

tem was a little religious instruction which should keep the children from being brought up in any sense as un-Christian.

Venerable Archdeacon Evans considered that the question had a two-fold aspect (1), religious instruction in public schools; (2), definite and distinct Church teaching. How far these could be brought together afforded a very interesting, very large and very difficult question. So long as they had the reading of the Scriptures and Christian prayer in their public schools, just so long had they got something to be very thankful for, and something that was the maintenance, at all events, of a great principle. With regard to definite Church teaching, there was a great deal to be said in behalf of having separate and distinct Church schools, if only that were possible and practicable; but he was afraid that none of those at that meeting would live to see the day when, in any province in the Dominion, such a thing would exist as that Church of England members would be allowed to be taxed as a separate community and would pay the school tax on their real estate for the maintenance only of Church of England schools.

Rev. E. J. Fessenden considered that religious instruction was absolutely essential to children, if they were to become good citizens.

Mr. Walter Drake was opposed to denominational schools, and said that he should be very sorry to see the day when our schools were divided into sectarian lines.

Col. Mattheson, Mr. Chas. Jenkins and Ven. Archdeacon Lindsay also took part in the discussion, which, at six o'clock, was adjourned.

During the day the report was submitted of the committee which had in hand the drawing up of reasons why the lower house should not concur in the message from the House of Bishops requesting instructions to be given that the board of management of the Domestic and Foreign Missionary Society should always meet in Montreal.

The report was adopted.

An invitation was read from the chaplain and naval instructor on board H.M.S. "Canada" for any of the members of the Synod who desired to do so, to pay a visit to that vessel on any morning they chose.

Messages were received from the House of Bishops to the following effect, and concurrence therein was requested:

"As an addition to Canon XIV., in place of the clause in which the lower house had already refused its concurrence, words to the effect that in all cases of the granting of a license to a clergyman who has already, in the same diocese, signed the declarations and taken the oaths required for ordination or institution, it shall suffice that he sign a prescribed form reaffirming the same.

"Concurrence in a memorial from the Synod of the Diocese of Montreal to the effect that it would be unwise to engage the attention of Churchmen with the question of further increasing the number of ecclesiastical provinces, and opposing, for the present at least, the extension of the provincial system.

"1. No church or chapel shall be consecrated until the incumbent and churchwardens shall have placed in the hands of the bishop, to be kept of record by him, a certificate that the building and ground on which it is erected have been fully paid for, and are free from lien or other incumbrance, and that they are secured by the terms of the devise or deed or subscription by which they are given from danger or alienation, either in whole or in part, from those who are in communion with the bishop of the diocese, and profess and practice the doctrine, discipline and worship of the Church of England in Canada. 2. No consecrated church or chapel shall be removed, taken down, or otherwise disposed of for any unhallowed, worldly or common use, without the previous consent of the bishop, acting with the advice of the standing committee of the diocese, in which such church or chapel may be situated."

TUESDAY.—The debate on the report of the committee on religious instruction in public schools, was resumed this morning by Rev. J. Pitt Lewis, who favoured the establishing of separate schools wherever possible, and, wherever they were established, they should give as thorough a Church training and as thorough a literary training as it was possible for them to do. He believed that there were hundreds and thousands of Methodists, Presbyterians and others throughout the country who appreciated religious education to such an extent that they would send their sons to the Church of England schools to be educated. In many respects the present school system was excellent, but in others it was very bad indeed, and where he thought it was worst of all was that not only was the religious teaching of a very, very limited character, but it was not imparted with that reverence which was necessary to make it of any value to the children taught. There was no religion without reverence, and if children were taught religion without due reverence, such teaching would have no more effect upon their minds morally than mathematics. Unless we had in our schools teachers who joined in all religious services in a devout and reverent way, we should not

have what was necessary to safeguard the interests of the children, the Church of Christ and the best interests of our civilization and our country. If evidence of this were desired, let any one go into hundreds of congregations in this land and he would find that a good proportion of the people had no more reverence than if they were in a barn or a stable. The reverence of our people was being utterly destroyed. Alluding to the United States, he said that in that land were 20,000,000 people, professedly the children of Christian parents, who now never set foot in a church and had lapsed into agnostics or infidels in one generation. We went to China, and at great expense converted one or two Chinese, and yet by having a broader system of education, we were simply allowing people by thousands and tens of thousands to lapse into infidelity and unbelief. This was a tremendous fact, and the reason was that Christianity was taught without reverence, and, therefore, it had no result.

Rev. J. Simpson favoured separate schools wherever possible.

Dr. Adams believed in the diffusion of religious knowledge according to the custom of the Church in England.

Rev. Prof. Clark approved of the public school system, but thought it ought to be supplemented by definite religious instruction. Instead of mutilating the system, as the establishment of separate schools, in his opinion, would do, we should seek to impress the legislatures with the necessity of amending the laws so as to permit of religious instruction being given—not after, but during the hours in which the school was in session. He knew that the Minister of Education for the Province of Ontario favoured such a course, and he thought such could be obtained. While his opinions coincided with those who believed that a greater elasticity and flexibility were required in the schools in order that the boys might grow up into different types of men, and while he had no doubt that such could be attained to a larger degree in separate schools, he thought that it might also prove successful in the ordinary public schools of the Dominion.

Judge Fitzgerald spoke in favour of Church schools, and, in support of his argument, said that the public men of Canada had not been educated in the public schools of the country. He differed from the opinion expressed by some, that the breaking up of the public school system would raise denomination against denomination and create ill-will; he contended that such would in nowise be the case.

Mr. L. H. Baldwin was also of opinion that the breaking up of the public schools would not tend towards the breaking up of the country, for what, he asked, would have the effect of making better citizens than Church of England religious instruction? It had been said in the course of the debate that to go to the Government with a request for separate schools would put that body in a dilemma; but he argued that that body was already in that condition, and that the present was the time for religious bodies to make a stand in the matter.

Canon Thornloe pointed out that the difficulties which had been complained of had arisen out of what were called "our unhappy divisions," and said that if any good were to be done, the source of the trouble must not be lost sight of in the earliest stages of the attempted remedy.

Canon Von Iffland pointed to Australia as furnishing an example of the evils of purely secular instruction being given in the public schools, and said that in that country attention had been judiciously called to the matter. In other parts of the world attention had also been drawn to the same thing. He held that the increase of crime among the juvenile population was the result of godless teaching in schools. He thought, however, that there were hopeful signs passing over the world in this respect. He believed that people, even those who were not professedly religious, were waking up to the great evil of a purely secular education.

Rev. A. Brown said that some years ago it was maintained that education was the panacea for our ills; but he held that the public schools had not shown this to be the case. There was an increase of crime in the Province of Ontario, notwithstanding the increase of schools and the improvement in education. He favoured separate schools, because he did not think that a scheme would ever be devised by which religion would be satisfactorily taught in national schools.

Rev. J. H. Dixon contended that religion could be taught in public schools, and pointed to the Province of Quebec in support of his contention, though admitting that even in that case the religious instruction was not so thorough as might be wished.

Canon Bland advised progress being made steadily and with caution. It was not to be expected that they would at once reach the consummation of their desires, but let each one work towards that end diligently and faithfully, and in due time the end sought would be gained.

Mr. R. T. Walkem was of opinion that the Church had not done its duty in the matter as far as it

could; in fact, he held that what was complained of was almost entirely the fault of the Church. He urged combination with other bodies, if it were impossible for the Church of England to act for itself in securing what was regarded as proper instruction for children in schools.

Dean Partridge emphasized the necessity of the Church educating the mothers in matters of religion, either by Bible classes or otherwise. It would not be possible to do much in that direction in scattered country districts, but in the towns and cities it would be quite practicable. He said that the most successful parishes he had known, parishes where the children had really been impressed and brought up as loyal and consistent Church people, were those in which the efforts of the clergy had in some way or another first told on the mothers. There was also a method which the Church herself had laid down for the instruction of her children, and that was that the clergyman should assemble the children of his congregation in the church, and that there he, and no delegates or teachers from the Sunday-school, however true and faithful they might be, should be responsible for the teaching of the children. He would like to ask, he said, how many of the clergy pursued that method?

Rural Dean Mackenzie thought that it would be a mistake to antagonize the provincial system of education in Ontario. The present state of education was largely owing to the unhappy divisions which existed among Protestants. It seemed to him that if it were possible for them to have separate schools in Ontario, they would certainly intensify the present position of separation.

Dr. L. H. Davidson held that by the report they were not antagonizing the school system of any province, but they were simply affirming the broad principle that in every system of education there should be connected with it, in order to give it true educational importance, instruction in the great doctrines of religion.

Canon Richardson thought that there were evils in the Ontario school text-books which ought to be brought to the notice of the Synod and be represented to those in authority. For instance, in "Notes on British History," as authorized by the Council of Public Instruction of Ontario, there appeared the question: "When was Christianity introduced into Britain?" The answer was: "In 596, by Augustine." That was a flagrant error, and, as such, ought to be noticed and brought to the attention of the authorities.

In closing the debate, Ven. Archdeacon Brigstocke remarked that that was the first time, so far as he was aware, that there had been a spirit of determination on the part of the Synod to grapple with this important question. He did not think that they had yet reached that stage where they should speak about Church schools or separate schools; the Church of England was part of the nation, and she should do nothing to cut off her influence in education. He thought that the Church of England could take a very prominent place by being one of the first to move in the matter and inviting the co-operation of all religious bodies. He was perfectly satisfied that by so doing, a scheme would be formulated which would at last—not in a year or two—meet with the approbation of the legislatures in the several provinces, and religious instruction would become a part of the public school education.

A vote was then called, with the result that the following amendment, proposed by Rev. C. A. Whitcombe on the previous day, and seconded by Rev. E. J. Fessenden, was adopted by 66 to 36:—

"That the report of the committee on religious instruction be referred back to the committee, with an instruction to enrich the same by the addition of the following:—"The Church having in view her highest interests, should as soon as possible, and wherever practicable, secure the establishment of our own schools."

On the motion of the Ven. Archdeacon Brigstocke, the report was adopted, with the addition suggested in the above amendment.

Mr. A. H. Dymond moved, seconded, by Canon Young:

"That the committee be instructed to form sub-committees in the several civil provinces, who shall communicate with any committees formed for civil purposes in the Dioceses represented in this Synod and with committees of other religious bodies, in order to conference and discussion and the presentation to Provincial Governments and legislatures of a practicable scheme, with the view of securing systematic religious instruction in connection with our public schools."

The motion was unanimously concurred in.

Mr. R. T. Walkem presented the amended report of the joint committee on the Diocese of Algoma. It recommended that the Provincial Synod desire the several Dioceses to continue their several contributions for another three years, provided that the Bishop continue his Episcopal duties; but if he be obliged to resign, that \$2 500 be raised by the several Dioceses in the same proportions as are now the

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