

Dr. Davidson suggested leaving out the words, "if practicable."

Canon O'Meara desired that the report should be adopted, as submitted to the house. The principle adopted by the committee was to ask the people of the whole Dominion to unite on this as a practical measure, and the minimum which the Church of England would accept. He did not think it would be wise to put forward the idea that separate schools is the ideal of the Church of England.

Mr. Hoodless, a member of the board of education in Hamilton, Ont., felt that the Church had not impressed upon the parents their duty as it should have done. The Church people did not use the law as they could to put religious education into the schools. Scripture readings, the Lord's prayer and the ten commandments were used daily in the schools in Hamilton. Unless the Church moved quietly and carefully with other denominations, the result would be to secularize the schools. The report was wise and carefully prepared and was the deliverance of the bishops, as well as delegates.

Chancellor Heneker was afraid that any such principle as the one proposed would never be carried out in the province of Quebec. Since 1841 that province had had a separate school system, the Roman Catholics having the whole management of their schools, and the Protestants the whole management of theirs; and the system had worked successfully. It was utterly impossible to expect that the French Roman Catholics would ever give up that principle.

Rev. H. G. Piennes-Clinton held that the report should embody the highest ideal: the best possible religious instruction in conjunction with the best secular education the state could supply. The report only recognized one method whereby to obtain religious instruction, and the manner recognized was not by any means the highest. A half hour for religious instruction was a low ideal.

Archdeacon Fortin submitted that it ought to be understood what kind of schools were referred to. It was not denied that Church people have the right to give such instruction as they like in private schools; but what was referred to was the common schools. A high ideal was all very well; but the practical question was what can be secured. It was not wise to form an ideal which was unattainable.

Hon. G. W. Allan said all would desire to see the very highest ideal carried out, but it was better to aim at what was practicable. The condition of matters with respect to the education of the children in the common schools, speaking with special reference to Ontario, was greatly to be regretted. What was wanted was that the children should not grow up utterly devoid of religious knowledge, and it would be far better to secure a system by which a certain amount of religious knowledge would be imparted. The Church wanted to enlist the sympathy and assistance of other religious bodies; it was not likely to obtain what Mr. Roper desired to see. He favored a system, something of the same kind as that which prevails in Quebec.

Mr. E. J. B. Pense supported the position of the two preceding speakers. In the ten public schools of Kingston, Ont., he stated, the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, are said daily. The practice had been introduced by an ardent Methodist; and Dean Smith, and the clergy of Kingston had endorsed the action. He was glad that so broad a feeling existed in a city where there had

been the greatest religious contentions in Ontario, and where politics had been fought on a religious basis.

Canon Matheson said his ideal was a church parochial school, that being the system in which he was brought up, but this was impracticable in this country owing to the mixed population and the financial condition of the people. He wanted something practical, and supported the motion with all his heart.

Mr. Worrell and Archdeacon Weston-Jones spoke against the use of the words "if practicable," in reference to the Creed.

Rev. Dr. Clark defended the report, pointing out that the Apostles' Creed was a formula of the Church, and therefore stood on a different footing from the Lord's Prayer and the Ten Commandments, which are in the Bible.

Mr. Charles Jenkins thoroughly agreed with Mr. Hoodless. He maintained that the public schools should not be held responsible for the lack of religious education.

Archdeacon Scriven's amendment was carried by a vote of 32 to 30, and the first clause of the report was adopted as amended.

The second clause was carried without discussion.

Rev. Dr. Langtry gave an explanation of the third clause, stating that a mode of procedure was intended similar to that prevailing in other denominations in regard to the raising of money for educational institutions.

Mr. N. W. Hoyles objected to the clause on the ground that definite information was wanted as to the institutions that it was proposed to aid, their needs, etc.

Canon O'Meara explained the position of St. John's College, which received no aid from Eastern Canada, though it had to compete with other colleges which were receiving thousands of dollars every year from the east.

Mr. A. H. Campbell said he had never heard of any application from any university or college in the west for aid from the east.

Canon Bland said that the suggestion had come from the west, because of the need so sorely felt there.

Rev. Dr. Langtry was quite positive that it had not been in the minds of the committee to aid only the colleges in the west. There were other colleges which also required assistance.

Dr. Davidson had declined to move this clause, because he had waited for explanation of the way in which the clause was to be carried out and what it really meant. Having received these explanations he supported the clause. The clause was then adopted.

On motion of Canon Bland, seconded by Archdeacon Lindsay, the report was adopted as a whole.

EVENING SITTING.

Rev. J. C. Roper brought up the motion which he had withdrawn and moved its adoption as a preamble to the report. He said he did not undervalue the amount of religious instruction now given; but he did not want it to go forth as the voice of the Church of England that that is sufficient. It was not intended to attack, but rather to confirm the national system of education.

Rev. Dr. Langtry said that he had been for many years a supporter of the principle of the motion and was regarded as a deserter from the cause. His highest ideal was that of Church of England schools under the direction and instruction of the clergy, as far as possible, but they must think of the circumstances, and the highest ideal under the circumstances, he con-