

the other hand, that Protestant prisoners shall not receive Roman Catholic instruction, nor Roman Catholics Protestant instruction. Reference to the Inspector's reports for 1878 and 1879 shows that in the Central Prison the rule had not been carried out in those years. In the report for 1878 the Inspector said:—

"Respecting all these services, it was noticed that a considerable number of prisoners classed as Protestants attended the Roman Catholic service in the morning, and that many Roman Catholic prisoners were at both the Protestant school and service. Such attendance is entirely voluntary on the part of the prisoners, and, so far, no complaint has been made by any of the teachers or clergy. It is evident, however, that circumstances might arise through this practice, upon which charges of proselytism might be based. To avoid all ground for this, the Warden is instructed to give orders to allow the Protestant and Roman Catholic prisoners to only attend the services and schools of their respective denominations; more particularly as the practice of attending the services is apparently followed more for the purpose of relieving the monotony of cell life for a time than for that of receiving instruction on each occasion."

There is a similar paragraph in the report for the following year.

I think that, on the whole, the rule thus stated is a good one. The chance (so to speak) of the conversion of a Roman Catholic convict to Protestantism is too slight, humanly speaking, to be taken into account as against the evils which facilities for proselytism would create. Good, happily, is sometimes done among the Protestant prisoners by Protestant teachers, and among the Roman Catholic prisoners by the Roman Catholic teachers; and it does seem well that the efforts of each class of teachers should be confined to the prisoners of their own religion; this work is quite wide enough without Protestant prisoners being received at the Roman Catholic Sunday School, or Roman Catholic prisoners at the Protestant Sunday School. Any other system would be a new departure which, I venture to say, would, on reflection, be as distasteful to Protestants as to Roman Catholics. Outside of the prison walls all may go to any church or Sunday School they choose; but how many Roman Catholics of the same class outside of the prison have in Toronto become Protestants, so far as you know or have heard of? There could be no harmony or peace in any of our institutions if proselytism were permitted on either side; and any one who would be of service

IN GOVERNING A MIXED COMMUNITY

like ours must be broad-minded enough to recognize the consequent necessities of prison management, however strong his own views