

be dwelt upon than the grievance complained of. The Education Office is rather celebrated for acting like the cuttle fish, hiding itself under a cloud of ink.

What is the duty of the supporters of the Common School system? Are they still willing to leave the superintendence of these schools and the control of their funds in the hands of a party which, if there be any meaning in words at all, is only a committee for regulating the affairs of sectarian schools? The Act is surely plain enough. The Common Schools of both Upper and Lower Canada are defined by the Act to be non-sectarian; for, says the Hon. Attorney General East, "neither Protestant nor Catholic is mentioned in the Act." If then Roman Catholic Schools are established, they are necessarily sectarian, and therefore necessarily not Common Schools. We are told, however, that this is a very fine point which can have no practical effect. The very reverse of this is the case. If recognized and given effect to, that fine point would lead to the control of the Education Office and of the Common School Fund being taken out of the hands of those who have perverted the power of the one and used the other for purposes altogether foreign to the objects for which the fund was set apart. It would bring at once to a sharp issue the question in its reality before the country, of the endowment of Roman Catholic schools. Nay more, it would cut the ground from under those who make use of pretended concessions of Protestant schools in Lower Canada, to insist upon the breaking down of the Common School system in Upper Canada; the pretended concessions to Protestant schools being in reality no concessions at all, but paltry instalments of rights to Common Schools too long denied to them, and the greater part of which is denied to them still.

Allowing for the different circumstances of the two countries, it is very evident that the course followed in Ireland and that in Canada are identical, the work of one organization, carried out by the subjects of a foreign power, whose orders are received from the Vatican, and distasteful to the educated population, Roman Catholic and Protestant alike. It is a matter of singular importance, and one which has been too much neglected even by those who have known a part of the truth.

Since the above was written, we have met with an excellent summary of Mr. Whittle's pamphlet, which will be found at page 160.



WE have received a letter signed "Pax," on the question of Union. The writer has not sent his name, and we are therefore unable to send back the manuscript, which we decline to publish. This correspondent writes from the extreme voluntary point of view, which may be right or wrong—in our opinion, wrong. In this country, however, the voluntary question is only a matter of theory. Practically it amounts to nothing. But our correspondent applies language to the Church of Scotland which would greatly offend our subscribers. He surely must know that the great majority of our readers were not only born and brought up within that Church, but continue to entertain towards her feelings of the warmest gratitude and affection. If the sentiments expressed in this letter are to any considerable extent held by other Presbyterian denominations, the prospect of union is indeed distant. Parties to a union ought to respect and love each other. The amount of these qualities shown in the letter on which we are now commenting towards the Church of Scotland would go into a very small compass. But we are bound to say, that in our opinion such sentiments are confined to a very few. We daily hear very different opinions expressed by leading laymen, and we have heard Dr. Taylor and other ministers speak in very different terms of the Church of Scotland. In any case it is no part of our duty to circulate such opinions regarding the Parent Church. Some of the conductors of this journal, as our readers know, entertain opinions in favour of union, and occasionally give expression to these opinions in our columns. But while we hold these sentiments, we continue to cherish the very warmest feelings of affection for the Church of Scotland.

Our readers are aware that the case of Professor Weir and the Trustees of Queen's College—a case of some importance to the College and of interest to the Church—has occupied the Court of Chancery for some years. Hitherto the law has gone in favour of Professor Weir. But the Trustees having carried the matter up to the Court of Error and Appeal, the decision in favour of Professor Weir has been reversed, and his complaint dismissed with costs. We un-