

it I can subscribe with all my heart (*de grand cœur.*)

"What it has made me experience is as a ray of light which I have seen shining in the darkness of night, or as if I heard a manly and Christian voice resounding amidst the declamations and detractions (*flagorneries*) with which we are deafened.

"Allow me to add that I experience some humility in thinking that it is you, Germans of the Rhine, who have this time taken the initiative in a demonstration which would have been so much in conformity with the former activity of French Catholics, as well as to the convictions which, in the first half of the nineteenth century, bestowed on us the honour of putting us at the head of the defenders of religious liberty on the Continent."

An attempt has been made to obtain a removal of the condemnation by the Romish authorities of the Canadian Institute in Montreal, to which we referred last month, but without effect. No compromise will be admitted. There must be unconditional surrender on the part of the Institute, in which all its members, Protestant as well as Catholic, must submit themselves to the authority of the Pope. A Committee of members of the Institute appointed to enquire into the whole circumstances, and to recommend what course should be followed, made a report with recommendations of such a nature as were little calculated to please either party. The *Nouveau Monde*, the organ of the priesthood in Montreal, says that certain resolutions, of which the following is a translation, were sent for adoption by the Institute, and that nothing less will be accepted.

It shall be resolved by the Institute, *speaking in its corporate capacity (comme corps)* and not by the Catholic part of its members only, 1st. That it submits itself fully and entirely to the two judgments recently given, the first by the Tribunal of the Index against the *Annuaire de l'Institut Canadien pour 1868*, and the second by the Holy Roman Inquisition against the Institut Canadien as being a school for *pernicious doctrines*.

That it be resolved, 2nd. That under the name of *pernicious doctrines* the Institut understands the reprobation of all those which the Catholic Church condemns or reprobates, and notably *moderate Rationalism, Indifferentism, Progress, Liberalism and Modern Civilization*, as understood and condemned by the Encyclical, *Quanta Cura* of 1864, all things which the Institut can henceforth neither meddle with (*transiger*) nor be reconciled to, since the Roman Pontiff refuses himself to be so.

That it be resolved 3rd. That like every other institution having any connection with education and instruction, especially of youth, the Institut recognises the ordinary jurisdiction of the Bishop, and recognises further his right to purge its library of all books which he shall judge prohibited by the Church, or by natural morality.

That it be resolved 4th. That the Institut submit its constitution and by-laws to the Ordinary that he may strike out (*fasse disparaître*) all the false principles they may contain or provisions of a nature to favour the diffusion in the Institut of *pernicious doctrines*, condemned by the judgment of the Holy Inquisition of Rome already cited

Will men in the possession of even the most moderate amount of reasoning faculties long submit to such assumptions as these? It is difficult for those who have been educated in the belief that their reasoning powers were bestowed by God to be used by their possessors, to realise the state of subjection to which the votaries of the Romish Church have been reduced. Yet giving all due weight to the influences of early training, it seems monstrous and incredible that the preposterous claims put forward by the Papacy can be submitted to. They are rousing a spirit of enquiry and antagonism, and it requires but the defection of a few more such men as Père Hyacinthe to make a breach in the strong walls of Romanism which will equal, if it does not exceed, that made by Luther. Even in Lower Canada, dull and stupidified as the minds of the French Canadians are on religious subjects by a long course of repression and by the gross ignorance in which they have been and are kept, there are signs that some little interest has been awakened. Only a feeble glimmer of light, it is true, has yet been admitted, but who can tell to what this may lead. We pray God that the day may soon come when roused from their deadly lethargy our fellow countrymen, who under better training would be so valuable a portion of our population, may be able to run side by side with those who have so far outstripped them in all the arts and sciences that make a country prosperous and happy. But above all we pray that they may not have to pass through the fearful ordeal, of which the first French Revolution was so dreadful an instance, when cast loose from the restraints of a blind faith in one form of worship which undeceived them, they believed all forms of religion to be organised falsehoods, and plunged into all the excesses produced by infidelity and the denial of the very existence of a God.

To us in common with all other Evangelical churches, belongs the responsibility of providing as far as in us lies, for the teaching and training of this portion of our population to whom access can be obtained. Now, more than ever, is this our duty, and it is for us to consider how far it has hitherto been fulfilled, and wherein we have been found lacking.