



Civil Rights In Public Education, Inc.

All human beings are born free and equal in dignity and rights

UNIVERSAL DECLARATION OF HUMAN RIGHTS



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Retired Liberal politician, Greg Sorbara, admits that in secular Ontario, **No public funds should pay for Roman Catholic separate schools.**

In a recently-published autobiography, “Greg Sorbara—The Battlefield of Ontario Politics”, the author states, after considering the issue of the present system and what the future holds for it, wrote: “For me the big issue is whether it continues to be enlightened public policy to fund two independent parallel systems , one public and one for Ontario’s large Catholic population.”

While acknowledging all the history and politics behind the separate system’s existence, he goes on to write: “Despite all that, I believe it is time now for Ontario to move to one public education system for all.”

“The Ontario of today is a secular society that is a welcome home to every religion in the world. It is our strong suit, an operational example of how a pluralistic multicultural jurisdiction can and should work.....Special accommodation for one religion and one

religion only no longer seems appropriate to our circumstances.”

So, how many other MPPs in the Liberal caucus felt, or feel, the same? Since I don’t believe that all MPPs are religious bigots or unmindful of the monetary and social costs to the population, I feel there must be many others who are similarly inclined. Why don’t they do something?

With regard to doing something, Sorbara opines: “Would this be a difficult change? Of course it would. But this very reform has been implemented elsewhere in Canada and now needs to be addressed here at home.”

So Sorbara feels it needs to be addressed here at home, but in an earlier paragraph he wrote: “I have no illusions about how toxic a political issue this is.”

My opinion

“Toxic”? Toxic to what, or to whom? Toxic to the Ontario population in general? NO. Toxic to the Liberal, or whatever party institutes the defunding? NO. Toxic to MPPs? NO. Oh, I’ve missed something, toxic to Roman Catholic MPPs? Possibly. Toxic to party leaders who have sold their soul to “the suits”, the Roman Catholic hierarchy who, presumably, intensely lobby (threaten?) them to keep the separate system happy. YES. So it’s only toxic to a few politicians, the ones who are lobbied by persons guided and encouraged by OCSTA, the Ontario Catholic School Trustees’ Assoc. And for this we, the whole population of Ontario, suffer the head tax imposed on every taxpayer to support the system and, in doing so, suffer the loss of health care and other essential services.

Sorbara’s book devotes only two-thirds of a page to the school issue, and yet it has garnered more publicity than anything else covered within. Why? Because the public wants this issue dealt with.

The book “Greg Sorbara—The Battlefield of Ontario Politics”, is published by Dundurn and sells for \$24.99.

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Toxic topic and political suicide

Some politicians, and others, when asked for their opinion on the abolition of the public funding of the Roman Catholic separate school system, have said that the issue is so toxic that it would be political suicide for a political party to do so. Their reason seems to be "because there are enough Roman Catholics in the province to throw out a government if one dared to touch their privilege."

However, all evidence that I can find leads to the opposite conclusion.

1) Having a policy of supporting separate school funding did not get the Liberals or the NDP elected when Bill Davis was premier, but before Davis changed his mind. **Why didn't the Roman Catholic vote get either the Liberals or the NDP elected?**

2) After Bill Davis made full funding for separate schools part of the Progressive Conservative platform in 1985, the next election reduced his party to a minority, and the following election put the PCs in the political basement until 1995. Why didn't this policy result in overwhelming support from the Roman Catholics? **As such, it was political suicide, or to put it another way, toxic, for the PCs to favour the Roman Catholics.**

3) Going back further, despite intense lobbying by the Roman Catholic church, Wilfred Laurier, a Quebecer and a Roman Catholic, when in opposition, spoke against a remedial bill in the federal Parliament to force Manitoba to reinstate the publicly-funded Roman Catholic separate school system which Manitoba had abolished in 1890. The next year Laurier was Prime Minister. Why didn't the Roman Catholic vote punish him for not forcing Manitoba to return public funding to the Roman Catholic separate schools? **Laurier, and his party, did not commit political suicide through his non-support of publicly-funded Roman Catholic schools in Manitoba.**

4) Despite an intense campaign by the Roman Catholic church in Newfoundland to defeat the proposed school reforms in a referendum, the vote in St. John's, with a majority of Roman Catholic residents, was more in favour of the reforms than the provincial average. **Where was this supposed Roman Catholic vote? It couldn't be counted on to save the publicly-funded Roman Catholic schools in that province, so where was it? It's a phantom – it doesn't exist.**

5) Despite an intense lobbying campaign by the Roman Catholic church of MPs, and despite a Roman Catholic Prime Minister, and despite a free vote allowed by the federal government, the constitutional changes for Newfoundland were passed by an overwhelming vote of 171 to 41. No political party committed suicide in the process. **Where was this supposed Roman Catholic vote to save the public funding of the Roman Catholic schools?**

6) On a political talk show in early January of 1997, Premier Brian Tobin of Newfoundland and his two opposition leaders were questioned. On the topic of the school referendum to abolish church control of education, Tobin was asked: "Did you check with the RC church on this?" Tobin's reply went something like this: "When I campaigned for election as Premier, I campaigned to represent all the people of Newfoundland and not the RC church. I am a Roman Catholic and so are my two colleagues, but we all supported the reform of the Newfoundland school system." **There was no political suicide. And where was the Roman Catholic vote?**

7) Through submissions to the Estates General in Quebec with regard to the abolition of the denominational school system in Quebec, 67% of Quebecois agreed and 88% wanted community schools notwithstanding the religion of the parents. The Association of Quebec Bishops also agreed it was time for change. There are no longer any publicly-funded Roman Catholic schools in Quebec – and no political party committed suicide in the process. **As before, the "Roman Catholic vote" was a phantom dreamed up by some religious bigots to try to forestall the elimination of public funding for Roman Catholic schools.**

NOW HERE IS REAL, DEMONSTRATED, POLITICAL SUICIDE

8) The only very evident and acknowledged political suicide where the "Roman Catholic vote" is concerned, was the political suicide of Bill Davis and his progressive Conservative government when he added the full public funding of the Roman Catholic separate school system to his Progressive Conservative party's policy. **The PC party committed political suicide by favouring the Roman Catholic vote which put the PCs into the political basement for 10 years.**

9) Another example is that of John Tory, the leader of the Progressive Conservative party in Ontario. Tory campaigned on extending public funding to the schools of all religious groups. He not only lost the election, he didn't even win his own seat! **Do not propose spending public money on religious schools—it's political suicide!**

CHALLENGE: If anyone has an example of a political party committing suicide as a result of that party instituting any policy which is unfavourable to Roman Catholics, we all would like to be advised of that instance. Please reply to Renton Patterson <publiced@bell.net>

CONCLUSION: It is my opinion that there is no such thing as a Roman Catholic vote, it is something dreamed up by some persons to promote favourable legislation for Roman Catholics and/or to deter unfavourable legislation for Roman Catholics. The instigators are probably Roman Catholic MPPs or citizens who occupy well-paying and secure government and church positions and who engage in frequent and effective lobbying to put fear into politicians such that they don't dare offend the phantom "Roman Catholic vote". If the guilty, brainwashed, terrified, politicians who, in their subversion of democracy, think they are preserving a block of votes to save their positions as MPPs, party leaders, or whatever, they are dead wrong. But in doing so, they foster the division of Ontario society along with a financial cost which sacrifices the poor, the disadvantaged, and the homeless to misery and despair. Shame.

If it is too politically toxic for our government to abide by the Canadian Charter of Rights and Freedoms, then our so-called democracy is in shambles, likened to the darkness of the late middle ages.

The ultimate insult to Ontarians

On April 2, 2014, Ontarians, or some Ontarians, marked the first Karol Wojtyła (aka Pope John Paul II) day in Ontario.

Bill 72, the Pope John Paul II Day Act, 2014 was passed in what appears to be unseemly haste; to avoid public consultation—or objections?

On May 30, 2013, Bill 72 was ordered referred to the Standing Committee on Regulations and Private Bills. On March 17, 2014, Ms. Dipika Damerla, the member from Mississauga East–Cooksville, moved:

An Act to proclaim Pope John Paul II Day to the Standing Committee on Regulations and Private Bills be discharged and that the order for third reading of Bill 72 be immediately called and the question put on the motion for third reading of the bill without debate or amendment.

And then, on the first-ever Pope John Paul II Day in Ontario, April 2, 2014, Toronto's Cardinal Thomas Collins celebrated, for the first time, a Catholic Mass at Queen's Park. It was the first in the building's 154-year history.

At 7:30 in the morning, in the legislature's dining room, the Mass was attended by politicians of all three parties in company with Roman Catholic teachers and school board trustees. The purpose of the latter's attendance was to lobby the former.

In a short homily, Collins reminded those present

that the Roman Catholic separate schools are "a gift to all the province," while praising politicians for their continued financial support of the public's tax dollars.

Talk among the trustees and teachers present was about daily newspaper editorials in the past year which have called for an end to public funding of the separate system.

Nancy Kirby, past president of the Ontario Catholic School Trustees' Association, said that continued public funding and political support would be the number one item on the Association's agenda as its officials and those from the Roman Catholic teachers' unions sat down with politicians to assure continued support. "We do this every couple of years just to remind them," Kirby said.

Ontario Premier Kathleen Wynne thinks Roman Catholics should not be worried about funding for their school system.

"There's no risk from our government in terms of the Catholic education system," Wynne told *The Catholic Register*. "We've said all along that we're going to continue to support the separate education system as it exists."

To unite the four publicly funded school systems, including the two French systems, into a single system is definitely not a topic for discussion in her government, said Wynne.

The Canadian Museum for Human Rights...or not

Background

As a long-time advocate for human rights, I have been keeping my eye on the development of this museum for some time. It was the brainchild of “Izzy” Asper who created an international media conglomerate. His dream was to create a uniquely Canadian museum that, his daughter said “...would be a place that you could go to learn Canada’s history of human rights *warts and all*, and understand how the freedoms that we enjoy... can be lost if we are not vigilant.” (Yes, we understand.) It is located in Winnipeg, a city with plenty of its own human rights history, and located in the centre of the country.

Some of Izzy’s fortune probably went into its construction, but fundraising for this \$351 million project was carried out in earnest and it finally ended up that in 2007 the Harper government announced that it would take over the museum as a Crown corporation, (can you guess why?) the first national museum built outside Ottawa. The operating budget was set at \$21.7 million, all of it to be paid by federal taxpayers.

Museum philosophy

From an article in the Aug-Sept issue of “Canada’s History” Gail Asper is further quoted as follows: “*There’s a Canadian way of looking at things that has made this country a respected leader around the world, and we as Canadians need to know it and we need to be proud to tell it to others,*” she said. “*I think we’ve got a belief that you can be different from one another*

but equal to one another, and it’s okay to be different.... We embrace difference but we demand equality and equal treatment before the law..... The message dad wanted to convey from this museum was that, human rights are often achieved by very ordinary people ... because they actually took the time to stop being bystanders and became defenders and champions and heroes.” (Hey, that’s us.)

For the Asper family, who are Jewish, Holocaust education has also been important — first to make young people aware of what happened, and second, says Gail Asper, so that they “*understand that the reason holocausts happen is when good people do nothing, say nothing, because they’re complacent and they don’t understand how fragile their freedoms are.*”

Main purpose

The Canadian Museum For Human Rights is often described as an “*ideas museum,*” which means that “*its main purpose is to look at issues from multiple perspectives while creating a conversation. The museum will attempt to walk a fine line between encouraging debate and dialogue, on one hand, and maintaining a non-partisan position in the thick of fundamental, passionately argued political issues.*”

Enter, Richard Thain

Then along came Richard Thain a solid CRIPE member who saw an opportunity to bring our issue to the fore through some billboard ads in Winnipeg, near the muse-

um, and straddling the opening. I was consulted and thought that before crafting the wording, we’d best find out how the museum was treating our issue with regard to the Supreme Court’s suspension of our rights to equality of treatment. After studying the layout of the museum on its website, I had a very interesting telephone conversation, as follows:

Telephone conversation

I spoke with Maureen Fitzhenry, the CMHR Media Relations Manager on the morning of Sept 3rd. I identified myself as the newsletter editor of CRIPE who was interested in portions of certain “galleries” with regard to Ontario. In general, Maureen said they do not have a collection of all the world’s human rights stories, but rather treat human rights as a concept, and then pull out certain stories to illuminate certain themes to show how human rights are for all, as opposed to commemorating or memorializing or advocating for particular things.

NOTE: the museum does not “advocate” for anything.

For the Gallery named “Protecting Rights In Canada”, with regard to court decisions, there is place that “...enables us to explore pivotal cases from different perspectives.” I got her back on track about the “debate table” in that gallery. She said there are 12 Supreme Court cases with maybe a video and it can be facilitated with a “debate helper” or not and they have a discussion and think about the case and the decision. They

may come to a different result than the Court so this demonstrates that the issue of human rights is very complex and the rights of one group may infringe on the rights of another.

No advocacy!

Government decree ?

I kept pressing her and pointed out the Bill 30 decision where the Court threw out the Charter to come to its decision, "I don't think the Museum would take an advocacy position as to whether support for religious schools might be a violation" she said. NOTE: **no advocacy**. So I pointed out the UN case and Canada's censure for a violation of article 26 of the International Covenant on Civil and Political Rights – the Waldman case - any reference to that? "I'm just the media relations manager and am not intimately familiar with every story." Do you think then that I should speak to someone else? "I can let you speak, if it's legal, (**if it's legal?!?!**) to the researcher/curator in that area, his name is Armando Carlos (or Carlot) who is the lead person for the "Protecting Rights in Canada" Gallery.

So she took my name and number and would ask him if he had a few minutes to talk with me. I gave it an hour and then I called the 1-800 line to see if I could ask for him from the front desk – the line was always busy. So then I called the local Winnipeg number and was told by a recording that "the number you are calling is temporarily unavailable. Please try again later." They must be in some scramble to get ready for the opening and are not answering.

Also, the internet connection to the CMHR kept disappearing – so maybe it was overloaded too.

I had the answer to my question, so it would be OK to criticize the museum or point out our issue in Richard Thain's signage.

Renton Patterson

From the website

"The Canadian Museum for Human Rights is a distinct legal entity, wholly-owned by the Crown, which operates at arm's length from the Government in its day to

day operations, activities and programming." Arm's length? Quite a short arm, I suspect, so none of Canada's warts go in this museum.

Mandate

"To explore the subject of human rights, with special but not exclusive reference to Canada, in order to enhance the public's understanding of human rights, to promote respect for others, and to encourage reflection and dialogue - *Museums Act*."

Website: <https://humanrights.ca/>

Winnipeg Ads for Human Rights

To coincide with the opening of the
Canadian Museum For Human Rights

Account by Richard Thain,

What inspired:

A few thoughts came together one August morning which sparked the idea to place a message on a billboard in front of the soon-to-be-inaugurated Canadian Museum For Human Rights in Winnipeg.

First, was the admiration I have for the dedication and perseverance of all the activists in the One School System Network (and frustration and disappointment that we have not yet achieved our goal). Renton Patterson, author of the booklet, *Not Carved in Stone*, provides a sterling example. He has been writing newsletters on this issue for over a quarter century.

Second, television ads were being shown announcing the museum's Opening Gala Weekend. Would it be possible to leverage off the media hype, draw some attention to our school funding human rights issue and stimulate public discourse by directing some inquiries to a couple of our websites: www.oneschoolsystem.org and

Civil Rights in Public Education's [www.CRIPE.web.org?](http://www.CRIPE.web.org/)

Third, several days before my "billboard epiphany" I had been reading about Wole Soyinka, the Nigerian scholar, activist and Nobel Laureate, who had addressed the International Humanist and Ethical Union's congress at Oxford this summer. He is recognized for inspiring people to not only *discuss* social issues but "*to take action!*" This triple conjunction led to the creation of "Winnipeg Ads for Human Rights."

What transpired:

Once the idea struck me, I immediately contacted Pattison Outdoor Advertising (Pattison), intending to rent the biggest bloody billboard possible. The account executive at Pattison informed me there was indeed a large billboard situated near the museum however it was not available so we discussed other options including bus ads. Many buses converge near the museum located in Winnipeg's historic Forks District so if I couldn't rent a strategically

located billboard near the museum, running a bus ad campaign seemed like the best alternative. The museum's opening Gala Weekend was September 20th so time was of the essence. I signed a contract for 50 busses for 4 weeks. The cost was more than renting a billboard, but the \$10K pales in comparison to the time and effort spent over the decades by the many volunteers who support the one school system (OSS) concept.

I knew I would need help with the ad project so I reached out to a small group of friends. I sent them eight suggested texts for the ads, to get things started. Together, our group came up with twenty ads which we whittled down to a dozen texts. "My team" expanded from the initial small circle of OSS activists to over twenty people, including some strategic partners in Winnipeg and Alberta.

International embarrassment

The ads stated facts and expressed the opinion that Ontario should move to a single publicly-funded school system with French and English boards, open to all, and abolish public funding of a separate system which gives one religious group preferential treatment over all other citizens. I did read in the fine print of the contract that there were guidelines, however I certainly didn't expect Pattison would have an issue with these ads since they were not hate speech nor was I inciting violence nor shouting fire in a crowded theatre. On the contrary, what I was advocating were very positive and constructive notions: principles of equality and fairness (in alignment with our Charter of Rights and Freedoms) and respecting the UN Universal Declaration of Human Rights. You know, live by the Golden Rule. Yes, I said it is a "disgrace" that Ontarians have not yet eliminated religious discrimination in the education sector and "Shame on Canada" for allowing this international embarrass-

ment, financial disaster and moral disgrace to continue.

Freedom of expression denied

The ads did not get placed on September 15 as planned, but instead, I was told, "There is a problem with the ads." After an exchange of emails, I was informed, "someone will contact you." A few days of silence from Pattison followed, until an official letter was received on September 23 by my lawyer, Dan Mayo, stating among other things that Pattison "considers this matter closed." The museum's official Gala Opening had come and gone.

From the Media Release "Freedom of Expression Denied!" issued by Secular Ontario (Sept 26, 2014):

"It is ironic that at the same time as the Canadian Museum for Human Rights is opening in Winnipeg, Pattison Outdoor is denying my right to free expression," Thain pointed out. "This right is enshrined in *The Canadian Charter of Rights and Freedoms*."

From an article by Blair Crawford which appeared on the front page of the Ottawa Citizen (Oct 1, 2014):

(...) *Pattison Outdoor*, rejected the ads, saying they might violate the *Canadian Code of Advertising Standards* "I was stunned when they said, 'We won't run these,'" Thain said.

Part of the contract Thain signed said the company could reject ads that violated the code, but Thain said there is nothing wrong with his ads. Some of them are fact, and others are opinions, "and people express opinions all the time." "I did not know by signing that contract I was forfeiting my right as a citizen to my fundamental rights to freedom (of) expression," he said. "It (the con-

tract) didn't say: 'The Constitution doesn't apply to you now.'"

Thain, a secularist, says Ontario's publicly funded Catholic schools discriminate against non-Catholics and are wasteful of taxpayers' money. "It's a human rights issue, number one," he said. "Even if we didn't save one cent (by eliminating Catholic school boards) it would still be necessary to remove religious discrimination from our society. That's a basic principle of democracy."

The company wouldn't specify which part of the code the campaign violated. Calls and emails to Pattison on Tuesday weren't returned.

"You can write all the contracts you want, but it still has to comply with the Constitution," said a lawyer.

"Success is not final, failure is not fatal, it's the courage to continue that counts." -Winston Churchill

I failed to get a billboard or bus ad campaign in place during the period of the museum's opening, however I suppose garnering Crawford's excellent article, one radio interview and some blog coverage can be considered small victories.

Pattison Outdoor Advertising is part of the Jim Pattison Group, a privately held company, owned by its Chairman, Jim Pattison, one of Canada's wealthiest billionaires. I consider Pattison Outdoor to have denied my right to freedom of expression and I am therefore currently exploring my legal options.

- Richard Thain, Embrun ON

(Dr Thain is a freethinker who has supported numerous atheist, secular humanist & sceptics organizations for thirty years.)

Conclusion —> next page

Perseverance conquers all

A less-motivated individual may have given up, but not Richard Thain. When one door closes, another opens, so Richard approached another ad company and finally got his ads put up, near the Museum For Human Rights, on the ends of bus shelters, as pictured here.

The top background is in two shades of green while the bottom portion is a bright blue.

Below is an account by Richard Thain.

Outfront Media (formerly CBS Outdoor) installed four different ads on eight transit (bus) shelters on Wednesday, Nov 26 in Winnipeg. The ads appear on bus shelters in the vicinity of Winnipeg's new Canadian Museum for Human Rights. The ads focus on the discriminatory nature of Ontario's (and Alberta's) publicly funded schools and use the words "human rights" at least once in each ad.

The ads were readily accepted by Outfront Media for posting as submitted, without requiring any modifications. These are four of the six ads I submitted to Pattison Outdoor which they did not accept. Pattison Outdoor has never told me which words or phrases they thought violated the Ad Council code.

It IS embarrassing and disgraceful to be told by the UN Human Rights Committee that Canada/Ontario is guilty of religious discrimination. Hopefully these ads will encourage others to speak out and join the growing number of Canadians who think it is time for our government to treat all citizens equally. The ads direct people to our websites for more info.

I am grateful to the enlightened people at Outfront Media who understand the fundamental principle of freedom of expression and have enabled me to express this view.

As you know, my motivation in placing the "Winnipeg Ads for Human Rights" is simply to help put this issue on the public agenda: eliminate the religious discrimination and save tax payer's money at the same time. (I am neither an author trying to sell a book nor do I have any intentions to run for public office!)

It is noteworthy that when my ads were being rejected by Pattison and my right to express an opinion (and facts!) was being denied, the Fraser Institute released a report indicating how Ontario could revamp the way it funds its publicly funded schools (public and Roman Catholic separate) in a fair and equitable manner and at the same time, save taxpayers 1.8 billion dollars annually.

It is shocking that Pattison Outdoor arbitrarily denied my right to express my view on the one school system concept; a view that has been expressed numerous times in editorials and opinion pieces in newspapers across Ontario in recent months.

I am presently considering my legal options.



THIS IS A HUMAN RIGHTS DISGRACE!

Equality • Inclusion • Dignity • Respect

One third of Ontario's publicly funded teaching positions (Roman Catholic schools) are essentially closed to two thirds of the population, the non-Catholics.

GOOGLE CIVIL RIGHTS IN PUBLIC EDUCATION. ONESCHOOLSYSTEM.ORG

Wording for remaining three ads:

1. SHAME ON CANADA
In 1999, the UN Human Rights Committee found Canada guilty of religious discrimination. Canada is still guilty.
2. END HUMAN RIGHTS VIOLATIONS IN ONTARIO AND ALBERTA NOW
3. THIS IS A HUMAN RIGHTS DISGRACE
The public funding of religious schools in Ontario and Alberta is an international human rights embarrassment, a financial disaster and a moral disgrace.

It is hoped, and expected, that the messages on the bus shelter ads will prompt viewers to question why the museum does not point out violations, by Canadian governments, of our own Charter, and of international law for which Canada has been censured.

WHO WE ARE

Civil Rights in Public Education, Inc. is an organization composed of citizens of differing backgrounds, living in more than 155 communities across Ontario, committed to one strong public education system, which offers neither privilege nor prejudice to anyone.

OUR AIMS ARE

- To serve as advocates for civil rights in public education so that the public is informed about the issue of publicly-funded separate schools.
- To hasten the day when Ontario's education policy recognizes the dignity and worth of all children, their right to equality, and their right to freedom from religious discrimination.



OUR LOGO

Our logo is composed of a background scroll representing the charters of rights which guarantee fundamental freedoms to all individuals; the numeral "1" signifies equality and social unity in one public education system for each official language; the flame above is the universal symbol for freedom.

Ernie Checkeris, education giant, passed away at 89.

Ernie became a school board trustee in the village of Wahnapiatae, near Sudbury, in 1945 and served as such for 55 years, the longest-serving school board trustee in Canadian history.

Everything Ernie Checkeris did as a school board trustee, he did for "the kids". He didn't call them students. He didn't use the term young people. He called them the kids. His legacy "is all the kids that benefited from his terms as trustee" said fellow trustee Doreen Dewar.

Ernie advocated for the abolition of the Roman Catholic separate school system so that all schools would be brought under one system. "The savings would put the ministry in a position to improve the whole education for youth in Ontario." He wrote many letters on this subject to area newspapers.

Checkeris served on the Hall-Dennis Commission that created the document "Living and Learning", calling for broad educational reforms, and was instrumental in the formation of the Ontario Public School Boards Association.

As a long-time member and contributor to CRIPE, we will also miss Ernie and his frequent notes.

A Thought to Consider

Freedom without peace is agony,
and peace without freedom is slavery.

We will tolerate neither.

This is the truth we owe our dead.

Governor General David Johnston
November, 2014

To be added to the mailing list, send \$20.00 to
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ABOVE ALL WE MUST MAKE SURE THAT NO CITIZEN OF ONTARIO, NOW, OR EVER IN THE FUTURE, IS PRIVILEGED OR DISADVANTAGED PUBLICLY BECAUSE OF HIS/HER FAITH, OR ABSENCE OF FAITH.