

was made good by Bishop Robert of Liège, and later by Pope Urban IV., owing to the prayers and direct influence of Juliana. But the Church has another cycle which keeps green the memories of her Bridegroom and his Mother. Various Orders of men and women pay homage to one or the other of the mysteries of Jesus and Mary. Nevertheless, in the nineteenth century that cycle was as yet wofully incomplete, for the Eucharistic King was still without His priestly bodyguard; the Eucharistic Sun, round which all else revolves in the Church, and which irradiates all life and light and beauty, lacked Its chosen group of satellites. It was not enough that from the seventeenth century a branch of Dominicanesses had devoted themselves to the work of perpetual adoration. Where were the Levites of the Lord? So Mary spoke to her Marist child, and the gap was filled.

From Liège the scene shifts to Rome. In the very year in which Paul III. orally approved of the Company of St. Ignatius, the Roman Pontiff gave his approbation to the great Archconfraternity of the Blessed Sacrament, which, until recently, was the sole mother of all such confraternities. Revolution was in full riot in 1539. The Pope thought some Eucharistic sunshine would dissipate the Cimmerian darkness. It was laid down that the rigid canonical rules concerning confraternities were not to apply to this most glorious of them all. Similar associations could be anywhere instituted, and were, by the very fact of their institution, affiliated to the parent confraternity in *Santa Maria sopra Minerva*. The canonical law, which declared that each town might possess but one centre of any confraternity was abrogated in its favour, and a decree of the Congregation of Rites urged its establishment in every parish. It has many branches at this day, and several in the British Isles.

THOMAS N. TAYLOR.

(to be continued)

