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LONDON, SATURDAY, SEPT. 15, 1917

THE WAR AND RELIGION

The Literary Digest gives a summary of an article by the Rev. Elmer T. Clarke, in the New York Tribune, on the effect of the War on religion. Neither the article nor the writer is very remarkable from any point of view; but there are two or three interesting observations which are worth noting especially as they touch on subjects now much discussed.

Wonderful as are the efforts of the Y. M. C. A., second only to the Red Cross in the number of its workers and stations, "its work is almost wholly social in its nature," although he adds, "this statement would be denied by its officials." Mr. Clarke thinks the Y. M. C. A. inferior "in real religious work" to the Salvation Army although the activities and influence of the latter are very limited. Apparently the Y. M. C. A. is sectarian without being religious. Mr. Clarke speaking of the dissatisfactions with the Church says:

"This is particularly true in England, where the discontent lies against the Establishment rather than with the dissenters. There is no dissatisfaction with religion, not even with the doctrines of Christianity. The man in the street speaks reverently and fondly of religion, but he criticizes the Church unmercifully.

"On one occasion I was going to the British headquarters with a company of correspondents, under the escort of officers detailed for that task. Not one of the company knew me for a clergyman, and I purposely avoided referring to religious matters. But I was surprised to find that the subject was brought up time after time.

"The officers, all of whom, apparently were communicants of the Established Church, were most outspoken against it. One of them referred to the Archbishop of Canterbury as a 'Victorian relic,' and when another was telling of the games and sports indulged in by the enlisted men, a laugh was caused by the question, 'Have the bishops interfered with you yet?' They freely predicted the disestablishment of the Church, but there was general agreement when one said, 'But we must take care that religion does not suffer.'

When the writer, who was an Army Chaplain at the Front, speaks of facts and conditions which came under his observation he is a competent witness; when he analyzes the causes he is merely expressing his own opinion. "Chaplains," he declares, "are not influential from a religious standpoint." The Established Church of England has prided itself not on its authority, not on its message, but on its "comprehensiveness." From the Catholic conception of a Church divinely founded and divinely guided, using every Catholic devotional practice down to the bald and frigid rationalism which denies any authority to Church or Bible and stultifies any claim of the Church to teach and save the people, all sorts and conditions of men speak and write in the name of the Church of England which is "comprehensive" enough to include them all. Reproducing within itself the essentially disintegrating influences of Protestantism, the Establishment has ceased to speak as one having authority.

"In France there are encouraging signs, but in England there are none. Those signs in France appear here and there in the fact that the Roman Catholic Church is adopting a more modern attitude and presenting a more vital and evangelistic message. But in England, so far at least as the Church is concerned, even those signs are absent."

"More modern" and "more evangelistic" is a bit of self-revelation rather than unconscious humor. The message of the Catholic Church in France and everywhere else is in reality "more vital and evangelistic" because it speaks with authority and convinces the world of sin and justice and judgment. It is really "more modern" because the faith

once delivered to the saints is of and for all times past, present and future, even to the consummation of the world. Life is but a preparation for death which is the gateway to life eternal. And it is the absolute conviction that this is the real meaning of life that gives reasonableness and dignity and authority to the claim of the Catholic Church that she alone has the key to all the problems of life. Convinced of the worth, the dignity, the majesty of each individual soul she is unfaltering in her God-given message, undismayed in the clash of a world in arms or the ruins of falling empires.

Speaking of Europe generally Mr. Clarke sees two quite opposite effects of the War on religion:

"In the first place, it has made thousands of them more devout than they have ever been before. They have literally been driven deeper into their faith by the stern facts which came upon them. Suffering of the most intense character, the loss of all they had deemed dear in life, and an anxious uncertainty concerning the outcome of it all—these things have made them take recourse to the only comfort and hope which they have ever known, their religion. And so all over Europe one will find these people to whom religion means more and gives more at this time than ever before. And we may be quite sure that if there were no other phase of the situation this would soon issue in a tremendous awakening.

"Unfortunately, or in the long run it may prove to be fortunately, an entirely opposite effect is seen in the lives of other religious people. To them the War has brought nothing but confusion."

Thousands have been made more devout, for the materialistic philosophy of life and its purpose hitherto so prevalent has utterly broken down in the face of the stern realities revealed and driven home by the grim experience of the War.

As a cause of the "confusion" to which he refers, Mr. Clarke places this first amongst the causes:

"First there came the question, asked so frequently and so seriously at the beginning of the War: Has Christianity broken down and proved a failure? The rationalistic press took up this question and endeavored in all possible ways to answer it in an affirmative. The religious press tried just as hard to answer it negatively, but the religious literature which circulated among the rank and file of the people based its logic upon ancient formulas and resorted to a proof-text quoting method that could not be satisfactory."

Confusing it may be to minds untrained to think; but a shallower objection to religion could not well be formulated than to bring the present world-struggle into court as an evidence of the failure of Christianity. What Government before the War was Christian? Not Christianity but "modern thought," which rejects and ridicules Christianity, had usurped her sway over Christian civilization. Forty years ago Leo XIII. wrote those words of prophetic warning:

"And if any one of sound mind compare the age in which we live, so hostile to religion and the Church of Christ, with those happy times when the Church was revered as a mother by the nations, beyond all question he will see that our epoch is rushing wildly along the straight road to destruction."

And now, forsooth, those very people, who were most hostile to religion, who drove Christianity out of the schools, out of the universities, out of public life; who sought by all these means to destroy its influence and eradicate it from minds and hearts even in private life; these inveterate enemies of Christianity now have the effrontery to ask if the War has not proved the failure of Christianity. No; but it has proved and proved conclusively the failure of Christian civilization divorced from Christianity.

A POSSIBLE SOLUTION OF THE IRISH PROBLEM

The policy of silence in the press with regard to the deliberations of the Irish Convention is a wise and prudent one. That representatives of those sections of the Irish people hitherto bitterly and irreconcilably opposed are now quietly and earnestly deliberating together to find a basis of agreement on which to build the fabric of Irish self government is a fact of great significance. More impressive is the objectlessness of that simple fact than public discussion, necessarily more or less ill-considered and ill-informed, of the actual deliberations. The official announcements have so meagrely outlined their plan that material for acrimonious discussion is lacking. The announcement the other day of the Chairman, Sir Horace Plunkett, that

never had he heard Irishmen of opposing views talk so plainly to each other without offense is a guarantee that the Convention is getting down to the bedrock on which foundations can be securely laid. The fact, also, that the Convention on the invitation of the Lord Mayor of Belfast met in that stronghold of Ulster Unionism and received a cordial welcome there marks a long stride in advance from the spirit of the fanatical anti-Home Rule Covenant. The letter of the Ulster Unionist, which we publish in another column, is another evidence of the change of heart that has come to Ulster Unionist. Recognizing now that Home Rule is inevitable the Ulstermen will insist that it be no half-measure. This is a great gain. It will be recognized in England that no measure of Home Rule will settle the Irish question which does not give to Ireland exclusive control of Irish affairs and full responsibility for making or marring her own destiny. Divided control is doomed to go the way of the partition of Ireland into the limbo of political ineptitudes.

Mr. Edward Harper Wade of Quebec, has published in pamphlet form his solution of the difficulty of bridging the gulf of distrust which divides Unionists and Nationalists in Ireland. Briefly he proposes that each constituency should elect two members, and therefore the two sections of Irish opinion would be equally represented in a single chamber. Though Mr. Wade insists that the division is political and not religious, he admits that practically the line of cleavage is religious. Certain it is that the bad old regime of Protestant Ascendancy has left its indelible marks on Irish national life. And it is a curious trait of human nature that of two parties to a quarrel the one that inflicts the injury is the hardest to reconcile. And this feeling of distrust on the part of the Ascendancy class has been deepened and perpetuated for political purposes.

However that may be it is the root of the difficulty, and Mr. Wade's solution, is, we take it, based on a recognition of this fact. In the New Witness, a weekly magazine edited by G. K. Chesterton, there is being published a series of articles on the "fundamentals" of the Irish problem. Mr. Louis J. Walsh, B. A., gives a solution which appears to be free from the obvious objections to which Mr. Wade's proposal is open, and yet which recognizes and solves the same fundamental difficulty.

"Repeal of Union appears to me to be the solution that will be most acceptable to the Protestant minority in Ireland. 'Ulster'—I use the inverted commas to designate the minority of the people of my native province who are opposed to self-government—has rightly regarded all merely paper 'safeguards' as valueless. But in an Irish House of Lords, which would be largely Protestant in its membership, she would have a real safeguard. Nor do I think that the Irish Nationalists have anything to fear from a restored Upper House. Now that the Land Question is settled and that the peasantry holds his farm as securely as the landlord does his demesne, the aristocracy in a peasant community like ours have no interests antagonistic to those of the masses of the people. Given such a dignified position in the national life as a House of Lords would ensure for them, the old landlord families would soon become intensely national. They would take an honoured part in the up-building of our native army, and provide many of our statesmen."

Mr. Redmond has repeatedly said that there is no concession which he would not make to secure the good will and adhesion of his Protestant fellow-countrymen and in this he voiced the sentiment of Catholic Ireland. Repeal of the Union, the restoration of Ireland's ancient Parliament, with such modifications as Catholic Emancipation may make necessary, but with a House of Lords preponderantly Protestant, would provide an effective guarantee to Irish Protestants, who, however groundlessly, distrust their Catholic fellow-countrymen; and it would bring an important class, now unnaturally estranged from the rest of the population, into active participation in the political and national life of Ireland.

NOTES AND COMMENTS

NOT to be outdone by her powerful neighbor even the little republic of Cuba proposes to take a hand in the struggle for human freedom. A proposition which is said to be gaining favor daily is that the Cuban Government construct and send over to France a squadron of aeroplanes. Two hundred young Cubans have already come forward and offered their services for this purpose.

PENDING the construction of these aeroplanes the island republic has already assumed some share of the common burden. Four of the interned German ships, the *Bavaria*, *Olivant*, *Adelheid* and *Kydonia*, which on the declaration of War were seized by the Cuban Government, have now undergone necessary repairs and are ready for sea. They will be used for the transportation of supplies to the Allied nations.

THE INCENDIARY and inflammatory nature of the propaganda carried on by the Orange organ in Toronto and by the Toronto Telegram (Why don't they amalgamate?—they have so much in common) has been brought home to the people of Canada by the arrest last week in Prince Albert of a crack-brained individual who, inspired by an article in the first-mentioned sheet, had travelled all the way from Hamilton to "shoot up" the town and terrorize its inhabitants in the interests of Protestantism. The magistrate who heard the case, while committing this modern Lord George Gordon for examination as to his sanity, condemned the inflammatory article as having been written and published without investigating the circumstances. He could scarcely have done less. The sheet itself is a perpetual menace to public order, and its publishers should share any penalty that may be meted out to its Hamilton dupe.

THE INVENTION of a machine for digging tunnels in time hitherto undreamt of, and the revived proposition to tunnel the English Channel, recalls the agitation and alarm which a like proposition met with in England a score of years ago. It was predicted at that time that if the project were allowed to go through England would be at the mercy of her continental enemies, and sombre war pictures were drawn of the terrible consequences that would ensue in the event of war.

AN AMERICAN civil engineer now announces that he has perfected a machine with which he could tunnel the Channel in 35 days, and could have four such tunnels complete and ready for operation in a few months time. He has, in fact, made such an offer to the British Government, and states that he has the sanction of his own Government in doing so. The far-reaching consequences, (in direct contrast to those conjured up by the alarmists of twenty years ago), should the project be adopted and carried through are not difficult to estimate. It would in the first place release for duty on the high seas most of the shipping now used for the transport of troops, munitions and supplies between England and France. It would add to the fleet in the North Sea, on the Atlantic, or elsewhere, the many battleships at present acting as convoys in the same waters, and to that extent immediately curtail the submarine menace. It would, further, tend to cement in perpetuity the union of interests and of hearts between the two nations which the present War has gone so far to establish.

THE QUESTION of cost which otherwise, during this critical period, might be formidable, is largely eliminated by the magnanimous offer of the inventor with, it is said, the sanction of the United States Government and in its name, to finance the undertaking by floating a bond issue, which could be paid off within a few years, and then to make a present of the tunnels to Great Britain and France. The project is certainly one to fire the imagination, and give rise to a host of might-have-beens. For, had the construction of such a tunnel been undertaken when it was projected years ago, how immensely it would have added to Britain's effectiveness from the beginning of hostilities and would in all probability have brought peace immeasurably nearer.

AN ARTICLE which has been going the rounds of the press describes Henry E. Huntington, the New York multi-millionaire, as the "Prince of Book Collectors." "With Books of kings and queens in his library," we are confidently assured, "imprints from the first presses of Gutenberg, Faust, Caxton and other worthies who were the pioneers in making literature accessible to the man in the street instead of only to the student in the cloister, original editions of the great dramatists and masters of the English tongue in poetry and fiction, and countless other rarities which have contributed to the world's knowledge of everything

under the sun, Mr. Huntington takes his place as the first bibliophile in America."

MR. HUNTINGTON may indeed measure up to the claim made for him, but if so the article referred to fails to make it plain. On the contrary, its whole tenor is that the death of J. Pierpont Morgan six years ago having left a vacancy in the world of rare collectors, Mr. Huntington, with unlimited means, essayed to occupy it, and by the expenditure of \$6,000,000 in the intervening period has conquered all competitors and arrived triumphantly at the desired goal. The fact that the collection as it now stands probably represents the life-long knowledge and experience of other men to whom Mr. Huntington had recourse in pursuit of his ambition, and that his part largely consisted in furnishing the necessary millions, does not appear. In that case, he may now boast the distinction of possessing the most valuable private library in America, but from being the "first of bibliophiles" he is very far away.

THE TRUTH is that these American millionaires with their unbounded means, and ambition to own the biggest thing on earth, have rather debauched the art, the book, and the antique market. Where a generation ago, these things were within the reach of men of life-long devotion to their study and preservation, and who gave to their collection an interest and a romance that were all absorbing to the lover of the antique, the beautiful and the rare, they have now come to be rather the exclusive plaything of a day to the dividend-swollen plutocrat of the new world, and in the process have well-nigh dissipated the romance which for centuries have attached to them. It is the merest whim for the man with the millions to override all opposition in attainment of an end, but unless terms have lost all meaning and significance he cannot thereby purchase honors which belong only to men who loved books for their own sake and gave to their assembling a life-long study and devotion. The real bibliophiles of America—to use a much misunderstood, and much abused term—are not ordinarily in the millionaire class. They are more likely to be found with a slender purse and in threadbare apparel.

ON THE BATTLE LINE

THE ITALIAN OFFENSIVE

Italian pressure against the Austrians in the region northeast of Goritz is becoming decisive, according to an official despatch from the Italian War Office. This guarded statement, in keeping with all the carefully-worded official claims of the Italians since the great offensive on the Isonzo commenced, is the basis for the hope of news of a great Italian victory as the culmination of the splendid gains and triumphs already won. It is asserted that some 30,000 prisoners have been taken by the Italians, while the total loss of the Austrians is put at over 120,000. For the present the Austrians seem to be on the defensive in the Goritz region, particularly along the eastern portion of the Bainsizza Plateau, where they have the advantage of high positions over the section of the plateau already occupied by the Italians. Farther south the Austrians are making desperate efforts to sweep the Italians back from the Carso, and still nearer the sea the enemy is making a series of continued counter-attacks from Monte Hermada to the sea coast, some four or five miles. Here they have occasionally driven the Italian line back a little, only to lose their gains almost at once. Selo, from which point the Italians directed their operations against the northern slopes of Hermada, the key to Trieste, is the point against which the Teutons are hurling their masses. Here it is said, the battlefield is literally heaped with Austrian bodies. In the opinion of most of the military experts, the Austrians have no chance of winning back the important positions they have lost or of checking an eventual Italian march upon Trieste unless the fear that the Italians have not sufficient supplies of munitions to sustain the attack much longer should be realized. Great quantities of munitions and many guns have been supplied the Italians by the other Allies, because Italy is largely dependent upon them for iron and steel. Some commentators believe that for this very reason the Italians have been supplied with all that they need in the way of munitions, added to what they have been able to turn out themselves, and that their attack is the result of an agreement among the allied strategists rather than a sustained attempt to decrease pressure upon the Russians, as other writers have claimed.

WESTERN FRONT

References to the great work of the aviators, who are bombing Ger-

man positions of a military nature at many points near and far behind the front lines, is a feature of the British and French reports. This is an indication that weather conditions are now favorable for an advance, and such may be expected. The Germans are accused by London and Paris of deliberate and persistent attacks on military hospitals at the front and at some distance to the rear. The foe aviators, they declare, fly so low as to make it impossible that they should not recognize the markings of field hospitals, and come back to the scene of their outrages time after time. It is probable that Berlin will soon give out a specious statement charging the Allies with some contravention of the rules of warfare in order to excuse themselves for this new outburst of savagery. Among the deaths due to bombs dropped on these hospitals is recorded that of an American with a Harvard medical unit. This may be Germany's idea, or one of her ideas, of showing resentment at the United States' entry into the War.

THE DANGER TO RUSSIA

On the Russian front there are no new developments of great importance. Petrograd announces that all the merchant ships and floating defences were safely conveyed from Riga before the enemy occupied the place, and that the Russian fleet is ready to fight the enemy fleet should it make an appearance. Some think that British and Japanese submarines and sailors are with the Russians. In the meantime, however, the Russian land forces are still retreating. In the south they are burning villages as they go, and it is not yet certain whether they intend to try to hold Dvinsk, a place of importance, having regard to the balance of the Russian front. The danger still is that the whole of the southern part of the line may be turned from the north by a flanking attack, thus endangering the Russo-Romanian forces, whose battle against heavy odds has been the brightest feature of this front since the collapse of the Russian offensive and the subsequent disaster to the Russian armies.—Globe, Sept. 8.

DEVELOPMENTS IN THE CHURCH OF ENGLAND

A. Hilliard Atteridge in America

More than fifty years ago Newman wrote of the Church of England that it had "hitherto been a serviceable breakwater against doctrinal errors more fundamental than its own." But, he added, "How long this will last in the years now before us, it is impossible to say, for the nation drags down its church to its own level." The "dragging down" has made considerable progress in recent years and the breakwater has given way at more than one point. Side by side with the party in the Church of England, which in its teaching and its practice is approximating more and more to Catholic ideals, there is another party which for years has been explaining away what were once regarded as fundamental tenets of every Christian body. In 1911, Dr. Hensley Henson, then a canon of Westminster Abbey, preached a strange Christmas sermon, in which he described the opening chapters of St. Luke's Gospel as a beautiful piece of poetry, which formed no part of the original Christian message. In the following Lent he arranged for a course of sermons at St. Margaret's, Westminster, by Professor Thompson, on "Christianity without Miracles." Among the Miracles excluded, he explained away, was the virgin birth of the Redeemer and His resurrection. Of course there were protests, but there was no official censure. On the contrary, Dr. Hensley Henson was shortly afterwards promoted to the Deanery of Durham, a diocese important for the fact that its cathedral city is the seat of a small university, devoted almost entirely to clerical education for the Church of England.

Those who felt alarmed at such instances as these were told that the party to which the Dean and his like belonged was not an important one, and could not speak for the Church of England. But within the last few days there have been other instances which suggest that this laitydarian party is very influential. It is, of course, always difficult to say what body in the Church of England can speak with anything like authority on a question of doctrine. But if there is any organized body which can speak for it, it would seem that this must be the bishops, assembled together and assisted by the representatives of the universities and the whole body of the benefited clergy. Convocation is such an assembly of the bishops and the clergy, these latter being represented by their elected proctors. In the province of York both bodies meet in one assembly. In the more important province of Canterbury the bishops form an upper house and the clergy sit separately as a lower house. Convocation is a development from the old synods of the pre-Reformation Catholic Church in England. It was indefinitely prorogued in 1717 and did not meet again until it was revived by Queen Victoria in 1852. Once the parliament of the clergy, to which the English kings referred all questions of taxation of church property, it has no longer any direct legislative power. It is an advisory body and can only take effective

action on questions referred to it by the Crown in what are known as "Letters of Business." Such Letters of Business were addressed a few years ago to the Convocation of Canterbury, directing it to consider and report upon the revision of the Book of Common Prayer. This report is now all but concluded, but practical effect cannot be given to it until an Act of Parliament is passed amending the Prayer Book, as suggested.

The procedure adopted by Convocation had been to refer each portion of the book to a committee whose report was then put first before the Upper House of Bishops and then the Lower House of the Clergy. A number of remarkable changes have been introduced. In the baptismal service the allusions to the Deluge and the passage of the Red Sea, as types of Baptism, have been struck out. In the marriage service the same course has been taken with the references to Adam and Eve and Isaac and Rebecca. The apparent reason for these changes is that the people who call themselves higher critics" have been arguing that all these matters are unhistorical. But the most remarkable change was made in the sitting of July 4. The matter under discussion was the Report of the Revision Committee on the Ordination Service, as already adopted by the Upper House of Bishops, and it was moved that instead of the subjoined passage, consisting of a question asked by the Bishop and the answer given by the candidate for Orders: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?" Answer: "I do believe them," the following formula should be substituted: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament, as conveying to us in many parts and in diverse manners the revelation of God, which is consummated in Jesus Christ?" Answer: "I do so believe them."

Dr. Wace, the Dean of Canterbury, opposed the change. He pointed out that such a formula might be accepted even by one who believed neither in the inspiration, the historical accuracy, or the authority of the Scriptures, and proposed instead as an amendment the formula: "Do you acknowledge that the Holy Scriptures of the Old and New Testaments were given by Divine inspiration?" The proposal was rejected by 63 votes to 5. A proposal to insert after "conveying" the words, by "Divine authority," was rejected by 62 votes to 81. A suggestion that the last words should be: "In Our Lord Jesus Christ, the Son of God" was defeated by 53 votes to 21. A further attempt to amend the formula so that it would end with the words, "Fulfilled in the Incarnate Word, Our Lord Jesus Christ" was negated by 45 to 19. Finally after the words, "In Our Lord Jesus Christ," had been added, the original formula was accepted by 74 votes to 4. It would seem then that both the Bishops and the representatives of the clergy have agreed to sweep away further barriers against unbelief and to remove one more obstacle to the representatives of the higher criticism and the latest forms of Modernism entering the ministry of the Established Church. There is much talk of the "comprehensiveness" of the Church of England. Here we have the representative assembly of its clergy practically refusing to assert the inspiration of Holy Scripture, and further rejecting the proposal to add a distinct assertion of the Divinity of Christ. In the debate the reason chiefly put forward was that the formula should be so drafted as not to "trouble the consciences" of candidates for ordination. The Established Church declares in its Articles that it accepts the early Councils. These Councils assuredly never dreamed of drafting their decrees so as to have loopholes for the doubter and the unbeliever. But this is what the Convocation of Canterbury has done. Surely thoughtful men in the Church of England must ask themselves if it is any longer a victim to the truth or a barrier against error. To a plain, straightforward man it would seem that a church which does not teach is a church only in name.

A FRENCH MARTYR OF THE BLESSED SACRAMENT

At the time of the Huguenot wars in France, a period of disastrous internecine warfare, owing to the spread of Protestantism in that country, the feast of Corpus Christi was celebrated one year with special solemnity and festal joy in a certain village, the inhabitants of which all remained true to the faith of their forefathers.

The road along which the procession passed led by the side of a copse, bordering the grounds of a gentleman who had apostatized, and openly embraced the Huguenot heresy. Now as the procession slowly wound its way by the edge of this wood, one of the villagers, walking in its ranks at a short distance behind the Blessed Sacrament, happened to turn his eyes in that direction, observed a man, partly concealed by a tree, in the act of taking aim with his gun at the priest who was carrying the monstrance. Knowing that the murderous weapon was pointed not so much at the priest himself as at the sacred Host, since that was an object of peculiar hatred to the heretic, the villager, forgetful of all but the ardent faith and holy indignation that animated him, sprang forward without a moment's hesitation.