

Common Schools of Toronto, as indicated by the pupils they examined, a goodly number of whom exhibited a remarkable proficiency, in proportion to their years.

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— BELLEVILLE SEMINARY.—The examinations of the Belleville Seminary were held respectively on the 20th, 21st, and 22nd of July. It was creditable to the professors and students, and, if the same course is pursued in the future, success must attend the efforts of all engaged in this institution. On Wednesday afternoon, at 2 o'clock, the interesting exercises of speaking and essay reading took place. The exhibition was opened by singing an anthem, and prayer by the Rev. R. Sanderson. Prof. Carman then made a few prefatory remarks, after which the speeches were delivered and the essays read. The selections of the pieces spoken were very good, containing much information and occasionally introducing good "hits" at the errors and faults of society. The original compositions were characterized by flowingness of style, depth of thought, and originality of expression. There was common sense in all of them, and not a few that would bear severe criticism. At appropriate seasons the audience were favored with choice music, and some of the quartettes were perfectly charming. Every thing passed off favorably, and produced an exhilarating effect upon the spirits of all. In the evening there was a social meeting, and nearly two hundred persons were present. The utmost harmony prevailed, and the spirit of friendship was cultivated by all. It was a season of hilarity and rejoicing. The outer man was satisfied with refreshments, and we trust the inner man renewed by the singing and prayer. Quite a number of our ministerial brethren were present, thus showing that their interest in the cause of education was strong.—*Cor. Canada Christian Advocate.*

— CHURCH OF ENGLAND SEPARATE SCHOOLS.—To give a fair idea of the real state of feeling in the late Synod on the above question, we make the following synopsis of the debate on the subject, which was the most important and animated of any that took place in the Synod. It was commenced by a motion of the Rev. Mr. Ardagh's, to the effect that separate schools were inexpedient, and a violation of the principle on which the common school system was founded. He hoped there would be no shirking of the question, denounced the encroachments of the Roman Catholics, and argued against the separate school system. Mr. R. A. Harrison, in seconding the resolution, argued that the best system of education, as well as the cheapest, was that which united the children of all classes and creeds, and that to concede to the demand for separate schools, was to injure the common school system. Mr. S. B. Harman moved in amendment "that it is inexpedient to move on this occasion in the matter." He demanded Church of England separate schools on the ground of justice and equal rights; and Dr. Bovell went further arguing in favor of separate schools for every denomination that wished them. The debate was adjourned to the following day, when the Rev. Mr. Ardagh withdrew his motion and offered the following resolution:—"That the establishment of separate schools is unwise and inexpedient." The Rev. J. Curry was in favor of agitating till separate schools were obtained, and suggested that the Bishop authorize gentlemen to lecture in favor of the object. Mr. Green thought that such agitation would injure the Church of England, and that the Legislature would never give them separate schools. He contended that parents had plenty of time to give their children religious instruction before and after school hours. He had known schools where religious instruction was given, yet they were no better than others. The Rev. H. Holland moved an amendment protesting against the special privileges conferred upon Roman Catholics, and demanding that these should be withdrawn, or the same privileges accorded to other churches. He believed that Roman Catholics used their schools for proselytising, and the Church of England to counteract their influence must have schools of their own, where religious instruction could be given. Mr. J. G. Hodgins gave a sketch of the origin of the school law, and then proceeded to answer some questions which had been brought against the common school system. He remarked:—"The Rev. Mr. Darling had referred to the tyranny and oppression of the government in compelling them to submit to a system of education to which they so strongly objected. He was surprised to hear Mr. Darling speak of the public school system in this manner, when that system was a purely voluntary one so far as the government was concerned. What did the government or legislature do? Why, it simply left it to the discretion of each municipality in Upper Canada to adopt or reject that system at its pleasure. It offered a grant in aid of schools on condition

that the requirements of the Act be complied with. At this very day there was a municipality which had never adopted the public school system of Upper Canada. That municipality refused to adopt the school system, and now when it would adopt it, labours under some legal disability in doing so, owing to its transition, in the meantime, from a village to a town. In another important particular the school was not compulsory. It was justly the boast of the school system of Upper Canada that not one penny of tax was imposed by the Government for its support. In this city of Toronto, where there were such noble school houses and excellent schools, the \$12,000 to \$20,000 required for their support was entirely raised by the self-imposed taxation of its own inhabitants. And it was so all over the province. In other ways the voluntary character of the public school system appeared. Permission was given and every facility offered for the reading of the Holy Scriptures and the commandments in the schools, but no compulsion was used; and he (Mr. H.) was not aware of a single public school system in existence in any part of the world where compulsion on these subjects, as urged by those in this Synod who differed from him, was employed. Then in regard to attendance there was no compulsion, and up to this time public opinion was unsettled on this point. Another strong argument urged by some of the friends of some separate schools was that adduced from the example of England. Now while he (Mr. H.) would yield to none in his admiration of England and her institutions, he was not prepared to adopt all or any of them here unless they were practicable. The circumstances of the case and the state of society in both countries were entirely different. Then what was the practical opinion of English statesmen on the merits of the denominational and mixed school systems? Look to the sister kingdom of Ireland. Which system have they established and still maintain in that kingdom? Did they not establish one identical in many respects with that now in operation in Canada?" Mr. Hodgins went on to say that the School Trustees of Hamilton had consented to allow one hour daily for religious instruction. He felt that as members of the community, they had other duties than those devolving upon them as members of the Church of England. Mr. Grover declared that it would be madness to destroy the present common school system; and this would be most effectively accomplished by the establishment of additional separate schools for the English church. Our common school system was a credit to the country, and should be upheld at all hazards. The Bishop thought the discussion should stop. There had been some terrible speeches. He thought the matter should be agitated that the church might have its just rights. He was opposed, however, to disturbing the Roman Catholic Separate schools as now established, neither was he content to remain in an inferior position, but would demand those just rights to which the English Church was entitled. The Rev. Mr. Holland's amendment having been carried, Mr. J. G. Hodgins gave notice of a motion opposed to separate schools, to come up at the next meeting of the Synod.—*Montreal Witness.* The discussion on Separate Schools, in the Synod of Huron, ended with the adoption of the following amendment, moved by the Rev. Mr. Smith:—"That this Synod, deeply convinced of the necessity and importance of religious instruction in connection with secular education, asserts the right of Protestants, as it is their duty to demand, that the bible should be recognized as a text book in public schools of Upper Canada, and that further facilities be granted for imparting religious instruction; and therefore would respectfully request His Lordship the Bishop to appoint a committee to draw up a petition to His Excellency the Governor General, the Legislative Council and the Legislative Assembly, demanding those rights, to be signed by the Bishop and the Secretaries on behalf of the Synod." This amendment was carried on a vote of 57 to 27.—*Leader.*

— BISHOP'S COLLEGE, LENNOXVILLE.—The Convocation at the University of Bishop's College, Lennoxville, L. C., took place on Wednesday and Thursday, June 24th and 25th. The College is beautifully situated near the confluence of the rivers Missisquoi and St. Francis. The grounds comprise sixty acres of land, affording a view from the University Buildings of unrivalled beauty. This institution, which owes its origin to the far-seeing wisdom of the late Lord Bishop of Quebec, was incorporated by an act of Provincial Legislature, Dec. 9, 1843, and Jan. 23, 1853, received a Royal Charter, creating it a University. "The design of its establishment was two-fold: first, to provide the Church of England in Lower Canada with a suitable place for educating her ministry; and secondly, to offer to the country at large the blessing of a sound and liberal education, upon reasonable terms." Both of these objects were soon realized, through the unflogging energy and zeal of Bishop Mountain and numerous