

that it was wrong in principle and must be abolished root and branch." And again the Principal says in his third letter—"it is unnecessary to point out here those changes which would have secured this one great object of improving those schools which needed improvement. Very few were needed and had they been made all would have gone well. Parents whether Protestant or Roman Catholic desire to have their children well educated, and they would have sympathized with any statesman who aimed at the accomplishment of such an object." As to the assumption that there are educational defects inseparable from Separate Schools it need only be said that it is easy to so assert and it should be equally convincing and satisfactory to deny. The best answer, however, is to refer to the excellent standing of our own Separate Schools in Ontario.

The desirability of building up in Canada a homogeneous people need not be questioned, but that the enactment of such laws as the Manitoba School Act of 1890 is calculated to accomplish such a result is to say the least debatable. Let Principal Grant again answer upon this point. He says:—"Why should we continue to shut our eyes to the plainest facts of history, our own history included? Western Christianity has been and is divided into two great confessions, and they stand over against each other to this day. That is the outstanding fact of the last three centuries. Canadians tried hard to ignore it for many a long year prior to 1863. The alluring vision of a homogeneous and united people danced before their eyes, but they forgot that a people can be truly united only when great minorities do not feel themselves treated with injustice. Strong-willed statesmen like George

Brown, Alex. Mackenzie, Oliver Mowat, William McDougall and others dreamed of a system of Common Schools under which Protestant and Roman Catholic children should sit side by side on the same benches. They fought strenuously to realize their dream, but a long experience convinced them that it was the mere 'baseless fabric of a vision' which floated before their eyes, and that the path of wisdom would be to accommodate themselves to stubborn facts. The settlement of 1863 was the result of the spirit of compromise to which we owe Confederation. Wisdom seems to me to demand that we should stand on that instead of beginning again the task of Sisyphus. To some this may seem a confession of defeat or the counsel of despair. It is not. Only through a loyal recognition of facts will present harmony and ultimate unity be secured."

Speaking of the Winnipeg Schools where the Sisters of Jesus and Mary teach in a building near one Public School and the Christian Brothers near another,—dealing with a provision of the Law permitting children in the Public Schools whose parents so desire to retire during religious exercises, the Principal says:—"Is it not certain, that there would be controversy and a daily exodus from every room if there were only one school where there are now two? Is it not better then that there should be an agreement to differ between Roman Catholics and Protestants and that the common good work done by both should be recognized by the Government and by the rate-payers of Winnipeg who are so heavily taxed for their schools and whose desire is not for controversy but for the education of their children?" As to the practical difficulty arising from the sparsely settled condition of the