

devoted to French than Instructions 17 permit, this claim can scarcely stand in the face of the present inefficient teaching of English in most bilingual schools. Moreover English-speaking children to the number of about 3,000 are affected by Instructions 17. In the majority of bilingual schools these children are having, at present, their education handicapped. This is an intolerable state of affairs in an English-speaking province like Ontario. Ontario was not colonized by the French. At the British Conquest there was only one French parish in the whole province. It was settled from 1784 onwards by English, Scots and Irish. Up to recent years the French were an insignificant minority. The Catholics in Ontario who use the French language are not more than one-third of the Catholic body and are not one-fifteenth of the total population of the province. There are 202,442 people of French origin in Ontario (Census of 1911). This number includes the French-speaking Protestants, the English-speaking Protestants of French origin, the large and excellent body of English speaking Catholics of French origin. Deduct these three classes and there are probably not more than 160,000 French speaking Catholics in Ontario out of a total Catholic body of 484,997. A minority has rights, but so has a majority. In some places those who have been objecting the most strongly to Instructions 17 have been handicapping in a most unnecessary and unjust manner the education of English-speaking children—for example in Haileybury. The educational rights of English-speaking Catholics must everywhere in Ontario be recognized and guaranteed, before Instructions 17 be essentially modified and before further concessions as regards the teaching of French be made. In many places Instructions 17 is the best guarantee of the natural scholastic rights of English-speaking Catholics. In but few places does it involve any hardship for the French, for the instruction is a rather elastic one, and the government is anxious to apply it in a fair and reasonable manner.

It may be held that Ottawa is an exceptional case, as there exist in that city two complete sets of Catholic schools, one for the English and one for the French. That is true. Both the Department of Education and the English-speaking Catholics of Ottawa wanted to make Ottawa an exceptional case. The chief inspector of Public and Separate Schools was sent to Ottawa last year to tell the trustees, that if they accepted Instructions 17, they might continue to teach in the French schools of Ottawa as they have done in the past. The French trustees, determined to bring the government to its knees, refused to drop their attitude of defiance. Instruction 17 contains a loop-hole through which practically any amount of French can be taught in a school with the consent of the chief inspector, but the French trustees with their Utopian ideas of French domination of Ontario have determined to place French on an equal footing with English in this province, even if the Separate Schools should be lost in the attempt.

Again since in Ottawa the English and the French Separate Schools form two distinct sets, in reality more different than the Public and the Separate Schools, the English-speaking Catholics have demanded scholastic autonomy by means of separation from the French schools. The English-speaking Catholics have a right by the natural law to control their own schools, and to be called upon to support only their own schools. The French Canadian Educational Association which had been constantly invoking the natural right for the French, refused and denied this right, in a series of public press statements, to the English-speaking Catholics of Ottawa. If the French have by the natural law a right to run their schools as they please, subject to the lawful supervision of church and state, they can lawfully exercise this right only when they fulfil the corresponding obligation of paying for all the costs of such schools. This they refuse to do. Hence as long as they remain in the Separate School System (a system of English Catholic government schools), as long as they profit by the taxes of the English speaking ratepayers, and have in their schools the children of such ratepayers (for whom an English education must be provided), they cannot by virtue of the natural law demand that the Separate School Regulations be so modified as to injure the English speaking majority in this province. For the natural rights of the majority must first of all be respected. In view of all these facts, the illegal defiance of Instruction 17, advocated by the French Canadian Educational Association, cannot be justified by the natural law. A racial war under the guise of religion, such as this Association started and still wages is against the best interests of the Catholic Church in Canada.