

in the persecution of its professors. Thus it was before in China, Japan, and Hindostan. If their principles were as pure as their diligence is great, they might bless mankind. European journals inform us that, as old countries loathe the Jesuit societies, England and America are to be cursed with their special attentions.

The "Separate School" Act is a combined movement, which is agitated in the U. States as well as here. Our religious press has spoken out to some extent. Episcopalian people wish for no change upon our common school system, though many of the clergy have hankerings after Episcopalian schools. Our common school theory does not teach that common branches are more *important* than religion, but only that we are *agreed* upon the usefulness of the former, and can combine *to that extent*. The bill of the last year and the vote upon it, were a shameless insult to the country. People are more burdened already than they can bear, and when burdens are increased, it should not be to teach and propagate a system which has been a misfortune to the world.

It appears that Queen's College, Kingston, has lost the annual grant. Thus, while Quebec has its Catholic Colleges handsomely endowed, to a large extent and in large number, Ontario leaves its Protestant Colleges to sink or swim—confining all its gifts to one university, which has robbed all others, and shares little in the sympathy of the people. The annual sum lost will be \$5,000. This, with the former loss of a capital of \$120,000, will effectually cripple the university. We have heard it proposed to turn it into a Theological school alone. We should regret to see this done. This will serve the purpose of the Toronto university people, who have desiderated a larger attendance. It will be a departure from the wishes of the founder of Queen's. It will be felt as a disgrace by many Alumni in different parts of the world. Let our Church in Canada meet the crisis, as the Methodists propose to do. Let them raise £20,000. They are able enough, and the effort will benefit them for generations. It will be easier for them to raise that sum than it was for the Nova Scotia Synod to raise £6,000. Let ministers and people combine and work together, and there is no danger of their success. If the people are not prepared for the preservation of their privileges, to make sacrifices, which are not worthy to be mentioned with those made by their fathers in securing them, then they must expect to lose them. For our Canadian sister Church just now to stand by and allow their College to go down for want of a sum amounting to an average of £160 from each congregation, would be an eternal disgrace. They would lose *caste* and self respect. When our friends shall have got over their Christmas and New-Year's rejoicing, we hope they will buckle to the work of raising the needful, and thus disappoint their enemies and gladden their friends. Wishing them and our readers in New Brunswick, and P. E. Island, and Nova Scotia, our "tight little province," as the *P. Witness*, in singular taste, and as it were in aspersions of our moral habits at this jovial time, calls us, a "happy new-year," I subscribe myself, their sincere well-wisher,

A. P.

NOTES FROM THE SCOTTISH NEWSPAPERS.

1. A Church and School-room has been gained by an action at law last month from the Free Church, by the Presbytery of Edinburgh. We refer to St. John's Church, South Leith, and as there is something special about the case, we give a few sentences to it. The erection of the Church originated in a division in the congregation of South Leith, in 1773, and its founders seemed to have a floating and undefined desire to be connected with the Establishment, and at the same time, to hold the position of an independent or congregational body. Therefore, when they applied to the Presbytery for services, they represented themselves as adhering to the "doctrines and worship" of the Church of Scotland, while they said nothing of its "discipline." In 1843, the minister,