

and the foolish and arrogant assumptions of what is known as the *parti prêtre*, the Ultramontane party, resisted by that portion of the French press, which is stigmatised as Gallican, is doing much to awaken still more, those who have hitherto been contented to take the teachings of their priests as the voice of God.

In a series of remarkable articles in the *Nouveau Monde*, the organ of the Ultramontanists in Canada, the proposition is set up that all civil governments are subject to God and under his control, which is undeniable, but that by virtue of his office as vicegerent of God on earth, the Pope is the Supreme Dispenser of all kingdoms, principalities and powers below. The doctrine is not new, but even the present Pope himself has attempted to tone down his pretensions, in face of the storm of opposition which arose on the promulgation of the Dogma of Infallibility. Not so with his followers. They refuse to abate one jot or tittle of their pretensions. That we may not be supposed to exaggerate, we translate part of the reply of the *Nouveau Monde* to the *Journal de Quebec*, which declines to accept the doctrine laid down by the Ultramontanists. "We, the other day," says the *Nouveau Monde*, "established the doctrine of the subordination of civil societies to the Church by the testimony of the Popes. Our contemporary has remained crushed under this weight of infallible authority." Referring then to some attacks made by the *Journal* on Rohrbacher, whom the *Nouveau Monde* defends, it says: "He proves by the history of the Church, that political order is not separated from the moral and religious order, and that every government which refuses to acknowledge its subordination to the Church is without God (*atbée*) or ought to be so." The same newspaper, which, it must be remembered, is not a mere irresponsible newspaper but an official and recognised organ of the most influential body in the Church of Rome, insisted lately that all ecclesiastical property belonged to the Pope, that the Bishops were the administrators, responsible to the visible Head of the Church, and that neither the parishioners, nor those who built the churches or provided the buildings or land connected with them, had any voice, or could exercise the slightest control over them. The doctrine was startling to many and excited some discussion, soon, however, stopped

as if it was felt that it had gone too far, the attention of the people having been directed unmistakably towards the subject. All these things are creating an opinion and opening a way for the admission of truth. Other influences have also been felt, among others, the somewhat celebrated Guibord case, and undoubtedly there never was a time in the history of this Mission, weak and small as its results may appear to many, when greater efforts should be made to sustain it in active operation.

Acting on a suggestion made by a correspondent of the *Presbyterian*, our French Missionary in Montreal lately visited a few of the Western congregations, to diffuse information regarding the scheme. The season being unfavourable for week-day meetings, he confined himself to visiting some of the most central points, and officiating on the Sabbath for the resident ministers.

"My reception in Galt," he writes, "was most cordial; the meetings were well attended, and I found the most hearty sympathy for the Mission, both among the people and the ministers. I preached in the morning in St. Andrew's Church, and in the evening in the U. P. Church (Rev. Mr. Acheson's)—the collections were handed to me in full for the benefit of the Mission, and amounted to the handsome sum of \$28. I learn since from the Rev. J. B. Muir, that an auxiliary association has been formed, which doubtless will prove a great help to the Committee. My next Sabbath was spent in Hamilton, Rev. Mr. Burnet doing all in his power to further my efforts. A collection of \$24 was taken up for the Mission, and another auxiliary association is being formed. In the course of the following two weeks I visited London and Chatham. I can only repeat what I have said before about the hearty welcome given me by the ministers and people. Both these places having already sent contributions to the scheme the collections were not so large, but I feel certain that the feeling of confidence in the efficiency of the French Mission has been increased, and that it will tell on future efforts. Two more Sabbaths were spent in Brockville and Perth—the latter place has already sent in this year about \$59 to the Treasurer of the Mission. The congregations in Perth were large, and contrasted somewhat in this respect with those further West.

I cannot close this rapid sketch of a six weeks' journey without expressing my thanks to our ministers, and especially to their wives, for the hearty and hospitable welcome which was accorded me in every respective manse. I hope, however, that a systematic programme may ere long be arranged, to give me the opportunity to visit in as brief a space of time as the distances will allow, those country congregations, scattered over the face of the country, which have seldom, if ever, seen the French Missionary. I think it would not be amiss if the ministers who desire such visits should communicate with me, or with our Convener, Rev. Gavin Lang, so that some suitable arrangement could be made to that effect.

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