

be for the public interest that two out of the three University training schools should be closed to students, and that but one (that one a French University, demanding more or less intimate acquaintance with the French language,) should be left for the study of the theory of the law.

Then, the universities maintain that this power committed to the General Council of the Bar, directly interferes with their rights. They are willing to submit to guidance, in the public interests, from the Governor or Lieutenant-Governor, the head of the State, but they repudiate dictation from a professional body. They will rather close their schools than submit to such dictation.

It must be borne in mind that when mention is made of the universities in this argument, the real objectors are those professional men who form the particular Faculty of the University, with others who value university training as something higher and broader than mere professional training.

If the result of closing these schools be brought about, then the study of law in the universities will be confined to those broad principles of law which every educated man should understand.

Some may argue that this result would be really to the advantage of the public, but, if carried out, must necessarily involve a complete change of system. In such case, the professional bodies must themselves establish law schools, with a staff of professors for teaching the theory of the law, and this will not settle the never-ending dispute between these two systems—except by forcing on the minority the will of the majority.

The answer to my third question is involved in the answer to the other two, and public discussion, not mere professional discussion, seems necessary on this subject.

I am, myself, not prepared to give a definite answer to the principle involved, but it seems to me that due care should be taken—even on the part of an over-powering French majority of the Bar, not to precipitate matters. It is of vital interest to the country that the two sections of the people should live in harmony, without any grievances, real or fanciful, to embitter the relations between the two.