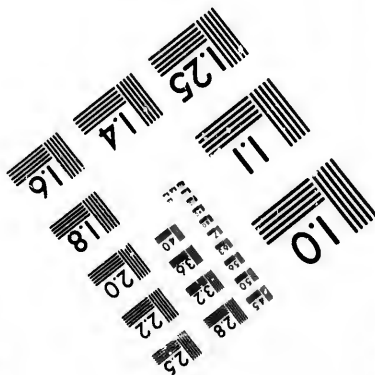
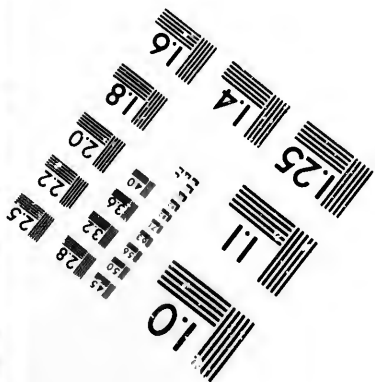
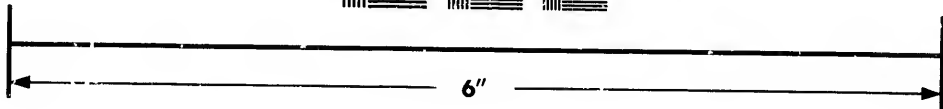
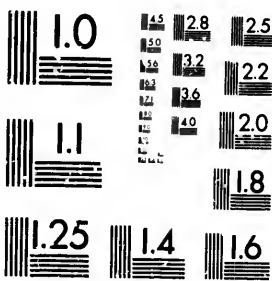


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WERSTER, N.Y. 14580
(716) 872-4503

1.4 1.6 1.8 2.0 2.2 2.5
2.8 3.2 3.6 4.0

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

110

© 1981

The copy filmed here has been reproduced thanks to the generosity of:

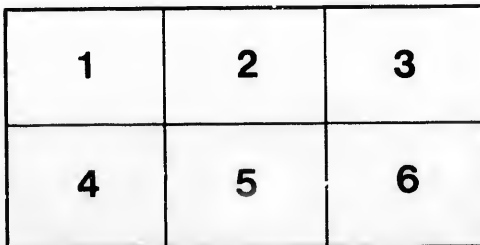
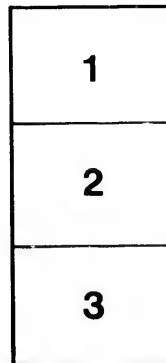
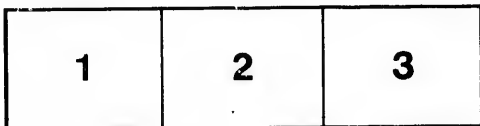
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ails
du
difier
une
page

rata
o
elure,
à

8

m
n
in
n
o
a
P
e
L
s
L
a
s
o
s
i
t
l
s
c

81B



T
163
1355

The Confraternity of the Blessed Sacrament in Canada.*

BY

MR. WALTER WALSH,

Editor of The Protestant Observer, London, England.

The objects of the Confraternity of the Blessed Sacrament are well-known, yet it may be well to restate them, now that a secret conspiracy exists to extend its Romanizing work in Canada. Briefly, they are to propagate amongst members of the Church of England a belief in the doctrine of the Real Presence, and the Sacrifice of the Mass. Its annual meetings are strictly secret, none but members who produce their medals of membership being admitted, not even Ritualists being allowed to enter if they happen to be outside its ranks. It issues monthly a secret Intercession Paper, and every effort is made to keep it out of Protestant hands; and the same remark applies to its "Annual Report," and "Roll of Priests-Associate." It so happens, however, that copies of both the last issued of these mysterious documents have been sent to me by some unknown friend. They contain matters of serious importance to Canadian Churchmen, and reveal a plot for the destruction of Protestantism, which certainly needs to be exposed to the light of day.

The last anniversary of the Confraternity of the Blessed Sacrament was held in Prince's Hall, London, on June 5th, 1890, the Superior-General of the Confraternity (Canon Carter, of Clewes) presiding. The Secretary-

* Reprinted from: THE EVANGELICAL CHURCHMAN of January 22nd, 1891, for THE PROTESTANT BOOK SOCIETY, of Toronto. Copies of this pamphlet may be had from the Treasurer of the Society, Mr. J. B. Ryan, 49 Isabella St., Toronto.

2 *The Confraternity of the Blessed Sacrament.*

General (the Rev. James Dixon) presented to this secret Conference his "Annual Report," an official copy of which now lies before me.

The following extract from that remarkable document will, I doubt not, painfully interest the readers of THE EVANGELICAL CHURCHMAN :

"I receive," said the Secretary-General, "the most satisfactory and encouraging reports of the work in the Colonies. During August and September last I visited St. John's, Newfoundland, Nova Scotia, Prince Edward Island, Quebec, Montreal, Port Hope, Toronto, Clifton, Chippawa, and Hamilton, in the interests of the C. B. S. *I had interviews with the Bishops of Newfoundland, Nova Scotia, and Niagara, on the subject of the Confraternity, all of whom were well disposed towards it.* I was present at the Diocesan Synod of Newfoundland, and the Provincial Synod of the Church of England in Canada, at both of which I was invited to a seat on the floor of the house. I met the greater number of the Priests-Associate in Canada, and held meetings of Associates at Halifax, Charlottetown, Montreal, Toronto, and Hamilton. I found local organizations at Halifax under Dean Gilpin, and at Charlottetown under the Priest-Incumbent of the Cathedral Church of S. Peter. *With the sanction of the Bishop of Newfoundland* I admitted the Rev. Wm. How, Rector of Bay de Verde, Newfoundland, as a Priest-Associate, and authorized him, subject to the sanction of the Superior-General, to hold a 'Roll,' and to take such steps as he should deem most fit for organizing the work of the Confraternity in Newfoundland. I also held a meeting of Associates, Priest and Lay, in Montreal, AT WHICH A PROVINCIAL ORGANIZATION FOR CANADA WAS ARRANGED.

"There is a great difficulty in the work of the Confraternity in the Diocese of Toronto, *owing to the Bishop's objection to his clergy becoming Associates.* The Provincial

Superior has, however, made arrangements for the admission and supervision of such as may desire to become Associates in the Diocese.

"The Associates throughout the Province expressed themselves very grateful for the kindness of the Confraternity at home taking such a real interest in them, and for sending out one of their officers to visit them. They also acknowledge their great obligation to Dean Gilpin for having kept the Confraternity alive in Canada. Under the Provincial Organization there is every reason to look forward to some very real and good work being done by the Confraternity in Canada. To myself personally, my visit was most gratifying, and will be of the greatest possible help to me in my work as Secretary-General. I received the most marked kindness from every one of all shades of opinion in Church matters. Should any of my brother Priests see their way to visit Canada, I am sure they will find a hearty welcome, and a great opportunity of helping to draw still closer the bonds of union between the Mother Church in England and the Daughter Church in Canada."

In the list of "Office Bearers" of the Confraternity of the Blessed Sacrament, issued with this "Annual Report," I find the following entry on page 36 :

"PROVINCIAL ORGANIZATION FOR CANADA.

"*Provincial Superior*: REV. JAMES SIMPSON, S. Peter's Cathedral, Charlottetown, Prince Edward Island.

"*Provincial Secretary and Treasurer*: REV. T. H. HUNT, Charlottetown, Prince Edward Island."

At page 7x is printed a list of "Colonial Wards" of the C. B. S. From this we learn that there is a "Ward," or branch, of the Confraternity with the title of "S. Saviour, Montreal," of which the Rev. E. Wood is the Superior; and another "Ward" called "All Saints, Halifax," of which the Rev. C. W. McCully is Superior. The next

"Ward" noticed is that of "Hamilton, Canada," of which the Rev. R. G. Sutherland is the Superior; and this is followed by that of "S. Alban, Grenfell, Canada," of which the Rev. A. Krauss is Superior. The next is that of "S. James, Vancouver," the Superior being the Rev. H. G. Ficnnes-Clinton. There is a "Ward" of "S. Peter, Charlottetown," the Rev. J. Simpson being Superior; and, last of all, there is one termed "S. John Divine, Bathurst, New Brunswick," of which the Rev. G. J. D. Peters is Superior.

The "Annual Report" also states that during the past year the Confraternity has made "Grants towards Sacred Vessels" to certain Canadian churches. Protestant Churchmen may be quite sure that these "Grants" are only made to churches whose Incumbents are supposed to be of the Ritualistic type. To "The Upper Ottawa Mission," for this purpose, £10 has been granted by the Central Council in England. To "S. Mark's Parish, Hamilton, Ont.," £5; to "New Ross Parish, Nova Scotia," £5.

The Confraternity has also made certain "Grants for Vestments," that is, for the purpose of purchasing such "Vestments" as Popish Chasubles, Albs, Tunicles, Stoles, etc. Under this head the Central Council of the C. B. S. have made only one grant to Canadian churches, viz., to "S. Peter's Cathedral, Charlottetown, Prince Edward Island," £5.

A special "Grant for the expenses of the Provincial Organization in Canada" of £5, has also been made.

"Grants of Altar Linen," which is always made after the most recent Ritualistic fashion, have been made to the following Canadian parishes, viz.: "S. Mark's Parish, Hamilton, Ont."; "The Upper Ottawa Mission, Ont."; "New Ross Parish, Nova Scotia"; and to "S. Peter's Cathedral, Charlottetown, P. E. I."

I have not as yet seen the official and secret "Roll of

Priests-Associate" of the Confraternity of the Blessed Sacrament, for 1890; but I have before me that which was issued for 1889. No doubt Mr. Dixon's visit to Canada has added considerably to the number of Canadian clergymen on this "Roll." Those who were members in 1889 were the following; their names appear on pages 62 and 63 of the official "Roll," thus:

"CANADA.

"Diocese of Fredericton.

- "Davenport, Rev. J. M.—S. John's, New Brunswick.
- "Medley, Rev. Canon—Sussex Vale, New Brunswick.
- "Peters, Rev. C. J. D.—Bathurst, New Brunswick.
- "Spike, Rev. H. M.—Musquash, New Brunswick.
- "Titcombe, Rev. J. C.—Fairville, S. John's, New Brunswick.

"Diocese of Montreal.

- "Scott, Rev. F. G.—Drummondville, Quebec.
- "† Wood, Rev. E.—(Vicar for Canada), Montreal.

"Diocese of Niagara.

- "Denroche, Rev. C. T.—84 Hunter Street E., Hamilton, Ontario.
- "† Sutherland, Rev. Canon R. G.—S. Mark's, Hamilton, Ontario.

"Diocese of Nova Scotia.

- "† Gilpin, Very Rev. E.—Halifax, Nova Scotia.
- "Maynard, Rev. Canon—Windsor, Nova Scotia.
- "McCully, Rev. C. W.—34 Victoria Road, Halifax, Nova Scotia.
- "Moore, Rev. D. C.—Albion Mines, Nova Scotia.
- "Parkinson, Rev. J. R. S.—Acadia Mines, Nova Scotia.
- "Polehampton, Rev.—Nova Scotia.
- "Simpson, Rev. J.—Charlottetown, Prince Edward Island.

"Diocese of Quebec.

- "Norwood, Rev. J. W.—Magdalen Island, Quebec.

6 *The Confraternity of the Blessed Sacrament.*

“ *Diocese of Ontario.*

“Nesbitt, Rev. A. C.—Smith’s Falls, Ontario.

“ *Diocese of Toronto.*

“Nichol, Rev. R. T.—Port Hope, Ontario.

“ *Diocese of Qu’Appelle.*

“Agassiz, Rev. Shafto—S. Andrew’s, Fort Pelly.

“Field, Rev. W. St. J.—Cannington, Moose Mountains,
N. W. T.

“† Krauss, Rev. A.—Qu’Appelle.

“Lyons, Rev. W. G.—Medicine Hat, Qu’Appelle.

“Nicolls, Rev. W.—Moosejaw, Qu’Appelle.

“ *Diocese of Columbia.*

“Bolton, Rev. W. W.—S. Paul’s, Esquimalt, Vancouver
Island, B.C.

“ *Diocese of New Westminster.*

“Clinton, Rev. H. G. Fiennes—New Westminster.

“Croucher, Rev. C.—Ladner’s Landing, New Westmin-
ster.

“Edwards, Rev. H.—New Westminster.

“Small, Rev. R.—Lytton, British Columbia.

“ *Diocese of Newfoundland.*

“Smith, Rev. C. E.—Heart’s Content, Newfoundland.

“Waghorne, Rev. A. C.—New Harbour, Trinity Bay,
Newfoundland.

“ *Address not Known.*

“Cartwright, Rev. H. B.—Canada.”

Those in the above list marked thus “†” are members of the Council of the Confraternity of the Blessed Sacrament, and should therefore be looked on as ringleaders in the movement.

In the secret “Intercession Paper” of the C. B. S., for November, 1890, there are a few Canadian items. On November 7th the members were requested to pray for

“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

30th, 1889, a "Synod" of the Southern Province of the C. B. S. was held at Salisbury. On that occasion a paper was read to the members by the Rev. E. W. Urquhart, M.A., which he has since published through Mowbray & Co., London, with the title of "The Doctrine of the Real Presence," and that "by request of members present" when it was read. It has not been repudiated or censured by the Council of the Confraternity since its publication. This, then, is the teaching officially given to members of the C. B. S. :

"Those teachers who profess to accept a real Objective Presence, while repudiating Transubstantiation, are placed in a hopeless dilemma ; as was plainly seen by Zuinglius, when he maintained that there was no alternative between Transubstantiation and the figurative view which he himself upheld. But the great Church of the West [that is, the Church of Rome] does not stand alone in its clear enunciation of the *Divine truth* in Eucharistic doctrine." (Page 9).

"On this great subject, therefore [*i.e.*, the Real Presence], there is, happily, no room for difference between these two great Branches of the Church Catholic [*i.e.*, the Eastern Church and the Church of Rome]. *And if the unity of Christendom is ever to be restored, it can only be by the Church of England frankly accepting the full statement of Eucharistic truth as expressed in the authorized formularies of West and East alike.*" (Page 10.)

"We are bold to maintain that the Eucharistic teaching of the Church of England *is essentially one* with that of the whole of the rest of Catholic Christendom, East as well as West. It is, indeed, that which, if she would make good her claim to be an integral part of the Catholic Church, she is bound to maintain." (Page 11.)

"But if it be asked why I lay such stress on a term which has given rise to so much odium as *Transubstantiation*, I

would answer, first, because I would remove all needless barriers between ourselves and the rest of Catholic Christendom, and, secondly, because experience shows that *no other expression defines what we mean so unmistakably.*" (Page 13.)

"If ours be indeed, as we maintain it to be, the same Church of England which was planted by S. Augustine on the Mission of S. Gregory the Great, ours is the Church, and *ours the faith* of Wilfrid and Anselm, of Edmund Rich and *Thomas More*, quite as truly as it is of later worthies; *and we may look forward to a time*, though we all may be gathered to our rest, *when such open repudiation of Eucharistic Truth, even by our Ordained Ministry*, as we now deplore, *may be as impossible as it is now in the Priesthood of the Latin and Eastern Communions.* But the consciousness of our own grievous shortcomings should prevent us from being high-minded, and check that bitter and spiteful attitude towards *our brethren of the Roman Communion*, which is so painful a feature in too much of the controversy of the present day. Remember that, whatever be their shortcomings, they, throughout the ages, *have been faithful guardians* of the central verity of the Incarnation, and along with it, of the precious deposit of *Eucharistic truth*, which we have in years past insulted, neglected, and profaned. And in conclusion, to avoid misunderstanding, whilst *I hold that the time has come when we must ourselves recognize the identity of our own teaching with that which is expressed in the Tridentine canons by Transubstantiation*, and with the authorized formularies of the Eastern Church; it is only gradually, as they are able to learn, that we should expect to bring this conviction home to the minds of our weaker brethren, *whom we are striving to bring over to the faith.*" (Pages 14, 15.)

The italics in the above quotations from Mr. Urquhart's paper are mine, as are also those words in square brackets,

which are necessary to explain the meaning to a reader who has not the original before him.

The readers of the *EVANGELICAL CHURCHMAN* will now be in a position to see what is the real object of the Confraternity of the Blessed Sacrament, in seeking to extend its borders in Canada at the present time. They are, to quote Mr. Urquhart's own words, engaged in the task of "striving to bring over to the faith" of the Church of Rome the Protestant Churchmen of the Dominion. And the specially sad thing about their subtle and dangerous designs is that, as the Secretary-General of the Confraternity expresses it, "the Bishops of Newfoundland, Nova Scotia, and Niagara" are "well disposed towards" their Romanizing conspiracy! I trust their lordships may be able to deny the accuracy of Mr. Dixon's assertion. But if they do not deny it, I have no doubt the loyal Churchmen of Canada will have something to say to these Bishops on this question, and that their opinions will be expressed in very energetic language.



The Confraternity of the Blessed Sacrament.

BY

MR. WALTER WALSH,

Editor of The Protestant Observer, London, England.

The Confraternity of the Blessed Sacrament is a Ritualistic Society composed of bishops, priests, laymen, and women. It was founded in the year 1862; and in 1867 was united to the "Society of the Blessed Sacrament." In the year 1882, no less than 1049 clergymen in the Church of England, and 13,700 laymen and women, were members of this Confraternity.* The Rev. Orby Shipley informs us that the C.B.S.—as it is usually termed—is the "daughter" † of the notorious Society of the Holy Cross, which was responsible for that very indecent Confessional Book, "*The Priest in Absolution.*"

The "Objects" of the Confraternity are stated in its official "Manual" to be as follows:—

"1. The Honour due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

"2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice.

"3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting." ‡

* *Church Review*, June 16, 1882.

† "The four Cardinal Virtues," p. 249. London, 1871.

‡ "The Manual of the Confraternity of the Blessed Sacrament," p. 7, fifth edition. London, 1875.

We here discover what the work of the Confraternity of the Blessed Sacrament really is. It is nothing less than the propagation, in the Protestant Church of England, of the blasphemous Sacrifice of the Mass, under the name of "The Eucharistic Sacrifice!" As to "Fasting Communion," it is sufficient to say that the *first* and *best* Communion administered by our Saviour Himself, was received immediately after a meal. Even a Roman Catholic Sub-Dean of Maynooth College has admitted that,—

"The Blessed Eucharist was instituted by our Lord after supper, and for a short time was celebrated and administered only after supper. Martene shows that for the first three centuries, and even much later, it was still in many places celebrated after supper."*

Among the "Recommendations" printed in the "Manual" is the following :—

"To make offerings for the due and reverent celebration of the Holy Eucharist" (p. 8).

This is nothing less than a revival of that sacrilegious custom of the Church of Rome, *paying for Masses!* St. Peter forwarns us,— "There shall be false teachers among you;" and of these teachers he says—"And through covetousness shall they with feigned words *make merchandise of you*" (II. Peter ii. 1, 3). The way in which the priests of the Church of Rome, at the Reformation, made "merchandise" of men's souls, by their Masses, was that which, as much as anything, made Englishmen first detest and hate the Mass. The confraternity of the Blessed Sacrament is now trying hard to revive this scandalous custom in our Reformed Church of England, under the name of "*Offerings for the due and reverent Celebration of the Holy Eucharist!*"

Another of these "Recommendations" is, to offer up at the Holy Communion, "Prayer for the Visible Unity of

* "Notes on the Roman Ritual," p. 343. By Rev. James Kane. Dublin, 1867.

Christendom" (page 8). At page 39 we read the prayers for this object recommended by the Confraternity. The following is an extract from the first of these:—

"We earnestly pray Thee for the restoration of visible unity of worship and communion between the divided members of the Catholic Church, in the East and in the West.

Here we find the Confraternity of the Blessed Sacrament praying that the Church of England, and the Eastern Churches may again be in "visible unity" with the Church of Rome! The Church of England teaches that the Church of Rome is "the 'mother of whoredom,' set forth by St. John in his Revelation."* Such is the Church which the Confraternity of the Blessed Sacrament loves so well. As Protestant Churchmen *we* say, that we must protest against all attempts to bring our Scriptural Church into "visible unity of worship and communion" with Babylon the Great, the Church of Rome. *God* says, "Come out of her, My people" (Rev. xviii. 4).

In the "Laws" of this Romanizing Conspiracy we read:—

"It is intended, according to the means placed at the disposal of the Council, to provide Altar Linen *and Vestments* for such poor parishes as may need such assistance."†

The "Vestments" here referred to, are, mainly, such as the Popish Chasuble, Alb, Tunicle, Stole, etc., all of which have been declared illegal by the Courts of Law.

Every member of the Confraternity is expected to offer prayers for the dead. The "Office for Ward Meetings" concludes with this prayer:—

"May the souls of the Faithful Departed, through the mercy of God, rest in peace. Amen."‡

* "Homily on the Peril of Idolatry." Part Third.

† "Manual of the Confraternity of the Blessed Sacrament," p. 13.

‡ "Manual," p. 31.

The Church of England exhorts her children, saying :—
 “Neither let us dream any more, that the souls of the dead are anything at all holpen by our prayers.”*

There is a great deal of *secrecy* about some of the proceedings of the Confraternity of the Blessed Sacrament. Its printed “Roll of Priests-Associate” cannot be purchased by Protestant Churchmen “for love or money.” So afraid are some of these “Priests-Associate” that it shall be publicly known that they are members, that they refuse permission to print their names, even in the privately circulated “Roll” of Brethren ! Accordingly it is notified in the said “Roll,” that—

“There are in addition certain Priests-Associate who do not wish their names to appear in print.”

At the annual meeting of the Society, held invariably on “Corpus Christi Day” (a Popish festival in honour of the doctrine of Transubstantiation, and unknown to the Church of England), no one is allowed to be present, on any account, unless he produces the Medal which proves him a member. It is quite plain that the Confraternity of the Blessed Sacrament has “loved darkness rather than light.” Its conduct in this respect reminds us of the text—“For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved” (*Margin*, “discovered.” John iii. 10).

Every month the Confraternity issues to all its members an “Intercession Paper,” containing the subjects for prayer and thanksgiving during the month. The greatest care is taken to keep these papers from the gaze of Protestant Churchmen, and but very rarely does it occur that any of them see the light of day. Among the subjects which, from time to time, the members are expected to pray for, are such as the following: “Restoration of the primitive (?) custom of Reserving the Blessed Sacrament,” “Cessation of

* “Homily Concerning Prayer.” Part Third.

Evening Communion throughout the Church of England," that certain persons "may duly prepare for Confession," that "obstacles" to the "Religious Life" may be "removed" for certain persons named, which means that the road may be cleared for them to walk into some Ritualistic Convent, and take Popish "vows"; "Wisdom to a Mother Superior" of some Ritualistic Convent; for "The Repose of the Souls" of those who are dead; for "Retreats," and other petitions of a similiar kind.

Branches of the Confraternity of the Blessed Sacrament, termed "Wards," exist in England, Wales, Scotland, India, and several of our Colonies. Ward meetings are held at stated times. A specimen of the kind of teaching imparted at these meetings is found in a published "Address delivered in St. Mary's, Prestbury, To the Ward of the Confraternity of the Blessed Sacrament. By the Rev. A. L. Lewington."* We subjoin two extracts from this remarkable and very Romish address:—

"When we say that the Presence of Christ is objective, we understand that It is there without communion as with communion, abiding under the outward and Visible Form *in the consecrated Elements*, so long as the consecrated Elements are unconsumed. Again, we say that the Presence of Christ is *Whole*. *Whole* Christ comes to us, and is incorporated with us, in His Sacrament. His Body, His Blood, His Soul, His Divinity, are present. And not only that, but *He is wholly present in every particle, just as much as in all that is consecrated*" (p. 6).

"When we separate from the notion of substance everything gross and material, *we may regard the term TRANSUBSTANTIATION as a convenient definition of the results of consecration* which the Articles do not exclude. . . . But those who *rightly* maintain the term Transubstantiation

* "The Doctrine of the Real Presence." By Rev. A. L. Lewington. Oxford, Mowbray, 1871.

understand it to signify that what is in outward *accidents*—in sight, taste, and touch—Bread and Wine, by consecration becomes, not in *accidents* but in *substance*, the Body and Blood of Christ" (p. 9).

We have now furnished the reader with evidence of the disloyal and Romanizing character of the Confraternity of the Blessed Sacrament. It is utterly unworthy of the confidence and support of any loyal Churchman, and should therefore be resisted to the utmost, in every parish into which it may find its way. It has been condemned by High Churchmen, as well as by Evangelicals. The late Bishop Wilberforce, under date December 15, 1862, thus condemned it, in a letter which he addressed to its "Superior-General," Canon Carter :—

"It is quite sure to stir up a vast amount of prejudice from *its singularly un-English and Popish tone*. . . . I view with the utmost jealousy any tendency to ally that reviving earnestness to the unrealities and morbid development of modern Romanism. You may do much one way or the other. I entreat you to consider the matter for yourself, and as *Bishop I exhort you to use no attempts to spread this Confraternity [of the Blessed Sacrament] amongst the clergy and religious people of my diocese.*" *

* Life of Bishop Wilberforce, vol. iii., p. 71.



s—in
ation
and

of the
ity of
con-
ould
into
ed by
e late
thus
o its

udice
. I
y that
velop-
e way
your-
pread
st the

