

by the Catholic Bishops, to make this provision apply in the Act to *all* the Provinces of Canada. This attempt, there is reason to believe, came very near succeeding in that form. It was successful to the extent of surreptitiously inserting the clause under which the Remedial Bill is now constitutionally before the House of Commons. New Brunswick was the first province to reconstruct its school system after confederation. As it was a non-sectarian system, the Roman Catholics claimed it to be unconstitutional—claimed it to be such under that surreptitious clause of the B. N. A. Act—and sought the interference of the Dominion Government and Parliament. The Government (1871-2-3) refused to interfere, but the Parliament entertained the question, and sought the interference of the Imperial authorities, by a majority of 35. This created great local trouble in N. B., but the N. B. Government and Parliament stood for their rights, and the courts and the Imperial authorities upheld them. Then followed P. E. Island. The action of the Roman Catholics was less violent in that Province, because the response at Ottawa—from previous experience—was not cordial. Then in 1875, an Act to amend and consolidate the Laws respecting the North-West was passed. Section eleven of that act provided for separate schools in any and all parts of Canada, from Manitoba to the Rockies, whenever any part or parts of the Territory should be organized. This was an extraordinary proceeding, clearly designed to take away by anticipation the freedom on this question of the Legislatures yet to be in one great wilderness. The Act seems to have passed the Commons very quietly, but was strenuously fought in the Senate by Hon. George Brown, where it passed by a majority of two. This is the legislation which is the source of the present trouble in Keewatin, and has entailed a legacy of strife for the future in all parts of the North-West. You all know the history of education legislation in Manitoba. It is a battle for free institutions against mediaeval institutions. We see by this review (1) the result of temporizing with false principles in state craft; (2) that the safety of Canadian institutions has not been insured by vigilance of either political party—that the vigilance of the people is our real hope; (3) that Canada is yet to be a great battle-ground on the relations of religion and the civil power, and that young men should reach clear convictions, and bear worthily their part in the struggle; and (4) that this is a pivotal hour in our history. The spirit which has unceasingly watched for aggression since 1840, and has seized strategically every opportunity to advance in Canada mediaeval institutions must be firmly and intelligently met. The conflict is impressible, and can have but one issue if we are true to our time. Believe me, the bottles of mediaevalism must burst when filled with the new wine of freedom—the life blood of a free people. If McMaster University has a mission—and I have always believed it had a special one—its hour has come. Our principles of religious and civil liberty should be sounded out by her sons from Cape Breton to Vancouver. We stand for these to the uttermost.

THE receipt of the following new books is acknowledged with thanks by the Librarian :

From the University : Bascom : *Philosophy of English Literature* ; Carus : *The Religion of Science* ; from Dr. T. E. Rand : N. Menschutkin : *Analytical Chemistry* ; from the University of Toronto : *Examination Papers, 1895* ; from the Smithsonian Institution : *Bulletins, Reports, and Proceedings of the U. S. National Museum* ; from the U. S. A. Government : *Report of the Commissioner of Education, Vol. II, 1892-93* ; from the Ontario Dept. of Education : *Hodgins : Documentary History of Education in Upper Canada* ; from E. C. Millard : *What God hath Wrought ; The Same Lord*.