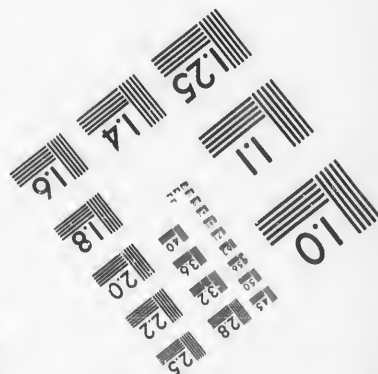
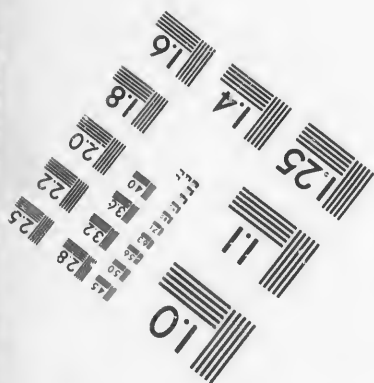
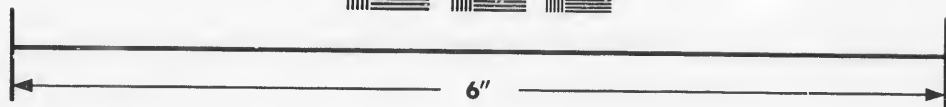
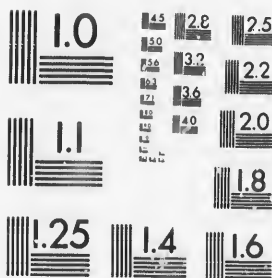


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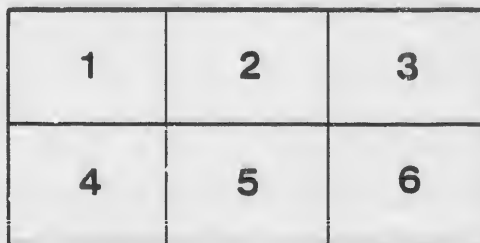
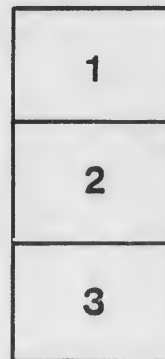
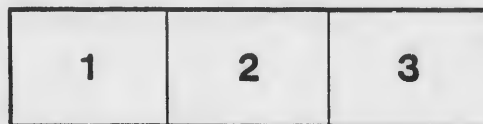
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# THE SCRIPTURE

HYPOCRISY OF THE CRY R.

## "RULE OR RUIN

The opinions of eminent Protestant Divines on the Cry raised by the Leaders. What Mr. Mowat, Honourable E. H. Blake, Dr. C. Dewart, Dr. Nelles, Dr. S. J. Hunter, Rev. John

HAVE TO SAY ABOUT THE SC

The Administration of the Mowat Government having been so progressive in its measures of reform, so economical in its administration of the finances of the Province, and so successful in maintaining the rights of the Province, that the leaders of the Conservative party have found that they have no grounds for an appeal to the electors of the Province on any of the real political issues pertaining to Provincial affairs. Driven to such a corner, they hope by an appeal to the supposed religious prejudices of the Protestant electors to gain some votes at the coming Local Elections. These are the same men who in 1883 issued a pamphlet appealing to the supposed prejudices of the Irish Catholic electors. In this pamphlet they called on them to vote against the Administration of the Honourable Oliver Mowat, stating that **"The Catholics of this Province can never have confidence in Oliver Mowat. He has always been their enemy,"** and asking support for Mr. Meredith, stating that **"His father bequeathed \$500 to the Sisters of Mount Hope Orphan Asylum, London. The son of such a man must have breathed an atmosphere of liberal opinions,"** and that he had, in January of the year 1883, said in his place in the Local Legislature, "I recognize the right of the Catholics in this country to fair play. Any one who would adopt any other course was not a true Canadian. I recognize the right of the Catholic authorities to give their advice, and to make inquiry with respect to what books are used in our High Schools in which the children might be taught." These men who only three years ago sought to excite the worst prejudices of the Catholics, now try to excite the worst prejudices of Protestants. Their motto seems to be "Rule or Ruin;" if they cannot rule Ontario they will wreck it. They attack the Mowat Administration for having authorized the use of the Scripture Readings in the Public Schools. The use of such readings in the schools was demanded by the Teachers' Provincial Association, by the Anglican and Presbyterian Synods, and some of the Methodist Conferences, and these bodies appointed deputations to press this request upon the attention of the Ontario Government. The Government either had to yield to the request or refuse it. Had they refused it, the howl would now be because they had refused to listen to the request of these Protestant bodies. The following letters and speeches by most eminent Protestants in Ontario, clearly indicate how groundless is the cry of these "Rule or Ruin" politicians, who in 1883, to catch votes, declared that Mowat was not doing justice to the Roman Catholics, and finding that that cry did not pay, now pose as defenders of Protestantism.

STATEMENT

—OF THE—

HONOURABLE OLIVER MOWAT

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### AT THE SCRIPTURE READINGS.

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WHO WROTE THOSE "ANTI-POPISH" ARTICLES,

and has been writing them for the last twelve months, is a Catholic himself. (Loud shouts of "The hypocrite?" laughter and excitement.) This alone is sufficient to stamp this cry with hypocrisy—(hear, hear)—and it is no wonder that it has failed to have any effect upon the Protestant electors of this country.

Hon. S. H. Blake,

At the public meeting held at Toronto on the evening of Saturday, the 18th of December, after reviewing briefly the Mowat Administration and its able defence of the Rights of the Province, spoke as follows:

A good many years ago,

IN SABBATH SCHOOL CONVENTIONS,

there was a strong desire for having introduced into our Common Schools a book which we were using largely in our Sabbath School teaching. We had an International Convention and an International Committee, and that committee prepared a selection of lessons for some fourteen million teachers and children. I remember at one of those conventions at Markham, a number of years ago, I said:—"I shall never be satisfied unless we have God's word taught in our Public Schools. I shall never feel satisfied that we are doing what our God would desire a land should do, unless we honour His word. Let us not merely make pretences at being Christians, but let us be so in fact. Our children will be the better for learning over and over again the Ten Commandments; the grand lessons in Proverbs, which we should all so like to see engrained into our children. Let us have the grand Sermon on the Mount by our Saviour; let us have the 13th chapter of the first of Corinthians; let us have the Lord's Prayer. Let us have these various portions of the Bible, and let them be read and used in the Public Schools." These matters were discussed and got into shape, and there being more or less of public opinion on the question, the Government very rightly took it up. I admit that before there was a word said in public on the subject I had procured a copy of

THE DOUAY BIBLE

and had read it over and ascertained that these passages in one translation scarcely differed from the same passages in the other translation. Nobody dare accuse me of being anything but an ultra Protestant (loud applause), but I say this, that I would rather see the Douay Bible introduced and read in the Public Schools than that no Bible whatever should be used. (Applause.) This matter was brought up in our Church of England Synod, and I refer to it because what had been done by the Presbyterians and the Methodists has been given out, but I have not seen anywhere a report made of the action of the Synod of the Church of England on this question, and I prefer to take the carefully worded utterances of that body—very laud indeed in our city and very large all over

OWAT

ferred from the same passages in the other translation. Nobody dare accuse me of being



# STATEMENT

—OF THE—

## HONOURABLE OLIVER MOWAT

CONTAINED IN HIS MEMORANDUM

Published on the 2nd of December, 1886.

### BIBLES IN SCHOOLS.

It is further stated, and with great emphasis of assertion, that through Roman Catholic influence we have excluded the Bible from the schools, and have substituted for it extracts prepared under the influence of the Romish Church. **But this whole story is a misrepresentation.** The fact is, that from the time I came into office there was no movement whatever on the part of the Archbishop to change the regulations which had previously existed respecting the Bible in the schools. What has been done has been done at the instance of the Protestant Churches, and them only, and to carry out so far what they were understood to desire. On this point I need do no more than refer to the speech of the Minister of Education at his nomination on the 11th October last, and to the recently published letters of the Rev. Dr. Dewart and the Rev. Principal Caven. **The Archbishop had nothing whatever to do with the preparation of the extracts.**

At a public meeting held in the City of Toronto, on the evening of the 18th of December, Mr. Mowat after reviewing his Administration spoke as follows:—

Our legislation has been, so far, so careful that the result has been as I have mentioned. I claim no particular merit for this. It is chiefly owing to the able colleagues that I have always had—(applause)—and the able supporters who have assisted us with their valuable suggestions. The suggestions of friends and others outside of the House are very valuable, and we are always glad to have a good suggestion and rejoice in adopting it, from whatever source it may come. I am meeting Conservatives in every part of the Province, who tell me that they are quite satisfied with our laws and our Administration, and they do not want a better Government as to passing laws and administering the funds of the country. The Opposition felt that our legislation and administration afforded them

### NO GROUNDS OF COMPLAINT,

and, in consequence, what was to be done? It would not do to go to the country and to the polls without a cry of some kind. What was to be done? There is one cry which has sometimes been successful in such cases. An appeal to the religious sentiments of the people sometimes has been successful in depriving of office for a time **earnest men, good men, religious men, and men of a sound judgment in regard to such matters.** This attempt has been made. Twelve months ago the "No Popery" cry was raised. Who raised it first? Was it an honest cry? We all know that it was raised by the people of the *Mail* a year ago. I have never before supposed that the *Mail* people were very religious people. (Laughter.) I had always been under the impression, from what I saw and heard and knew, that the *Mail* people were very much the other thing. (Laughter.) A cry was raised, therefore, of "Protestantism in danger" by these very strong Protestants. It was raised by Mr. Bunting, of the *Mail*. Mr. Bunting does not write for his paper much; I do not know that he writes for it at all, but he directs its general policy, and, as it seemed, he, a Protestant, became quite excited about religious matters, with a keen eye for Popish aggressor and encroachments upon Protestantism. (Laughter.) The *Mail* has a very able editor, a very learned editor; and the *Mail* editor

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MEAN, DESPICABLE USE

to be made of it; I prefer to take these rather than the utterances of political parsons who enter the pulpit with the evangel of peace on their lip, but with the purpose of spreading discord among their people. (Loud applause.) Of this Synod Rev. Canon Dumoulin and Rev. John Langtry are members. At this Synod meeting they were present. At this Synod they had had a copy of this report. At this Synod they were present when this report was moved and adopted, and there was not the first breath from anyone there except of approval and assent. Is it to be said to you and me this evening that we are not strong Protestants because we adopted what they then adopted? **This, then, is the utterance of that body—the Synod of the Church of England, held in June, 1885.** I have but one word to add; it is to ask you to note carefully each word I give you on this subject, and contrast them with the assertions you hear to-day; to take

THIS SOLEMN DELIVERANCE

of that Synod and compare it with the specious utterances to-day of those who concurred in it eighteen months ago. The article I want to read is headed "Report of the Committee on Religious Instruction in the Public Schools." (Here the speaker produced a copy of "The Journal of the Incorporated Synod of the Church of England in the Diocese of Toronto, 1885,") The report reads thus:—

"The Committee on Religious Instruction in the Public Schools report, with **deep thankfulness to Almighty God,** that a great onward step has been taken in this matter by the Government of the Province during the past year. They refer to the authorization of the new volume of Scripture readings for the High and Public Schools of Ontario—"

A burst of applause from the audience here interrupted Mr. Blake's reading of the quotation. As soon as it subsided he continued:—

"Together with the issue of the Order-in-Council, dated December 16th, 1884, enjoining its daily use in all Public and High Schools. The following provisions of this Order-in-Council seem so important, that your committee desire to call the special attention of the Synod to them, with the view of

ENLISTING THE ACTIVE CO-OPERATION

of all its members in rendering those provisions effectual:

"1. Every Public and High School shall be opened with the Lord's Prayer, and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer sanctioned by the Department of Education."

"Mind you," interjected Mr. Blake at this point, "thirty-nine was the committee, and every one of them, what you and I would call 'a strong Protestant,' thirty-nine of them, and, as the report says, the committee was **singularly unanimous in its views.**" The speaker continued his quotations:—

"2. The portions of Scripture used shall be taken from selections authorized for that purpose by the Department of Education, and shall be read without comment or explanation.

"5. When required by the trustees the Ten Commandments shall be repeated at least once a week.

"6. The trustees shall place a copy of the authorized readings in each department of the Public and High Schools, under their jurisdiction within one year from the date thereof.



"The regulations prescribing the 'hours of daily teaching,' provide that they shall not exceed six hours in duration; but a less number of hours of daily teaching may be determined upon in any Public School. At the option of the trustees for closing the ordinary school work earlier than the usual hour on certain days, that time may be given for religious instruction."

"These," said Mr. Blake, "are the Order-in-Council provisions to which the committee called the special attention of the Synod. The report goes on to say:—

"During the summer months your committee, in conjunction with the members of similar committees appointed by the Methodist and Presbyterian bodies,

#### MET THE MINISTER OF EDUCATION

at his request, that opportunity might be given for a free discussion as to its best way of dealing with the matter. The meeting was singularly unanimous in its views—"

"Mark that," said Mr. Blake interrupting himself, "singularly unanimous in its views." (Loud applause.) Mr. Blake continued reading:—

And your committee pressed for some relaxation of the regulations relegating all religious instruction by the clergy to some time beyond the ordinary school hours, and for the use by the teacher and pupils in each school of a carefully revised selection of Scripture readings."

"They pressed for this," again interrupted the speaker; "they pressed that these Scripture selections might be read in each school, and there was no Roman Catholic upon the committee; nobody but the representatives of the Protestants of this Province."

"The audience loudly applauded Mr. Blake's remarks, and he continued the quotation at the request of the Minister (whose courtesy and interest in the matter your committee desire to gratefully acknowledge)."

"Just think of that," remarked the speaker. "This is the wretched creature who wrote the Ross Bible. (Laughter.) Here is the committee 'gratefully' acknowledging his courtesy in the matter." (Renewed laughter and applause.) Mr. Blake read on:—

"Two members of the committee consented to aid in the final revision of the book of Scripture readings, a task in which they were engaged for some days with representatives of other Christian bodies. Your committee desire to place on record

#### THE HARMONY AND UNITY

of feeling which marked throughout this labour of love, and they confidently commend to the Church the volume now authorized, as a gratifying proof of the unity of action which has thus been shown to be possible in this matter, and which they trust may ever continue among Christians in this Province with regard to this important and vital question."

Mr. Blake read the last few lines slowly and emphatically, and the audience cheered enthusiastically as he halted. Then he said:—

And I will just here say that a more dastardly attempt to prevent union, a more miserable faction fight than we have had within the last month in this Province, I don't know in any history very well. (Loud applause.) Hear the remainder of the committee's report:—

"It is confidently hoped that

#### SUFFICIENT COMBINED PRESSURE

may now be brought to bear upon Boards of Trustees to ensure the weekly instruction in the Commandments and the adoption of the provisions by which religious instruction can be given within the ordinary hours of school teaching. In view of the great importance of the subject, and the extreme desirableness of keeping the matter prominently before the public, your committee ask that a committee upon this subject be re-appointed for the further prosecution of the object committed to them, viz., the obtaining sound religious instruction in all the Public and High Schools of Ontario.

"All of which is respectfully submitted.

"C. W. E. BOND, Chairman.

"May 20th, 1885."

This report, said Mr. Blake, was dealt with in this way, as we find on another page of the official report of the proceedings of the Synod:—

"The Rev. the Provost of Trinity College read the report of the Committee on Religious Instruction in the Public Schools (Appendix J), and on motion of the reverend gentleman, seconded by Rev. John Davidson, it was

"Resolved, That the report of the Committee on Religious Instruction in the Public Schools be adopted, and that the committee be re-appointed for the ensuing year."

Now, as I said, is it not better for us, like honest men, to say that was the utterance of persons who knew whereof they were speaking, carefully prepared and carefully worded. That was a great advance, a great benefit, and I say that I should prefer my children attending the Public school, should do what we were obliged to do in our International

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# PTURE READINGS.

is God's means of enlightenment, and I say that it would have been a terrible sin for us as Protestants, giving an open Bible to our own children, to refuse to give it to the Roman Catholics. (Loud applause.) We are stronger than the Roman Catholics in this Province. Is that a reason why we are to put their neck under our feet? (Cries of "No.") Is that any reason why we should deal with them only on the principle of brute force and brute strength? (Cries of "No.") We are stronger than they. Then let our strength show itself in magnanimity. (Loud applause.) Let our strength show itself in generosity, in a determination that as Protestants we stand shoulder to shoulder against any attack that the Romish hierarchy might make upon our creed; but as Christians and brethren in this grand Province let us not taboo a man who conscientiously worships God in a form different from ours. I claim as large a share of religious liberty myself, and it is

## The Large Share of Liberty

that I claim for myself that makes me desire to give others the liberty that I claim for myself. (Terrific applause.) **It would be childish if it was not wicked, folly if it was not a sin, to think otherwise.** I am here this evening because I feel in this case that there has been **one of the most pernicious attempts that has ever been made to introduce religious discord into this country to affect an election which should be tried upon the merits of those who are in, and the demerits of those who are out.** (Applause). And as they knew that they would have no chance of success if the issue were tried upon these questions, they sought to direct the attention of the public from the legislation and administration of the Government. It is always, when the mind is roused, a dreadful thing to raise a religious cry against any person. **My friends, let us trample that under foot.** (Applause). **Don't let us get the thin end of the wedge of discord and disunion into this grand land of ours. Let us determine that all should feel that they can worship God as they please. We are not going to encroach upon the liberty of anyone, and we are not going to allow any to encroach upon our liberty.** (Applause). At this epoch in the history of our country the man will be a recreant who does not do everything that he can to sustain the honest, upright, true Administration that we have in Ontario, to put back the invaders from our land. Let everyone get up straight before the time, and at the battle "let not your earnest slacken into play," and before this grand audience I may say, "Men who think, and men of action, clear the way!" (Loud and prolonged applause).

Rev. Dr. Castle,

*Principal of the Baptist College, Toronto,*

On coming forward was received with cheers. He said:—Mr. Chairman, I am not here to-night as a politician. I have never taken any part whatever in purely political questions during my residence in Canada. My name has been associated, however, with the infamous committee composed of hypocritical ministers of the Gospel, who, in the guise of Protestants, are really Jesuits—(loud cheers and laughter)—and who have been selling out Protestantism to Archbishop Lynch (Renewed laughter.) A great deal has been said about us, and I think it is only fair that some one of us should stand upon this platform to-night and deliver our souls from

### THE AWFUL CHARGES.

which have been hurled against us during the last few weeks. I did suppose I was a Protestant. (Hear, hear, and laughter.) I did suppose I was a Protestant of the most ultra kind. (Cheers.) I did suppose that I belonged to a class of people who prided themselves on the absence of bigotry—(cheers)—who knew what religious liberty meant, and who prized religious liberty—(renewed cheering)—a class of people who, **because they claimed it for themselves, granted it to everybody.** (Great applause.) I have begun to think within the last month, however, that probably, for religious liberty, some Protestants of the Province of Ontario will really have to go and take lessons from the Archbishop. (Loud and prolonged laughter and applause.) I did suppose that the

This report, said Mr. Blake, was dealt with in this way, as we find on another page of the official report of the proceedings of the Synod :—

“The Rev. the Provost of Trinity College read the report of the Committee on Religious Instruction in the Public Schools (Appendix J), and on motion of the reverend gentleman, seconded by Rev. John Davidson, it was

“Resolved, That the report of the Committee on Religious Instruction in the Public Schools be adopted, and that the committee be re-appointed for the ensuing year.”

Now, as I said, is it not better for us, like honest men, to say that was the utterance of persons who knew whereof they were speaking, carefully prepared and carefully worded. That was a great advance, a great benefit, and I say that I should prefer my children attending at the Public school should do what we were obliged to do in our International Sunday School Committee, in which were representatives from Canada, United States, England, Ireland, Scotland, Australia, and Africa, representing fourteen millions of people. We found that it was not a good thing to use the whole Bible in teaching, because there were a great many passages which are more suited than others to the children who are under our instruction. We have just closed this month a seven years' instruction in the Bible; we have commenced with the book of Genesis and finished with the book of Revelation, 336 lessons; and in seven years we go over the various portions of the Bible prepared for the children. I rejoice to find that my child, if at school, gets a very good, thorough knowledge of the Bible, historical and otherwise, in one year, two hundred and eighty-one lessons, extending from the book of Genesis to the book of Revelation. I rejoice to find that the splendid Proverbs occupy a prominent place; that

### The Ten Commandments

are there—not, as people would have us believe, only nine of them. “Thou shalt not worship any graven image” is there in just as big print as any of the others—(loud applause)—and I have found there also the thirteenth chapter of Corinthians, and I wish those who are making these charges and this attack upon this book had a little of the spirit as well as the letter of the law. Now I entirely disagree with the remarks that have been made against this book by certain persons occupying positions which should have been held sacred by them, and who were in utter ignorance of its contents. From one pulpit there has come the voice, “Why! we haven't got in this book the story of the fall of David!” “We haven't got in this book the story of the strong temptation of Joseph by Mrs. Potiphar!” My friends, fancy! (Applause.) Fancy!! Fancy the peculiar taste of the men who particularly miss these passages; and that from the pulpit, bad enough to think it, but to preach it, so much the worse! But to be serious for a moment. I represent for a moment a girl of nineteen or twenty years of age, in the country, with a class before me of boys and girls, and I am given that selection to read to them! Would you like to have your daughter sitting beside a lump of a boy of sixteen or seventeen while this was being read? Sir, I would not. (Applause.) **We must have some common sense in these things.** (Applause.) We find that however good it may be for grown people to take their Bible, and sit down, and mourn as David did over his weakness, or to rejoice with Joseph upon the strength which enabled him to overcome his temptation, it is not reasonable to have it read to a mixed class of children fourteen, fifteen, or sixteen years of age, and I entirely approve of the great wisdom of that committee, and I believe that there is an inspiration in these matters, that led them to choose with the great propriety that they have in the historical, biographical, and doctrinal selections, and that led to taking the choicest portions from the various books in the Bible, and putting them in such a way that a class of children should be interested in them, and

### Search and read the Scriptures

more fully. (Applause.) Another portion which it was objected had been improperly omitted was 2nd Timothy, iii. :—“All Scripture is given by inspiration.” Sir, that chapter was wisely omitted. One hundred years ago people said it was a bad translation. It should have been “Every Scripture that is inspired,” and if you'll look up your New Version you'll find that it is put in such a way. It is “Every Scripture that is inspired.” I want to say that I was glad that the committee, or one of them, waited upon Archbishop Lynch. (Hear, hear.) I am glad the Roman Catholic Church should consent to this same portion of the Bible which we were reading. (Applause.) I believe that the Bible

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THE COURSE OF THE PREMIER

of this Province with the highest satisfaction. (Loud and prolonged cheering.) It has seemed to me a most delightful thing that throughout the length and breadth of this land we could look to him who is in the controlling position and feel that we had in that position an honest man—(cheers)—a capable man—(renewed cheers)—a pure man—(more cheering)—a Christian man. (Tremendous applause.) And one of the mysteries of iniquity is how it can be possible for Christian ministers to lend themselves to the tricks of party for the sake of hurling from office a Christian statesman of whom we are all proud. (Thunders of applause.) **Mr. Chairman, I go for the Bible, I go for the selections.** (Hear, hear.) And I rejoice that they have been endorsed, not only by the thirty-eight or thirty-nine who are known to be

DISGUISED JESUITS

—(laughter)—but by the Archbishop himself. (Cheers.) And sir, I hope it will be found that those who are prepared to take all the risk—and it is a terrible risk—of exciting religious bigotry in the community, and of stirring into flames fires which were smouldering in their ashes, causing those fires to blaze forth once more, assuming the awful responsibility involved in fanning into fresh flames the embers of bigotry, and taking that risk and assuming that responsibility for the sake of political effect, will have so far defeated themselves that there shall go out a voice from the electors of all this Province declaring—**down, henceforth and forever, with those who would resort to such a means of gaining political advantage.** (Tremendous applause. (Mr. Chairman, I desire to offer

A MOTION

to the effect that this meeting rejoices to acknowledge with thanks that, under the Administration of Hon. Oliver Mowat, all denominations and all creeds have had impartial justice.

The reverend gentleman resumed his seat amidst a perfect hurricane of applause.



“SENSELESS AND DISHONEST.”

REV. HUGH JOHNSTON

Denounces the Cry Against the Scripture Readings.

At the Carlton street Methodist Church on Sunday, the 19th December, the Rev. Hugh Johnston, M.A., B.D., preached an able discourse to a large congregation, taking as his subject “The Sincere Milk of the Word,” his text being I Peter, ii, 2. He spoke of the Bible in its relation to the individual, the family, the school, and to every day life. Under the third heading he said:— “There is the Bible for the school—I had almost said a political Bible. I am disgusted with shams and dishonesties. And the biggest of all shams are these cries and stirrings up of religious animosity at election times. What is all this row over the book of selected readings for our Public Schools? Anybody who takes the trouble to go to the bottom facts will find, it seems to me, a **senseless and dishonest cry. Has the Bible been ordered out of the Schools? No;** you know it is left to the discretion of trustees and parents to say whether or not the Bible shall be read in the school; but here is a Government regulation in addition which makes it imperative that a selected portion of Scripture shall be read. The result is that a portion of the Word of God is read daily in **98 per cent. of our Public Schools, whereas before it was not read in half of them.** Yet the wail is sent up that the Bible has been driven out of our Public Schools to make room for this book of authorized selections. That is not so. If the whole volume of the Bible be desired, well and good; any school can have it in addition to these Scripture Readings. What is there then to complain of? ‘Why, it is a mutilated Bible!’ We have just shown that it is not intended to displace the Scriptures. It is to help inexperienced young teachers that suitable selections have been made for them as a part of the regular course of school instruction. Is the Bible I have read from this morning mutilated because in selecting my lessons I have had to omit all the rest of the Bible? Is the Book of Common Prayer a mutilated Bible because the lessons appointed to be read in the churches do not include the whole Scriptures? Wherever there is selection there must be omission, but omission is not necessarily mutilation. Is it the character of these selections that is objected to? Then you impeach the loyalty, judgment and competency of the committee, made up from all the Protestant Churches to co-operate in this work. The selections have been prepared with a view to the needs of children, they are fairly representative of every portion of the Scriptures, and are a complete and varied collection for devotional reading. The first time I ever saw a copy of these much-abused readings was in the home of our lamented father, Mr. Robert Walker. At family prayer he put it into my hands as a convenient form of the Bible, and said that he was using it in family devotions. **I was struck with the beauty, appropriateness and range of the selections.** But the great trouble is the book has the endorsement of Archbishop Lynch and the Roman Catholic clergy. Why don't we object to the doctrines of the Trinity, the Divinity of Christ, and the personality of the Holy Ghost because these also are endorsed by Roman Catholics? Let us have charity and fair dealing. I rejoice that two thirds of the Roman Catholic children of Ontario are in our Public Schools and that they are growing up under the influence and teachings of Bible truth. It is very well to champion Protestantism, but when we cry out against Roman Catholic dominancy, do let us find something a little more rational than this Scripture Reader controversy, for in this all the churches must take their share of the odium along with the Government and the Minister of Education. **Party politics is getting pretty low when it has to trade on prejudice and religious antipathies.** I never gave a vote in my life on party issues, but I do protest against the dragging of religious feuds into a question which ought to give the sincerest rejoicing to all parties—the extended reading of Bible truth in all our Public and High Schools.”

The following letters, by various prominent clergymen of different Protestant denominations, clearly show what they think of the effort to make a political cry out of the use in our Public Schools of the Scripture Readings:—

From Rev. Principal Caven.

SIR,—The Minister of Education is attacked from various quarters in relation to the use of “Scripture Readings” for the use in the Public Schools. This

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Toronto, 26

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to the principle of selections, and the main features of this selection, the Minister of Education is sustained by the representatives of the Congregational, Methodist, Episcopal, and Presbyterian Churches.

It is scarcely necessary, therefore, to say that the Scripture Readings were not selected by Archbishop Lynch, nor under his direction. The draft seems to have been sent to him in common with all the gentlemen composing this large committee above referred to, and the Archbishop suggested the harmless, if unnecessary, change of "which" into "who" in the Lord's prayer; further than this the hand of the Archbishop was not applied.

**Have those who assert that selections acceptable to the Church of Rome have been made ever examined the book?** Have they any conception of the consequences of what they are saying? Are they prepared to admit that selections embracing a considerable part of both Testaments, and regarded, presumably, by the able men who gave the final revision as exhibiting fairly the teachings of the Bible, are an inadequate basis for Protestantism? If the Archbishop of Toronto entirely approves of the selections I am delighted to hear it; for in them I can find every doctrine of my faith distinctly exhibited.

It was further alleged, if my memory serves me, that selections were made which should not give offence to Agnostics; but it will hardly be expected that I should refute this absurd proposition.

An able journal in this city, which cannot be suspected of undue partiality towards the Minister, was pleased to say, "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 work has been prepared with the greatest care, and cannot fail to commend itself to parents."\*—(*The Mail*.)

My object in writing this letter, as already said, is not to defend selections of Scripture for use in schools, nor to endorse in every particular the compilation in question, but to express my sincere condemnation of all attempts to discredit Mr. Ross by misrepresenting facts which are well known to many ministers and laymen in all the Churches. I would equally bear testimony on behalf of the opponents of the Ontario Government should their action have been in question. No Government can complain of fair and honest criticism, however searching; but when public men strive to do right, and to follow the best sentiment of the community in its most authentic expression (as Mr. Ross has done in the matter of this book), they are entitled, I think, to expect that those who have prompted their action, and as it were pushed them forward, shall not without emphatic protest allow that action to become the ground of party attack.

WM. CAVEN.

Toronto, 26th Nov.

From Dr. Dewart.

SIR,—As many incorrect and misleading statements have been published and circulated respecting the "Scripture Readings" issued by the Education Department of Ontario, a brief presentation of the main facts in the history of the matter, and of the reasons which justify such selections, will be only an act of justice to the representatives of the Protestant Churches, who approved of this way of providing Scriptural readings in the Public Schools. It has been alleged in various forms that these "Scripture Readings" were the scheme or work of Archbishop Lynch, and that their use is equivalent to a rejection of the Bible, which, it is said, has been dishonored and dethroned by this volume. As one of the Protestant Ministers who approved of the publication of such a volume, and who took part in the preparation and revision of these "Scripture Readings," I feel bound, on behalf of myself and the



It has to be said that I do not cast a vote in my life on party issues, but I do protest against the dragging of religious feuds into a question which ought to give the sincerest rejoicing to all parties—the extended reading of Bible truth in all our Public and High Schools.”

The following letters, by various prominent clergymen of different Protestant denominations, clearly show what they think of the effort to make a political cry out of the use in our Public Schools of the Scripture Readings:—

## From Rev. Principal Caven.

SIR,—The Minister of Education is attacked from various quarters in regard to the book of “Scripture Readings” for the use in the Public Schools. This attack seems to me quite groundless, and such as no exigencies of party warfare can justify. I am certainly not anxious to intervene in the political conflict, but I think it my duty to make a brief statement regarding these Readings.

The Education Department, in authorizing selections of Scripture, acted in conformity with representations made to the Department by the Churches of Ontario and by the Provincial Teachers’ Association. A large deputation of the Church of England and of the Methodist and Presbyterian Churches submitted to the Attorney-General a resolution of which the following is part:—

“That this conference pledges itself to press upon the Attorney-General the making of the reading of the Holy Scriptures by the children and teacher . . . an obligatory exercise at the opening of the Public Schools of Ontario, the passage of Holy Scripture to be read each day to be prescribed by the Department in conformity with the recommendations of the Committee of this Conference, or some other representative of the various Churches of Ontario, etc.”

### The Teachers resolved:—

“That the reading of selected portions of Scripture as a part of the regular daily exercises of the school, would be a material aid to teachers in the discharge of their duties in respect to moral training,” and “that the Educational Department do make a suitable selection of Scripture readings for the schools under its charge.”

A selection of readings was accordingly made, and before receiving authorization was submitted to a large joint committee of the Churches, each member of the committee had a copy sent to him for examination in advance. When the committee met, its first action was to approve of the principle of a book of Scripture readings; afterwards free and general expressions of opinion regarding the proposed selection took place, and a sub-committee, representing the several Churches, was appointed to examine the selections carefully in detail. The writer of this letter, while not a member of the sub-committee, was present at the meeting of the general committee and knows what was done. The Minister in issuing this maligned book was but giving effect to the strongly expressed wishes of the Churches and the teachers. I am not here arguing for the use of selections in preference to the use of the entire Bible, but stating the circumstances under which this selection received approval; and it will thus be seen how little ground there is for accusing the Department of proceeding in opposition to, or in ignorance of, the opinion of the Churches.

The regulations approved in 1884 do not require “the reading of the Holy Scriptures” by the children and teachers, which I think the committee of the Churches desired, and which seems to me decidedly preferable to reading by the teachers alone; and to this extent effect has not been given to the views of the Church Committee; but in regard

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A simple statement of the facts of the case, the circumstance that led to the action taken, and the names and character of the gentlemen who approved of this course and helped to carry it out, ought to convince all candid Protestants that there is no ground whatever for the charge that the Bible has been dishonored to gratify Archbishop Lynch and the Roman Catholics.

The Anglican and Presbyterian Synods, and some of the Methodist Conferences, passed resolutions recommending more general and regular reading of the Scriptures in the Public Schools; and these bodies appointed deputations to press this request upon the attention of the Ontario Government. The main point urged by them was that, instead of the reading of the Scriptures in the schools being optional, it should be made obligatory. These deputations met as a united committee and agreed upon the resolution which they should present to the Government. Then, as a united body, they held a conference with the Attorney-General. The joint resolution agreed upon closed with these words:—

And that this Conference press upon the Government the necessity for a return to the Scriptural and moral instruction contained in the first series of National Readers, issued by the Education Department for use in the Public Schools of Ontario, or of some similar religious instruction:

### The Teachers' Provincial Association

sometime after this recommended "the reading of selected portions of Scripture as a part of the daily school exercise," and to carry out this idea the Association further recommended that the Education Department do make "a suitable selection of Scripture readings for the schools under its charge."

In response to these appeals the Minister of Education arranged to have prepared a book of Scripture lessons to be read in all the Public Schools. Having first submitted a copy of the proposed system of lessons to each, he called together the members of the deputations from the Churches, and

### Submitted the Proposal to Them.

After full consideration of the whole question, this conference of ministers approved of the plan of a volume of Scripture selections as the best method practicable, and appointed a sub-committee of their members to aid in preparing and revising the proposed book of lessons. This sub-committee carefully performed

**this duty.** The book itself is the best evidence of the manner in which the work was done. It has been justly claimed by the sub-committee "that the volume of selections was intended to be thoroughly representative of every portion of the Scriptures, whether of a moral or doctrinal character." The selections have met with general approval, even *The Mail* congratulated the Minister of Education on having adopted this series of readings for use in the Common Schools, and warmly commended the work. That was before the idea of representing it as a dishonour to the Bible and a blow to Protestantism was thought out.

I want specially to call attention to the fact that not only the sub-committee of revision, whose names have been often mentioned, approved of preparing these Scripture selections, but

THE LARGE JOINT COMMITTEE OF PROTESTANT MINISTERS AND LAYMEN,

representing not only the three Churches already named, but also Baptist and Congregational ministers, approved of this course, which the public are now asked by certain parties to believe is the adoption of a Roman Catholic policy that rejects and dishonours the Bible.

Here are the names of the members of the joint committee of representatives to whom the proof-sheets of the readings were sent, and who, at their meeting approved of the preparation and publication of a book of Scripture Readings:—

**The Methodist Church.**—Rev. Dr. Rose, Rev. Dr. Sutherland, Rev. Dr. Dewart, Rev. S. J. Hunter, Rev. W. S. Blackstock, Rev. E. Roberts, Rev. J. M. Simpson, Mr. John Macdonald, Mr. R. Walker, Mr. Warring Kennedy, and Mr. Justice Rose.

**Church of England.**—Very Rev. Archdeacon Boddy, M.A.; Rev. Provost Body, M.A.; Rev. John Langtry, M.A.; Rev. J. P. Lewis, Rev. I. Middleton, B.A.; Rev. J. W. Beck, Rev. A. Sanson, Hon. G. W. Allan, Mr. N. W. Hoyles, B.A.; Mr. C. R. W. Biggar, M.A.; Mr. G. B. Kirkpatrick, Mr. A. McLean Howard, and J. A. Worrel, B.C.L.

**The Presbyterian Church.**—Rev. Dr. Laing, Rev. Dr. Gregg, Rev. Principal Grant, Rev. Principal Caven, Rev. H. M. Parsons, Rev. S. Lyle, Rev. W. T. McMullen, Charles Davidson, Mr. J. L. Blaikie, Mr. James McLellan, Q.C., Mr. H. Cassels, Dr. Macdonald.

**The Congregational Church.**—Rev. H. P. Powis, Rev. John Burton, B.D.

**The Baptist Church.**—Rev. Dr. Castle.

All these gentlemen were not present at the meeting of the conference that approved the proposed book, but nearly all the ministers named were there, and I believe the proof-sheets were sent to every member of the different deputations so that none of them were left in ignorance of what was proposed, or without an opportunity of objecting.

And yet, in the face of these facts respecting the origin, the approval and objects of the book, the Protestants of Ontario are asked to believe that these Scripture readings were an anti-Protestant movement designed to dishonour the Bible and banish it from the Public Schools. This could only be true on the supposition that this conference of Protestant Ministers was knowingly faithless and disloyal to the Bible, or too stupid to understand the purport and effect of the course of action of which they approved. It will be impossible to persuade the people of Ontario that they were either the one or the other. The Protestant Ministers who approved of the proposed readings are certainly a loyal to the Bible, and as jealous of its honour as the most blatant of their partisan assailants. For myself and the Christian gentlemen with whom I was associated, I fling back the clap-trap appeals and partisan misrepresentations as mean and slanderous aspersions on the character of men who were honest and intelligently endeavouring to promote a fuller knowledge of the life-giving

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Province are as weak, as flimsy, and as futile as what has been urged about the "Scripture Readings" in the Public Schools, they are not likely to secure the confidence of candid and intelligent people.

E. H. DEWART,

Toronto, Nov. 25, 1886.

Rev. Dr. Nelles,

Principal of Victoria University, in a letter, says:—

The fair inference seems to be that a work so prepared, so examined, and so approved is not open to any serious objections, nor the use of it in our Public Schools a ground for reasonable complaint, much less a ground for attack upon the Government. As a matter of personal opinion (whatever that may be worth) **I hold the frequent reading of these beautiful and appropriate selections to be better for the children of any school than the reading of a wider range of less suitable passages, and far better than any hasty or chance selections that might be made by the teacher, especially a young and inexperienced teacher, and I may add that I have for some time used the book in my own family devotions, and have found it very convenient and useful for that purpose.**

The Rev. John Burton,

of the Northern Congregational Church, Toronto, in a letter, says:—

I rejoice to know that 50,000 children of Papal parents mingle with the children of their Protestant neighbours, sit at the same desk, play on the same ground, hear the same lessons, read from the living Word. Would that the oneness were universal amongst us. But this, to me, senseless irritation not being incited, seems to be paving the way for still greater separation, when Anglican, Presbyterian, and Methodist will all claim their own, and the bitterness of religious alienation ensue. **I pray God avert this contingency, and I venture another selection on closing:—"Blessed are the Peacemakers, for they shall be called sons of God."**

The Rev. Dr. S. J. Hunter,

of Hamilton, says:—

I know the history of the book. **I have used it in my family ever since it was first published, and use it still.** For devotional purposes it is one of the best—if not the best book of selections with which I am acquainted. **We ought to feel profoundly grateful to the Minister of Education for the part he has taken in the matter.** Let the Scripture Readings be kept in the schools by all means. **The idea of it is the outcome of wise Protestant thought.**

The Rev. Dr. Dewart.

In a letter to the *Globe* of the 11th of December, the Rev. Dr. Dewart wrote:—

SIR,—Some time ago you published a letter from me on the Scripture Readings, in which I showed that there was no just ground for the allegation that the Readings were the project of Archbishop Lynch, and introduced into the Public Schools to please him and the Roman Catholics, but on the contrary, that the causes which led to the adoption of this method of supplying a felt want, and the circumstances under which the work was prepared and approved, unanswerably proved, that the book had a Protestant and not a Catholic origin. A great deal has since been written on the subject in the *Mail*, which evinces an intense desire, but small ability, to sustain the charge that Archbishop Lynch was at the bottom of the whole matter; but most of this writing has been made up of irrelevant assertions and insinuations that could not be proved. Nothing has been brought forward that at all affects the force and relevancy of the facts stated by Principal Caven and myself. But lest my silence should be misconstrued as an admission that the lengthy disquisitions and captious questionings had any real relevancy and force, I claim the privilege of making a few additional remarks in the way of a brief review of the subject.

IF EVER THE BOTTOM COULD BE SAID TO HAVE FALLEN OUT

of any case, this can be truthfully predicted of the charge that the introduction of the "Scripture Readings" was a Roman Catholic scheme. The facts brought out in the controversy have completely confuted those who have urged this charge against the Minister of Education. A brief glance at the main facts of the case will conclusively show this to be so.



was knowingly infatuated and disloyal to the Bible, or too stupid to understand the purport and effect of the course of action of which they approved. It will be impossible to persuade the people of Ontario that they were either the one or the other. The Protestant Ministers who approved of the proposed readings are certainly as loyal to the Bible, and as jealous of its honour as the most blatant of their partisan assailants. For myself and the Christian gentlemen with whom I was associated, I fling back the clap-trap appeals and partisan misrepresentation as mean and slanderous aspersions on the character of men who were honest and intelligently endeavouring to promote a fuller knowledge of the life-giving truths of the Bible among the youth of the country.

I confess I have been surprised at the weakness and unfairness of the appeal made against the Bible selections, and the desperate efforts to make the teachers believe that they were slighted and ill-used in the matter. **If the Scriptures are to be read in the Schools at all, some selections must be made.** Only a brief portion of Scripture can be read at any one time. It will not be denied that **some portions of Scripture are better adapted to instruct and edify children and youth than others.** Somebody must make the selection. Can it be denied that selections chosen in the way these selections were made are more likely to be chosen judiciously than if the selection is left to the hurried impulse of the moment?

I am glad to learn from a recent statement of the Minister of Education that **since the issue of the Readings, the Scriptures are much more extensively read in the Schools than formerly.** This must be gratifying to every Protestant who is not warped by some perverting influence. The object sought by the Churches is evidently being accomplished. A great step forward has been achieved.

There has been a disingenuous play on the phrase "The Bible in the School," as if it meant only the Old and New Testament bound in one volume and kept within the walls of the school-house. By "The Bible in the School," I understand the **truths of the Bible read and taught in the school** as part of the daily exercises.

It would intrude too much upon your space for me to reply to the cavilling objections that have been urged in the columns of the *Mail* against these Scripture Readings. The mere statement of most of these cavillings reveals their essential weakness and unfairness. But I may be permitted to ask:—**Is the more extensive reading of the enlightening truths of Holy Scripture in our Ontario Schools something that should rouse the opposition of Protestants as if it were a calamity to be deplored?** Is the form in which the Scriptures are bound more sacred and important than the spiritual truths which enlighten the mind and purify the heart? **Does the Church of England dishonour the Bible** when she inserts in her Prayer-Book select lessons to be read in the public services? **Does the Bible Society dishonour the Bible** when it publishes parts of the Scriptures in separate volumes for reasons of economy and convenience? Were the different books of Scripture dishonoured, or robbed of their authority and spiritual power, in the time before they were all bound together in our modern form, in one volume? **Does the selection of certain Scriptural lessons by the International Sunday-School Committee, and their publication on separate fly-leaves, dishonour the Bible?** **Are the Bible truths given in these "Scripture Readings" any less the Word of God, "quick and powerful" because they are published in this form?**

I am satisfied to leave every honest man to answer these questions for himself.

In view of the facts and arguments which I have hastily named, and others which it would occupy too much space to state here, I do not hesitate to say that, **if the other grounds on which it is alleged that Protestantism is in danger in this**

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of any case, this can be truthfully predicted of the charge that the introduction of the "Scripture Readings" was a Roman Catholic scheme. The facts brought out in the controversy have completely confuted those who have urged this charge against the Minister of Education. A brief glance at the main facts of the case will conclusively show this to be so.

1. The Bible Readings finally adopted after some changes, were originally selected by Mr. Kerr, a staunch Protestant and a Conservative in politics, who consulted about the work with such men as Rev. Dr. Nelles, Rev. Dr. Cochrane, and Archbishop Lynch, before Mr. Ross knew anything of the matter.

2. The Ontario Teachers' Association and the representatives of the Protestant Churches both urged the Ontario Government to make a suitable selection of Scripture Readings for the use of schools.

3. The Minister of Education came to the conclusion that the best way of meeting these demands was by adopting such a selection of Bible Readings as Mr. Kerr had outlined and suggested.

4. He therefore printed and sent copies of these selections to each member of the different Church deputations, appointed by the Church of England and Presbyterian Synods and the Methodist Conferences, and also to leading clergymen of other religious bodies that had not sent deputations—among others to Dr. Castle, Archbishop Lynch, and Rev. Mr. Burton.

5. The Minister of Education then called the members of these different Church deputations together to consult them and to hear their judgment as to the publication of these Scripture Readings for use in schools.

6. As might be expected, there was some diversity of opinion among these gentlemen as to the extent to which religious instruction could be given in our Public Schools. But after a free conversation discussing these points, the conference,

#### WITH PRACTICAL UNANIMITY,

approved of the publication of the selections in book form, and appointed a sub-committee, representing the different Churches, to go over the work and revise it for publication. This was done with great care. The Minister of Education imposed no restraints on this committee.

7. Some time after the publication of the book, when an attempt was made in the *Mail*, for an evident purpose, to represent the Scripture Readings as a Roman Catholic project hostile to the Bible, the ministers who constituted the sub-committee of revision met together at Knox College and adopted an explanatory memorandum, which they signed and published. In this document they repudiate the false and unfair construction put upon the publication of the Readings, and mention several important advantages gained by the use of such Readings in our Public Schools. This memorandum was drawn up by the Rev. Provost Body, of Trinity College.

### Rev. Dr. Cochrane,

of Brantford, in a letter published in the *Globe* of Dec. 2nd, after clearly reviewing the history of the introduction of the Scripture Readings into our Public Schools, says in conclusion:—

**I still further regret that the Minister of Education has been so bitterly attacked, for what was recognized by the Ontario Government, on the united request of the Protestant Churches of Ontario, as the best solution of a vexed question, and needful for the training of our children in religious truth.**

Brantford, November '30.

WM. COCHRANE.



