to 1. For the sake of argument we shall admit that Sunday schools are as inefficient, as dire a failure as Dr. Laing claims, and their eaching useless. Is it not time that the charch seriously undertook to improve that teaching? Did not the Rev. Dr. Mackay of Prince Edward's Island strike the nail upon the head when he said that what Sunday school teachers lacked was "method and force," and that to be a success they must be male "well trained and methodical?" When secular schools were as Sunday schools are now, unmethodic, withou trained teachers, the education they gave was as backward as Sunday school teaching now is, may be, more backward. Now, in what church in Ontario will you find Sun day school normals, or even normal school classes, for the training of teachers? Were it not for Mr. Blake's Saturday afternoon class at Shaftesbury hall the very term Sunday school normal would have no meaning mongst us. What is the church's attitude owards him, one of active encouragemen or passive sufferance? We should like to hear from the ministerial association on that

Dr. Lsing says no person could give his or her time to such work. The Chatauqua circle grows year by year, and would jus tify the experiment on business principles Many Sunday school workers whom w ould name would tell you that nothing is more needed to-day than a Sunday school normal, nothing would be more welcomed by a large section of our population. long as the present no-method continues, so long as the church plays-for its own gratouched upon is this: If what we say be tification, we presume-dog in the manger, true of Sunday schools where they are most the wonder is not that Sunday schools are nefficient, that our churches lose their hold on the rising generation, but that pupils, to use Dr. Mackay's word, are not much more "disgusted" with Sunday schools and their

> Another aspect of the question: Let us be too great a tax on the lay population, that they would not attend, would not qualify themselves for the giving of religious instruction, why do not ministers so qualify themselves? It goes without question that in Sunday schools. Why is there no nor-

obstices of some it would be done, what might we not expect for religious instruc tion in O tario, when we had 3000 trained men engaged in it, superintending the work, and an army of 30,000 more eager to do religious inst uction to be given to the among themselves: other reforms will fol-

But still further, without trained lay eachers, without an efficient teaching clergy, much might be done for Sunday chools, and religious instruction. In secular institutions, prizes of books or money, medals, certificates of merit, and examinations for these, stimulate youth to learning. If one will not learn for the love of knowing, also to have your answer as definite as pos. and sold for cash, or on margin. of a prize; while, if he will learn at all events, a prize won't injure him. The Lon- least in the way of illustration. don school boards find these a very effective means for spreading a knowledge of scripture history. The free church of Scotland holds examinations on a much larger scale, examines essays, grants certificates, awards prizes for religious knowledge, and, by this simple process, has excited such an emulation among the youth in its charge that not less than ing themselves for its examinations. How, Nothing? No. Give in bad reports on Sunday schools, that "it were better," says dians. the Record, "to have no report at all?" quire which is the more misleading or am- Encourage any attempt, even a mild what the regulations contemplate as given attempt to improve Sunday school, and extend religious instruction? Not at all, School L.w." 1878, page 184, chap. 14 but "come down upon it" as Dr. Mackay Religious instruct on, 1. says "in sledge hammer style." Are we at the end now? Not yet. The church must resolve by 100 to 32 that 'hereafter (June 13, 1881) no provision be made for competitive examination, or for awarding ligious instruction after school hours.

A I mean by "religious instruction" just prizes in money or books, or for reporting what the the names of successful candidates to be enwithout rhyme or reason, lays it down that grossed on the records of the church." As one member of the assembly is reported to tion and that the church cannot give it.

We do not feel inclined to accept his ipse dicit We do not think so meanly of the trained teachers, clergy or laity, no recovered to perpet operating of encouragement to study, no more machinery, despair of them. We look on the Sunday school as a slowly but mightily growreasons are given. First, it would be "unbible, in whole or in part, as one of the

prizes and such like are not an "unmixed good." What is an "unmixed good?" The onfession? Does any member of the gen-

eral assembly esteem himself an "namixed good?" any committee of that venerable body? The presbyterian church through out the world, is it an "unmixed good?" For a specimen of an "unmixed" evil, evil "from the crown of its head to the sole of its foot" we refer our readers to the esolution abstracted above on Sunday schools and to the report presented at the last meeting of the presbyterian assembly. Having done its best to extinguish what ight there is in Sunday schools, and put a lamper on religious instruction, will any ody be astonished that the same church on the same day, June 13, 1881, "deplored" 'the immorality, unbelief, and religious inlifference which are so prevalent "? " im norality," etc., "which have their origin in gnorence of God and His revealed will "

or will anyone be astonished to hear further that, losing all consciousness of its own reponsibility in the matter, the same assem bly should "resolve" " to urge on the educational authorities of the several province the duty and necessity" of religious instruction for the young? If we be asked who drew and moved these resolutions, our only answer is that we rely on a Globs report, and that there they are put down to the Rev. Dr. John Laing of Dundas.

ANOTHER WAY OF LOOKING AT IT. In some branches of the cotton manufac are we have progressed so far as to be able to roduce at home all that we require and even more. And the fact that the market has actually been overstocked with good of home production is by some looked upon as a disaster to the country, as a misfortune which is very much to be regretted. It may be worth while to conside

whether this seeming misfortune is not likely to turn out greatly for the country's good, after a'l. For one thing, it will tend o relieve our market from the too persistent pressure of excessive importation of the particular kinds of goods affected. The English and American manufacturers are now getting nformation of the fact that Canada an produce, and actually is producing, in several important lines, all that she requires for her own consumption. The effect of this upon their manner of doing business with Canada will be boundless. They mu-t see now that it is hopeless to think of crushing out the cotton manufacture here by swamp ing our market with goods sold at or und cost. They will realize that it will not p.y to carry on any longer a war against our cotton manufacturers, at all events. And if all this be only impressed upon them, it will soon appear that what has happened is actually for the country's good, and really s benefit to Canada. A substantial check to over-importation will neutralize, many times

reviving the rumor that Mr. Thomas White, M.P. for Cardwell, is likely to become minister of inland revenue. A far more likely rumor is, however, that which connects his name with the department of agriculture. This department is really very well managed in Mr. Pope's hands, and a great deal of hard and efficient work is done in it, though part of the census returns was not what it should have been. Mr. Pope, who is already a wealthy man, can certainly will probably, however, desire to do some thing more at the work in which he has for years back been engaged, and rumors of expected cabinet changes had bet er be taken with many grains of allowance.

To the Editor of The World. SIR : In your issue of the 28th inst , yo say that before replying to my letter education. Now, I am particularly anxious to see your reply to my letter, and wish

1. I carefully avoid using the phrase "religious education," because of its ambiguity and wide extent. I prefer the term

2. I mean in "religious instruction" just what the act means, when it says clause

Toronto, X., "Pupils shall be allowed to receive such religious instruction as their parents and 30,000 to 40,000 young people are prepar- guardians desire," and in clause IX. "No person shall require any pupil to read or does the presbyterian church in Canada? study in or from any religious book . . . ob-

> 3 I mean by "'religious instruction" just below. I quite from the "Compendium of

what the minister of education evidently meant in his memoranda as given in the struction of a denominational character" during school hours, not "of any distinctive secure to parents generally the training of their children in the truths of our common

English education acts thereunder," providing tice of school boards thereunder," providing that no "religious catechism or religious for mularies which are distinctive of any partimularies which are distinctive of any partimularies which are shall be taught;" that mularies which are distinctive of any parti-cular denomination shall be taught;" that given such explanation and such instructions "the bible shall be read, and there shall be therefrom in the principles of morality and religion as are suited to the capacities of children." Also "that such explanations and dren." Also "that such by the responsible hers of the school." On page 279 the leter adds "there is nothing in the regulator adds "there is nothing in the public the public state." tions or programme respecting the public thools now in force which can prevent the troduction of such reading of the holy

scriptures as part of the regular course of instruction and work of the school.

The law permits and the regulations strongly recommend the daily practice of such religious exercises"
Such then at length is my answer as to what I mean by religious instruction, just what the law contemplates, the regulations permit, and the parents desire. To refuse us this is to frustrate the law and deprive

us this is to frustrate the law and deprive us of our legal privileges.

You will observe, Mr. Editor, that the religious instruction I demand is to be given by the responsible teachers, is to be part of the ordinary work of the schools, to consist in reading of the bible with such explanations and instruction as are suitable for children, but not of a sectarian or denominational character, and all this irrespective of and in addition to devotional reading of agripture, prayer and singing of hymns. scripture, prayer and singing of hymns. am yours truly, JOHN LAING. The Manse, Dundas, Oct. 6, 1883.

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the an open.

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and Ontario buyers 140. Manitoba Le Huron and Eric 163 and 1621. and Loan 115 and 1141. Cavadia 124 and 120. London Loan 118-Provident 126 and 125. Ontario ciation 128 and 124. Mani oba

Montreal Stock MONTREAL, Oct. 9.—Closis:
MONTREAL, Oct. 9.—Closis:
Montreal, asked, 197½. Onto
Du Peupro 70 and 65.—Molson
ronto 181 and 178½. Jacques
Morchante', asked, 120. Com
Northwest Land Co 76s and
railway 56½ and 55½, sa es 100
Montreal Telegraph Co, 120 and
Ontario Navigation company 5 Montreal Telegraph Ontario Navigation at 56, 125 at 56. Local Mark TORONTO, Oct. 9.—The There was a larger attendance market this morning. About it

spring, and one to be for good 5000 bushels oats sold at 38 to 3 worth 70 to 76c. There were \$7 to \$8 for clover and \$11 to \$A\$ few loads of straw sold at \$10 for sheaf. Potatoes sold at \$2 to \$2.50, and very chologies unchanged. Hogs, \$7 to to 75c per pair. Ducks, 70c to \$1.51. Lawrences Marken.—markst. Prices are generally ing are the retail prices in 8t Beef—roast 12c to 15c; sirrle round steak 12c to 13c; mut 12c to 18c, infertior outs 6c to 11 8c to 12c; retail, best joints 12 7c to 9c; pork, chops and roast rolls 20c to \$2c; large rolls 16c 14c; lard 12c to 14c; threes 12c to eggs 22c to 24c; turkys \$1 to \$1000.

85.25 tu \$5.30; superfine \$4.90.1
35.50 tb \$4.75; Inc \$4.15 to \$4.00; pollards \$3.50 to \$3.7 to \$4.00; pollards \$3.50 to \$3.7 to \$2.70; city bags \$3.00 to \$5.8 to \$2.70; city bags \$3.00 to \$5.8 to \$2.70; city bags \$5.00 to \$6.00; pollards \$5.60. Grain—Wheat—No to \$1.21; white, \$1.15 to \$1.17 Cerp_file to \$6.10. 38c to 36c. Barley non Patencial \$5.25 to \$5.35. Co

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