

are matters which relate immediately to human happiness, and those studies which teach the principles on which all good government must rest, the respective duties, powers and privileges of the different executive, legislative and judicial authorities, and the eternal maxims of civil liberty, are studies which, when taught in the spirit of a judicious and honest historian, are well worthy of the name of a science, and should obtain a preëminence over all departments of thought and study, except the teaching of the true lessons of Christianity. In the words of the distinguished essayist from whom I quoted in commencing this lecture: "If there is a science of politics at all, it must needs be almost the most complicated of all sciences. It deals with that curious phenomenon called the State, which is a kind of organism composed of human beings. The lives of individual men, even the greatest men, are included in the life of the State; almost everything indeed is included in it. Does not the very thought of studying such a vast comprehensive phenomenon, and of discovering the laws that govern it, give rise to a feeling of bewilderment? Does it not strike you that this study must rest upon other studies, that this science must presume the results of other sciences, therefore that it cannot be properly studied by itself? . . . Would you know what is wise and right in politics, you must consult experience. In politics, as in other departments, wisdom consists in the knowledge of the laws that govern the phenomena, and these laws can only be discovered by the observation of facts, history. If this is so, how can we avoid the conclusion that such a study of politics as you meditate cannot be separated from the study of history?"

Canada, though a young country compared with the old civilizations of Europe, presents a very interesting field for the student in this department of study. Though not a national sovereignty like the United States, and therefore probably inferior to it in that respect as an object of contemplation and reflection for European statesmen, its political history, its fundamental law and constitution, its economic system, its social institutions and the racial character of its people are worthy of the close study, not only of Canadians, but of all persons who wish to follow the gradual development of communities from a state of cramped colonial pupilage to a larger condition of political freedom which gives it many of the attributes of an independent nation, never before enjoyed by a colonial dependency.

A course of Political Science, to be in any measure complete, would mean that we should study, in the first place, the political history of our own country, from the time the French laid the foundation of their colonial government on the heights of Quebec, down to the conquest of Canada by England in 1759-60, and thence through all the political and constitutional changes which have brought about a federation of provinces under the somewhat ambitious name of "Dominion." This historical study necessarily leads us to review the political and social conditions of old France during the century and a half when Canada was under its government. We cannot fail to see how the conflict between Great Britain and France for centuries actually meant a conflict for supremacy in America, and how the development of French Canada was retarded by the ambitious designs of the French monarch in Europe, and the way consequently made easier for the triumph of the mother country on this continent.

The history of the unfortunate differences which led to the separation of the old thirteen colonies, the state of political parties in England during the days when the people of Canada, Nova Scotia and New Brunswick were contending for extended political