

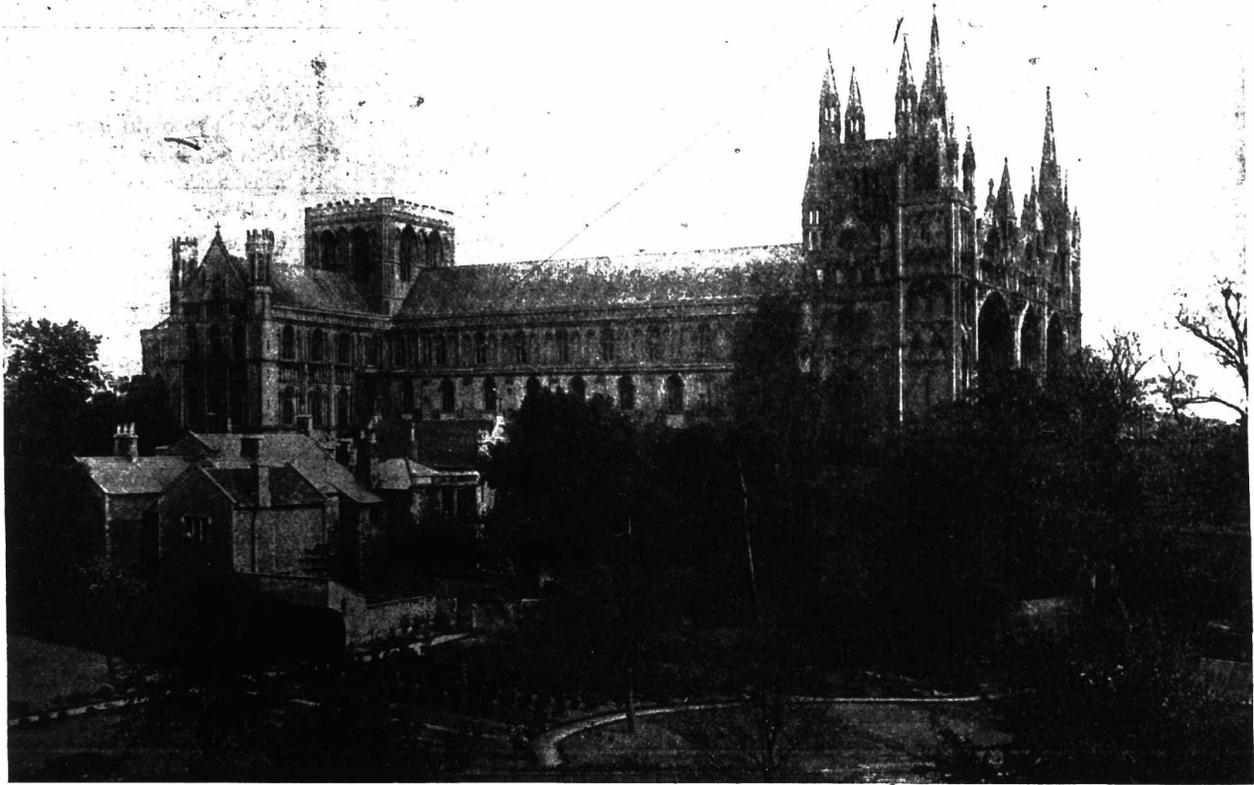
not received any reply from many of the clergy, but the replies I have received are not encouraging. In some cases it is very doubtful if permission can be had; in others a distinct and definite refusal, in one case with a rudeness that only ignorance can excuse. In only one parish in the whole diocese, and in that in only one of its many schools is the permission given and used. We may try further, that is, make application to every district where we can find a clergyman to teach, and I am ready to go on, but I think we have done enough to justify us in saying that that clause among the clauses which give the instructions for carrying out a system of secular education, give it no claim to the name of religious education. I can only mention an argument made by some that religion has no place in education and should be left to the Sunday-schools. It is a theory, and one that is discredited among most thinking and practical people. In England, it has been tried in places and there is today a strong reaction. The work of teaching

ability or likelihood of our being able in this way to do anything generally for the religious education for the children in our diocese—it can only at least touch the few—and so I pass to the second line of action open to us; and that is to bring influence to bear to secure a real practical recognition of religion in the schools of the country. It cannot, of course, be one that takes any notice of the points of doctrine on which the religious world is divided, but it would be a decided gain to get the Bible taught if merely as history, sacred history, and I believe the heads of the Presbyterian and Methodist bodies would agree with us in drawing up a syllabus of Scripture to be taught and portions to be learnt. If we could agree on this I do not apprehend we should have any difficulty with the Board of Education. Certainly I have always met with the greatest sympathy from them, and especially from Mr. Goggin, the man whom we are favoured indeed in having at the head of that Board. I should suggest, if approved, this Synod should pass a resolution to

of the Lord and the mighty and wonderful works which He hath done. For he made a covenant with Jacob and gave Israel a law which He commanded our forefathers to teach their children; that their posterity might know it and their children which were yet unborn, to the intent that when they came up they 'might show their children the same; that they might put their trust in God, and not to forget the works of God, but keep His commandments.' "

PETERBOROUGH CATHEDRAL.

The name of Peterborough was originally Medeshamstead, that is, the Meadow (or Mead), Homestead, the present name of the city being derived from the dedication of the great Church to St. Peter. Long before there was a diocese of Peterborough, a church was built by Peada, the first Christian king of Mercia, son of the great heathen Penda, who founded the Benedictine monastery there about the year 655. But Peada



PETERBOROUGH CATHEDRAL FROM THE NORTH WEST.

religion cannot be left to the one or two hours on Sunday by teachers, generally without that training which no earnestness or zeal can dispense with. This is true even in the conditions of life in a well ordered town parish, and how much more in our scattered districts with the greater difficulty of gathering the children at any hour but that of service with their parents, or of supplying teachers for them. The results speak for themselves. The fact to which I allude is that of the lamentable religious ignorance of not children only, but boys and girls, in other things well instructed. Ignorance not merely of matters of faith or doctrine, but of the very simplest facts of Bible story. I come now to the question, the very practical one of what we can do. There are two lines of action possible, the first that of providing opportunities of distinct and definite Church teaching in Church schools for such as wish to avail themselves of it. I hope before long we may see our way to this, only I would add it must be in a small way at first; and there is no possi-

this effect, that is that we should consult with the heads of the different religious bodies to see if they will join with us in such an effort. It is no vain thing—it is sad to think what the future of this country is to be if its children are to be brought up in ignorance of the Bible, which is not only the practical guide of life, but the foundation of the definite doctrines which are taught in our Creed. It was said by a historian of the Anglo-Saxon race in one of the ages when the foundations of its greatness were laid, that "the English people was the people of one book and that was the Bible." And we may add that when the love of and knowledge of that Book is gone, with it goes the secret of a people's strength. The Christian faith is a sacred and precious heritage committed to our trust. On us even more than upon Israel of old lies the responsibility to persevere and teach 'that which we have heard and known and such as our fathers have told us.' That we should not hide them from the children of the generations to come, but to show the honour

did not live to finish his work; and Wulfue, his brother and successor, although at first zealous for Christianity, fell away, and the Christian religion began to decline. Peada, after great crimes, repented, and under the influence of St. Chad, was restored to the Church. One of the works which he undertook was the completion of the church begun by his brother Peada, and in this he was assisted by his brother Ethelred and his sisters. When it was finished it was dedicated to St. Peter; at the same time King Wulfue bestowed upon the abbey many valuable privileges and possessions. He was succeeded by his brother Ethelred, who, after reigning thirty years, abdicated and became a monk of Bardney and afterwards abbot (about 704). The monastery flourished until 870, when the Danes, carrying on their work of destruction, came to Peterborough, slew the abbot Hedda and the 84 monks, set fire to the convent, destroyed the church and all the adjacent buildings. In 970 it was rebuilt by King Edgar, who got his chancellor Adulphus to