

and there will be a hearty response to the appeal. But we are not in the habit of taking things for granted. The very same congregation which would not give the smallest mite to any object, however praiseworthy, of the real nature of which they were kept in ignorance, would, if once convinced of the propriety of opening their hearts and purse strings, gladly, heartily, and without stint contribute to the utmost of their power, and even beyond it, if the claim were very pressing or one which appealed in an especial manner to their sympathies. The endowment of Queen's College is a very striking case in point.

An appeal on behalf of the Temporalities' Fund has been sent to each congregation for circulation among the members. It is not intended merely to be read from the pulpit and placed in the pews, leaving it to tell its own story. Necessarily it is a brief summary and the object is rather to furnish the heads of an appeal—not the appeal itself. From what we have already said it may be easily understood that it is to be regarded as the text from which the minister is to preach, not the whole sermon. There is not a minister throughout the bounds of our Synod who is not fully aware of the hardships to which the younger ministers, placed over charges in new settlements are exposed from the withdrawal of the allowance—small as it may seem—which the Committee aim to make to every minister on the roll. To some charges it is a question of life or death—the keeping alive or quenching the lamp of life in large and thinly peopled districts of the country, and the evil of the restricted means at the disposal of the Committee is, that those whose incomes can least bear retrenchment are those who, from their insufficient stipend, are in danger of suffering the withdrawal of that which would enable them to live, not in luxury, far from it, but without being reduced to actual want of the necessities of life, if they are self sacrificing enough to continue to discharge their sacred office on less than the wages of a common day labourer.



ALREADY the pretensions of the Papacy urged as it would seem, to their extreme limits, are bearing the fruit that might naturally be expected, but with a rapidity which could not have been calculated on. The distinguished French preacher, Père Hyacinthe, in a letter, the text of which has

not as we write been received here, has announced his separation from the Church of Rome, and it is reported that the Bishop of Orleans, Monsignor Donpanloup, intends to follow his example. The Roman Catholic Clergy in Germany and many of them in France, have protested against the principles which are to be maintained at the approaching Council, and even in Canada, if we are rightly informed, and we believe our information to be undoubted, there is a growing feeling of uneasiness and dissatisfaction at the pretensions now put forward, a feeling which has been growing ever since the publication of the Encyclical and Syllabus, denouncing every form of Modern thought. In an article, which we find in the *Minerve*, taken from a French paper, is contained a letter from M. de Montalembert of a somewhat remarkable character. We have translated the article and letter, not having seen them in English.

A certain number of the inhabitants of Coblenz, who, while pretending to remain Catholics, have boldly risen against the infallibility of the Pope, and against the doctrines of the Syllabus, have sent to the Pope an address to that effect. This address has been sent to M. de Montalembert, who has replied by a letter of adhesion. *La Presse* reproduces it in a correspondence from Coblenz dated 12th August, preceded by some reflections shewing the spirit of the address.

The Catholics of the city whence I write you, says the letter, are known for the peculiar veneration in which they hold the Holy Father—Still, they recognise the fact that the Pope is mortal like other men; and that he is subject to all the ills which afflict humanity. It is for this reason they raise their voice against the infallible Pope and against the Syllabus.

The letter they have addressed in these terms to their Bishop of Treves, is now translated into all the languages of the world.

The Count de Montalembert, who certainly cannot be suspected of Protestantism, has just forwarded from his bed of pain his adhesion to this letter in these remarkable terms.

"Although my body be only a ruin, my soul has still retained a certain amount of vigour, and it is with the most thorough and lively joy that my heart and mind are directed towards those banks of the Rhine, where were developed my first impressions as a student, and where only I observe at this moment any consolation for the political and religious struggler.

"It is to you and to your friends I owe this consolation. I find it in the excellent *Volkzeitung* of Cologne, in the learned and courageous *Literaturblatt* of Bonn, and above all in the admirable address of the laity of Coblenz, to the Bishop of Treves, an address of which you have sent me a copy. I cannot tell you how greatly I have been touched and rejoiced by that magnificent manifesto; it is irreproachable in substance as in form. To each line of