

make war; he would easily capture the city, for the inhabitants were no longer of one heart.

Another story takes the last of my postcards. In it, the Kingdom of Heaven is likened to a marriage-feast which a king made for his son. When all was ready the invitations were sent out . . . and refused. Eventually the empty places were filled with the down-and-outs from the highways and hedges. Only one of the guests was thrown out, not having on a wedding garment. We are not told whether he was an ecclesiastic, a religious or a layman. Presumably the missing garment would have covered his robes, habit, or evening dress. In the Kingdom of Heaven there would be no distinction.—
Yours faithfully, 'A MOTHER OF FIFTEEN.'

P.S.—Since writing the above, the following fact has been related to me, and guaranteed as true:

Some years ago in a Carthusian monastery, two lay brothers were re-opening a grave for the burial of a monk who had just died. Their spades hit on an incorrupt body. (Charterhouse poverty excludes coffins.) One of the brothers fled to the Prior with the astounding news. 'Fill in that grave and start on the next one', was the unemotional reply.

Which explains the scarcity of Carthusian canonisations.

CORRESPONDENCE

To the Editor, LIFE OF THE SPIRIT

Sir,—Will you allow me to make a few points in answer to Q.S.'s letter in your October issue on an organisation for the contemplative life in the world?

1. Surely everyone sincerely trying to lead a truly Christian life is 'guided in a very special way by the Holy Spirit'; but this does not preclude their joining a particular organisation, whether in the world or in the cloister, to obtain the help that comes from a common aim and rule.

2. This rule, it is true, would have to be more elastic for lay people than the rules for cloistered communities; but the rules of the approved Secular Institutes, for example, have such elasticity as to enable members to pursue their different callings in the world.

3. 'Lay contemplatives' should not be negatively defined as frustrated religious vocations, but positively as pronounced vocations to a contemplative life in the world, suited for it by temperament and circumstances. . . . The main purpose of bringing them together would be to give each other mutual support and the life itself greater efficiency. A group of them would do much to prevent 'crankiness' (a very acute danger in such a life) and to bring greater force and vigour to the contemplative apostolate.—Yours, etc., S.W.