

"Faithful Priests" for "Indian Work in the Diocese of New Westminster"; on November 13th, for the "Cessation of Evening Communion" at "S. Paul's, Charlottetown"; and on November 14th, for "Full Belief in the Doctrines of the Catholic Church" for "the Confirmation of Candidates in Prince Edward Island." On the 19th, the members were requested to pray for "Grace and Guidance" to be given to "the Sisters of the Church Extension, in their work in Canada." This last item refers to the Kilburn Sisters, who, I am sorry to learn, have commenced their very Romanizing work in Canada.

I enclose a copy of a Tract on the Confraternity of the Blessed Sacrament which I wrote a few years since, and which has been largely circulated in England. Since I wrote it, the two following items of information concerning the Romanizing work of the Confraternity have come to my knowledge. At the annual Conference of the C. B. S., in 1877, the Superior-General (Canon Carter, of Clewes), candidly admitted that in the matter of "Eucharistical Adoration" there was no difference whatever between the doctrine and practice of the Confraternity and that of the Church of Rome! These are his words, which I copy from the fifteenth "Annual Report" of the Society. He asked the question:—"Where, then, is there any difference between the faith we hold in the Church of England and that of the Church of Rome in this respect?" And this is his noteworthy answer:

"Whatever other differences, therefore, there may be between us and the Church of Rome (and I do not wish to question the fact that there are important differences), yet no such difficulty as is commonly supposed exists between us on this great doctrine of Eucharistical Adoration. We adore the same mysterious presence of our Blessed Lord, veiled from mortal eyes, through the grace of a like consecration." (Page x.)

My second item of information is as follows:—On April