

mean actual work: second, the co-operation of the bishops of the Church, who should take hold of this matter with the earnestness which had marked the bishops of another Church; third, careful consideration before they asked that religious instruction should be handed over to a body of teachers, who, however honest they were—and he gave the teachers of Ontario credit for honesty—were at the same time, in great part, not members of their own communion. He did not say that such teachers would consciously give a meaning to the religious teaching of which the Church could not approve; but Herbert Spencer had shown them the working and the effect of bias upon the mind: and there might be unconscious leanings of which they could not approve. He instanced an amusing case of a teacher who thus accounted to his class for the present religious systems: First of all, there was the Roman Catholic Church. This Church became corrupt. Then the Church of England came into existence. The Church of England became corrupt in turn, and then we had the Presbyterian Church. This, in turn, became cold and informal, and we had Methodism. (Laughter.) This was cheap and easy, and that was why it was given by the teacher, who actually knew better. As for the co-operation of the other religious bodies, that was not to be looked for, for several of them were opposed to the teaching of the Bible as a text-book in the schools. As for voluntary or church schools, he would like to know what political party would take up such a subject, in view of the unrest created all over the Dominion in connection with the Manitoba school question.

Chancellor Heneker said they were all responsible for the education of the children in this country, and outlined what had been done in Quebec in the way of offering religious instruction.

Rev. Mr. Armitage said that one result of the agitation in the past was that the teachers throughout the country had been influenced and were beginning to realize that the foundation of all true teaching must be the inspired Word of God. Public opinion was also being influenced, and it was the duty of the Church to do what it could to keep up the agitation until something was done. But above all, the Government was beginning to be influenced. He considered that the clergy and members of the Church had failed in one great duty to the public schools, when they had not encouraged the young men and women of the Church to become teachers. They should do what they could to encourage those who had talent in that direction to enter the teaching profession, and help to make it what it should be, one of the first professions in the land.

Rev. C. L. Ingles touched on the public feeling there was in favour of religious instruction in schools, and spoke of the progress that had been made in Ontario.

The debate was continued next day (Thursday), Rev. Canon Burke speaking

first. He strongly favoured the object of the resolution, and believed in the close alliance of education and the Church, while recognizing that such a hope was Utopian at present. Pending the time when the Church could obtain the right to have religion taught in the schools, he thought the clergy should show a deeper interest in the schools of the country by visiting them.

Rev. D. Williams did not want to have the matter left in the hands of a committee, which meant its being shelved for three years, and moved as an amendment to the motion:

That a committee, consisting of the Bishops of Ontario, with a clergyman and layman from each diocese, to be named by the Synod, be appointed to wait on the Government of Ontario with a view to carrying out the wishes of the Synod.

Chancellor Walkem thought this an excellent idea, but it should be extended to every province. Rev. Mr. Williams accordingly amended his motion to that effect.

Mr. E. J. B. Pense was sanguine of success if all the Protestant denominations would unite. In the Kingston schools there was a notable instance of tolerance, the Apostles' Creed being recited every morning, along with the Lord's Prayer, through the efforts of a Methodist.

School Inspector Hewton stated that in the country districts the Lord's Prayer, Apostles' Creed, Ten Commandments and Scripture readings were all used daily. It was impossible for clergymen, especially in country districts, to give the time for the conducting of religious teaching; but they could, and should, devote more attention to, and show more interest in, the religious instruction that is given in the schools.

Canon Davidson deplored the effects of secular education in other lands, and feared the same effects in Canada. He wanted religious instruction to be given by the clergy, and told a story of a teacher who, after the tale of Jonah had been read, asked, "Who would believe that?" as showing how dangerous it would be to leave it to teachers. Chancellor Heneker had spoken of the Creed being used in Sherbrooke, but that was not at all usual in the province.

Chancellor Heneker threw doubt on the Canon's story, and stated that if any teacher had made such a remark, and it had been reported to the Protestant Committee of the Council of Public Instruction, his diploma would be revoked.

Dr. L. H. Davidson considered that the amendment cut away the very assistance and help needed. It meant dividing the power of the Provincial Synod as a whole, and the adoption of a number of small committees in the various civil provinces. Incidentally, he remarked that the Jonah story told by his brother was quite true.

Canon Dixon said that the calm discussion of the question made him hopeful that Mr. Symonds' resolution would be carried. He felt it his duty to say that the curriculum in Quebec, so far as re-

ligious subjects were concerned, was an excellent one. This was gained not by looking askance at one another, but by all denominations working together. If the synod wanted church schools, they would never get them. Let the other provinces adopt the same system as in Quebec, and have religious subjects taught by the teacher, leaving the home and Sunday-school to supplement this teaching.

Rev. Dr. Langtry did not see how anyone could be satisfied with the religious teaching which seemed to satisfy their optimistic brethren in Quebec.

Rev. H. Montgomery spoke in favor of the resolution, but drew attention to the necessity for joint action before the Legislatures of the various provinces, and thought the amendment should be worded as to permit each province to have the benefit of the weight of the unanimous opinion of the synod.

Mr. W. F. Burton strongly supported the proposal to ask the Legislature of Ontario to give effect to the manifest trend of public opinion in favor of a certain measure of religious education in the schools, though he had at one time been opposed to the principle. He emphasized the value of the unanimous opinion of the Provincial Synod as expressing the consensus of view of the whole ecclesiastical province.

Rev. A. Dewdney announced that as the result of a conference between committees, an agreement had been come to to invite the co-operation of any committees appointed by other synods or dioceses.

Mr. Geo. Lampson thought that the impression had been gained that in the Province of Quebec, a clergyman, when visiting a school could give denominational instruction. Such, however, was not the case; he could only give undenominational instruction.

Dr. R. W. Heneker spoke to the correctness of Mr. Lampson's remarks.

Rev. Prof. Worrall explained that with regard to the position he took on the previous day upon the matter of religious instruction, he thought there had been a slight misapprehension. He never contended that they should stop because there were difficulties in the way, but his contention was that committees had been appointed by that synod and other bodies in the past, and practically they had done nothing. The committee appointed by that synod three years ago had not, to his knowledge, between that time and the present, met even once. In consequence of this, he thought they should be careful before passing any more resolutions to share the fate of the previous ones. Something definite had come out of the present discussion, and he was perfectly prepared to support Rev. Mr. Williams' motion, which, if passed, he believed would lead to something practical and would bring in that which they were all desirous of.

Mr. Justice Hanington remembered the time when the Church was very much