

duct you home. I cannot allow the minister of God to travel on foot over these rough paths, and I be on horseback.'

"And so using gentle violence, he made the aged priest mount again; and taking the bridle, cap in hand, he reconducted him to where he had first met him, and then ascending the mountain, through long and steep tracks, brought him to his own village church. Herbert, of course, imitated in every respect his young master's conduct. Great was the edification and joy of the poor villagers, at seeing their venerable priest and his little clerk return so honourably attended; and with tears of emotion they crowded around them as they stopped at the church door. And still more was the good old priest overcome with grateful and tender feelings, as he thanked the virtuous young nobleman and his page for so much courtesy and respect. But Rodolph after bowing to receive his blessing, said to him, 'It hath been no courtesy, reverend sir, on my part, thus to attend you; forasmuch as I myself am but a poor vassal of the great King of Heaven, yea, and His poor bondsman, and I have but done duty and homage to Him this day, as becometh a good liegeman, in attending Him and His holy minister. And now further do me the grace to receive at my hands this my poor steed, with his housings, to bear you forth, whenever you bear to a distance the Body of our Lord; for since he hath been so honoured as to bear the King of kings, I may not again presume to mount him, being but a poor worm and a sinful man.'

"At hearing these words, the good priest could no longer contain himself, but in a tone that sounded to all around like that of inspiration, foretold, rather than prayed, that God would splendidly reward him for his piety.

"In the mean time, great had been the confusion among the huntsmen at not seeing their master arrive. Some murmured, but more were alarmed, as hour followed hour, without making his appearance. At last they scattered in every direction to look for him; and there was an end to the day's promised sport. Some found him at last; he mounted another horse, dismissed his retinue with kind apologies, and rode off with Herbert to visit the maiden hermit of the mountain. What was his amazement at hearing her address him in these words: 'Rodolph, for the humble and devout homage thou hast this day paid to the most adorable Sacrament, our bountiful Lord shall repay thee abundantly, and heap on thee honours and happiness. And that thou mayest not think that I am deluding thee, know that after nine revolutions of time, shall be the beginning of what I foretold thee.'

"Nine months rolled over, and nothing particular happened. Year succeeded year, till Rodolph

hardly thought of the holy woman's prediction. But when the ninth year came, Rodolph changed his title, and from Count of Hapsburg became Emperor of Germany. He was the founder of the illustrious house that yet bears his name; and the present Emperor of Austria is yet bearing the honours which rewarded his ancestor Rodolph, for his reverence and piety towards the blessed Eucharist."

'What a beautiful story!' exclaimed many voices at once. 'And true!' said one. 'And how much more interesting than a mere tale!' added another.

'It shows,' more seriously continued the eldest daughter, 'how much God loves our devotion and service to the Blessed Sacrament. Would He not be pleased with our little procession this morning?'

Concluded in our next.

## A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of  
The Catholic Church.

"Return back to judgment."—DAN. xxxi. 40.

"To the law and to the testimony."—ISA. viii. 20.

NOTE. The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

### POINT I.

Protestants hold, that The Holy Scriptures are clear and easy to be understood in all things necessary to salvation.

Contrary to the express words of Scripture: 'Even, as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also, in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction.' 2 Pet. iii. 15, 16.

That some things, especially in St Paul's epistles, are hard to be understood, cannot be denied by Protestants without formally giving the lie to this text. It is positively affirmed, in the same text, that the unlearned and unstable (who are the bulk of the people) are apt to mistake the sense as well as of St Paul's epistles, as other parts of Scripture, and that too, in things necessary to salvation; otherwise it were not truly said, that they wrest the Scriptures unto their own destruction. Here, then, the written word plainly contradicts the first principles of the Protestant religion, viz. That the Scriptures are easy to be understood in all points necessary to salvation, and that all, whether learned or unlearned, of the laity, may safely read and boldly expound them.