

Mayor should be proud of having such a city to rule over. He would only, on behalf of his brethren, return his best thanks to His Worship and the Council for their gracious hospitality.

The Dean of Montreal, Prolocutor of the Lower House, made a very humorous and telling speech. He said he hoped to visit Winnipeg again--in fact he was prepared to come often--he had been so well entertained on the present occasion. From what he had seen since he came west he was quite convinced that the heart of Canada beats very near Winnipeg. They in the east would have to look after their laurels. There was a star beckoning to the west.

Chancellor Heneker, of the University of Lennoxville, replied for the laity. He said that all they had experienced since they came westward had constrained them to see that, in furthering the interests of the great Northwest they were furthering their own. There was a mutual service going on between east and west. It was a grand thing for them to come to Winnipeg and shake hands with their brethren. It made them realize more fully the unity of the whole Dominion. He could only say that the man who did not love this Canada of ours was a man of poor heart and soul.

The Primate proposed the health of the Mayor and Council; and, thanks having been returned, the gathering dispersed.

WEDNESDAY AFTERNOON.

At four o'clock the discussion of the proposed canon for missionary work was taken up and discussed under the motion for its adoption as a whole.

Canon Von Island deprecated the adoption of the scheme because it would destroy a well known, well understood, and workable organization, the Domestic and Foreign Missionary Society.

The motion of Rural Dean Burman, seconded by Judge Hannington, for the adoption of the scheme as a whole was carried.

Archdeacon Brigstocke presented the report of the joint committee on an address to the Queen.

The report of the committee on the educational work of the church, as sent down by the House of Bishops with an amendment, was read and considered.

The adoption of the first clause having been moved and seconded, it was moved by Rev. J. C. Roper, seconded by Rev. H. G. Piennes Clinton, "That the report of the committee be referred back with instructions to embody in it the following clause: That the Church of England in the Dominion of Canada, will not have fulfilled her educational responsibility until she has secured from the legislature of every province the privilege of a combined secular and separate religious education for her children." The mover held that the report did not lay down any great principle, or great ideal towards which the Church ought to aim and for which it ought to pray. Under the arrangement which he proposed, a clergyman in one province might enter the schools and teach the children of his own church; and in another Synod, another way might be followed. The principle had been endorsed in Ireland, where it was working well; and in Scotland, also, the system of denominational education existed. The state, as guardian of the people, had an absolute right to enforce this, that the children should be educated in secular subjects up to a certain standard; further than that the state had no right.

Archdeacon Cooper was thoroughly in sympathy with the amendment as a noble ideal, but if it went abroad that such action had been taken he believed it

would put off indefinitely what the Church desired to attain. If they could get some kind of religious instruction in which Methodists, Presbyterians and others would agree, it would be a great thing. A half hour's religious instruction in the day schools, the daily saying of the Lord's Prayer, the Creed, and the Ten Commandments, would be as much as was given in many a school well taught in religious instruction in Ireland.

Archdeacon Lindsay observed that the clergy did not avail themselves of their privileges of giving religious teaching in the elementary schools. They ought to be practical. If they would quietly and earnestly take their part they would be able to so lift the education of the people round about them that the Sunday schools would be very different from what they were to-day. He found confirmation of this in his experience as a member of the Board of Education in the Province of Quebec for many years. He told of the ignorance of the Scriptures that had existed before the adoption of the plan of which he spoke, and contrasted therewith results of an examination subsequently held, in which out of 400 or 500 candidates not one failed in Scripture. In a mixed population they, as a Church, ought to be satisfied with what they had got.

Dr. Johnson said this was a question of the practical against the ideal. The men who climbed the telegraph poles did not spring from the lowest spike to the top at once, but climbed from each spoke to the next above it.

Archdeacon Scriven wished it laid down as a basis that the Creed, the Lord's Prayer and the ten commandments were the least with which the Church of England would be satisfied. The use of these would do away with the idea which was very prevalent, but absolutely false, that the Apostles' creed was a symbol distinctive of the Church of England. He was against putting the creed in the hesitating way in which it appeared in the report.

Archdeacon Neales held that there could be no higher ideal than that given in the apostolic commission, "teaching them to observe all things whatsoever I have commanded you." He deplored that the church was so far away from that ideal. It was almost visionary to hope to reach the ideal in one step. The report of the committee asked to have the opportunity of giving religious instruction within school hours. In a school in his parish he had given religious instruction one day every week for fifteen years, after school was out; and no part of his work had been more fruitful of good to the church and so satisfactory to himself when he looked back. The children, whose parents did not wish them to do so, did not remain; but he had taught many children of different denominations. He divided the children into three classes, and taught them as in Sunday School. His most satisfactory candidates for confirmation had been those whom he had thus taught.

Archdeacon Brigstocke, from the chair, suggested that Mr. Roper's amendment be withdrawn, and brought up later as a substantive motion, with the object of making it a preamble to the report. Mr. Roper agreed to this, and withdrew his amendment for the time.

Archdeacon Scriven moved to strike out the words "inclusive of the Lord's prayer, and the ten commandments: and second, if practicable, the Apostle's creed: and to insert instead the words, "and secondly the creed, the Lord's prayer, and the ten commandments." This was seconded by Archdeacon Neales.

Judge Walkem favored the first form.