

THE CATHOLIC RECORD

PUBLISHED WEEKLY AT
488 RICHMOND ST.
LONDON, ONTARIO.

EDITOR: REV. GEO. H. NORTHGRAVE,
Author of "Mistakes of Modern Ireland."
THOMAS COFFEY, Publisher and Proprietor.

GENERAL AGENTS:
Messrs. Donat and Luke King,
Agents for St. John, Nfld., Nicholas Doyle,
OTTAWA AGENCY:
F. J. Coffey, General Agent, 74 George St.

RATES PER ANNUM.—One Copy, \$2.00;
five Copies, \$7.50; Ten Copies, \$15.00. Pay-
able in every case in advance.
Rates of Advertising.—Ten cents per line
each insertion.
Approved by the Bishop of London, and
recommended by the Archbishop of St.
Boniface, the Bishops of Ottawa, Hamilton,
Kingston, and Peterboro, and leading Cath-
olic Clergymen throughout the Dominion.
All correspondence addressed to the Pub-
lisher will receive prompt attention.
Advertisements must be paid in full before the
paper can be stopped.
Persons writing for a change of address
should invariably send the name of their
former post office.

Catholic Record.

London, Sat., Nov. 19th, 1887.
THE EARLY BRITISH CHURCH.

A very brief report of a lecture de-
livered in the Memorial church school
room on Monday evening, 7th inst.,
by Rev. H. D. Steele of Goderich,
appears in the *Free Press* of the 8th inst.,
and corrections are made by the
lecturer in the same journal of the 9th.

The subject was "The Early British
Church." The lecturer said that

"For at least two or three centuries
previous to the Saxon invasion, and
therefore long previous to the mission
sent by the Bishop of Rome at the end
of the sixth century, there was a pure
Christian Church in existence in Eng-
land, founded by the Apostles and
their immediate successors, and that
the new comers even went so far as to
propose to the early British Christians
certain terms on which they might unite
with Augustine and his missionary
Monks; which terms, however, were
firmly rejected. The subsequent over-
powering influence of the Papacy had
the effect of driving back the early Chris-
tians into the fastnesses of Wales, Cal-
donia, and Ireland, and of breaking up
what might now be called the Protestant
religious establishment at Iona, and the
last we hear in history of those ancient
worshippers of God, (the Culdees), was,
in my memory serves me, in the year of
our Lord 1207."

Elsewhere, in his lecture, Rev. Mr.
Steele said that "not until the reign of
John was the supremacy of Rome
acknowledged in the British Church,"
and that "the English Church had in
almost all its existence combated the
errors and attempted despotism of Rome."

He acknowledges, however, that
"Augustine and his forty monks were
sent over from Rome, A. D. 596, to con-
vert the heathen Saxons."
The perversion of history contained
in the above statements prove the utter
unreliability of Mr. Steele; and indeed
they add to the pile of evidence already
accumulated that the pretensions of
modern Anglicanism to identify with the
early church, whether in England or
elsewhere, are but a farce.

King John reigned from 1199 to 1216.
The only circumstance which occurred
during the reign of John which could be
twisted into meaning that the Pope's
supremacy was then for the first time
established, was the act by which John
resigned his kingdom to the Pope and
became the Pope's vassal; taking an oath
of fidelity to the latter. This occurred on
the 15th May, 1213, John being before
that time in open rebellion with the
Pope and the Church. This, therefore,
must be the date before which, accord-
ing to Mr. Steele, the Pope's authority
was first recognized in England, before
which all the "errors and despotism of
Rome" were combated by "the English
church" and as Mr. Steele says that
purgatory and transubstantiation were
among these errors, we must look in vain
for them, and for the doctrine of the
Pope's supremacy, before that date. If
we find these doctrines, or any of them
taught previously in England, as the
doctrine of the church, all Mr. Steele's
theories are scattered to the four winds.

The very circumstances under which
King John's quarrel with the Pope took
place are a sufficient refutation of Mr.
Steele. As early as 1203 John received
from Pope Innocent III. a letter ad-
monishing him to turn from the evil path
he was then pursuing, and to do pen-
ance, to which John promised to accede.
The occasion of this authoritative and
fatherly admonition was his adulterous
second marriage while his actual wife
was living.

During the same year, however, John,
always faithless, set at naught the author-
ity of the Pope, and oppressed the
Church, and this was the occasion of
the further demands from the Pope that
the election of bishops should not be inter-
fered with by the temporal power. The
election of Stephen Langton, a Cardinal,
to the See of Canterbury in 1208, was
ratified by the Pope, after the rejection
of Reginald; and though John refused
at first to acknowledge Cardinal Lang-
ton, his authority was recognized by the
Church. The king's persecution of the
clergy was the cause of the interdict
under which England was laid, which
afterwards culminated in the excom-
munication of John. Does not all this

prove that the supremacy of the Pope
was fully recognized by the Church,
even if it were disputed by the civil
power?

Hence, in 1212, Stephen, the Cardinal
Archbishop of Canterbury, and the
Bishops of London and Ely, went to Rome
to lay before the Pope an account of
John's crimes, upon which the Pope
pronounced against him the sentence of
deposition. It was then, in 1213, that the
Pope's legate, Pandolph, came to England
to arrange with John terms of peace with
the Church. John was still unwilling to
accept Stephen Langton as Archbishop of
Canterbury, and said, "I wish to prove
to the Pope my love and reverence. Let
Stephen renounce the Archiepiscopacy, and
I accept in advance the choice the
Pope will make, and will provide another
see for the rejected prelate." Pandolph
rejected John's offer, and reminded him
of the consequences that would ensue
to himself if he remained obstinate. He
would be denounced as a rebel to the
Church. His subjects would renounce
their allegiance, and would accept the
ruler whom the Pope would name."

Do these circumstances leave the
slightest room to maintain that the
authority of the Pope was yet a thing
unknown in England? Do they not
prove, on the contrary, that the Supremacy
of the Pope was so completely
recognized that not even the authority
of the king could weaken it in the
estimation of either the clergy or the
laity?

Be it remembered that the question is
not here whether the Pope had the right
to depose the king. The question is,
solely, whether his religious supremacy
was acknowledged in England. This is
what the Rev. Mr. Steele denies; but no
one who honestly reflects upon the cir-
cumstances will refuse to acknowledge
that they prove most decidedly that Mr.
Steele's statement is a gross misrepresen-
tation, or worse.

We will add here, however, that
though it does not precisely pertain to
the matter under discussion, that the
course of the Pope was the natural con-
sequence of the position he then occu-
pied, as the recognized arbiter between
the nations which at that time composed
the great European Christian Common-
wealth; and at all events the acknowl-
edged wickedness and tyranny of John
was such as to make his rule intolerable.
No one, better than the Supreme Head
of the Church, could state when the
tyranny of kings is such, that subjects
are, by natural and divine law, freed
from the obligations of allegiance.

Further proof of the Pope's supremacy,
as a fact existing without dispute, and
recognized as long established, and not
as something new, is to be found in the
first canon of the Council of London,
which prescribes the manner in which
mass is to be offered, and threatens sus-
pension against priests who disobey,
"saving in all the privilege and honor
of the holy Roman Church." This formula
of submission and respect is added to
all the canons of the council. The second
canon attests belief in transubstantiation,
one of the doctrines which Mr. Steele
professes to be errors which were always
combated by the English Church. It
gives directions for the respectful clean-
ing of the chalice "after the communion
of the blood" at mass.

But the testimonies to the authority
of the Pope do not begin with the reign
of King John. They are to be found con-
stantly in English writers, from the days
of Augustine down. We shall content
ourselves with a few extracts which prove
this.

When Henry II. was reproved by Pope
Alexander III. in 1189, with admirable
dignity and benignity, Gilbert, Bishop
of London, assured him, in reply that "the
king would continue to love God, and to
regard his holy mother, the Roman
Church, with his usual reverence, and
that he accepted the correction admin-
istered to him with gratitude, temper-
ance, and modesty, and he promises
obedience to blessed Peter and you." Anselm, in the eleventh century insisted
that William Rufus should accept the
authority of Pope Urban II. as the true
Apostolic successor, before he would
himself accept the See of Canterbury,
adding: "To him you must render the
homage and respect due to him and you
must cause others to do the same." After-
wards, the same holy Prelate, pre-
siding over a council of the Bishops, de-
clared that he and they alike must "con-
sult the supreme Pastor the Prince of
all Bishops, the successor of St. Peter,
and the inheritor of his divine privilege." This is recorded by his biographer and
companion Edmer, who says elsewhere
that "Anselm was always ready to obey
the commands of the Apostolic See."

Venerable Bede, who wrote in the eighth
century, relates that St. Gregory, the
Great wrote to St. Augustine: "It is the
usage for the Apostolic See to give com-
mands to ordained Bishops." This letter
was written A. D. 601.

Our last quotation shall be from the
eminent English Saint, Boniface, who in
745 wrote to the Archbishop of Can-
terbury: "We wish to preserve to the last
hour of our life our subjection to the Roman
Church: we desire to submit to Blessed

Peter and his vicar, and to adhere cano-
nically to all the precepts of St. Peter, that
we may be counted among the sheep en-
trusted to him."

We might continue our quotations; but
it will suffice to say that the whole line
of saintly Bishops who presided over the
Church both in England and in Ireland
have, in Councils, in their letters and
other works, proclaimed every doctrine
which the Catholic Church professes to-
day, and Anglicanism denies. Mr. Steele's
assertions show either deliberate falsifica-
tion, or the most imbecile ignorance of
the subject he deals with.

As we have treated this portion of the
subject at considerable length, we will
leave for a future issue the explanation
of the differences which occurred between
St. Augustine and the British Bishops. It
will be seen that they no more help Mr.
Steele's case than the line of Bishops from
St. Augustine to these called Reformation.

RELIGIOUS EDUCATION.

The *Mail* is positively frantic on the
subject of Catholic Education. "Why do
Catholics insist upon having Catholic
schools? Or if they want religion in the
schools at all, why are they not content
in the United States with the kind of
religion dished up for them by the Evan-
gelical Alliance of New York? And in
Canada, why do they persist in having
schools where they will be free to incul-
cate their own tenets? They ought to be
satisfied with just so much religious in-
struction as will be agreed upon by Mr.
La Sague, and the Rev. Messrs. Laing,
Sutherland, Henderson and so on, after
sifting their views on the amount of re-
ligious knowledge that it is desirable or
possible to impart, without exciting the
dissatisfaction of the various schools of
religion thought which exist in Ontario,
from decided infidelity and Unitarianism
to Calvinism and High Churchism."

We decline the terms.
But do we not exaggerate the impu-
dence of the *Mail* in thus representing the
position that journal takes? Let us see.
In the *Mail* of Nov. 7th there appears an
editorial based upon an article from the
New York Times, and the action of the
Evangelical Alliance of New York in
reference to the relations of Catholics to
the public schools, in which it assumed
that whatever position Protestants take is
correct. The same journal made the same
contention a few days before, stating that
Protestants are unanimous in relating the
Catholic position in regard to schools, and
by inference suggesting that so they ought
to be.

Let us now see what is the position of
the Evangelical Alliance and the *New
York Times* on the subject.

The *Times* says: "In view of the con-
demnation of the godless schools by those
authorities, (of the Catholic Church), their
constant efforts to establish schools of
their own, and to prevent the children of
the Church from allowing their children
to go to those of the public, and their
insidious and open attacks on the whole
system, it is a little peculiar, not to say
imprudent, for the Catholics to show so
much anxiety to get those of their own
faith into the Public Schools as teachers,
and into the official boards which control
them. It is the well known attitude of
that Church on the subject which gave
significance to the controversy over the
appointment of Dr. McNamara as a Trust-
ee in the Ninth Ward, and the threats
of political death made against Commis-
sioner Sprague for opposing that appoint-
ment shows an animus quite characteristic
of the foreign and Roman Catholic hos-
tility to this peculiarly American institution.
Whenever and wherever this light is made
the American people should be ready to
meet it."

Clear away the verbiage from all this,
and what is found to be the meaning of
the *Times*, endorsed by the *Mail*? Simply
that in the city of New York, Catholics
should have no representation on the
School Board: a city in which Catholics
form an actual majority of the popula-
tion! But there is a plea set up that
Catholics have their own parochial
schools. There are, undoubtedly, paro-
chial schools to which very many of the
Catholics of the city send their children.
But, be it remembered, these parochial
schools are purely private schools with which
neither State nor City Corporation has
anything whatever to do. They are
sustained solely by the voluntary con-
tributions of the Catholic people. How,
then, can the existence of such schools
lessen the public rights of the Catholics,
as citizens, in reference to the Public
Schools for which they are taxed, equally
with Protestants and others? The *Times*
and the *Mail* simply exhibit the most
insensate and fanatic bigotry by the
position they take. "No taxation with-
out representation" is a motto which
has always commended itself to the
good sense of the people of the United
States and Canada. If, then, the Catho-
lic people of New York city and state,
or of any other State, are to be taxed for
the support of Public Schools, on what
principle of justice can they be refused
the representation which their numbers
justify? The only way in which this can
be done is by disfranchising at once all
the Catholics in the United States. No

doubt this course would be pleasing to
bigots of the stamp of the Evangelical
Alliance and the *Mail*; but it is an alter-
native that will scarcely be adopted.
Know-Nothingism would do this if it
could, but the Know-Nothing element
do not rule the United States, nor are
they likely to do so.

It is no secret that the United States
Catholics desire to have the school system
so modified that they may enjoy the
benefit of religious education for their
children, without being obliged to pay an
extra tax for it, whereas they are at pre-
sent obliged by the laws to support the
public schools, whether they make use of
them or not. They have submitted to the
unjust law; but as long as they are taxed
as at present, they must and will have
their voice in the control of the public
schools. At all events, it is only in certain
places, chiefly the cities and large towns,
where Catholic parochial schools exist at
present. Nothing would be fairer than
to aid such schools in the same way in
which public schools are supported by
law, just as Catholic Separate Schools are
aided in Ontario, and Protestant Schools
in Quebec; but as long as this justice is
denied, all the efforts of the Evangelical
Alliance will not, and ought not to, pre-
vent Catholics from exercising their rights
as citizens to control the schools as far as
their votes and influence extend.

Against this, it is said, "It is not the
State's duty to afford Religious Education."
We reply, that neither in
Canada nor in the United States do
Catholics ask the State to supply
Religious Education. We are willing to
do this ourselves; but we have a right to
expect that imposition of an extra tax
shall not be the punishment for impart-
ing a religious education. Equity and
justice demand this; yet under the
United States laws the injustice is per-
petrated. Is it any wonder that Catho-
lics should wish, and should agitate to
have themselves placed in a better
position?

The *Times* raises the cry that the
Catholics are foreigners. Certainly to
compose more than eight millions of
Catholics who are in the United States
there are many of Irish, German,
French Canadian, and other foreign
birth; but the foreigners are not all
Catholics, and even we find a new move-
ment on foot to encourage the naturaliza-
tion of Englishmen. The nation owes
much of its prosperity to the fact that it
threw open its doors to immigration,
and invited the guests
who came to participate in all
the privileges of American citizenship,
and such names as are found on the
roll of honor, whether in business or in
the army, prove that the country profited
by the influx. None are more honored
in their respective localities than the
names of a Eugene Kelly in New York,
a Campau in Detroit, while in the army
such names as Generals Sheridan, Rosen-
cranz, and Meagher, plainly indicate the
origin of their bearers. But after all,
those of foreign birth are not so very
much more numerous among Catholics
than among Protestants. By far the
great majority of Catholics are native
born, of foreign descent, it is true; but
the whole population of the country are
of foreign descent also.

We have thus far argued the question
on the basis of the importance with which
Catholics regard religious instruction.
But we have said that it is the object of
the *Mail* and its following to impose on
us the mongrel sort of religious instruc-
tion that will suit themselves, after they
make up their minds how much religious
instruction they can agree upon. Here
is the proof. In the *Mail* of Aug. 12, we
read:
"It ought not to be difficult, seeing
that we are blessed or cursed with
Separate Schools, for the various Protes-
tant bodies in Ontario to agree upon a
definite programme of religious unsecu-
lar instruction. If it is to be done,
however, it must be done quickly, for
there is no denying that the jealousies
and bickerings which have arisen over
this question in the past have pre-
pared not a few sincere Christians to try
the experiment of secularization, simply
as a means of restoring peace."

Hence, we see that if there are some
"sincere Christians," that is to say, from
the *Mail*'s point of view, some earnest
Protestants, who are willing to do with-
out religious instruction, it is because,
ardently as they desire it, they cannot
agree on the character of the instruc-
tion to be given.
Again: "We believe with Dr. Suther-
land that the banishment of religious
teaching would be a calamity." And
Dr. Laing specifies the character of the
religious instruction he looks for:
"The systematic and intelligent study
of the Bible as a text-book, believing as
I do that it is the best book for giving
children religious instruction. Dr.
Sutherland set this forth the other day
with clearness and force." Letter in
Mail of 17th August.

The Doctor continues, explaining that
this Biblical instruction must form part
of the regular course, during school hours.
The Ministerial Association at a meet-
ing held on Monday, 7th inst., resolved
that "the question of religious instruc-
tion in our Public Schools is one of
national interest and vital importance."
But as they were not fully prepared to

propose the means of securing this they
appointed a committee which, taking it
for granted that religious instruction is
required, should report on two points:
"For what reason do we desire, and
upon what grounds do we ask that re-
ligious instruction should be given in our
Public Schools?"

"What measure and form of religious
instruction would be at once compatible
with the requirements of Public Schools
in this land, and acceptable by all who
desire that such instruction should be
given in said Schools."

The Catholics do not want any tinkering
of a compromise religious teaching.
We want Catholic Schools, with Catholic
doctrine and morals, and while supporting
schools of this kind, we wish not to be
taxed for any other. The Protestants
may do as they please as far as themselves
are concerned; but for ourselves, we are
determined to have the same religious
freedom to give religious instruction in
the manner in which we have made up
our minds to have it.

PASTORAL LETTER

OF THE
BISHOP OF KINGSTON
ON THE
Providential Expulsion of Catholic
Children from the Public Schools

JAMES VINCENT O'LEARY, S. T. D.,
by the Grace of God and favor of the Holy
Apostolic See, Bishop of Kingston, to the
Faithful of the City of Kingston.

DEARLY BELOVED IN CHRIST:

The Bishop of a diocese and the flock
entrusted to his care are one in Christ,
bound into unity of spirit and organic
life by the action of the Holy Ghost,
who "abides with the Church forever,"
(John xiv. c. 16 v.) and distributes His
graces (1 Cor. 12 c.) and supplies His
offices abundantly to all, the rulers and
the ruled, that in them may be ever
fulfilled the prophecy and prayer of the
Redeemer uttered on the night of His
passion: "that they may be all one, as
thou Father, in me, and I in thee, that
they also may be one in us, that the
world may believe that thou hast sent
me." (John xvii.)

The little ones of the flock are the dearest
to the heart of the good pastor. If the
world despises them, or seeks to injure
them or allure them into dangerous pas-
tures, the zeal of the shepherd, who
would imitate the example of the Prince
of pastors, is instantly aroused in their
behalf, and at every risk of his own peace
and safety he will extend to them his
special protection. Each one of them
has been purchased at the price of the
blood of the Son of God; and for each, as
for all, the Bishop must give an account
before the tribunal of the Supreme Judge.
The loss of the least of these little ones
would be a loss to the fold; and
when danger threatens them, the whole
fold is disturbed, and the hearts of all
the shepherd and the flock, are stirred
by a common sympathy for them—of
grief for their peril, and yearning for
their rescue, and joy for their return to
safety and peace. Wherefore we invite
you to repeat with us to day the inspired
Cantic of Zachary, the elect father of
Christ's precursor, sung by that aged
patriarch on the Archangel's announce-
ment to him that the hour of Israel's
liberation from the primal curse and
fatal blight of centuries had at length
come: "Blessed be the Lord God of
Israel, because he hath visited and
wrought the redemption of His people
... salvation from our enemies and
from the hand of all that hate us." (Luke 1.)

PREDICTED RESULTS HAVE BEEN ATTAINED.
For in the fulness of our heart's glad-
ness, and gratitude to the God of mer-
cies, we announce to you, that the
helpless little children of Our
flock, heretofore abandoned to the
guardianship of the most bigoted ene-
mies of their faith and their Church,
with imminent peril of their souls' sal-
vation, have, by an extraordinary
interposition of Divine Providence, been
delivered "from the hand of them that
hate us" and restored to the salutary
care of their spiritual mother, the
mystic spouse of Christ. The Neronian
decree, whereby the Public
School Board, or rather
the eight trustees who voted for its
enactment, sought to stigmatize our
innocent and helpless little children
whom they had previously welcomed to
their schools, and disgrace them in their
own estimation and in the eyes of society
throughout the whole course of their
lives by branding them as "expelled,"
was directed indeed against a particular
section only of Catholics, so far as the
external sense of its terms would seem
to indicate. But, reading it according
to its spirit, and having regard to the
preternatural malignity of the words
selected and obstinately maintained by
the Board at the instigation of the legal
luminary who rules their councils;
likewise to the declarations boast-
ingly made, that this cruel ven-
geance upon the Catholic child-
ren was meant for a spiteful
challenge to their Bishop, it is
evident that the whole weight of
insult and religious hate fell upon each
and every Catholic pupil in the schools,
upon all who bear the Catholic name and
owe their allegiance to the Bishop as
their divinely-appointed pastor and
father and guardian of their souls' wel-
fare. The adamant bond of Catholic
unity displays its strength here. Cruel
treatment of one member of the family
is an offence against all, more especially
when it is proclaimed to be an attack
upon the father. Therefore did we in
our former Pastoral Letter unhesitat-
ingly deliver to you this prediction:
"The Public School Board, who adopted
the revolting ukase, have been foiled
by their iniquitous purpose by the Holy
Spirit, who rules the destinies of the Cath-
olic Church, and have been made the
unwitting and unwilling instru-
ments of our poor children's
protection against the religious and
educational domination by men who were
not ashamed to approve a decree so
unjust to helpless little children, so un-

Christian in its violence, and so shock-
ingly uncharitable to their fellow-
citizens." And we explained to you the
reason of our prediction, as follows:
"Thank God, the deceiver, or the
majority of them, have at last drawn the
line beyond which no Catholic parent,
even the most venal or most indifferent,
can ever pass again. The adoption of a
rule of Catholic exclusion from the com-
mon schools of the city, were it couched
in terms wholly inoffensive, would suffice
to prevent the most mean-spirited of
them from soliciting re-admission for
his child; but now the unexam-
pled ferocity of the order for 'expulsion,'
the phrenzied spirit of hate and revenge
that spoke from within the proposer of
the resolution and reverberated through
the Board room, 'Yea, expelled' was the
proper word, shall serve for a perpe-
tual warning to them and those who shall
come after them, to give ear to the pre-
cepts and admonitions of the Church of
God and abhor the very thought of risk-
ing the faith and salvation of their off-
spring by withholding them from the
holiness of religion, and placing them
under the care of men notorious
for their hostility to the Catholic name."

And so it has come to pass.
Parents and children, who hitherto
have been connected with the
Public Schools, gathered around us
with alacrity this week on our return
from Visitation of the missions, and pro-
fessed their loyal obedience and ready
submission to the Church, the law, to
the Bishop, whom "the Holy Ghost
has set to rule the Church of God
which He has purchased with His
blood" in this diocese of Kingston
(Acts xx.) and on whom the command
is laid "to watch as having to render
an account of their souls" (Heb. xiii.).

The Catholic pupils, children of Catho-
lic parents, resident in Kingston, city
or township, and hitherto attending the
Public Schools, have all, without a single
exception, been transferred this week to
the Separate Schools. The Catholic
pupils, born of mixed marriage, and
having Catholic fathers, resident in King-
ston city or township, and hitherto
attending the Public Schools, have like-
wise been transferred, one and all, from
the Public to the Separate Schools this
week. Several children, some of them
Catholics, and some Protestants, resi-
dent in Kingston, and who have
heretofore been attending Public
Schools, have also been happily trans-
ferred to our Separate Schools. Others
of this class will probably be transferred
to the Separate Schools at or before the
expiration of this term. Certainly their
Catholic mothers will fulfil their duty
in this respect to their Catholic offspring,
unless they be coerced contrariwise.

This is a blessed result. It is the fulfil-
ment of the law of faith delivered by the
Apostles before the Christian Scriptures
were written, and expressed by St. Ignatius,
an intimate disciple of St. John the
Evangelist, and successor of St. Peter in
the See of Antioch, in these pious words,
"whosoever belong to God and Jesus Christ,
these are with the Bishop." (Epistle to
the Philadelphians.)

ORIGIN OF THE QUARREL.
A year or more ago, when all was peace
between us and the authorities of the
Public Schools, a statement was made in
the daily papers in the name of the Public
School Inspector of this city, that "an
unusually large number of Roman Catho-
lics" were applying for admission to the
Public Schools that year. On the follow-
ing Sunday, the Rector of St. Mary's
Cathedral called the attention of the con-
gregation to this statement, and declared
that it could not possibly be true, because
"not for years had the Separate Schools
been so largely so generally attended
as since the opening of that year," and
"in fact the number of pupils at-
tending the schools at that time
was very nearly one hundred above the
attendance of the previous year." A
copy of the *Canadian Freeman* containing
this denial of the Inspector's statement
was forwarded by mail to him, and the
passage formally challenging him to
proof of his assertion was heavily marked
in the margin. He did not dare to
accept the challenge. By our direction
the Clergy made diligent enquiry in
every quarter of the city, but failed to
discover the multitude of Catholic chil-
dren referred to by the Inspector. For
prudent reasons we remained silent
and awaited practical developments.

INSPECTOR KIDN.
The foregoing statement of the Inspec-
tor was made in the month of September,
1886. About five months later, Mr.
Kidn, nothing daunted by the official
contradiction of his statement by the
injuriously accused, and the Catholic
ity of St. Mary's Catholic congregation,
made bold to speak as follows at the
meeting of the School Board on the
9th of February, 1887:—"Mr. Kidn said that quite a number of
Catholics wished to take advantage of the
Public Schools, and that several parents
had applied to the City Clerk to have
their names placed on the assessment-roll
as Public School supporters, but they
stated that their request could not be
complied with. They were willing to pay the
Public School tax, but could not get their
names on the roll." (Kingston "Daily
News" 11th of February, 1887.) It was
a relief to us to get something definite
out of the Inspector's mouth, that could
be verified or proved false by unambi-
guous testimony. Previously he had ven-
tured to announce indefinite numbers of
Catholic pupils actually in attend-
ance at the Public Schools. Now he
draws back a little, and con-
fesses his declaration about immense
numbers to mere applicants for admis-
sion to the Public Schools. We accord-
ingly proposed the following question in
written form to the highly honorable and
universally respected City Clerk:—
To Mr. Flanagan, Esq., City Clerk.

It is true that "quite a number of
Catholics," wishing to take advantage of
the Public Schools, applied to you, on or
before the 9th of last February, to have
their names placed on the assess-
ment-roll as Public School supporters, and
that you told them that their request could
not be complied with?

JAMES VINCENT O'LEARY,
Bishop of Kingston.

ANSWER.—I have no recollection that
any number of Catholics called on me at
any time for any such purpose. Had
they made the demand referred to, I

possessed no power to alter the assess-
ment-roll, without authority from the Coun-
cil Revision. I would, however, have
given them instructions how to proceed in
pursuance of their purpose, but have no re-
lection of having been asked to do so.

Mr. W. S. Gordon, City Commissioner,
was likewise interrogated whether he
had any recollection of such kind of demand
on his part by "quite a number" of Catho-
lics, and his answer precisely corresponded
with that of the City Clerk.

THE USE MADE OF THE INSPECTOR'S STATE-
MENT.
The Public School Board were
engaged in costly improvement of
institutions, and the statement of
Inspector, doubtless believed by him
to be true, regarding the unusual in-
crease of Catholic pupils, was eagerly ven-
tured through the city. The journals set
the number of Catholics in the Public
Schools at "fifty or sixty." Perhaps the
Inspector had been misled by the
statements of this kind. At all events,
the agencies of the time as a special in-
strument to Protestant ratepayers to re-
sist themselves to the heavy bill of im-
provements.

The rule adopted by the
insisting on payment of a mod-
est fine by every Catholic pupil
parents were not Public School
supporters, looked like a
affirmation of the Inspector's story
that that class of Catholic pupils were
presumed to be very numerous, it
be hardly worth while for the Board
adopt this new method of increasing
resources by the levy of a small rate,
30s. per month from them, which
reduced to 25s. for the children
diers. Accordingly we deemed it
time to settle the question of non-
reference to the assessment-roll of
supply us with exact information
there might have been children in
schools whose parents' names do not
appear in the assessment-roll, but who
monthly tax of 50s. There might
have been, as there were, some who
who had come to reside in King-
ston after the assessment had been
registered, and others who, having
assessed as Public School supporters
the beginning of the year, had
subsequently transferred their chil-
dren to the Separate Schools.

might also have been, as there
were, children of mixed marriage,
Protestants and regular attend-
ants of the Protestant Churches, whose
names would be called a Catholic on the
School assessment-roll. Nothing
there might have been, as there were,
some of the children of soldiers in
on or about Fort Henry, in the town
of Pittsburg, whose names would be
on the school roll, undisturbed
from the residents of Kingston, and
whilst their parents' names
not be found on either
assessment-roll. Nothing
remained for us but to adopt
effective and strictly legal mea-
sures for ascertaining the number of really
Catholic children of really Catholic
residents of Kingston, in attend-
ance at the Public Schools. We accord-
ingly proposed the following
several Public Schools, a copy
to take the names of all the
pupils from each school-roll, and
the termination of regular school
to inquire of them who their par-
ents and where they reside. At the
time we placed in the hands of
priest a printed copy of the list
of the Department of Education
which is the following:

REGULATIONS REGARDING THE RE-
TURN OF THE ROLL AND PRAYER IN THE