During those months of leisure, I studied Latin and worked hard. I read works in the original which I had before only gone through in translations, and my faith was strengthened by every line I read. But it was not till we left Egypt and went on to Syria that my doubts and difficulties really began to clear themselves. At Jerusalem I had much time for thought and prayer. I had no teaching or influence of any sort except what the services of the place and season afforded, for it was Lent; but they were all powerful. I can not and season afforded, for it was Lent; but they were all powerful. I can not understand anyone going there, and joining heart and soul in those services, as I did, and remaining an Anglican. The scales seemed to fall from my eyes; and I saw in a way I never did before the eternal truth of the One, Holy, Catholic Church. Still, I did not act upon this conviction at once. I asked advice of one or two persons, and they implored me to wait a little, for my children's sake. I recollect however. implored me to wait a little, for my children's sake. I recollect, however, the inexpressible misery I felt of being unable to share in the Communion of Holy Thursday at the Holy Sepulchre, which was administered to between seven and eight hundred of the pilgrims kneeling round me; and of the hitter tears which I shed at being the only one left out at that blessed feast. Once or twice also, the good Franciscan father who acted as our guide to the holy sites ( which are all indulgenced) would mutter, "What a pity! you have come all this way and gone through all this toil and all for nothing." "Outside the fold" I felt myself indeed on such occasions; but human reasons and human sions; but human reasons and human prudence were yet too strong for me,

I resolved, however, henceforth, that, I resolved, however, henceforth, that, except in the matter of communion and absolution, I would not be excluded from Catholic services, that I would lead a strictly Catholic life and conform to all the rules of the Church. I had been regularly to confession (though without receiving absolution) ever since I was at Rome. People will think that ridiculous; but it helped me very much as giving me a guide, though without its consolations. I resolved also, on my return to England, to tell those towards whom I felt bound not to act a dishonest whom I felt bound not to act a dishonest part that I was only waiting, on account of the children; but that I was firmly convinced of the truth of the Catholic faith and determined to embrace it

soner or later.

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 in your own soul, can justify one in leaving the Church where God's providence has placed one, if one can believe in it. But I could no longer believe in the Anglican Establishment. I had tried it by every possible test, and with the most earnest wish and hope to be enabled to remain in it; but on all essential points I found it wanting.

I only waited, as I believe every considerate and responsible person ought, the

siderate and responsible person ought, till I had ascertained the truth of the grounds on which my convictions rested. I was bound to do this, lest I should act hastily and then find that I should act hastily and then find that I was wrong. Convictions had to be tested and tests demand time. All this I had now passed through. My mind, therefore, was irrevocably made up, but the only thing which kept me back was the thought of my children. I said so that summer, when on one occasion. the thought of my children. I said so that summer, when on one occasion, I again spoke to Dr. Manning. He answered after a pause: "Did you ever read the life of Madame de Chantal?" I replied that I had. He continued, "Well then, you will have seen that she walked over the body of her son when she made up her mind to follow the inspiration which God had given her."

He did not urre me further, and account of the son that she walked the statement of the son when she made up her mind to follow the inspiration which God had given her."

He did not urge me further, and so those weary months passed by. My intention, however, was no longer a secret to my intimate friends, and of course their opposition increased in proportion.

A very eminent and excellent doctor in
the English Church entered into a corondence with me on the subject. respondence with me on the subject. But his arguments rested on historical points; all of which I felt I could have disproved if I had had sufficient knowl-But his arguments rested on historical points; all of which I felt I could have disproved if I had had sufficient knowledge; but they did not touch the main things, I mean the unity and sacramental life of the Church, in which the real divergence lies.

"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 in the words of Saul: "Lord, what wouldst Then have me do?"

tal life of the Church, in which the real divergence lies.

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. Now this is a complete misrepresentation of Catholic doctrine.

olic doctrine.

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.

souls in the most erroneous systems.
"I have no doubt" (writes an eminent Catholic ecclesiastic) "that through imperfect ministries and irregular systems, God shows His mercy on every soul which has the right dispositions. Therefore, no doubt would be cast upon the reality of the work of grace in human souls in the Church of England are any other Church, by being con-

But the same high ecclesiastical authority continues: 'I believe with all firmity 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

which they act up to their own light and convictions."

Therefore, if any Anglican minister dare affirm, as one did the other day, in writing to a poor lady whom I know, that by following the inspiration of God's Holy Spirit, she was damning the soul of her own child lately dead, he is guilty of a direct contravention of the truth of the Catholic Church, and telling a wicked, cruel, and unfounded lie besides.

The gist of the whole matter is this:
"Whatsoever is not of faith is sin." If people are content with Anglicanism, and have no doubts or fears of its truth, they are comparatively safe. But to they are comparatively safe. But to grave doubts of the validity of her sacraments and authority, is imperilling your own salvation; to stifle such doubts is immoral; and this was my case at that time. Certainly on coming to a decision on so vital a matter we must use all the faculties God has given us, and in that way incur the reproach of acting on our private judgment. But if people remain in the Church of Engand, they must live, and die in a perpetual, they must live, and die in a perpetual, they can dot in a perpetual exercise of private judgment upon every doctrine in the Thirty-nine of the church is the factorial of the consented to this, though I do not think he was very encouraging at first. And now, when I see the difficulties and fass some people make about their reception and the way in which every-thing have to be done for them. I am inland, they must live and die in a perpetual exercise of private judgment upon
every doctrine in the Thirty-nine
Articles. There are no two Bishops
and scarcely two clergymen who think
alike or teach alike on the most vital
and important doctrines. Anglicanism
professes to include within her pale all
extremes from the Calvinist to the extremes, from the Calvinist to the highest Ritualist; and the latter utterly contemn all ecclesiastical authority, have made to themselves a sect and a Church of their own within the Establishment, and then call themselves Catholics! On the other hand, by sub-Catholies! On the other hand, by sub-mitting, once for all, to the Church of God, we rest our faith for ever on a rock, and form one of a body which through the continual presence of our Divine Lord and the teaching of His Holy Spirit, is infallible and unchange able to the end of the world.

But to return to myself. That winter we spent in Sicily. I took a house in a garden outside the town close to a

garden outside the town close to a convent where I could hear Mass every 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, that is, without the priest having an idea that they are not Catholics, and, therefore giving them unwittingly Absolution and Communion. There was no Protestant Church however, in the place, so that I was at least spared the infliction of services which was so painful to me. On Christmas Eve, I begged to be locked up in the Church of the Oratorians after Vespers till the midnight service, and there, in the stillness and the darkness of the night, I took a review of my whole position morning at six o'clock, before any of before God and felt that it was untenable. Midnight came and with it crowds of worshippers to the crib of the Infant Jesus, which was beautifully lit and the number of communicants made me feel more than ever utter misery and thorough isolation from the body of His faithful people. I came home utterly wretched, and spent the following week in a state which only those can understand who have gone through such mental agony.

Then came the eve of the New Year, and the Te Deum at the Jesuits'

and the Te Deum at the Jesuits' Church, which was lit up from floor to roof like that of the Gesu at Rome, and where there was likewise Exposition of the Biessed 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 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 Our Lord in the monstrance 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

the words of Saul: "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 Signors rise also and go?" I got up mechanically, church, and "would not the Signora rise
also and go?" I got up mechanically,
and walked 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 God shows His mercy on every soul which has the right dispositions. Therefore, no doubt would be cast upon the reality of the work of grace in human souls in the Church of England or any other Church, by being convinced that its positionis schismatical and its acts irregular. When convinced of this, however, it is a vital duty to submit to the law of unity and authority in the Church of God."

As to "dishonesty" in the matter, a term which both sides are too fond of using, I believe the mass of English people to be blameless. Henry VIII. robbed us of our birthright; Queen Elizabeth sanctioned and confirmed the theft. All literature and history fell theft. All literature and history fell into Protestant hands. Every child is brought up in these errors, and simply believes what it is told from its cradle; and what is further impressed upon it in every class and school book. It requires a direct operation of the Holy Spirit of God to clear away these mists and show people the truth "as it is in Jesus Christ." what had passed so strangely in that
Jesuit church, 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

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send it to him, if he would only see the Archbishop about it.

He consented to this, though I do not think he was very encouraging at first. And now, when I see the difficulties and fuss some people make about their reception and the way in which everything has to be done for them, I am inclined to laugh at the recollection of the manner I forced myself into the Church, as it were, in spite of everything and

manner I forced myself into the Church, as it were, in spite of everything and everybody? However, the next morning, the Canon wrote to me very kindly, saying that he had seen the Archbishop, who had given him leave to receive me, and fixing the eve of the Epiphany for that purpose in his own private chapel. I had already explained to him the imporative pecesity of secreey in the

Then I returned home to my children

mine the joys for evermore!

A few weeks later, the Superior of the
Sisters of Charity, whom I had let into

Sisters of Charity, whom I had let into my secret, dressed me in white, threw a white veil over my head, and took me to the Archbishop's, where I was confirmed in his private chapel. No one was present but the superior (who was my godmother) and one of her sisters, the old Canon who had received me into the Church, and a very holy missionary priest whose prayers I had specially begged for on the occasion. It was a solemn and beautiful service, and when the venerable old Archbishop began

up my white wreath on the altar of Our Lady, whom long since I had learned to

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:

Carlyle's picture of Abbot Samson of Bury St. Edmonds in the days of Coeur de Lion. He would be surprised, however,

if he were told that there was a new St. Edmonds, a new Westminster Cathedral—

in a word that all these conventional and

religious institutions he thought sup-pressed and exterminated, have returned more powerful in some ways than ever, and

that all over England to day are monks living exactly the life of the monks in the days before America was dis-

famous decree.

The fact that the general public has

The fact that the general public has been so little aware of this state of affairs can be understood when the words of Sir Godfrey Lushington, formerly Under Secretary for Home Affairs, are remembered. "In practice," he wrote, "religious houses are shrouded in secrecy. No one knows anything

THE NUMBER ONCE EXPELLED

inmates.

love.
And so I came home at last!

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perative necessity of secrecy in the matter, at any rate for the present; so that he added that there would be no one there but himself. On the vigil of that Feast, therefore, I again walked to to make a safe and profitable investment and worth the attention and investigation of every conservative investor.

If you would like to have a copy of this book, address Philip Harding, Dept. 604W, Box 1301, Philadelphia, Pa.

Mr. Harding requests that no one write simply through idle curiosity, and release you are a member of the Catholic the Canon's house; made my abjuration in Latin and my general confession in Italian; and answered at my first real Mass. There was no one, as he had promised, but himself and me — and God!

unless you are a member of the Catholic Church the book will be of no interest as if nothing had happened, and we went that afternoon to see the cathedral. I to you, because only Catholics will be permitted to hold stock in this partic-ular institution. may atternoon to see the cathedral. I never shall forget the exultation of heart with which I entered it and felt: "All this is mine, now and for evermore!" Before, I had felt like an impostor in Catholic churches; now, mine were the promises, mine the consolations, mine the ions for evermore!

English Jesuits with their seven large English Jesnits with their seven large colleges and over 1,000 members in the English empire, while next in importance come the English Benedictines with their 7 stately abbeys, 4 large colleges, 100 missions and 500 monks and lay brothers. Next come the Dominicans with ten priories in England and double that number in Lagrand the Warnelscapes with 22 the Ireland, the Franciscans with 22 the Capuchins 10, the Carmelites 9, and then follow about 40 or 50 other minor

then follow about 40 or 50 other minor orders like the Servities, the Oratorians and the Passionists, bringing up the total to very near the 20,000 suppressed at the Reformation.

As to wealth it would be impossible to gauge it. In France, before the passing 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 solemn and beautiful service, and when the venerable old Archbishop began making me a little allocution, as I knelt before him, he suddenly broke down and burst out crying, exclaiming: "It is a foretaste of Paradise!" (E un squarciodi Paradiso!) and the Canon had to continue the address in his place. Afterwards he gave me Holy Communion, and then we breakfasted with the kind old man, after which I went back to the Sisters, who gave me a beautiful Benediction service in their chapel. I hung now white wreath on the altar of Our

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 their annual revenue.

The conpleteness of Henry VIII's reform may be gauged from the fact that when Queen Mary in 1556 tried to restore Westminster Abbey to the order of Black Monks, who had once owned one third of England, she could only flud a little community of fifteen monks to place under the last Abbot of Westminster, Dom John Feckenham. He must have been a pathetic figure, that aged Abbot, when one day a few years later, while planting elms in his garden, he received Elizabeth's notice of the final suppression of monasticism for his refusal to assent to the royal supremacy. He continued planting his elms. "Maybe those who come after me," he said quietly, "will be as fond of peace and study as we were—we all like the shade."

There was no peace for him, however. To the average tourist who visits
London with his Baedeker, the words
Whitefriars, Blackfrirs, Canobury,
Bishopsgate, Abbey Mill, Monkswell,
Abbots lun, and a thousand other names
derived from monastic days are merely
a memory recalling perhaps a dim page

ten, then five, then two, then one—himself—a monk without a cloister, a brother without brethren, hoping and dreaming the hopes and dreams of des-

pair.

One day, shortly before his death, there came a knock at the gatehouse prison; some young men with foreign cloaks entered with special permits, and to his joy the old man perceived the young recruits of Rome and Spain compand the stability. young recruits of Rome and Spain coming to beg at his hands the "habit" of his old order in order to transmit its the days before America was discovered.

Not only are there flourishing representatives of every suppressed order, who have survived the centuries of penal legislation, but, by the addition of newer bodies like the Jeauits and the Christian Brothers, to say nothing of the vast influx of foreign congregations expelled from France by the Association Law of 1911, they are three times as rich and far more influential than at the moment when Henry VIII. issued his famous decree. his old order in order to transmit its rights and privileges. Like a second Samuel, he blessed them and asked God to prosper their cause, and as soon as they returned to the Continent, lands and moneys and patronage came raining down upon them until to-day they are once more teaching and praying and building as of old.

THE NUMBERS THAT HAVE RETURNED

The numbers that have returned Though this is the story of the largest order—the English Black Monks of St. Benedict—nearly every other order has had some similiar experience.

Perhaps the English Jesuits are 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 compare 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 loider he wrote, "religious houses are shrouded in secrecy. No one knows anything about them. The Home Office does not. Nor does does the local government board. Nor does Dublin Castle. Nor does Somerset House. The census gives no statistics showing the total number of religious houses and their locality or the number of nuns, or the number of penitents or the number of inmates. But there is not one of the lolder orders that has not survived. Thus the old Friars Preachers still maintain their old Friars Preachers still maintain their reputation at Haverstock Hill in 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 "Blackfriars," which lay between St. Pani's and the Strand, and which, it will be recomplished was used by Cardinal Cam-THE NUMBER ONCE EXPELLED
Roughly speaking, about 370 houses
were suppressed in 1536, scattering
about 20,000 members. To-day of convents for women aloue there are close
upon 450, lineluding religious institutions kept by nuns and orphanages in
England, to say nothing of Ireland
where the proportion is generally
treble that lof England. Of the orders of
men probably the Christian Brothers

in the bridge which spans the Thames The "Whitefrairs" who gave

there.

The "Whitefrairs" who gave their name to that locality just off Fieet street, have also survived, the Carmelite church at Kensington drawing crowds of curious and plous strangers to its gorgeous services. The charterhouse, too, which is a corruption of the name of the chief monastery of the Carthusians—La Grande Chartreus—is also a living reality. The old Austin frairs are back in Fulham, while the Canons of St. Augustine whose chief house was St. Bartholomew's the Great, are back, reintroduced by Wiseman, and now numbering 6 houses.

Then there are the Cistercians whose beautiful abbey of Tintera on the Wye

Then there are the Cistercians whose beautiful abbey of Tintera on the Wye is the best preserved of 300 house. They are at Mount St. Bernard in England, and in the celebrated abbey of Mount Melleray in Ireland, which is just like a bit of the middle ages in the twentiath century.

just like a bit of the middle ages in the twentieth century.

Nor are the modern orders behindhand; the Christian Brothers shelter in their 1,500 houses over 250 000 pupils, the Jesuits have over 100 different houses, and the Ora orians, Newman's order, have the finest modern church in the state of wealth alone. London. In point of wealth alone, Downside church will in all probability be as fine as Wells Cathedral.

IN A TYPICAL MONASTERY But let us leave statistics and get a But let us leave stantsties and get a glimpse of the inner life of the monks. Let us ask to spend a day in the cloister of Belmont Minister in Hereford, the chief training house of the cldest and greatest order in England—the Benedactives.

A Brother porter looks through the and grating in the Gothic portal and bids us welcome, opening the door gently and shoving us into the speak-room—for silence is the rule of the rest of the monastery. As we pass in, the Father Hospitaller or guest master has entered Hospitaller or guest master has entered and made us feel at home. It is too late to see anything, he tells us, though hardly nine in the summer evening, for most of the monks are in their rooms and the place is in darkness, and so we go off to the cells alloted for us to await the

The strange desert silence keeps us The strange desert silence keeps us awake, and we have hardly slept, before, in the cold black morning air, are heard the words — "Come and praise the Lord" — with their response—"God be thanked"—nearer and nearer, while the watcher monk calls the brethren from bell to cell. Then the great "matins" bell begins to toll across the plain, and one by one the long-robed monks go down to the choir. The church is in darkness save for the lights above the stalls shining down upon the open books. With a certain rhythmic melody the chanted psalms arise first from one side. chanted psaims arise first from one side, then from the other. On and on it goes until the great east window, that looked like a prison gate an hour ago, seems like the very portals of paradise now that the rising sun has caught the pictured saints upon it. At least the office," as it is called, is finished; the martyrology—a kind of "Who's Who in heaven, has been read; the De Pro-fundis said for all the dead benefactors

of the order.

In the hall beyond, bare oak tables In the hall beyond, pare our tables line the walls, and there before large bowls of food the monks in silence seat themselves at breakfast. Afterward one sees the "sacrist" folding the gorgeous vestments and cleaning the sacred vesvestments and cleaning the sacret vessels; one sees "novices"—young men
of good family and some from the university — doing the humbler work with
brush and duster. The "infirmarian"

"the serve medicine for a sick is passing with some medicine for a sick brother. That monk with the books brother. That monk with the books under his arm is the librarian, and that under his arm is the librarian, and that man with note-book is the professor preparing a philological lecture. Again, those two elderly men engaged in earnest conversation—one is the prior of the community and the other the rector of the schools—for there are in the neighboring blocks of buildings some hundred or more hows being prepared for all or more boys being prepared for all kinds of professions and careers. Suddenly the "Carillon" or monastic

chimes starts ringing; it is the hour of High Mass. You take your place again Abbots Inn, and a thousand other names derived from monastic days are merely a memory recalling perhaps a dim page and as year after passed by in prison, crosier at the end of a great procession; and if it be a feast day, you will se hind you the college boys and hear the voices in the choir.

After Mass the work of the day really begins; each having his appointed task—the lay or working brother may be or the farm, the young priests in the library preparing for the mission, the novices going to be instructed and tried in humility and endurance.

THE MAN WHO TAKES THE PLEDGE

What does a man do who takes the pledge? He offers something to God in atonement for the sin of drunkenness. And herein is the best use of the pledge. 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 good example; but more than all it consecrates everything 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 sinner: "O My Father! if it be

to move the drunkard more value any other sinner: "O My Father! if it be possible, let this cup pass from Me."
"C My Father! if this cup may not pass away from Me except I drink it, Thy will be done." Is there no special 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 in they filled a sponge with vinegar and to 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." Thirst was the only bodily torment He complained of. Had He no special pur-

pose in this? So the man who takes the pledge sufmen, 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

one can say he does not need it. Our Lord had no need to suffer thirst. He could say: "I own all the cool fountains in the world, and I might drink and never need to thirst for My own sake; but I love the poor drunkard, and Catholic Advance.

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