

finished attic, the simple and often solitary meal, the "burden and heat of the day," the quiet of the evening, and even the repose of the night, not secured against the visit of the penitent, or the summons to the bed of death—such are the concomitants of the Catholic priesthood, to which the college-life of our students is the road, and the sacrament of Holy Orders the gate. These associations it is which shed so awful a beauty around the path of the Catholic priest; and the preparation is in keeping with the end. While the future guide of souls in the communion which usurps our titles, has despoiled us of our rights, and still enjoys the largest share of popular consideration in this island, is spending his first precious years in a public school, or at one of the Universities, distinguished from the candidates of a secular profession by no peculiar strictness of habits, simplicity of living, severity of dress, sacredness of study, or religiousness of occupation; encompassed by snares at the most critical of ages, without certain shelter and ordained safe-guard; the companion of the wealthy, at least in their sports, possibly even in their debaucheries, and this from first to last; at school, at 'the the private tutor's,' at the undergraduate, at the 'resident bachelors' and, so on almost up to the very eve of his initiation into his responsibilities, the very thought of which makes serious men tremble; the Catholic priest, on the other hand, has his course chalked out in definite lines from the moment when aptness of disposition or habits of devotion, or any other token of 'vocation' shall point him out to the eyes of his director as one whom his Saviour delights to honour.

This crisis may be earlier or later in life; it is seldom so late as to leave fewer than four or five years for direct training, and for the most part it is so early as to allow even twice that number of years for the work of holy preparations. During this interval how many and how powerful are the aids which this sworn liegeman of the Cross enjoys towards the due cultivation of what divines call the 'ecclesiastical spirit;' a phrase which to the ears of a thoughtful Catholic imports whatever is high in aim, reverent in temper, chaste in affection, or devoted in action! For instance between one and two hours of every morning of his collegiate life are consecrated to religious acts in common; prayers, meditations, and the Holy Sacrifice with the regular opportunity of communion, of which all those in training for the Church are found to avail themselves, not only on Sundays and Feasts of obligation, but on feasts of devotion, feasts of patron Saints, all feasts of our Lord and His Blessed Mother, all days and anniversaries of domestic interest amounting as a general rule to more than one besides the Sunday

in every week, (and in some of the colleges the average is still greater; besides this the frequent use of the Holy Communion implies of course a corresponding recourse to the sacrament of penance.

Nor is it easy to appreciate the effect arising from daily and constant access to the House of God at other times than those of stated prayer; more especially of visits to the adorable sacrament a devotion which is found along with that of which our Blessed Lady is the object to lay extraordinary hold of the pure and affectionate mind of youth. When to this sum of regular, and as it may be called, ostensible religion, we add exercises of a more private kind; when we recollect, also, that acts of study are usually preceded by prayer, and again that the most anxious pains are taken on the part of superiors to regulate the amusements, and fill up the vacant time, of the students, as well as to block up every avenue of sin, and forestal every dangerous occasion—shall we not be supposed to have been rather sketching all the while an ideal picture of a right godly education, than describing facts of which every Englishman may become cognizant, who will be at the trouble of a visit to our chief collegiate institutions?

A PROTESTANT CONVERTED TO CATHOLICITY

BY HER
BIBLE AND PRAYER BOOK.

Continued.

In this declaration I am supported by Scripture, 2 Peter iii 16.—"There are certain things in Scripture hard to be understood, which the unlearned and unstable, wrest, (as they also do the other Scriptures,) to their own destruction." Nevertheless the unlearned, yes, all, all, are pronounced by the Protestant faith to be fit and perfectly capable of interpreting for themselves, whereas, Scripture expressly tells them, they do so, only to their own destruction. Is this Infallibility? But even if these passages were not in holy writ, to attest against the abuse, to which the Scriptures have been brought by the Protestant faith, would not the effect produced by every one, judging for himself, prove it to be an invention of man? Can God be the author of confusion? Does He give a rule of faith, and pronounce it infallible, in order to lead men to unity and oneness, and then direct them to form some hundred faiths, beliefs, and religions upon it. Never, never! reason, sense, and Scripture, all pronounce it impossible. But if such be the Protestant rule of faith, then I ask any person with one iota of justice in his composition, how, af-