

of the Protestant churches already referred to, and were subsequently published without any alteration at the hands of the Archbishop, or at his suggestion, or at the suggestion of any member of his church. In regard to the Lord's Prayer His Grace has publicly stated that he suggested the change of the word "which" to "who." That was the only change made, and that change is supported by the authority of the American section of the Committee on the Revision of the New Testament. But why refer them to him at all? The answer to this is easy. The Public schools of Ontario are mixed schools, attended by 50,000 Roman Catholic children. To make the reading of the Scriptures obligatory was a great change in the regulations. Was there anything unreasonable, then, that their representative should be consulted when the representatives of other denominations were consulted? If the Public schools of Ontario were Protestant schools, or if His Grace was consulted as to the method of religious instruction to be imparted in the schools that have taken advantage of the law, and have established Protestant Separate schools, the case would be very different. The question the Department had to settle was not how much religious instruction should be prescribed for the Protestant schools under its care, but how much could be prescribed without destroying the undenominational character of our Public school system, and as a maximum I have taken what was recommended by the deputation referred to. That I have succeeded tolerably well is evident from the unanimity with which the teachers of the Province at their county associations have approved of the new regulations and the cordiality with which the press of the country, both religious and secular, has endorsed my action. Even the *Toronto Mail*, which is not slow to criticise the Ontario Government, had a good word to say. In noticing the publication of the Scripture readings soon after they were authorized, it said:

"The Minister of Education is to be congratulated upon having adopted for use in the common schools a series of readings from the Old and New Testaments, together with a brief form of prayer. The objections to the introduction of the Bible in the schools raised by many laymen and by not a few ministers were undoubtedly of great weight. * * * The extracts adopted in this compilation are such as Christians of every denomination have ever agreed to accept as the plain Word of God. * * * The work has been prepared with the greatest care and cannot fail to commend itself to parents."

The sub-committee appointed to revise the work, in their memorandum given to the public in February last, stated: "That in their opinion a substantial advance has been made by the requirement of Biblical reading in the schools, and we are gratified to witness the general acceptance of the principle of the necessity of the moral and religious element in education."

Moreover, the regulations respecting religious instruction were submitted to the House for its approval last session, and were adopted without a single objection from either side. The only objection from any quarter that has been pressed upon the attention of the public was the protest of the Toronto School Board, and when it is known that that Board is composed principally