

ed. The law of 1890, Dr. Grant thinks, was too harsh, and too little time was given in which to effect so great a change. March 31st the law was passed, and by May 30th the change was to be completed. Necessary changes should have been made gradually, changes such as the judgment of the people generally would have felt to be needed, and so acquiesced. Instead of being, as they have been, alienated by it. It is not necessary to pull down the house to make certain improvements in it, even if they are very considerable.

The sections of the people chiefly affected by the Legislation of 1890 are the French speaking Roman Catholics, and next to them, though not so fundamentally, the Mennonites who are German-speaking Protestants, and over 15,000 in number, about two-thirds as many as the French Roman Catholics. Dr. Grant's account of the Mennonites is full and exceedingly interesting. They are intensely wedded to religious teaching in their schools, not only by means of reading the Scriptures, but even by teaching the doctrines of their church. With regard to religious instruction in schools it is important to note that the Government regulations allow school trustees to shorten the time devoted to secular branches in order that religious instruction may be given. By the Government not rigorously insisting upon carrying out the very letter of the law, and being content now to hasten slowly, the result is that, where all the Mennonites schools were private, with teaching given only in German, twenty-two, with the prospect of continuous increase, have come in under the Government regulations and are nominally public schools. Among the French Roman Catholics in the same way, out of 90 school districts which once were under the old Roman Catholic Board, 24 have disbanded, and 27 schools have accepted the public school system. Some think this amounts to nothing, others are well satisfied with this result and argue from it the extension in time of the public school system to the whole French Roman Catholic population, if only the priests and hierarchy would leave the people to themselves, an if, whose removal, Dr. Grant thinks, is simply not to be expected. There will thus be in the case of the French Roman Catholics, a permanent grievance and sense of injustice, fatal, so long as the cast-iron rule is insisted upon, to good education and injurious to the well-being of the province in other respects. Concessions Dr. Grant thinks should be made on behalf of the French section and might well be made, as in no other way can the public school system be made co-extensive with the public requirements, and because, whether the Government supported by the people think their French fellow-citizens unreasonable or not, the highest court in the realm has decided that, as now situated, they have a grievance, a decision which they are not likely to forget and which the Government should respect.

DIFFICULTIES AND SOLUTIONS.

Before dealing with solutions let us note again, in a sentence or two, the difficulties to be solved. There is, first, the bilingual; the German and English, and French and English. Dr. Grant sees no insurmountable difficulty in this, but would have the Government make provision for the teaching of both in schools in which education for a long time to come cannot be given at all except in both languages, by providing means for instruction in them for teachers who must know both. He would have a uniform standard for all teachers of the same grade and a bonus given to teachers who teach efficiently in two languages. There must be efficient Government inspection for all schools. All text-books, bilingual or otherwise, must be approved by the Government and Advisory Board. Taxation must be imposed upon all for the support of the schools. There is lastly the religious difficulty. In dealing with this Dr. Grant devotes considerable attention to the state of the schools in Winnipeg, from the management of which, as well as in the state of things in this respect in the rural districts, he sees no reason why moderate and sensible men should not find the basis of a solution. In the Winnipeg public schools, eighteen nationalities are represented and every room is closed with the prescribed religious exercises, reading the Scriptures and prayer. Any scholar may leave the school during these exercises by bringing to the Principal a line from parents or guardians asking permission for his absence, but that has never been done or apparently even thought of. In the Sister's

School hard by religious instruction is also given, but during this time the Protestant pupils are assigned other work and not asked or expected to be present. Why should not reasonable men agree to differ, Dr. Grant asks, on such a basis as these cases supply? But Archbishop Langevin conceives that, having a set time for religious instruction is giving up the whole question and will make no concession; the government also insists upon its regulations, and so there arises, and are kept up, irritation and bitterness on both sides.

The Advisory Board is an important feature in the Manitoba School system. It is composed of seven members and practically controls the whole school system in everything except what concerns taxation and the relations which necessarily exist between the government and the schools. If this Board were so constituted as to admit of representatives, by statutory regulation, of the Roman Catholic Church as such, Dr. Grant thinks such provision could be made by it for religious instruction as would be workable and satisfactory to all.

WHAT MANITOBA SHOULD DO.

In his fifth letter Dr. Grant makes a strong appeal to the Government and people of Manitoba, and suggests in general terms what they should do. He takes it for granted that neither the Government or people wish to have any considerable body of their fellow citizens live smarting permanently under what they conceive to be a grievance. It behoves them then to make an attempt at settling this question. "Let," Dr. Grant says, "the Government ask four or five of the best inspectors, including those for the French, the Mennonites and Winnipeg city, meet half a dozen other wise men, some of whom he names, confer together, and draw up resolutions, which he is confident they could arrive at, which he believes would be acceptable to all reasonable men, and might furnish a basis for Government action which it might take with dignity and honor, and so far as it is concerned, whatever the Dominion Government may do, seek to satisfy the reasonable demands, as they consider them, of those who are now dissatisfied." In counselling this course Dr. Grant does not do it for the sake of peace at any price. Such a method of settling its school difficulties as Manitoba is now trying has been already attempted in the Dominion, and it has failed. The course which he suggests has been tried in England and in this Dominion, and works not only in the interests of peace and public contentment, but the diversity in unity in educational methods thus resulting, really yields a fuller, richer national life than a unity which, because it is based upon a hard and fast line, is mechanical, therefore, no real unity, because pervaded by no living organic principle. Manitobans are Canadians as well as Manitobans, and for the sake of the whole Dominion, whose well-being is bound up with theirs, they should by reasonable concession be willing to have this question settled where and by whom it ought to be settled, that is among themselves and by themselves.

WHAT THE DOMINION GOVERNMENT SHOULD NOT DO, AND WHY.

In a word, it should not attempt to coerce Manitoba. For, first, whatever may be the scope of the second decision of the Privy Council, the first unmistakably declared that her school legislation is clearly within her rights, and because, the bill of rights No. 4, upon which the French Roman Catholic claims are largely based, is of such suspicious parentage that nothing can be based upon it. And, next, though disallowance of Provincial Legislation has not been uncommon, yet the attempt by the Dominion Government to impose legislation upon a Province is so abnormal, and extreme a step, and might lead to such grave results, that only when every other resource has failed, and to save the life of the nation, could it be justified. This is not such a case. The fatuous haste of the Dominion Government, and its refusal to fully and calmly investigate, as invited to do by Manitoba; the malign interference of the Hierarchy; the insistence, at the bidding, of a sister and stronger Province of the imposition of hated legislation on this weaker one, of which the remedial order is the result; the attitude into which both Governments have been led unfavourable to the calmest and wisest action, all counsel the avoidance of haste by the Dominion Government. Manitobans are free men, among them are many able men; they understand their

own business perfectly well; they understand what is due to the Federal Constitution, and to the decisions of the highest legal court in the realm, and while they may, if left alone, and given time, listen to and redress what a portion of the people consider a grievance, they cannot, and will not abdicate their rights as freemen, and submit to be forced by a Government which "did not even go through the form of ascertaining the actual extent of the grievance and the best method of redressing it without trenching on Provincial autonomy." "Manitoba, so far as I could learn," Principal Grant concludes, "is pretty solid on this point. Both Governments, in consequence (that is, of events which have taken place and the position they find themselves in), feel themselves helpless. Our only hope under these circumstances lies in the wisdom of Parliament, and my earnest prayer is that sufficient patriotism, independence and wisdom may be given to Parliament, to deal wisely with the state of affairs which is now so critical. Statesmen will surely remember that the first quality requisite in the statesmanship of a free country is Patience, that the second is Patience, and the third is Patience."

Books and Magazines.

THE DEANE GIRLS. A Home Story. By Adelaide Rouse, author of "Wendover House," etc. [A. I. Bradley & Co., Boston.]

This is a story of a large family of girls with the various characters and temperaments usually found in a large family, but all loving and devoted, one to another, and to their father and mother. They are all kept at home by a father, whose salary though not large was often shared with friends who forgot to pay back or could not, or invested in ways which brought little or no return, yet, kept his girls at home because he wished to have them under the home roof. At last when means were failing more and more, they resolve to strike out and help themselves. It is a family history, interestingly written, of a pure and healthy tone, impressing a good example and may be profitably read by boys as well as girls and by old as well as young.

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA: THE INDIANS OF WESTERN CANADA. By Rev. Prof. A. B. Baird. [Press of the Canada Presbyterian, Toronto.]

This is another of the series of missionary pamphlets, issued by the Foreign Mission Committee of our Church, in which so much history and other valuable information are condensed into brief space. In these respects this one does not fall behind any of its predecessors. Its plan is to give an account of the missions maintained by the Presbyterian Church among the Indians, dwelling with a little detail on the lives of those who carried on the work while it was in its infancy.

REPORT ON CANADIAN ARCHIVES. By Douglas Brymner, LL.D., F.R.S.C., Archivist, 1894.

The reports of Mr. Brymner, Dominion Archivist, are invaluable for all who wish to become acquainted with the history of the Dominion. This volume, except an introduction by Mr. Brymner, is wholly occupied with Nova Scotia and covers from 1603 to 1801, A.D.

The October *Century* opens with "A Cruise on the Norfolk Roads," beautifully illustrated. Still more so, if possible, is "Theodosia Barr: The Wrecker's Story," a poem. "Fun on the Stump" tells the humours of political campaigning in Kentucky. "The Life of Napoleon Bonaparte"—plentifully illustrated—is continued by Sloane. "Cassa Braccio" is continued by Marion Crawford. Two articles are devoted to Keats, namely, "Keats in Hampstead," and "The Influence of Keats." "Life in the Tuileries Under the Second Empire," by an inmate of the Palace, with illustrations, will be read with interest. "Nordau's 'Degeneration': its Value and its Errors," and several brief but interesting articles with "Topics of the Time," and "In Lighter Vein," make up an interesting number. [The Century Co., New York.]

In *Harper's Magazine* for October, besides well-known continued longer stories, there are the following short ones: "The Coupons of Fortune," "Alone in China," "Jamie, the Kidd." An essay, "The gift of Story-Telling;" "Ronzano," in which new light is thrown on Dante by two of his descendants; a "Bookra," a poem. The following illustrated articles are also given to its readers: "Hindoo and Moslem," "At the Sign of the Balsam Bough," "Queen Victoria's Highland Home," "Three Gringos in Central America," "The German Struggle for Liberty," part iv, and "The Future in Relation to American Naval Power." The Editor's Study discusses various aspects of English life and the Editor's Drawer is humorous and varied as usual. [Harper Brothers, New York.]

The *Methodist Magazine*, for October, begins with an illustrated article, on Alaska, which helps to make that hitherto all but unknown country, known to its readers. Other interesting articles, illustrated, are: "The Salvation Army at Work"; "The Congo and its Missions." Not illustrated are: "The 'New Astronomy'"; "Mission Work in Labrador"; "Methodism: A Layman's Movement." In lighter vein are: "The Minister's Wife"; "Why Jim Didn't go to the Show"; and "Airlie's Mission." [Wm. Briggs, Toronto.]