

visited all my incumbency, but I trust there may be opportunity for this in the future.
LAURENCE SINCLAIR.

Provincial Synod—1898.

The Synod of the Province of Canada, which includes the dioceses in the eastern part of Canada, viz.: Toronto, Huron, Ontario, Quebec, Montreal, Niagara, Nova Scotia, Fredericton, Ottawa, and Algoma, met in Montreal on Wednesday, September 14th. Prior to the opening service the bishops, clergy, and lay delegates assembled in the Synod Hall, formed in order of procession, and proceeded down University street to Christ Church Cathedral. The choir met the procession at the main entrance of the Cathedral. Before the processional hymn was finished all were in their places. The Bishop of Algoma sang the Litany, the choir leading the congregation in the responses. An anthem followed, and then began the Communion service. The Archbishop of Ontario (Dr. Lewis) was the celebrant, the Bishop of Toronto read the epistle, and the Bishop of Montreal the Gospel. The service was fully choral, the musical setting being a composition of Dr. Bridge, organist of Westminster Abbey. At this service it was sung for the first time in Canada. The preacher was the Very Rev. the Dean of Ontario, who took for his text Psalm 11. 3: "If the foundations be destroyed what can the righteous do?" After the sermon the remainder of the Order of Holy Communion was proceeded with. All the bishops took part in the administration of the elements, the Archbishop pronouncing the Benediction.

The business sessions were opened at half-past two o'clock in the Convocation Hall of the Diocesan Theological College.

The Archbishop, accompanied by all the Bishops of the Province, having entered the room and taken the chair, announced to the Synod that he had really nothing to say to it, except to ask the blessing of God upon its deliberations, as the memoranda which he had prepared in connection with the Lambeth Conference had, in some unaccountable manner, been lost. His house, as the Synod might have heard, had been robbed in his absence, although he did not for a moment suspect that the memoranda in question would tempt any person to break the commandment as to stealing; and he was consequently unable to address them upon a subject which he thought might be of interest to them, the more especially as the holding of the Lambeth Conference at all had been his own idea. However, if it were allowable, he could reproduce the memoranda, which might probably be inserted in the journal of the Synod.

The Archbishop asked the Lower House to proceed to the election of a prolocutor, and then, with the other bishops, retired to the Upper House.

The Very Rev. the Dean of Montreal was unanimously re-elected prolocutor.

This is the third time Dean Carmichael has received this honour at the hands of the clerical and lay delegates to the Provincial Synod.

The Prolocutor named Ven. Archdeacon Kaulbach as his deputy.

The election of other officers of the Synod resulted as follows:

Clerical Secretary—Ven. Archdeacon Evans.

Lay Secretary—Mr. J. J. Mason.

Treasurer—Mr. Charles Garth.

Auditors—Messrs. H. J. Mudge and Walter Drake.

Assessors—Dr. L. H. Davidson, Q.C., and Mr. Justice Hannington.

After the presentation of memorials and reports, and other routine, the first live question came to the front. We compile from Montreal papers:

RELIGIOUS INSTRUCTION IN PRIMARY SCHOOLS.

This was introduced by the Rev. H. Symonds, who proposed the following resolution:

That, whereas the General Synod at its second session, held in Winnipeg in the year 1896, adopted the report of the Committee on the Educational Work of the Church; and whereas the said report set forth (a) "That it is essential for the community and the children that there should be religious instruction in the primary schools; (b) That a half hour each school day, and, if possible, the first half hour, should be given to such religious instruction; (c) That reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own communion, or by the teacher in the case of communions agreeable to this; (d) That where the above cannot be carried out, we shall rejoice at the introduction into the school course of studies of such religious instruction as shall include the teaching of (1) selections from the Old and New Testaments, and (2) the Apostles' Creed, the Lord's Prayer, and the Ten Commandments." (See Journal of General Synod, page 141.)

Be it resolved, That the Synod of the Ecclesiastical Province of Canada, at this session, appoint a committee to co-operate with the committees of the various dioceses of the province, where such committees exist, and take active steps that shall tend to the carrying out of the views and recommendations of the grand synod.

The mover said that the main object of the motion was to endeavour to get a committee appointed of the Provincial Synod with a view to securing from the synod some scheme of religious instruction which might be suitable to the whole Province of Canada, and which could then be discussed by the different dioceses. The question, he remarked, was one of great importance, and, perhaps, some might imagine that desirable as it was that there should be religious instruction in our public schools, the subject was one that was scarcely practical; that there was a feeling in the country against it, and that time was being wasted by bringing the matter before the synod. But he believed that this was a mistake; and if they could agree on the minimum of religious instruction to be given in schools, and could secure the agreement of Presbyterians and Methodists, it would be found that public opinion was really prepared to receive the idea, and the Government would carry it out. He re-

marked that the question was being much discussed in educational journals, and in proof of this he quoted from articles written in *The Canadian Educational Monthly*, and said there had not been a single article that had not been in favour of religious instruction. It seemed to him they had sufficient evidence to assure them that if they could agree upon some simple, but extremely useful scheme of Biblical instruction to be given in the schools, if they could once stand together and agree as to what would be the minimum which would be expected by the public, and seek to lay the foundation of a thorough and complete system, they would confer a benefit on the people of the whole country.

Rev. Dr. Langtry, in seconding the motion, took even higher ground than the previous speaker. They should not so much stand up for the minimum of instruction, but for the candid, thorough training of the young in relation to their moral and spiritual nature. The complete move comprehended the moral and the spiritual. If they did not move their feet and use their eyes and other bodily powers and organs, they would soon find that they would not be able to use them when they wanted to. In like manner, if they did not produce in the young a moral and spiritual development, the youth of the country would be growing up without the best part of their nature being brought into play. The Church had no choice in the matter. A plain duty was imposed upon her. They believed in the Christian training of the people. They must insist upon the development of the moral and spiritual nature, just as the several Provincial Governments had insisted upon the physical and intellectual development of the youth committed to their care. The object of education was the building up of character. This would be impossible unless the whole man was affected—morally and spiritually as well as physically and intellectually.

Ven. Archdeacon Allen held that the reason why the Church had been unable to accomplish anything was that she did not speak with one voice upon this subject. She had two voices. This was her weakness. It might be said that it was also her glory, for she had breadth and tolerance written upon her forehead to attest her divine origin, but the liberty she permitted had been sadly abused. When, however, the Roman Catholics wanted anything, they spoke with one voice, through their bishops, and this was effectual. When they went to the Government they could only go as a Protestant sect, not as an integral branch of the great Catholic Church. He was quite willing to co-operate with the Methodist and Presbyterian, and other bodies, in this matter if anything could be accomplished, but they would never bring about any change unless they spoke with one voice.

Rev. Prof. Worrall made a strong and eloquent speech, urging, first, the uselessness of mere resolutions, which did not