

ernment, and therefore that no lion, moral, equitable, or legal, upon the proceeds of the sale existed in favour of any one but Her Majesty.

With these mutual concessions formally made, unequivocally expressed, and firmly ratified, we are able to arrive at an exact estimate of what has been done by the Legislature; and that is, first, that \$400,000, not the proceeds of the sale, but of "any public money" at the disposal of the Government, is voted to His Holiness the Pope. The enacting part of the statute loses altogether the complexion of a fulfilment of a moral obligation to the Jesuits, past or present, but takes the form of a voluntary grant of public money to the Pope, to be disposed of according to his wishes, subject only to the limitation or condition that it shall be expended in the Province. The only compensation given to the Jesuits is the grant of Laprairie Common, which is a free grant, expressly made in commemoration of the event, and not as a restitution of property.

While the Act ratifies the agreement, it will appear on careful perusal that it does not complete or render final the settlement, though that would appear to be so from a superficial reading. The Legislature has bound itself, in so far as it can, to carry out the arrangements, that is, to hold the proceeds of the sale at the disposal of the Pope. It does not provide that the gift of \$400,000 is to be in full of the proceeds of the sale; so that, while the Pope is entitled to say that he shall retain the whole of this sum in case the estates produce less, the Government having taken this risk, there is nothing to prevent His Holiness from demanding all that the estates may produce in excess of this, if hereafter they shall be found to produce more; for the express stipulation is that the proceeds of sale shall be held for him. The inconsistency of the negotiations at this point is remarkable. It could not fail to escape observation that the Pope required the proceeds of the sale to be held for him, and that the authority of his agent was limited, and yet the offer of \$400,000 is not made in substitution or satisfaction of the proceeds of sale. In making any future claim there will be a much more firm basis therefor than there was at the inception of the correspondence. In fact the seventh section of the Act expressly provides that the proceeds of the property may be applied "for the above mentioned purposes," and though it is true that the Legislature proceeds to say "or for any other purposes approved by the Legislature," it is not likely that any higher or other claim than that expressly provided for by this act will be recognized by any Government or Legislature as faithful to His Holiness as the present.

In its constitutional aspect the Act is most decidedly objectionable in two points; and however the people of the Province at large may feel, one is somewhat surprised to find that ministers of the Crown as such, and the Lieutenant-Governor, could have assented to the passing of the Act in its present form, while the same end might possibly have been reached in another way. The grave objections to the measure have already been indicated, and may be shortly stated thus:—The Government, recognizing the property as belonging to Her Majesty and forming part of the Crown Lands of the Province, have asked, received and acted upon the permission of a foreigner to deal with them; and further they have placed at the disposal of the same foreigner \$400,000 of the public moneys, or in other words, while the expenditure of public funds should be directed by those constitutional methods which every faithful Government is bound to observe, the Legislature has abdicated its functions in favour of the Pope, and has unconstitutionally committed to His Holiness the disposition and distribution of nearly half a million in the Province.

With respect to the first point, the seeking of foreign "permission," authority, direction, or, call it what you will, to deal with Crown lands is an act which amounts almost, if not altogether, to an abnegation of the sovereignty of Her Majesty. It is a surrender of governmental powers to the direction of a foreigner, and so, indirectly, an acknowledgment of his sovereignty. This is especially remarkable in the case of a Colonial Legislature, as it derives its authority, not from the power given to it by the people (who in this case are probably in complete harmony with the Legislature), but from the Act of the Imperial Parliament. If any doubt should exist as to the effect of subjecting the property or subjects of Her Majesty to foreign control, it may speedily be dispelled by a reference to the judgment of Vice-Chancellor Proudfoot in *International Bridge Company v. Canada Southern R. R. Company*, reported in 28th Grant at page 114, where his Lordship characterizes any attempt to subject Canadian interests to foreign legislation as unconstitutional. The question arose as to the signification of concurrent Acts of the Parliament of Canada and the Legislature of New York, or the Congress of the United States, incorporating Bridge Companies to bridge the Niagara River. His Lordship says: "Each country has assented to the corporation created by it uniting with the corporation created by the other, and bringing into the union the rights and liabilities conferred or imposed upon it, and certainly Canada has not introduced the provisions of any Act of Congress passed subsequent to the union applying to the united company. Were the Canadian Parliament to endeavour to do so—to say that Canadian subjects and Canadian corporations are to be subject to legislation that might be passed by Congress, it would, I apprehend, be unconstitutional; it would be authorizing a foreign power to legislate for its subjects, an abdication of sovereignty inconsistent with its relation to the Empire of which it forms a part." In like terms may we characterize the action of the Legislature in deferring to a foreign authority in disposing of Crown lands.

Much more objectionable is the placing of public funds at foreign disposal. The fact that the money is to be expended within the Province does not weaken, but rather strengthens, the objection; for it introduces the element of a foreign sovereignty into the Province. The Provincial Legislature might well retain its legislative and governmental powers while parting with money in favour of a foreign power. Such instances as the voting of public funds to foreign charitable or humane objects at once suggest themselves. But the invitation to control the public purse of the Province to one who claims sovereign power in all parts of world, and whose faithful children would gladly see the actual return of the temporal power, is objectionable in the extreme. The Legislature subordinates itself to the foreign authority, becomes its trustee, its mere minister, promising obedience to all commands respecting the distribution of so much of the Provincial funds. No more objectionable action could be taken by any trustees of governing power, whether constitutional or not; but it is surprising if any doubt does exist as to the unconstitutional action of the Legislature in this respect.

We may here endeavour to dispel the vulgar impression that the inhabitants of Quebec have peculiar constitutional rights depending upon treaty with France. They have none. Canada was ceded to Great Britain "in the most ample manner and form, without restriction." The King agreed, however, "to grant the liberty of the Catholic religion to the inhabitants of Canada," and to give orders "that his new Roman Catholic subjects may profess the worship of their religion, according to the rites of the Romish Church, as far as the laws of Great Britain permit." It would be strange indeed if Great Britain, having achieved the conquest of Canada, should immediately place herself under a continuing obligation to France as to the mode of government of the inhabitants. On the contrary, His Majesty allows freedom of worship and profession of religion, insisting at the same time upon the supremacy of the laws of Great Britain. If any special privileges exist in favour of certain bodies or classes of the inhabitants of Quebec, they depend upon laws passed by themselves under the ample powers of self-government which the Parliament of Great Britain has given them, and not upon the obligation of Great Britain to render an account to France for her method of government in Quebec.

The policy of Great Britain, and of most of her colonies, has been to prevent the property of the nation from falling into mortmain. Every colonial Legislature may frame its own policy, and if it sees fit to depart from what has for centuries been considered a wise principle of government, it is at liberty to do so. In this aspect it cannot be charged as unconstitutional that the public property should be directed into an unproductive and unremunerative channel. It is a matter of policy only. But it is a distinct and overt act of infidelity to British constitutional usage and government to subject Crown property and public funds to the disposition and control of a foreign power.—*Edward Douglas Armour, in The Week.*

#### THE CATHOLICITY OF SCRIPTURE.

(Concluded from last issue.)

It is related of Burns, that in the earlier part of his career, he took up the New Testament, and read with great fervour these words:

"These are they that have come out of great tribulations and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them or any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes," Rev. vii. 14-17. And closing his book said, "I would not exchange the noble enthusiasm these three verses inspire within me, for all this world can give." And in after life, when forsaken by his false friends, distracted in mind, and broken in health, and when his brilliant but mournful career was well-nigh closed, he again turned to this source of comfort, and might often be seen on the shores of the Solway Firth reading his Bible, and perhaps the poor sinful bard of his country may be found among her saints. "I happened to be standing in a grocer's shop one day in a large manufacturing town in the west of Scotland, when a poor, frail old widow came in to make a few purchases. There never was, perhaps, in that town a more severe time of distress. Nearly every loom was stopped, Decent and respectable tradesmen, who had seen better days, were obliged to subsist on public charity. So much money per day was allowed to the really poor and deserving. The poor widow had received her daily pittance, and she had now come into the shop of the grocer to lay it out to the best advantage. She had but a few coppers in her withered hands. Carefully did she expend her little stock—a pennyworth of this and the other necessary of life nearly exhausted all she had. She came to the last penny, and with a singular expression of heroic contentment and cheerful resignation on her wrinkled face, she said, 'Now I must buy oil with this, that I may see to read my Bible during these long, dark nights, for it is my only comfort now, when every other comfort has gone away.' . . . Thus has the Bible proved its adaptation amid all the sins and struggles of humanity, to the highest intellect, the brightest genius, the wealthy dwellers in splendid mansions, and the weary children of poverty and toil."

What a wonderful company the unity of the faith encircles and holds together. It can bring into one fold the wandering

Tartar, the homeless Jew, the roving Indian, the naked savage, the cultured nobleman, the sagacious statesman, and the learned man of science, all within the bonds of a common faith, and it teaches them that they are all brethren in the same home. Surely the book which has existed through so many centuries, influenced so many nations, and moulded the characters of the wise and simple, may well be called a Catholic book. The joys and sorrows, the doubt and fears, the aspirations and hopes of all men in every clime and age find expression in its songs. Divine truth is a free citizen with all the rights of freedom to go over the earth and break every chain, that nations, long bound in moral and spiritual degradation, may have their chains snapped asunder and stand forth disenthralled and redeemed to the praise and glory of God.

With the same circle of living doctrines as stars in the spiritual heavens around Christ, the central sun—every element of positive faith remaining unchanged—Christianity accommodates itself to the circumstances of the age and people. Designed to be the religion of the world, it is the true cosmopolitan that feels as much at home amid the frozen peaks of Greenland, as amid the blooming verdure of the tropics; as much a resident in the bleak north as in the purple climes of the south; as much at home in the boundless prairie of the far west, or hid amid the wilds of the forest, as it is amid the wealth and cultivation of ages. When planted by God's grace it grows equally on the naked rock of Caledonian hills, or in the rich soil of India. A companion of the cultivated, the learned, the great, to shed lustre on the brightest ornaments of society, it walks with the rude, the unlettered, and does not feel ashamed. It can sit with philosophers and sages through all their weary watchings, and can whisper in the ears of the simple the words of wisdom. In short, all the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and His truth must go to the ends of the earth.

The catholicity of the Scriptures springs from the catholicity of Him whom they reveal. As the Son of Man He was the child of humanity, and no child of any man. He belonged to no age, but to all the ages; to no family, but to mankind. The morality He taught was wide and comprehensive, embracing all mankind within its sphere of obligation. Philosophy never rose to any such conception of law for the human family, but only for particular races—the favoured few.

The Christ of the Gospels belongs to human life, and not to any one special class. Among the poor He was a poor man, while with the rich and cultured He bore Himself as one who had been nurtured on the lap of luxury. He was the best companion for little children they had ever known; while wise men and scribes had much to think of when He spoke to them. But above all, how He loved to talk to men and women by the quiet waysides! These wayside conversations—so familiar, personal, free—seemed so precious to Him, and some of the sweetest words Jesus ever spoke were spoken in such circumstances to one, two, or a few, when He touched human life on every side. At funerals or at weddings He was present, and His tears mingled with those who wept at the one, while He brightened the joys of the other. He joined Himself to the human family, and all through His life he clave fast to His kindred. His soul went out in sympathy to all around Him. In this world's great hospital the great Physician was always busy, and so endeared Himself that all classes drew near and sought Him. "All men seek Thee," The whole world has gone after Him. What a breadth and compass in His teaching! From what other teacher are to be found such rich poetic fancy, such tender images of beauty; such wealth of illustrations; such sublime conceptions, and such majestic representations of God and nature? He gazed across the centuries and grasped the mighty movements of the ages, and saw the whole future of the world's history mirrored in the mind of God. When under the spell of this Teacher we come in contact with a new range of ideas, and live in a new moral world. He utters the great thoughts of God on the most momentous subjects, and brings the glory of heaven down to the earth. How transcendent in the grandeur of His utterances, in the sublimity of His conceptions, in the majesty of His doctrines, in the comprehensiveness of His precepts, in the spirituality of His laws, and in that aroma, which, like the dew of heaven, gathers over all His lessons. How that life becomes illuminated and fills out into divine proportions the longer you look upon it, and ponder its significance with a fond heart! He is the only Catholic Man. Demosthenes was a Greek; Cicero, a Roman; Luther, a German; Burns was Scotch; Josephus, a Jew, but Jesus was the Son of Man, touching humanity at every point; and in His broad relations belonging as much to one nation as another—the same Lord rich unto all, etc. Wellington was a general; Napoleon, a conqueror; Mozart, a musician; Gladstone, a statesman; Newton, a scientist; Angelo, a sculptor; Rubens, a painter; Watt, an inventor; Columbus, a discoverer; but Jesus is the Light of the world; the Life and Light of men. He stands forth in His universal relations as Saviour to all people; a light to lighten the nations; the Day-spring risen to give light to them that sit in darkness.

In answer to the cry of the soul, "Show Thou me the way that I should walk in, for I lift up my soul unto Thee," one comes forth fairer than the sons of men and presents Himself to all ages and countries and pleads with humanity—"Come unto Me all ye that labour and are heavy laden and I will give you rest." He has been lifted up to draw all men to Him. No other name or influence has moved the world as He has done. He is the life and inspiration of the most progressive nations on earth, and is fast becoming what He said He would be—the Light of the world. To Him shall the gathering of the nations be.—*Rev. J. Thompson, D.D., Sarnia, in Knox College Monthly.*