

PRINCIPAL GRANT.—Well, is the man's personal identity lost? King Solomon married more than three. But I think the Committee sees this. I would ask very respectfully: Where is old Canada, the old Province of Canada, now? Is it in this Dominion or is it not? There were minorities opposed to Confederation in every Province. Suppose a few Canadians, discontented with the Act of Confederation, had gone away down to Sable Island; suppose that these soreheads had gone off to any other equally delightful spot, and said: "This spot is old Canada, and we will keep our country." We all know that Canada is ten or twenty times as big as she was; that her very name was changed from the Province of Canada to the Dominion of Canada, and that it might have been changed entirely. There was a question whether it should not be so changed, and I believe it was left to the Queen to fix the name. But Mr. Macmaster would argue that if one man had remained a sorehead, it would be for him to stand up, like Simon Stylites, and to call out to the Universe: "Behold Canada! *L'Etat c'est moi!*" Or, in our case, "*L'Eglise c'est moi!*" But we are asked, "Was there not a contract?" A contract with whom? Where in our Minutes is it called a contract? Mr. Macmaster calls it that. He says, and says truly, that the Synod of 1855 implored its ministers to commute in order that, under Providence, the money might be a permanent endowment to the Church. They did so by a majority. When the Church accepted the gift, did that mean that the Church sold her liberty of action for all time to come for \$60,000?—for that is the amount of the permanent endowment.

MR. MACMASTER.—Does not the Privy Council say that the fund was £127,000?

PRINCIPAL GRANT.—I am speaking of the amount of the permanent endowment. I think I have explained so that every member of the Committee can understand it. I do not guarantee for Mr. Macmaster. But I will explain it more fully. The amount originally received by the Church was calculated upon the basis that the ministers had been for a year or two previous in receipt of \$600 a year. Their lives were calculated according to the Carlisle Tables of Longevity, and the total amount came to \$509,000. What did that mean? It meant, if these gentlemen got their \$600 a year, that at the end of their lives, if those tables were correct, there would not have been a dollar left. Now, what they kept for themselves I do not call a permanent endowment. But they said, "We will take \$450 a year." Calculate how much that would leave, and you will find that it left about \$121,000 as a permanent endowment. But then came in another factor. Between the passing of the Act in Canada and its passing in Great Britain, 11 new ministers joined the Church. They Synod said: "These are as much entitled to annuities as we are." But the Parliament of Canada said: "No, we

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