

WOULD RESTRICT ALL IMMIGRATION

Continued From Page 1.

tive council and the other departments. The present system, he said, was based on the constitution of the Senate of the United States, which was undemocratic and unrepresentative. He urged that representation be according to the strength, financial and numerical, of each diocese.

Prepare Pension Scheme.

"There is a general pension scheme being prepared by Prof. Mackenzie of Toronto University, on the lines of the scheme now in force in the church in the United States," he said. "This scheme will be actually sound. In the end it will be better than our present scheme, but it will cost a large sum to introduce. About \$1,000,000 or \$1,250,000 will be needed to meet the accrued liabilities of men now ordained, and then 7 1/2 per cent will have to be paid on all clerical stipends." The bishop commended the scheme and recommended the appointment of a committee to study it and report.

Roman Catholic school claims came next for review. If the claims now put forward were demanded as "constitutional rights" the place to appeal to was the law courts and not the Legislature. If, however, the object of the supporters of separate schools was to secure the extension of existing rights, then this agitation to influence the Legislature was quite intelligible.

"The government refused to be stampeded into action," he said, "and the question is to be submitted to the courts as it should have been done at the beginning. We are assured, however, that there will be no laying down of arms until the 'final authority' has said, you have won, or you are defeated. Should the courts pronounce against the claims, we shall probably be told that the 'final authority' is not the privy council, but the Legislature of Ontario, and the agitation will be revived. What then is to be our attitude?"

"The only way of settling the question satisfactorily," said the bishop, "is by a direct appeal to the sovereign people by a referendum, not an appeal along with other appeals at an election, but a special appeal, unconfused by other appeals, and calling for a direct answer 'Yes' or 'No.' Personally," he said, "we were opposed to any kind of separate schools in this new country."

Schools a Great Force.

"The schools are the greatest unifying force in the community. Every variation from the one common school system is a weakening of that force and therefore works against national unity. The practical results of sixty years of separate schools has been the emphasizing rather than the healing of divisions. The extension of the system would still further imperil national unity. "In itself one can see no reason why the Roman Catholics should have a separate school system any more than Presbyterians or Methodists or Anglicans. They got separate schools at first because they played party politics successfully. So far as 'rights' go they had none. It is always unwise to create a privileged class. So to have established

separate schools at all was a mistake. "But," said the bishop, "we are not now dealing with the question whether we shall have separate schools or not. The issue here, established by a solemn compact, entered into as a finality in 1863. It is not generally known that that act was imposed upon Ontario by the votes of Quebec. Nevertheless, Ontario has lived loyally by it for sixty years and is prepared to abide loyally by it today if let alone—if the interpretation placed upon the act by Roman Catholics themselves is allowed to stand.

"The responsibility for disturbing the peace of sixty years rests upon those who are trying to change that interpretation, and who by so doing may re-open the whole question of separate schools. The present claims of the supporters of separate schools are two, viz, that separate schools were intended to cover education from the alphabet to matriculation, i. e., to cover what is called secondary education, and that they are entitled to a larger share of the taxes.

"Both must be considered in reference to the act of 1863. As regards the first, the bishop said that the act of 1863 classifies the separate schools always with the common schools. The preamble of the act so classifies them. They share the same grants, and their trustees have the same powers as the trustees of the common schools. The aims, duties and scope of the schools are the same as those of the common schools. There is no hint anywhere in the act that they have any powers other than those of the common schools as regards the scope of their teaching. The bishops of grammar schools as the government provision for secondary education to prepare men for the university, for which Roman Catholics were taxed equally with others without opposition or protest, excludes the contention that the separate schools were potentially empowered to give secondary education. The argument from the limit of common school age between 5 and 21 is wholly fallacious. If the reasoning of the supporters of separate schools is correct, then all the public schools are empowered to teach from the alphabet to matriculation, which is absurd. The demand for separate, secondary or high schools is therefore something entirely new and not specified or even implied in the act of 1863.

Discusses Tax Claims.

"As regards the claim to a larger share of the taxes, it is hard to see how under the act of 1863 they can claim more than they now enjoy. Every Roman Catholic can now allocate all his school rates to the separate schools. If he has stock in a company, he can direct that the portion of school rates represented by his stock shall go to the support of separate schools. What more can he desire?"

"If there are any concerns without individual shareholders such as public utilities whose taxes are undesignated, there is justice in the law which says that they must go to the public school system, because the responsibility to provide school accommodation for all rests, not upon the separate school board, but upon the public school board. The Roman Catholics need not by law provide any schools even for their own children; but the public school boards must provide school facilities for all, including Roman Catholics, if necessary. "If, therefore, there are any taxes

undesignedly there is justice in the law which says that they must go to the support of the system which is compelled by law to provide schools for all rather than that they should be shared with another system which has no such responsibility. Of course, no claim to such taxes can be made under the terms of the act of 1863. Therefore," said the bishop, "to vary the act of 1863, whether in the way of taxation or in the way of extending the scope of separate schools, would be unjust. The former would be unjust to the public school system, on which alone lies the responsibility and the expense of providing common school facilities for all classes in the community; the latter would emphasize and increase the divisive tendencies of the separate school system, and so be prejudicial to national unity and wholly contrary to the spirit and the letter of the act of 1863.

The Bishop Then Deal with the

peril of the estrangement of the Middle West, from both east and west, but more especially from the east. The prairie provinces formed a solid block politically out of tune with the far west and with the east. The danger is aggravated by the way of strip of rock between east and west and by the tariff and by the presence of a large foreign-born element in the west, especially from the United States, the immigrants from which brought with them anti-British prejudices. The bishop urged a greater intercourse between west and east by travel, and suggested that the railroads ought to establish cheap excursion rates by which they would help to build up the national life. Then we ought to stop immigration from the United States and other foreign countries for a period of years, and re-double our efforts to fill the west with immigrants from the British Isles. Our immigration policy should aim at two things: the unity of Canada and the maintenance of our British citizenship. This can be best achieved by filling the west with British settlers. Then west and east would be predominantly British. He appealed also to the Canadian newspaper world to establish a weekly paper like the Literary Digest in the States or Public Opinion in the old country, so that Canadians might be informed of the trend of public opinion in all parts of the country. As regards the tariff, we needed to keep in mind the same two governing principles as in our immigration policy, viz, the unity of Canada and British connection. The former is practical, the other more or less sentimental, but far-reaching in its influence. It is not always easy to combine the practical and the sentimental, but unless we do it in Canada, there will be trouble.

Lauds Late Sir Wilfrid.

"Perhaps the greatest gift of the late Sir Wilfrid Laurier was that he had the power to do this in a pre-eminent degree as regards Canada and the empire. Let us hope that our statesmen in the days to come will have some of the same power." The last subject on which the bishop dwelt was non-Christian propaganda, especially theosophy, which was originated by the notorious Madame Blavatsky. He warned the people against the teaching of the acknowledged leaders of theosophy as subversive of the Christian faith. The aims of the Theosophical Society were innocent enough, but the teaching of its founders was not. Their idea of God and of Christ and of man and man's destiny were wholly contrary to the Christian. He warned people especially of the danger to Christians of the habit of theosophists of using Christian language in a non-Christian sense, and their use of it is so Christian in sound that people fail to realize how far they are being carried away from the Christian position.

"What we have to be on guard against," he said, "is not the ostensible aims of the Theosophical Society, but the teaching of the accepted expedients of theosophy and their insidious misuse of Christian language. The latter practice is dishonest, and the former is subversive of the Christian faith."

Nearly the whole of the morning session, which was the first business session of the synod, was devoted to the charge. The report of the year's progress was received enthusiastically by the 259 or so delegates, both clerical and lay, who had assembled there.

References to the separate school question and the charge dealing with the immigration problem, were greeted with considerable applause. Immediately after the roll call, when the bishop announced that a quorum was present, R. M. Perkins was re-elected honorary clerical secretary and R. E. Davis was elected honorary lay secretary. The auditors, too, were re-elected, and an increase of \$50 a year was voted them because the business of the church had increased so much during the year.

When the secretary reported on the assessment payments, Rev. Quintin Warner asked if all churches paid their assessments promptly would not the assessments be made that the arrears in any one year were never more than \$200 or \$300, and that this year they did not total more than \$150. The assessments for the past year totalled \$5,000.

Before the assembly adjourned notice of motion was given on a resolution which would set aside each quarter one Sunday to be devoted to missionary services. A fitting sermon would be preached on that day and literature would be distributed.

The bishop's charge was referred to a committee for consideration.

Following are the clerical delegates who were present at the first business session: Deanery of Brant—Venerable Archdeacon J. B. Fotheringham, B.A., Brantford; Rev. C. E. Jenkins, M.A., B.A., Brantford; Rev. C. H. P. Owen, Brantford; Rev. J. N. H. Mills, B.A., Brantford; Rev. J. H. Hestford, M.A., B.D., Burford.

Deanery of Bruce—Rev. L. P. Hagger, L.Th., Carleton Place; Rev. C. M. Farney, Chesley; Rev. R. W. James, Lion's Head; Rev. Thomas Hicks, Paisley; Rev. W. J. Farr, Tara; Rev. A. W. Geddes, Elgin.

Deanery of Essex—Rev. C. Miles, M.A., Ashtown; Rev. Wm. Wallace, Dutton; Rev. L. W. Diehl, Port Burwell; Rev. Canon Andrew, R.D., St. Thomas; Rev. P. N. Harding, St. Thomas; Rev. T. H. Inns, Tryonville.

Deanery of Grey—Rev. H. L. Nicholson, B.A., Chatsworth; Rev. J. A. Davies, L.Th., Clarksburg; Rev. W. G. Blackwell, R.D., Dundalk; Rev. A. N. Hoath, L.Th., Meaford; Rev. J. D. McNaughton, M. A., B. D., Owen Sound; Rev. W. H. Hartley, Shelburne.

Deanery of Huron—Rev. W. B. Hawkins, B.A., B.D., Amherstburg; Rev. Wm. Cray, Colchester; Rev. H. Millar, L.Th., Essex; Rev. B. A. Kinder, M.A., Leamington; Rev. H. P. Westgate, B.A., Sandwich; Rev. L. C. Harrison, B.A., Sandwich; Rev. D. W. Collins, Windsor.

Deanery of Kent—Rev. J. A. Wright, B.A., B.D., Amherstburg; Rev. Wm. Cray, Colchester; Rev. H. Millar, L.Th., Essex; Rev. B. A. Kinder, M.A., Leamington; Rev. H. P. Westgate, B.A., Sandwich; Rev. L. C. Harrison, B.A., Sandwich; Rev. D. W. Collins, Windsor.

Deanery of Lambton—Rev. W. S. A. Larter, L.Th., Alvinston; Rev. E. G. Dymond, L.Th., Courtwright; Rev. P. H. Streeter, L.Th., Forest; Rev. A. R. E. Gault, L.Th., Forest; Rev. A. H. Rhodes, Point Edward; Rev. Canon Davis, M.A., Sarnia; Rev. S. P. Irwin, B.A., Watford; Rev. W. J. H. Petter, Wyoming.

Deanery of East Middlesex—Rev. W. J. Eccleston, Glanworth; Rev. B. S. Robinson, M.A., Granton; Rev. Dean Tucker, M.A., D.C.L., London; Rev. Denny Bright, London; Rev. G. Q. Warner, B.A., B.D., London; Rev. Archdeacon J. B. Richardson, V.C.L., London; Rev. W. L. Armitage, M.A., London; Rev. Canon Sage, M.A., D.D., London; Rev. A. A. Bice, B.A., L.Th., R.D., London; Rev. A. L. Beverly, London; Rev. A. S. H. Cree, L.Th., London; Rev. E. D. Mess, M.M., L.Th., London; Rev. John Hale, London; Rev. F. Anderson, M.A., B.D., London; Rev. A. G. Cummer, Thorold.

Deanery of West Middlesex—Rev. W. R. Diehl, Adelaide; Rev. T. F. Whealen, Alisa Craig; Rev. E. H. Croly, B.A., Delaware; Rev. V. M. Durnford, Hyde Park; Rev. Wm. Lowe, L.Th., Ilford; Rev. K. McGoun, B.A., Lucan; Rev. George Pugsley, Stratford; Rev. R. J. Murphy, B.A., Wardsville; Rev. A. B. Tarmey, R.D., Simcoe; Rev. T. G. Rickard, L.Th., Watford; Rev. W. C. Allison, Eastwood; Rev. T. B. Holland, B.A., B.D., Norwich; Rev. Canon Appleby, M.A., M.C., Woodstock.

Deanery of Perth—Rev. A. E. Ingram, B.A., L.Th., Atwood; Rev. O. Pherrill, B.A., B.D., Kirkton; Rev. W. H. Dunbar, L.Th., R.D., Listowel; Rev. E. Jacques, B.A., Millbank; Rev. R. C. Capper, L.Th., Milverton; Rev. W. H. Roberts, Mitchell; Rev. K. K. Masters, M.A., B.D., M.C., St. Marys; Rev. Canon W. T. Cluff, Stratford; Rev. M. C. Davies, Stratford; Rev. S. A. Macdonell, L.Th., Stratford.

Deanery of Waterloo—Rev. E. L. Roberts, Ayr; Rev. W. H. Snelgrove, B.A., Galt; Rev. F. Leigh, Hespeler; Rev. C. W. Foreman, B.A., L.Th., Waterloo.

Hold Opening Session. With a divine service in St. Paul's Cathedral in the evening, preceded by a meeting of the executive and the 17th annual gathering of the Huron Diocesan Clericus, with election of officers in afternoon, the 65th session of the Synod of the Diocese of Huron opened in this city Monday. Clergymen were present from all parts of the diocese.

Rev. Dr. T. B. R. Westgate, D.D.,

field secretary, M. S. C. C. Winnipeg, was given the honor of preaching the sermon which marked the opening of the gathering. The service was in the form of an appeal, Dr. Westgate sending forth a stirring call for workers, and the offertory was devoted to the Mission fund of the diocese.

Appeals For Workers.

"We want in the Church of England," Dr. Westgate said, "prophets who will stand out against the sins of the world as did those of old when they laid the foundation stones of God's spiritual temple. For who will say that men of today do not worship mammon as their ancestors worshipped their pagan gods in primitive times. The world pursues its god of gold and men sacrifice the finest in their lives, and their sons and daughters, to satisfy the craving. There is worship, too, of Baal and Bhudda. My brothers, cry out against it, spare them not, or we shall be overwhelmed."

Dr. Westgate outlined the building of God's temple from the time of the first prophets, and the time of the apostles, when the foundation was completed until the present day, when the church everywhere was sending forth workers to hasten the completion of his kingdom.

The struggles of the church in the early days, first against the Jewish priesthood, then after the conquest of Palestine, the persecutions of Rome were vividly pictured. Then came an account of better times, when Rome, Christianized, sent out missionaries to all the known world. This was followed by the black medieval age when the church was almost destroyed, to be saved later by the reformation. The past two centuries, he said, were marked by a great revival in missionary work.

The people reclaimed for God in all parts of the church were stones with which the temple was being built, and no matter what their caste

or station God found a niche in which they fitted. Just what the English Church was doing in the foreign field, Dr. Westgate continued, was shown by the Lambeth convention in England in 1921, when representatives from every corner of the earth were present. In conclusion the speaker made a plea for workers. "Let us not aim at great show of wealth or numbers," he said, "but let us work in humility under the guidance of the Holy Spirit."

As Separate Parish.

Considerable business was transacted at the executive meeting in the afternoon. The bishop announced that the Russian famine fund had reached the splendid total of \$6,500.

It was decided to set aside the Church of Epiphany in Manor Park as a separate parish to date from the appointment of an incumbent. Permission was given to Christ Church of Listowel to mortgage the rectory for the sum of \$1,500. St. John's Church of Alvington and All Saints Church of Woodstock were given permission to erect rectories.

St. James Church of Dundalk requested the synod to sanction the erection of a new church building on a new site. The request was granted. The sum of \$200 was voted to Sombra to help repair the church building which was damaged in a recent windstorm. Rodney was granted the sum of \$150 to help carry on services.

Rev. Frank Vair of Wallacestown was elected president of the Huron Diocesan Clericus for the ensuing year. The other officers were Vice-president, Rev. A. R. E. Garrett, and secretary-treasurer, Rev. P. H. Streeter of Florence.

An executive committee composed of Rev. W. D. Davis of Thamesford, Rev. R. C. Capper, and Rev. F. Anderson was appointed.

Addresses were given by Rev. R. D. Mess, Rev. S. S. Hardy of God-

erich, and by H. D. Dickinson, choirmaster and organist at St. Paul's Cathedral. Mr. Dickinson spoke on the relationship of organist, choir and incumbent.

Notices of Motion.

Many notices of motion for amendments to several canons were given which will come up for discussion later in the session. Among others were:

1.—To make some provision for the appointment of active dignitaries who will take the place of those who retire on superannuation, the latter to retain their standing as emeriti.

2.—To issue a general permit to clergymen from other dioceses who have come to reside within the Diocese of Huron in order to enable them to officiate occasionally in parishes in the diocese, but they shall not be entitled to vote in the synod or participate in the beneficiary funds of the diocese.

3.—To exclude all salaried officers of any church from acting on parochial committees for the election or appointment of a new rector.

Several changes were proposed in the widows' and orphans' fund canon, in order to put every clergyman in the diocese on the fund without payment of any subscription or entrance fee. For this purpose a total of \$75,000 is to be appropriated from the Anglican Forward Movement receipts and devoted towards this fund.

In connection with it will also be proposed that on the death of any clergyman a check for \$500 be taken out of the interest on the Gustave Hamilton bequest and sent at once to his widow in order that she may meet the extraordinary and immediate expenses that will occur. A larger provision is also proposed for the children of the deceased clergy, especially from the age of 15 to 18 years, when they will be entitled to the sum of \$100 per annum. The executive committee will also propose.

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possess a redistribution of all excess income from the London Rectory Trust.

Tuesday evening a banquet for all members of the synod will be given in the Masonic Hall. Addresses will be given by Rev. Dr. Westgate, R. E. Davis, Sheriff Johnston and J. S. Martin.

CATCH TWO IN ACT.

Brantford, April 25—Two youths named Olmstead and Beals were caught last night after they had entered Ludlow's men's furnishings store, loading up with furnishings. Both have previous police court records.



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