

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department

THE CANADIAN COLLEGE AT ROME

In the Via delle Quattro Fontane, one of the finest quarters of the city of Rome, a large new building has been set up, 200 feet in breadth, with two wings of 100 feet each, containing between 70 and 80 rooms for the lodging and scholastic accommodation of from 60 to 70 young men. In that building, on the 4th of next November, the feast of St. Charles Borromeo, patron of the Most Reverend the Archbishop of Montreal, there will be a solemn opening, when the officials will be installed in their functions, the pupils registered in their rooms, and the academic round of exercises regularly inaugurated. At that ceremony, besides the high representatives of the Curia and the Propaganda, there will be present four Canadian prelates, Archbishops Fabre and Duhamel, of Montreal and Ottawa, respectively, and Bishops Moreau, of St. Hyacinthe, and Lorraine, of Cythera *in partibus*; and Vicar Apostolic of Pontiac, with See at Pembroke. The Very Reverend Abbe Colin, Superior-General of the Sulpicians of the Dominion, will also be there, representing his society, as chief promoter of the work, and it is pleasant to know that his health is so far restored as to enable him to make this long voyage with both pleasure and profit.

It was the Seminary of St. Sulpice that founded this new seat of learning in the Eternal City, and it was through the hands of the Superior-General that all the transactions were naturally carried out. There were initial and concomitant difficulties in the way of building and throwing open in permanence a Canadian College or Seminary in Rome, but one by one, through patience, perseverance and wisdom, they were all overcome, and the institution is now a reality.

At first the clergy of Canada were somewhat doubtful of the need or feasibility of the project, but when all the bishops sent in their warm sanction to Rev. M. Colin, the sacerdotal approval at once became unanimous. A second drawback was that, according to their charter, the Seminary may not expend their funds outside of the country without authority from the provincial administration, but this was readily granted so soon as the facts were set forth. In the third place, it was necessary to have Imperial favour and protection in order that, as proved the case with the American college at Rome, the new Canadian college should not be exposed to closure or confiscation. With the view of obtaining this privilege, Rev. M. Colin broached the subject to Sir Hector Langevin, who at once took it up actively, and procured an interview with the First Minister. Provided with the proper letters and credentials from the latter, the Rev. Superior sailed for London, and made application to the Agency-General there, by which he was referred to the Colonial Office, where the preliminaries were arranged without delay, through the influence of the recommendations laid before the officials. As, however, the institution was not in British territory, but in a foreign country, and subject to particular laws, the final settlement of the whole transaction went to the foreign office, which communicated with Lord Lumley, Ambassador of the Quirinal, so speedily that, within eight days, the Rev. Superior held in his hands certified duplicates of papers guaranteeing the immunity and stability of the new seminary under the British flag.

Strong in all these assurances, the work of building was pushed forward under Rev. Mr. Leclair, who was sent over from here for that purpose, assisted as business-manager, or *economus*, by Rev. M. Vacher, formerly of St. James' Church, Montreal. The building, as we have said, will be able to accommodate from sixty to seventy pupils, who will be lodged and boarded therein, and provided with rooms, study halls, a garden and all other facilities for pursuing their studies. These studies will be purely theological, the young Levites admitted there having already gone through their courses of mental and moral philosophy. Their studies will not be in the building itself, however; the latter being meant to afford them the privi-

lege of assisting at the lectures in the great schools of the Propaganda, the Minerva and others.

But when the lectures are over the pupils will return to their rooms in the Canadian Seminary, where they will rehearse their lessons under skilled tutors or *repetitores*, discuss and debate over most points, and have knotty problems unraveled to them. They will enjoy all the comforts of the best appointed modern houses of learning, and will be made quite at home. The head of the establishment will be Rev. M. Palin D'Abouville, a Canadian by birth, who left for Rome on the 8th October with eight pupils—five from Montreal, two from St. Hyacinthe, and one from Quebec. He was accompanied by Mgr. Duhamel. On the 6th October Rev. M. Colin sailed from New York on *La Gascoyne*, with Bishops Moreau and Lorraine. The new Canadian College is open to students from all parts of Canada, and from present appearances the attendance will be large at the beginning, as the zealous founders mean it as a national institution. The course of studies, extending over several years, consists of Dogmatic Theology, Moral Theology, Biblical Exegesis, Church History, Canon Law, Homiletics, Hebrew Language and Sacred Eloquence.

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THE PERPETUATION OF PROTESTANTISM.

These antagonistic peculiarities of the English character which I have been describing, lay clear and distinct before the sagacious intellects which were the ruling spirits of the Reformation. They had to deal with a people who would be sure to revolt from the unnatural speculations of Calvin, and who would see nothing attractive in the dreamy and sensual doctrines of Luther. The emptiness of a ceremonial, and the affectation of a priest hood, were no bribe to its business-like habits and its ingrained love of the tangible. Definite dogma, intelligible articles of faith, formularies which would construe, a consistent ritual and historical ancestry, would have been thrown away on those who were not sensitive of the connection of faith and reason. Another way was to be pursued with our countrymen to make Protestantism live; and that was to embody it in the person of its sovereign. English Protestantism is the religion of the throne; it is represented, realized, taught, transmitted in the succession of monarchs and an hereditary aristocracy. It is religion grafted upon loyalty; and its strength is not in argument, not in fact, not in the unanswerable controversialist, not in an apostolical succession, not in sanction of Scripture, but in a royal road to faith, in backing up a king whom men see against a Pope whom they do not see. The devolution of its crown is the tradition of its creed, and to doubt its truth is to be disloyal towards its sovereign. Kings are an Englishman's saints and doctors; he likes somebody or something at which he can cry huzzah, and throw up his hat. Bluff King Hal, glorious Bess, the royal martyr, the merry monarch, the pious and immortal William, the good King George, royal personages very different from each other,—nevertheless, as being royal, none of them comes amiss, but they are all of them the objects of his devotion, and the resolution of his Christianity.

It was plain, then, what had to be done in order to perpetuate Protestantism in a country such as this. Convoke the Legislature, pass some sweeping ecclesiastical enactments, exalt the crown above law and the gospel, down with the cross and up with the lion and the dog, toss all priests out of the country as traitors, let Protestantism be the passport to office and authority, force the king to be a Protestant, make his court Protestant, clap a Protestant oath upon judges, barristers-at-law, officers in the army and navy, members of the universities, national clergy; establish this stringent tradition in every function and department of the State, surround it with the lustre of rank, wealth, station, name and talent; and this people, so impatient of inquiry, so careless of abstract truth, so apathetic to historical fact, so contemptuous of foreign ideas, will *ex animo* swear to the truth of a religion which indulges their natural turn of mind, and involves no severe thought or tedious application. The sovereign