

*THE CONFRATERNITY OF THE
BLESSED SACRAMENT.*

No doubt this confraternity is to be found in some very Catholic country; in the more Catholic portions of Canada, perhaps, in most Catholic Spain, among the pious Catholics of England or Ireland, or in Catholic France, where there are so many fraternities of a religious character and Catholic associations. And surely in the countries alluded to there are confraternities of the Blessed Sacrament. But the confraternity of which there is ques-

tion at present, exists, will the reader believe it? In the Protestant Church of England? When will wonders end? Has Protestantism changed its character? Is it any longer the system which arose in opposition to the Blessed Sacrament—that system, the adherents of which so vehemently repelled all idea of the sacrament and sacrifice of the Christian altar? This question, we conceive, may be answered thus: Protestantism (we allude more particularly to Anglican Protestantism) has become divided. Of the two great divisions one is known as the “High Church,” which insists on rites and ceremonial observances, and the other as the “Low,” or “Evangelical” section of the Anglican Church.

The High Church affects higher or more lofty modes of spiritual life. It is also high in this: that, generally, in its warfare with the ancient Catholic Church, it scorns the meaner modes of attack and defence which are still common among the more vulgar and low sections of Protestantism. We do not think, for instance, that the members of the Church would have gone out of their way

When they must have been humbled by the bitter division which made it so difficult to elect a bishop, the other day, to indulge in such remarks as fell from a "learned Judge of the Court of Chancery." It was certainly out of place, when the Anglican Church of Toronto was exhibiting to the outer world a sad example of heathenish discord that member of its synod should, as if there had been nothing in the conduct of that body to engage his attention, deliver himself of a tribute against what he called "popery," and pronounce it to be on a par with infidelity. The language used on the occasion is all more offensive to Canadian Catholics as who used it is one of the Judges, in a Court which is more than an ordinary Court of

tice—a Court of equity, of conscience, which in justice is supposed to be dispensed according to the immutable principles of justice. His judge's robe may have caused his remarks to be received as sound and judicious, all, as temperate, by the "low" portion of his hearers, as, indeed, they were suited to low people. But we doubt much whether they found any favor with the High members of the Synod. These gentlemen, though still in controversy with Catholics, are not in the habit of having recourse to gross misrepresentation, and of using intemperate language. It is rather to be observed that in expressing their own opinions and teachings, they use the phraseology which what antiquated, indeed, but nevertheless impressive, in which certain doctrines have been conveyed through the Christian ages. This induces many Catholics to think that they are very much in sympathy with the Anglican Church. They are so, more or less, but they are far from being in a position to connect with that Church. They exasperate, we believe, all such claim and pretension. They do, however, hold doctrines which cannot fail to appear suspicious to "low" churchmen, who glory in being, not only, or as we should say, ultra-Protestant, but also, and even more, Catholics. This we shall presently see by considering the Confaternity of the Blessed Sacrament.

The *raison d'être* of this confraternity is its members profess, "a belief in the mystic presence of Our Lord in the Sacrament of the altar and the wide-spread unbelief of the people."

igne in regard to the same, which
 vail in the Church of England." This
 maintain, justifies their organization.
 quote in support of their belief the
 sayings of Scripture on which Catholics
 rely. "The cup of blessings which
 is not the communion of the
 Christ? The bread which we break,
 the communion of the body of
 "Whosoever shall eat this bread and
 the cup of the Lord unworthily, shall
 guilty of the body and blood of the
 (1 Cor. xi., 27.) How could this be,
 as Catholics say, if what the unwor-
 thy eater takes be more than bread and
 they appeal also to that passage of St.
 so often quoted by Catholic writers, "He
 eateth and drinketh unworthily, eateth
 drinketh damnation to himself, not dis-
 the body of the Lord." How should
 be judged for not discerning the Lord
 if they were not present to be discerned
 may we add, is it by the material
 Christ's most sacred body is to be dis-
 It is a spiritualized, glorified sta-
 tence, and is no more visible to mortals
 than a pure spirit. His divinity, no
 less, which is all spirit, is intimately
 with his humanity. Where the one
 special presence, there also is the other

1. *Chlorophyll a* and *Chlorophyll b* content of the leaves was determined by the method of Arnon and Whistler (1940).

a living soul in it. There were no wounded to tend and succor. Quarter had neither been asked nor given. Black and white lay together in the death-grip. Both had fought with equal courage and desperation. The sturdy Englishman had met in the athletic Zulu a foeman worthy of his steel. At another point, on the same day, the Zulus made a desperate attack on a garrison of 80 men in the vicinity of Isindula, but were finally beaten off. They displayed the most reckless bravery as long as there was the slightest hope of success. The attack was made in the afternoon, and "all through the night the desperate contest went on, the Zulus more than once coming up to the breastworks and seizing the rifle-barrels which flung among them a constant and deadly hail of bullets. Some of them got inside the impromptu fortress six different times, but they were slaughtered to a man." The hero of this murderous fight was an officer named Byrne, who fell dead at his post. Evidently the Zulus knew more about Lord Clementford's movements than he did about theirs, a fact which shows they displayed tact as well as bravery.

BY REV. FATHER O'SHEA OF GODERICH.

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On Sunday the 9th inst., the people of the town were favored with a rare treat. At half past ten o'clock a solemn High Mass was celebrated by the Rev. Dean Murphy. This was the first place that that Rev. gentleman had the happiness to visit since his late illness. It was an occasion of heartfelt gratitude and joy, for those who were present to see their pious and zealous pastor ascend once more the altar to chant the praises of God.

At the end of Mass a good, solid, instructive sermon appropriate to the season of lent, was preached by the Rev. Father O'Shea.

In the evening vespers commenced at four o'clock. At both services, the choirs of Irishtown and Mi-

At both services, the choir's performance of the hymn combined merited much applause, not only for their good singing, but also for the piety and devotion with which it was rendered; and which, moreover, could not fail to impress the most heedless stranger that this music, united as it was with true Christian piety, was proceeding from Catholic hearts for the greater honor and glory of God.

The city being fine the church was crowded, especially in the evening. At the end of Vespers the Rev. Father O'Shea delivered an excellent lecture on the "unity and universality of the Church," lecturing for his text these words of St. Matthew xxv, 18, 19, 20,—Jesus coming spoke to them, saying, all power is given to me in heaven and in earth, going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all that whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." The Rev. lecturer spoke substantially as follows: eliciting the greatest attention

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of it truth, and who, laboring with sin and earnestness to find it, have failed in endeavors, the Catholic firmly believes himself, who has been thus blessed with a knowledge of the truth, who is conscientiously convinced that his religion is the one religiously established by Christ, there is no choice left; himself he believes that the words of Christ strictly applicable, "He that shall deny man will be denied before his Father who is in heaven" (Matt. x, 32) and those words of Paul: "It is impossible for those who were once enlightened, have tasted also of the heavenly gift, and were made partakers of the Holy Ghost, moreover tasted the good word of God, and the powers of the world to come and are fallen away to be renewed again, to be brought again to the same state of God, and making a cry of Him," (Heb. vi., 4, 5, 6. When the author of the Christian religion had given all such instructions to His apostles, and communicated to them the Holy Spirit to assist and direct them. He assembled them together on Mount Olivet, thus addressed them: "Ye men of Israel, give heed to these words which I say, given unto you in the presence of all the people, in earth, go ye, therefore, teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, to them to observe all things whatsoever I have commanded you; and, behold, I am with you even to the consummation of the world." Though in different words, the same promise nevertheless, as St. Mark, xvi., 15, 16, "Go ye forth, unto the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Christ, thus commissioned the Apostles to teach all mankind, and to submit to their jurisdiction, under the name of the Lord Jesus Christ, says He to His apostles, "Teach the whole world to observe whatsoever I have commanded you." "He that believeth not, and is not baptized, shall be condemned." He that will not believe in you and your doctrine shall be condemned." Therefore we are at liberty to believe what we will, and what is attached to the belief of the very doctrine taught by the Apostles. To the Apostles, Our