

procuring good teachers and inspectors—"indispensable requisites to good schools," teachers who for the Metis and French Canadians should be skilled in French and English, the learned Principal regards as "Manitoba's real Crux" and he wisely urges the adoption of special means to overcome it. Do not these difficulties and the fact that the people to be taught had as yet, as Principal Grant puts it, "no great appreciation of the advantage of education," to a great extent account for any deficiencies in the schools in the rural districts of Manitoba under the old school law, and do they not suffice to show how unfair it is to charge such defects against the Separate School system itself?

Principal Grant thus vindicates the reputation of the Catholic priests; "Instead, then, of charging the Roman Catholic clergy with being indifferent to education, we should remember the difficulties which they have always had to encounter in the North-West. They were to a large extent the pioneers of religion, civilization and education in the country, and their people are not likely to forget it, nor to be ungrateful to them."

Another charge upon which the opponents of Separate Schools have laid much stress is the degree of attention devoted to religious instruction. Questions, which they assure us have been, of course, "selected at random" from the papers set for the examination of teachers for Catholic Schools under the old regime, are cited to convince readers, expected to swallow the dose without suspicion, that all other branches of education were neglected. Principal Grant thus disposes of this charge:—"Ridicule has been cast on the character of some of the questions on

which candidates for teachers' licenses were examined, but it is forgotten that those questions are picked out from the paper on religion, and that as the schools were, at that time, frankly denominational, the questions were necessarily such as Roman Catholic teachers might fairly be asked. Good work was done for generations in the parish schools of Scotland, but the teachers had to be Presbyterian and had to know the Shorter Catechism. I have no doubt that some of the questions put to them, or put to their pupils, when the Presbytery of the bounds examined the schools, would have sounded very ridiculous in Roman Catholic ears. We must agree 'to live and let live,' if a mixed community is to prosper."

Upon all these points the testimony of Principal Grant is of incalculable value. His position as an eminent divine in his own Church and his standing as Principal of Queen's University give weight to his opinion "that the Provincial Government of Manitoba in 1890, made a great mistake in summarily abolishing instead of reforming the old school system;" that it is "the Provincial Government's duty to make concessions to meet the views of reasonable members of the aggrieved section;" and "that Manitoba is morally bound to take action which shall meet the spirit of the second decision of the Privy Council." But his testimony as to facts, and his opinion just quoted are emphasized by his conclusion against Federal Interference, which must now be dealt with.

The Globe in summarizing the Principal's position says:—"It may be that he does not intend to declare against Federal Legislation absolutely and under all circumstances;" and again, "he does not regard the condition of affairs as afford-