

the "reformation." The King of kings — had He, indeed, came back to His own?

Not come; but His coming was nearer than they deemed, and, as of old, His coming brought "not peace, but a sword." The emissaries of Satan, calling themselves "preachers of the gospel," forced their way into the happy village, and, since there was no "parish church" in the strict sense of the term, claimed the "rights" of "parishioners" in respect of the family chapel. The law was, at best, in dispute: the chapel had been "semi-public" for nearly three hundred years, any "parishioner, therefore,—so it was decided — could claim the same privileges as had always been accorded to others. As "parishioners," therefore, the "gospellers" brought the case before the Bishop of Sherbourne. His Lordship, being much of a mind with Squire Fairleigh and his chaplain, declined to interfere. The "Protestants," thereupon, invoked the aid of the "civil arm"; the chancellor of the diocese — a lawyer — decided, against his (nominal) ecclesiastical superior's view that the "ornaments" specified were "illegal" and liable to be "put to superstitious uses," and must, therefore, be removed "within three months. Otherwise, the new parishioners" would have the "right" to do so themselves.

The three months were drawing to a close when there arrived, at Ditchley Manor, a visitor from Spain, a cousin of the Squire's, the Rev. Father John Alonzo y. Aguilar Fairleigh, of the Society of Jesus. He had heard of all that had occurred, had obtained, after due consideration, permission from his superiors to visit Ditchley, his relations, "on a special mission."

His task proved an easier one than he had dared to hope, though he, and every priest he knew had been making "intentions," for years past, at every Mass, to this very end. Squire Fairleigh, shaken in his allegiance to Canterbury, and finding submission to "Rome," to the one Church,