

distinctive dogmas of the Church of Rome? Are not these the very doctrines which "the glorious Reformation" freed us from, and have we not dutifully abhorred them ever since?

The High church party bewails their ignorance, The learned Canon, who has diligently studied the holy Fathers of the Church, solemnly declares these particular doctrines to have ever been the teaching of the Catholic Church. As a branch of that Church he also tells us that the Church of England holds them. The question naturally arises, has the Church of England taught these doctrines? From all sides, from men of every shade of opinion, except from the High church alone comes the same answer, No!

If Baptismal Regeneration is a doctrine of the Church of England we should expect to find some authority for it. Not many years ago the question came before the highest tribunal. The Rev. Mr. Gorham, who had frequently and publicly declared his disbelief in Baptismal Regeneration was offered an incumbency by its lordly patron. The High church party objected because of his want of belief. It was then authoritatively (as far as there is authority in the Anglican Church) decreed that Baptismal Regeneration was a mere matter of opinion which might be believed or not; and the minister was confirmed in his appointment.

If Confession too and absolution by the priest have always been the teaching of the Anglican Church, as the erudite Canon wishes people to understand, where are her children who seek the forgiveness of their sins in the Confessional? Why have the Confessionals disappeared from the churches and cathedrals of England? Why does that Church deny in the 39 Articles that Penance is a sacrament, and on the other hand, declare that it is but "a corrupt following of the Apostles" not ordained by Christ? The Anglican manner of teaching, we are led to presume, is not to build up but to pull down.

If the Anglican Church teaches, as the Canon and his friends would like to assure us, that the Body and Blood of Christ are really present in the Blessed Eucharist, and that it is a holy sacrifice, why in the name of all that is sacred, did she pull down and destroy the altars erected in the days of Catholic Faith, when the people did believe truly in the Real Presence and in the Mass? A sacrifice presupposes an altar, and in Anglican churches there are but tables. The Rev. Canon finds it impossible to be definite in his statements concerning the Eucharist, for the one only word which truly expresses the nature of the Real Presence, and which has been consecrated by use in the Church for centuries, from the day when Borengarius first demed it to the present time, is forbidden him by the very articles of his faith. He can give no explanation of what he means by the Real Presence. The word *Transubstantiation* silences him, for in the 39 Articles it is written "Transubstantiation (or the change of the substance of the bread and wine) in the Lord's Supper, etc., is repugnant to the plain words of Scripture."

To show that the belief of the early Church was in Transubstantiation, I will merely quote the words of St. Cyprian, (A.D. 250), "The bread which the Lord handed to His disciples, being changed not in its appearance but in its nature, was made flesh by the omnipotence of His Word."

To the learned and to every student of history, it is becoming more evident, as new light is shed upon the past and the testimony of the first centuries is brought to view, that the doctrines assailed by "the Reformation," and still held by the Catholic Church, were believed in the early ages by all Christians, and therefore, that the promise of Christ has not departed from His Church:—"Behold, I am with you all days even unto the consummation of ages."

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#### MONTREAL GOSSIP.

This week has been, as the novels say, "fraught with incident" to all patriotic Montrealers. In the first place there was the formal taking over of the Drill Hall on Wednesday, which was made the occasion of a magnificent demonstration in honour of Sir Hector Langevin. The Minister of Public Works has always been trusted and admired by Montrealers, but in these latter times he seems to have taken a sudden leap into popularity as well. The happy issue of the deepening operations in the channel, and

the completion of the Drill Hall, are facts of to-day which, entwined with the far off memories of Sir Hector's having laid the foundation stone of our post office, link the strong leader of the Canadians indissolubly to old Ville Marie. Sir Hector was the recipient of an address couched in terms of unaffected warmth, and of an exquisite bronze statue of himself, modelled by the distinguished Canadian sculptor, Hebert. To this expression of gratitude and good will the knight replied in worthy terms, referring to the statue he said. "It will remain an heirloom in my family, and long after I have gone and those whom I love and cherish have also passed away, I hope that if anyone asks whose likeness this statue is, it may be said that of a statesman, who, though a French Canadian, never forgot that he had to do good and justice to all, without distinction of race, religion or nationality."

Speaking of the Montreal Post Office reminds me that an announcement has been made to the effect that that somewhat depressing building is too small for the requirements of the town. This is not a subject for unmitigated lamentation. The Post Office has not become too small for the town, the town has become too large for the Post Office.

The banquet given by the Board of Trade on Wednesday night was in every respect a brilliant success. The presence of our already popular Governor General, of the Premier, and of a large contingent of the Ministers, contributed much to the eclat of the affair, but it must also be admitted that the material splendour of the banquet would be difficult to surpass in Canada, and that the decorations were so rich and so artistic as to be worthy of the gentleman who undertook to design them, Mr. Swett, the inimitable manager of the Windsor.

During his stay in Montreal Sir John took occasion to call upon his old friend, Father Dowd, with whom he had, as he expressed it, "a chat about old times." The Premier finds that Montreal has made immense strides on the path of progress since he was last here. While her husband was viewing the city, Lady Macdonald drove out to the Sacred Heart Convent at Sault-au-Recollet to visit the little daughter of Sir John's son, Mr. Hugh Macdonald, who is being educated by the Ladies of the Sacred Heart. Her Ladyship was most favourably impressed with the chaste beauty and marked simplicity which characterizes this celebrated educational establishment. The good *habitants* of Sault-au-Recollet are getting quite familiar with the sight of political "*gras bonnets*" in these days as Sir John Thompson is a frequent visitor to his daughters, who are being educated at the convent as is also the Premier of Prince Edward Island, to his, although probably the Misses Sullivan do not see their father quite so often as they will when the much talked of *subway* is *un fait accompli*.

Talking of the Convent at Sault au-Recollet brings me to Albani, our queen of song for she too was a pupil of the Sacred Heart, and it does not seem so *very* long ago to those who remember clearly since the days when the Sunday visitors were wont to beg to be allowed to remain for Benediction that they might hear little Emma Lajeunesse sing. How that glorious voice used to echo through the arched nave of the exquisite chapel the chapel that was, by the way, built by another distinguished pupil of the house Clara, Marchioness de Bassano.

From the sailing of the *Servia* on the 12th up to her arrival at New York, the Canadian people have been waiting to welcome their countrywoman, Madame Albani, and give the welcome, which if less noisily demonstrative than that accorded her in 1868, was none the less hearty and sincere. The news of her arrival, of her every movement seems to have permeated to the remotest parts of her native Province, and some small and by no means wealthy country towns have made wonderful sacrifices in the matter of subscribing to raise a sufficient sum to enable them to bring the *prima donna* to sit on their music stages. These sacrifices, alas! have been made in vain, for Albani's every day in Canada is taken up. There is something very touching in the great singer's