

answered the purpose for which it was intended. Unfortunately it was not long before ill-judged interference in Provincial affairs by the Dominion authorities, largely prompted by party spirit, aroused a feeling of antagonism on the part of the Provincial authorities which, after a long contest, resulted in a doctrine being established, contrary to the spirit and intention of the B.N.A. Act, that so long as the Provincial legislature confined itself to dealing with subjects within its jurisdiction its authority could not be questioned. The safeguard provided by the constitution was thus swept away, and no private rights as well as the general interests of the public are at the mercy of a party majority by means of which an unscrupulous minister can exercise a power as tyrannical as that of any European despot. He need not resort to an "initiative," a "recall," or a "referendum." He has simply to declare his will and an obedient majority will pass an Act to establish it. He need neither "re-elect" or "disappoint" the judges. He simply closes the doors of the courts to those who demand the protection of the law, and if vested interests or private rights come in the way of his favourite schemes he confiscates them without hesitation. There is no means of redress. The Dominion Government, also governed by party, will not—in fact dare not—do justice however much they may desire to do so. This is no fancy picture. It is a record of what has actually occurred. The power of disallowance still exists, but is as dormant as the prerogative of the Crown to veto Acts of the Imperial Parliament. If there is a question between public opinion and party interest the latter is sure to prevail.

This spirit of unrest, of impatience of restraint, of readiness to break through those rules which the experience of all ages has proved to be necessary to good conduct in both personal and public affairs, may not be so strongly felt among us as among our Southern neighbours but it is one which we should guard against all the more carefully when the legal restraints have been set aside.

This spirit is not one of progress. It leads directly to the state of barbarism, or of anarchy from which during centuries of real progress we have been striving to free ourselves. It goes backwards to the time when every man was a law unto himself, not