

fications for the important work of instructing the strangers in the language of the country—such provision with the approval of the late Council of Public Instruction, the Chief Superintendent, Rev. Dr. Ryerson did make. The provision was temporary, confessedly, and in the case of most immigrants, the necessity of such educational expedient does not now press for its longer continuance.

In one case, and in one case only, does it appear that instead of the provision having worked, as it was hoped, to do away with the necessity of instructing in the public schools in more than one language, it has tended to intensify and perpetuate the difficulty. This is confessed by all to be an evil. We refer to the case of the French in Eastern Ontario. Quite recently we have had an opportunity of conversing with a gentleman who has been living in the eastern part of the province for the past fifteen years. His experience of what is now taking place in the eastern section of our province is similar to what ours is of what is transpiring in some parts of New Brunswick. Let the true explanation be what it may, whether land hunger or restlessness on the part of the English, it is a fact that the mode of treatment or development of the races is quite different. Let us suppose two families, one English, the other French, with three sons and the same amount of land—a hundred acres. It is plain to the English family, that, if the sons are to be farmers, more land must be bought; to the French family, this is not plain at all. The result is that, at least two sons of the former family move away from the homestead, and in many instances the family moves to some place where enough land can be bought to supply each of the sons with farms, 100 or 150 acres in size. With the latter family the mode of procedure is very different, and

usually ends in dividing the homestead into three parts, or if the English family moves away its farm is bought by the French family. My friend is not aware of the Roman Catholic Church having any fund to assist its adherents to get possession of the farms of other people not of the Roman Catholic faith, but he is aware of the fact that the credit of French Canadians is good as they are economical and thrifty. By this gradual action of natural causes the French Canadian population has increased and is increasing in Eastern Ontario.

Whatever may be the rights and privileges of the French-Canadian in regard to religion and language, secured by statute law or long prevailing custom, in the Province of Quebec, we would say to the Dominion loyally and generously to respect such; but, if any changes have recently been made, either in Ontario or Quebec, tending to perpetuate division and misunderstandings between the two peoples, the endeavour of every British-Canadian should be to remove for ever such strife-producing law or practice. To the outside world the Dominion is one and indivisible; internally why should Judah vex Ephraim or Ephraim envy Judah? Much as we sympathize with the feelings of those who advocate bi-lingual readers, etc., still this plan of meeting the difficulty has an unpleasant aspect to us, namely, that we fear it may be another step in the direction of realizing the wishes of those who are steadily aiming at having a dual system of education in Ontario. In all simplicity and candour we ask our friends of the Roman Catholic Church, Is it necessary to carry the line of separation to this extent in our Province of Ontario? We must leave this subject for the present, and we shall be glad to hear from our Roman Catholic friends on this important question.