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THE ANGLICAN REACTION TO
THE SECULAR CLAUSE OF THE
1877 EDUCATION ACT.

A thesis presented in partial fulfilment
of the requirements for the degree of M.A.
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Andrew Sangster.

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ABSTRACT

Part I of the thesis gives the general background to the issue of secular education in New Zealand through the various situations in each Province. Although the Provincial Councils were independent from one another they each experienced considerable difficulties with the problems of religious instruction. The Roman Catholics and Anglicans desired their own schools and grants-in-aid, while the non-conformists wanted a state system which was secular. Part I concludes with a brief view of the sectarian divisions and the 1877 Education Bill.

Part II deals with Anglican reaction prior to 1877. It became clear in the Anglican Synodical proceedings, and in local debate reported in newspapers, that the Church of England was ambivalent in its attitudes. Episcopal leaders, such as Octavius Hadfield, sought a similar position to the Roman Catholics in demanding a Church school system supported by grants-in-aid. Other Anglicans did not feel so strongly and subsequently secular education became a national measure.

Part III considers the situation after 1877 through the synodical proceedings; the 1883 Petitions Committee (which considered the complaints about the secular clause); and the 1895 Committee which discussed the proposed Irish text book scheme. The Anglican response remained ambivalent, and even those who bitterly opposed the secular clause could not persuade Church members to respond in a decisive way.

PREFACE

Having spent many years teaching Religious studies as an academic subject in the United Kingdom, I was surprised to find secular education in New Zealand. As an Anglican priest, and a member of various synods I became curious as to why the situation arose, and, more to the point, how the Anglican Church reacted to the secular clause.

While in pursuit of this research, I have had good reason to be grateful to Dr. P. Lineham of Massey University History Department, who has assisted and guided me. At all times he has exhibited a degree of patience far more than I deserved.

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List of Abbreviations.

- AJHR Appendices to the Journals of House of Representatives, Government Printer, Wellington.
- BPP British Parliamentary Papers relative to New Zealand.
- BRD. Breward.I, Godless Schools, A Study of Protestant Reactions to Secular Education in New Zealand, Presbyterian Bookroom, Christchurch, 1967.
- DNZB Scholefield, G.H,(ed),Dictionary of New Zealand Biography, 2 Vols,Whitcombe and Tombs Ltd, Wellington, 1940.
- JEPC Joint Education Petitions Committee, in AJHR, 1883,I-11.
- Mac Mackey.J, The Making of a State Education System, The Passing of the New Zealand Education Act,1877, Geoffrey Chapman, London, 1967.
- OHNZ Oliver.W.H, with Williams.B.R, (eds.), The Oxford History of New Zealand, Oxford University Press, Wellington, 1981.
- PD New Zealand Parliamentary Debates, Wellington, Government Printer.

A NOTE ON TERMINOLOGY

Since many Anglicans during the 19th Century clearly regarded themselves as Church of England I have used this title interchangeably with Anglican. The title Non-Conformist seemed less clumsy than Non-Episcopal Protestants, the only alternative. Unless otherwise specified I intend Non-Conformist simply to mean all other main line Christian denominations outside the traditions of Anglicanism, with the exception of Roman Catholics who are mentioned specifically. The Concise Oxford Dictionary of the Christian Church (ed. E.A. Livingston, 2 edn, 1977) writes that the word is now "applied generally to all dissenters from the Church of England especially those of Protestant sympathy." There is no justification for this in New Zealand except from the point of convenience.