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Бізтоківац Інвірент.

If the year 1249, when St. Louis, King of France, was engaged in the crusade for the recovery of the Holy Land from the dominion of the infidels, he and his whole army were defeated and taken into captivity by the Sultan of Turkey. Many efforts and generous promises were made before the Sultan could be induced to accept a ransom for the release of the holy and heroic king. He also demanded security for the fulfil-

ment of the promises made on the part of the Christians; and what measures would you suppose, did he take to secure himself? Did he demand a solemn oath of the king and his Christian captives? Did he retain the generals and the illustrious men of the army as hostages? Not at all. But what he demanded was a consecrated Host, which he desired to retain until the Christians had fulfilled all their promises. This demand of the Sultan could, of course, not be considered for a moment; yet it speaks to us in powerful tones and teaches us a valuable lesson. It bears the most powerful testimony to the great love and reverence and devotion which the captive Christians must have openly exhibited for the Blessed Sacrament.

Bishop Eberhard, of Treves, in reference to this historical incident says: "The Turkish Sultan had observed the Christians kneeling with profound respect and with indescribable devotion before the Sacred Host. He had noticed especially and was forcibly impressed with the devout attitude, the deep recollection, and the pious fervor of the holy king in his devotions, by which his sad, ascetic countenance was illumined and encircled with a halo-