

During those months of leisure, I studied Latin and worked hard. I read works in the original which I had before...

which they set up to their own light and convictions. Therefore, if any Anglican minister...

The next morning after going to Mass as usual and hearing the boy's French lessons, I walked down alone to the town...

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in the bridge which spans the Thames there. The "Whitfriars" who gave their name to that locality just off Fleet street...

one can say he does not need it. Our Lord had no need to suffer thirst...

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I resolved, however, henceforth, that, except in the matter of communion and absolution, I would not be excluded from Catholic services...

I do not think that any preference for the ritual of the Catholic Church, any charm in its services, any increased help even which these services may give to the working of God's grace...

One argument was made use of to me (not by him, but by others) which I mention here, as I find it has been a stumbling-block to many. I was told that to leave the Anglican church for the Catholic, would be to condemn all those (whether living or dead) who had died or lived in that communion...

The Catholic belief is that no penitent soul can perish, and that no one who really loves God can be lost; and there are holy and penitent and loving souls in the most erroneous systems.

But the same high ecclesiastical authority continues: "I believe with all firmness and with my whole heart, that those dear to me and thousands of others, who fell asleep in full faith of the Church of England, having had no other light and no doubts of its truth, rest in Jesus and are safe in His everlasting arms. And of all sincere souls who remain, I believe they receive grace according to the measure in

But to return to myself. That winter we spent in Sicily. I took a house in a garden outside the town close to a convent where I could hear Mass every morning at six o'clock, before any of the family were stirring. I was more and more unhappy in my mind at being deprived of real Communion, but Dr. Manning had spoken to me very strongly on the sin committed by High Church Anglicans, who, abroad, often receive the Sacraments sacrilegiously...

Then came the eve of the New Year, and the Te Deum at the Jesuits' Church, which was lit up from floor to roof like that of the Gen at Rome, and where there was likewise Exposition of the Blessed Sacrament, to be followed by Benediction. I had gone with some Protestant friends who wanted to see it as a sight; but I slipped away from them and on to the floor among the poor, and then what happened to me I do not know. It seemed to me as if all the people and the lights had disappeared, and that I was alone before God, and that He spoke to me directly, and lovingly, asking me "Why I waited?" and "Why I did not come to Him at once?" And that then a sudden light or illumination fell upon me, and I felt such a joy that all human considerations, even my children, were forgotten, and my only answer was the words of Saint Paul: "Lord, what wouldst Thou have me do?"

I can hardly remember, though I have often tried to do so, all that passed through my soul during that time; all I know is, that at last some one touched me on the shoulder, and I looked up and saw that everybody was gone, and the lights were put out, and I had missed the moment of Benediction (which gave me a pang for a moment, but I was too happy to mind much); and that the sacristan was standing by me, and saying that he was going to shut up the church, and "would not the Signora rise also and go?" I got up mechanically, I asked home as if in a dream. I recollected nothing but that I had somehow made a promise to Our Lord which I must not break, and that I must do what I had to do at once. The manner and way of doing it was the difficulty; I knew no one in the place at all intimately; though I had a slight acquaintance with one old priest, in consequence of having inquired on my first arrival for a confessor for my maid, (I had for many years had a Catholic maid, as I had always a horror of being taken ill and perhaps dying without the Sacraments, or worse still, with an Anglican minister). And I had always charged her, if I was ever suddenly or alarmingly sick, to send for a priest. This old man was a very holy Canon living near the Cathedral, who did not go into society much, but spent his time among the poor and in writing devotional books. He had called upon me, and so I resolved to go to him. I did not go to bed that night; but walked up and down my room thinking over the step I was about to take and counting the cost. But, I never hesitated or felt the least inclined to go back; after what had passed so bravely in the case of John, I felt a light and happiness and an inward joy which I cannot express, and in spite of all the misery which I knew the step would entail upon me in every kind of way, it never occurred to me that I could do otherwise than follow the light thus vouchsafed. It was like having found the happiness and inward joy which I cannot express, and in spite of all the misery which I knew the step would entail upon me in every kind of way, it never occurred to me that I could do otherwise than follow the light thus vouchsafed.

THE NUMBER ONCE EXPELLED. Roughly speaking, about 370 houses were suppressed in 1538, scattering about 20,000 members. To-day of convents for women alone there are close upon 450, including religious institutions kept by nuns and orphanages in England, to say nothing of Ireland where the proportion is generally treble that of England. The orders of monks, probably the Christian Brothers (founded in 1802) are the most powerful having no less than 250 schools in Ireland, but by far the most influential both socially and politically are the

English Jesuits with their seven large colleges and over 1,000 members in the English empire, while next in importance come the English Benedictines with their 77 abbeys, 4 large colleges, 10 missions and 500 monks and lay brothers. Next come the Dominicans with ten priories in England and double that number in Ireland, the Franciscans with 22 the Capuchins 10, the Carmelites 9, and then follow about 40 or 50 other minor orders like the Servites, the Oratorians and the Passionists, bringing up the total to very near the 20,000 supposed at the Reformation.

As to wealth it was impossible to gauge it in France, before the formation of the Association Law, the government estimated the value of the religious houses at \$200,000,000. I think a tenth of the French estimate would not be at all too much for the English institutions, while \$1,250,000 would be a conservative estimate of the annual income of the same.

THE MONKS IN ENGLAND. Writing in the Boston Evening Transcript, L. G. Redmond Howard gives the following interesting account of the remarkable increase of Catholic monastic orders in England in recent years: "To the average tourist who visits London with his Baedeker, the words 'Whitfriars, Blackfriars, Canonbury, Bishopsgate, Abbey Mill, Monkswell, Abbot's Inn, and a thousand other names derive from monastic days are merely ecclesiastical history or perchance Carlyle's picture of Abbot Samson of Bury St. Edmunds in the days of Coeur de Lion. He would be surprised, however, if he were told that there was a new St. Benedict in the English Empire. The strongest of the orders; Father Bernard Vaughan being the best known preacher in England. There are, for example, about 1,500 English-speaking Jesuit priests and scholastics in England and the colonies, and their colleges, like Stonyhurst, Beaumont and Clongowes, in addition to being the leading Catholic colleges, in point of architecture compete well with such historic institutions as Eton and Harrow, while at Oxford they have their own private hall. But there is not one of the older orders that has not survived. Thus the old Friars Franciscan still maintain their London, famous for its retreats to thousands upon thousands every year, while at Woodchester in Gloucestershire, the largest of their 6 houses, can be seen exactly the same life as was lived in the large monastery of St. Paul's friars, at the Strand, and which, it will be remembered, was used by Cardinal Campeggio for the great trial of Queen Catherine of Aragon, and which survived in name when Shakespeare used its yard for a theatre, and to this day

THE MAN WHO TAKES THE PLEDGE. What does a man do who takes the pledge? He offers something to God in recompense for the sin of drunkenness. And herein is the best use of the pledge. It combines all the other good purposes of it. It puts the top rail of double safety on the fence that keeps the beast out of the garden of the soul; it sets up the strong inducement of God's example; it is a thing to God by uniting it to our Lord's thirst on the cross. Brethren, why was it that, when our Lord suffered agony of soul, He complained in such words as would be apt to move the drunkard more than any other sinners: "O My Father! If it be possible, let this cup pass from Me." "O My Father! If this cup may not pass away from Me except I drink it, Thy will be done." Is there no special significance in His choice of those words? And listen to the account St. John gives of our Lord's physical agony: "Jesus, knowing that all things were accomplished that the Scriptures might be fulfilled, saith: I thirst! . . . and they filled a sponge with vinegar and put it to His mouth. When Jesus, therefore, had received the vinegar He said: It is finished! And He bowed His head and gave up the ghost." His thirst was the only bodily torment He complained of. Had He no special purpose in this? So the man who takes the pledge suffers thirst in union with Christ and for the love of God to atone for sins of drunkenness. That is why it does not settle the matter against taking the pledge when

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