

son in the same condition. Every week, secretly, the Guardian went to confess them; and after two months an order came from the General in Rome to send these youths to the Convent of Sortino, in the province of Syracuse.

Here began for our young friend the thrilling conflict between his conscience and the monastic rules. He was to be reduced to the condition of a corpse in the hands of his superiors, one of whom, the "Provinciale," was especially stern and severe; he had to learn the hypocritical appearance of piety, and to begin by showing himself humble and submissive. His eyes were always to be down to the ground; for raising them he was immediately punished with the "straccio," which is a band going round the head and covering the eyes. For hours and hours, even when going out, he had to wear it; to speak to a superior, even to ask permission to drink a little water, he had to kneel down and kiss the floor, remaining in that position until he was allowed to move.

Although they thus moulded his outward man into a good novice, he felt in his heart, more strongly than ever, a repulsion to such a life. But where was he to go? what was he to do? Having taken there the "voti semplici," he was sent to the Convent of Gibilmania to study philosophy. A year passed when he was called, according to our civil laws, to go through the various forms of military service. He felt the greatest pleasure in bidding good-by to the convent and dressing himself once more as a man, hoping never again to enter those horrid walls. But his father being seventy years of age, his son was not permitted, according to Italian law, to enlist. He tried to enter the gendarmes brigade, but his parents prevented him and brought him back to the convent. Being a clever fellow and studying well, in order to bind him down they gave him minor orders (August 21st, 1887), and a year after (September 9th, 1888) he made the solemn profession in Gibilmania, and was received as a regular friar, assuming the name of "Father Angelico." His superiors wanted to confer on him also the higher order of the priesthood, that he might celebrate mass and earn money for the convent. He was then allowed to go home for a little holiday. He tried to have himself transferred to the secular clergy so as not to go back to the convent, but an order came for him to start immediately for Catania, under threat of suspension "a divinis" (that is to say, prohibition to celebrate mass, etc.) if he did not obey. He was therefore obliged to leave Pollina, and go to Catania.

In the Convent of Catania began the interesting part of his life, for here doubts began to assail him regarding the various dogmas of the Romish Church. He knew nothing of the Gospel and evangelical religion, yet his own intelligence and common-sense rebelled against the supremacy of the Pope, his infallibility, the Immaculate Conception of the Virgin, and he had strong doubts about the power of the priest in transubstantiation and in confession. As he put questions and made objections, they considered him a heretic, and his lecturer and professors reported him to the "Pre-