

morning mass when he was arrested by the sound of terrible groans of agony which came from the room of one of the oldest professors of the seminary. The man had drunken to excess and was suffering from severe hemorrhages. The superior of the seminary forbade all reference to the incident among the inmates themselves and especially to any outside of the monastery.

Montano Leaves the School

Once having decided to leave the seminary, he was not long in translating his resolution into action. He accordingly informed his aunt, who was now his guardian, of his intention and before she was able to advise him to the contrary, he presented himself at her home.

Cast Out

It was much easier to convince himself that he had acted according to the dictates of conscience than to convince his relatives, especially his parents. He was not at all ready for the reception which awaited his arrival at their home. They reminded him of the fact that he was a "fratello perduto" (lost priest), and as such they could not receive him into their home, for that would countenance his heresy. Not until he repented of his awful sin and returned to the seminary could they receive him again as their son. His aunt was quite in accord with the decision of his parents. He had expected it from her, but not from his own father and mother. Then, too, they added, he had no trade to follow, and it was quite impossible to maintain him even if they overlooked his sin of apostasy. The only advice they could offer was to go and suffer the consequences of his rash act. As he did not know the Lord he could not cast himself upon His mercy and protection and upon that divine love which exceeds even the love of a mother. He accepted their advice and "got out" of the country. He eventually

landed in Chill, the land of much work at that time, and secured employment in one of the nitrate establishments of that country.

The Bible Unknown

Up to this time he had never seen a Bible. His Sacred History course was based upon a very thorough abbreviation of the Gospels from which he was unable to gather any real spiritual light. It is true that many years before he had heard of the existence of a sect of Masons—so the Protestants are called everywhere in Bolivia—who sold Bibles. One of his lay-uncles, out of curiosity, bought a copy from the colporteur, but when a priest heard of it, he forced him to return it without permitting him to read it. This was Macedonio's only connection with the sacred Scriptures, quite second-hand, as will appear, and not at all enlightening.

THE WAY OF THE CROSS LEADS HOME

PART II.

The Witness of a Protestant Fellow-worker.

In leaving the Franciscan Seminary in Cochabamba, Montano had not forsaken the faith of his fathers. He still was a faithful believer in the distinctive teachings of the Catholic Church, and intended to remain true to his early Catholic training. So it happened that on the first morning of his work in the nitrate factory, he began his duties by repeating the customary formula: "In the name of the Father and of the Holy Virgin Mary!" His quiet prayer was not really meant for other ears except those to whom it was addressed; but human ears heard the words and human lips responded. "Why do you say 'Holy Virgin Mary'?" asked the young Protestant at his side. Macedonio had the ready answer on his lips: "Because she is the