

possessed no power to alter the assessment roll, without authority from the Court of Revision. I would, however, have given them instructions how to proceed in pursuance of their purpose, but have no recollection of having been asked to do so.

Mr. W. S. Gordon, City Commissioner, was likewise interrogated whether applications of that kind had been made to him by "quite a number" of Catholics, and his answer precisely corresponded with that of the City Clerk.

THE USE MADE OF THE INSPECTOR'S STATEMENT.

The Public School Board were then engaged in costly improvement of the institutions, and the statement of the Inspector, doubtless believed by him to be true, regarding the unusual influx of Catholic pupils, was eagerly ventilated through the city. The journals set down the number of Catholics in the Public Schools at "fifty or sixty." Perhaps the Inspector had been misled by public rumors of this kind. At all events his statements suited admirably to the exigencies of the time as a special inducement to Protestant ratepayers to recognize themselves to the heavy bill of expenses.

The rule adopted by the Board insisting on payment of a monthly fine by every Catholic pupil whose parents were not Public School supporters, looked like a virtual affirmation of the Inspector's story, for, if that class of Catholic pupils were not presumed to be very numerous, it would be hardly worth while for the Board to adopt this new method of increasing their resources by the levy of a small impost of 50c. per month from them, which they reduced to 25c. for the children of soldiers. Accordingly we deemed it high time to settle the question of numbers. The task involved many difficulties. Reference to the assessment rolls did not supply us with exact information, since there might have been children in those schools whose parents' names do not appear as rate-payers, but who pay the monthly tax of 25c. There might also have been, as there were, some persons who had come to reside in Kingston after the assessment had been officially registered, and others who, having been assessed as Public School supporters at the beginning of the year, had subsequently transferred their children to the Separate Schools. There might also have been, as there were, children of mixed marriages, really Protestants and regular attendants in the Protestant Churches, whose father would be called a Catholic on the Public School assessment roll. And, finally, there might have been, as there were, some pupils, children of soldiers residing in or about Fort Henry, in the township of Pittsburg, whose names would appear on the school roll, undistinguished from the residents of Kingston, whilst their parents' names would not be found on either of the assessment rolls. Nothing therefore remained for us but to adopt the one effective and strictly legal method of ascertaining the number of really Catholic children of really Catholic parents, residents of Kingston, in attendance at the Public Schools. We accordingly sent our four assistant priests to the several Public Schools on a certain day to take the names of all the Catholic pupils from each school-roll, and after the termination of regular school hours to inquire of them who their parents are and where they reside. At the same time we placed in the hands of each priest a printed copy of the Regulations of the Department of Education among which is the following:

REGULATIONS REGARDING THE READING OF THE BIBLE AND PRAYER IN THE PUBLIC AND HIGH SCHOOLS.

No. 7. "The clergy of any denomination or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school house, at least once a week, after the hour of closing of the school in the afternoon."

With pleasure we bear testimony to the courteous demeanor of all and every of the school teachers. We regret our inability to say the same of the Trustees, a number of whom, on notice of the priests' visit being given, hastened to the school to obstruct him in the discharge of his duty. One of those men maligned in grossly offensive fashion by frequently interrupting, carrying, contradicting and in divers ways worrying the young and timid clergyman, whose gentle remonstrance and final appeal to his rights under the Regulations of the Department of Education, (the copy of which he produced) was met by the legal bravo's answer:—"That's only an electioneering sheet; we don't acknowledge it." Such are the good manners, such the reverence for the "higher powers," and such also the amount of legal knowledge respecting the Public Schools Act, that qualify the Trustees for directing and controlling the education of two-thirds of the youth of Kingston! We take the liberty to inform the Trustees that the Regulation (No. 7.) of the Honorable the Minister of Education's Circular concerning the right of clergymen of every denomination to ascertain the names of the children of their respective congregations attending the Public Schools and then assemble them after the regular hours of school and form them into a class for religious instruction, has been a standing order since the year 1850, adopted and persistently enforced by Dr. Ryerson and the Council of Public Instruction. It may be seen embodied and more precisely defined in the General Regulations of the Council issued in 1874, as follows:—

WEEKLY RELIGIOUS INSTRUCTION BY THE CLERGY OF EACH DENOMINATION.

No. 4. "In order to correct misapprehension, and define more clearly the rights and duties of Trustees and other parties in connection with the Public Schools, it is decided by the Council of Public Instruction that the clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school house at least once a week, after the hour of four o'clock in the afternoon. . . . It shall be lawful for the Trustees and clergymen of any denomination to agree upon any hour of the day at which a clergyman, or

his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school."

In a letter addressed by us to the public journals two months ago, in defence of the claim of this diocese to the foremost place of honor in the Province for its zealous sustenance of Separate School education, we referred incidentally to the action of the Inspector and Trustees of the Public Schools in this city and pointed out how ridiculous they had rendered themselves by their unwarranted and senseless boasting. Our remarks seem to have cut them to the quick; for it was to revenge themselves of us, (so they expressly avow) they projected their wicked resolution of defaming and degrading our poor little Catholic children by branding upon them for life the stigma of "expelled pupils." Intelligence of this infamous deed reached us in a distant part of our diocese the day after its publication, and next morning we forwarded our Pastoral Letter to Kingston, to be read for you at every mass on Sunday, asking you to unite with us in thanksgiving to God's good Providence for having converted the insane fury of the Public School Trustees into an agency of religion for the salvation of our little ones.

STATISTICS OF THE CASE.

In the interval between the publication of the Board's "expelling" resolution and the issue of our Pastoral Letter condemnatory of it, the following communication was made to our fellow citizens through the Kingston Daily News, Oct. 23rd, 1887:

"It is estimated that the resolution passed by the School Board at its recent meeting, expelling the children of Separate School supporters will not affect over half a dozen pupils. It is estimated that there are about forty Roman Catholic children now attending the Public Schools, but the parents of all of them, except of about half a dozen, are supporters of the Common Schools." News, Saturday, Oct. 22nd, 1887.

Here we have the number "fifty or sixty" as announced on the 5th of last March, brought down to an "estimated forty" of our Catholic children in attendance at the Public Schools. Precision is invaluable.

Before adding our table of statistics showing the position of Catholics in those schools before and after our denunciation of the Trustees, we must premise that all available methods have been used to play the game of discovery of the true state of things, which, for the reasons already stated, is difficult to ascertain. We have gone so far as to bid our rector of the cathedral, who is also the chairman of the separate school board, to communicate with Mr. Savage, the deservedly respected chairman of the justly discredited public school board, and supply him with the list which our examination of the two assessment rolls and our diligent inquiries throughout the city had led us to believe correct, and to request a copy of the Trustees' list in return, for the sake of undisputed computation of the numbers of Catholic pupils in the Public Schools. By our orders a copy of our list was forwarded on the 28th October to Mr. Savage, and he wrote in reply that he "could not give this information, having no memoranda at his disposal, but will try to get it to-morrow."

We apprehended, indeed, that he should experience some obstruction in his efforts to procure the required document, and were therefore not much disappointed on our Rev. Rector's receipt of a letter from him last evening, in which he regretted his inability to furnish the list till after the meeting of the Board next Wednesday night. We, all events, have done our best to insure accuracy in our statistical tables.

CATHOLIC PUPILS IN PUBLIC SCHOOLS ON 22ND OCT., 1887.

1st. Children of parents, both Catholics. From Kingston city—1 family; 5 children.

From the country, but within the area of municipal taxation—3 families; 10 children.

From the country outside Kingston City and Township—1 family; 3 children.

Total—7 families—18 children.

All those children, without exception, have been transferred from the Public to the Separate Schools since the publication of our Pastoral Letter, October 23rd.

The parents of the ten children who reside in the country, within the municipal limits (at the G. T. R. Depot), have always desired to educate their children in the Separate Schools. But they had no Separate School nearer to them than a mile and a half, whilst they had a Public School at their door. Their children, whose ages range from four to ten years, were young make the long and arduous journey every day and in every season of the year; and, moreover, it would be dangerous for such young children to cross the unfenced K. & P. Railway track twice daily. The three children who reside in Pittsburg Township have no separate school nearer to them than two long miles. Accordingly the good and thoroughly loyal Catholic parents of those thirteen children have hitherto presumed on our reasonable consent to their utilizing the public schools. But now the trustees have rendered it absolutely impossible for any self-respecting Catholic to commit his children to their care, and all have consequently been withdrawn from the public schools and placed in the far-away separate schools. Thanks be to God, whose mercy draws good out of evil.

2nd. Catholic pupils, children of Catholic fathers and Protestant mothers, who attended the Public Schools up to Oct. 23rd, were 4, belonging to three families. They likewise have been withdrawn from the Public, and sent to the Separate Schools, since the publication of our Pastoral Letter denouncing the action of the trustees.

3rd. Catholic pupils, children of Protestant fathers and Catholic mothers, attending public schools up to Oct. 23rd, belong to 9 families and are 14 in number. Three of those families have transferred their children, four in number, to the Separate Schools since the publication of our pastoral letter; the children of three others are distributed between the Separate and the Public schools; and the mothers of two of the remaining three families are most eager to transfer their children to the Separate

ate schools, and hope to be allowed to do so before long.

The "expelling" decree of the Board was directed against two families only, and it was not enforced against them on the 1st inst., the day fixed for its execution. Those two families, and with them eleven others, now affected by the decree, have transferred their children from the Public to the Separate Schools since the publication of our former Pastoral on Oct. 23rd. Thanks be to God for His mercy to our little ones.

We have good reason to hope that by God's mercy all the Protestant fathers of our Catholic children will ere long consent to their being educated in accordance with the doctrine and discipline of the church of their Baptism; that, being Catholics, they may be good, religious and virtuous Catholics, not half and half, nor neutralized, that is, neither idolaters nor Agnostics, of whom there are, unhappily for families and for society, entirely too many at this side of the Atlantic.

THE BOARD'S CHAMPIONS.

It is satisfactory to observe that the Publication Board's edict of perpetual degradation issued against a half dozen innocent Catholic children, unconcerned of crime and unaccused, has happily awakened no echo of approval in the city or in the Province from any public body, any decent journal, or any individual of recognized public merit or social influence. With regret, however, we feel bound to notice a letter addressed to both our local dailies by a person named D. H. Marshall and dated from nowhere. Common belief attributes the authorship of this communication to a warlike son of toil who enjoys fittingly the same patronymic and is familiarly known in the city. We have taken some pains to assure ourselves that he entered the arena in the character of a free lance and, without any provocation whatever from us, has thought proper to assail the Bishop of Kingston and the "Church of Rome" in language of coarse vituperation not unlike the insensate ravings of the No Popery ranters of the 18th century.

PROFESSOR MARSHALL, OF QUEEN'S.

To our great surprise we have discovered that this gentleman is professor of Physics in Queen's University. His position entitles him to respect, and we shall not deny it to him. For he is by his office associated with gentlemen for whom we entertain the most kindly and respectful feelings. It has been a pleasure to us to hold relations of amity and courteous interchange of friendly regard with the distinguished Principal and several of the able and erudite Professors of the University of which Kingston City justly boasts as her pride and her joy in the present and her hope for the future. God forbid that we, whose lengthy experience of academic discipline enables us to recognize the latitude allowed to individual professors for indulgence of their personal whims in unofficial and private life, should be guilty of the rashness and injustice of charging against the College, the odium of Mr. Marshall's misconduct. On the contrary, we take to our heart with all confidence the public and solemn pronouncement of the University in its corporate character, delivered to Eastern Ontario and to all mankind by its honored Principal in the official address to the Chancellor, before the assembled Professors and graduates and the citizens of Kingston on the 22nd of last April:—

QUEEN'S PRONOUNCEMENT VS. D. H. MARSHALL.

"We give the most explicit assurance that Catholic as well as Protestant students—'ros Tyrannus'—have had and always shall have their religious belief scrupulously respected at all times. Not only so, we give the assurance that our connection with ancient historical church enables us to surround the University with religious influences of unspeakable value in moulding character."

Wherefore, we may demure from our mind the painful apprehensions which Prof. Marshall's bilious invectives were calculated to inspire. We must not regard him as an index of the feeling of the University towards the Catholic youths who frequent its halls. The sentiments to which he has given utterance are, we do not doubt, peculiarly his own. One of them deserves special attention. "I fear," he says, "that the Trustees have by their action lessened the chances of these children getting a good liberal education, free from the dogmas of the Church of Rome." For this reason I regret the action of the Trustees." This sentence, we must understand it as first, and we still interpret it as an expression of regret that the School Board had by their luckless "resolution" forfeited the chance of slowly and stealthily educating our Catholic children in their schools with that "liberalism" which is synonymous with "freedom" from the dogmas of the Church of Rome. 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