dized soul, and earnestly proposes its

rescue from the great peril he de-

religious indifference in London as

everywhere else where a godless sys-

THE DIVORCE EVIL.

United States divorces are so readily

obtained that it seems quite within the

range of possibility, and even of prob-

ability, that within a short period

society itself will be as completely dis-

ordered society rests. Without this,

no suitable provision can be made for

the proper bringing up of families,

and where divorces are frequent, the

hatreds and dissentions of the families

thus separated are communicated to

relatives on both sides, thus preparing

the way for the complete disorganiza-

returns which are accessible to us we

find that there are annually nine di

vorces to every one hundred mar-

riages in that State. In such a condi-

tion of things, it is evident that for every

hamlet or village containing one hun-

dred families, or a population of five

hundred souls, there will be eighteen divorced persons male and female, that

is to say, if such a village has not yet

quite reached this proportion, it is be-

cause the ratio of nine divorces to the

one hundred marriages has not been

constant during past years, but our

figures will be correct as soon as this

But will it be said that there is no

likehood that this will be the case?

There is every likelihood, for in-

stead of decreasing, the number

is becoming greater every year, and

are being increased. There has been,

however, an attempt made, as we

understand, on the private authority

any one city, six. But this maximum

is frequently attained, and it will,

therefore, be but a slight check to an

evil of enormous magnitude. What

must be the moral state of a community

of one thousand souls where there are

36 divorced persons, men and women,

with perhaps 40 or 50 children who

are, by the fault of their parents, grow

ing up without a father's or a mother's

care? It must be evident to all that

this condition of affairs will demoral-

ize the rising generation to an incal

A very bad example arises out of so

many families broken up, of which the

fathers and mothers, for the most part,

hate each other, and inculcate on their

offspring a violation of that most im-

portant commandment of the deca-

culable extent.

ommandment:

the facilities for obtaining divorces

ratio becomes a constant quantity.

It is well known that throughout the

tem of education has been tried.

He says :

or Turkey.

tion of society.

is due to St. Helen more than t

stantine. Anthusa, Nonna an ica gave to the Church St. Chry

St. Gregory of Nazianzen, St.

EDITORS : EEV. SEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

WHOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Mossrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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When subscribers change their residence it is important that the old as wall as the new address be sent us.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD The Editor of THE CATHOLIC
London, Ont.:

Dear Sir: For some time past I have reac
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the man
ner in which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recomment

Therefore, with pleasure, I can recomme
It to the faithful.

Blessing you, and wishing you success,
Believe me, to remain g you, and wishes,
slieve me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larisss
Apost. Deleg.

London, Saturday, December 22, 1900.

CAUTION.

In reporting Church proceedings correspondents should be extremely careful in ascertaining the truth of what they send us. It is not always safe-te rely upon the reports of secular papers. We know many priests whose views were incorrectly reported.

MGR. FALCONIO.

His Excellency Mgr. Falconio, Apos tolic Delegate, was on Sunday and Monday last the guest of His Lordship the Bishop of London. We were glad to find that the distinguished visitor is

for us a most joyful event, and this is the work which Jesus comes to the earth to accomplish. According to the account of Christ's birth given by St. Luke, the announcement of it was first made to a number of shepherds who were keeping night watch over their flocks in Judea. Then an angel of the Lord stood by them, and the brightness of God shone round about them, at which they feared greatly, until them that he was sent " to bring them tidings of great joy that shall be to all the people, for this day is born to you a Saviour who is Christ the Lord in the city of David."

Then appeared "with the angel a multitude of the heavenly host praising without true sunshine, the only sun-God and saying : Glory to God i n the highest, and on earth peace to men of

The shepherds then went to Bathle hem, where they were told they would find the infant Saviour, whom they found lying in a manger wrapped in swaddling clothes, as it had been told to them, and great was the astonishment of all who heard from the shep herds the account of the vision they had seen and the revelation from heaven which they had received.

As the prophets had announced that about this time the Messias or Saviour would appear, there was a general expectation of His coming at that very period, and this expectation existed even among the Gentile nations, as is testified by Suctonius and other Pagan tion of the people that the complaint of authors. They had undoubtedly this knowledge through the original revedivers countries.

The Jews, however, had more defin ite information on this subject through their prophets, but they wrongly sup- his sad picture, gives the development posed the Messias or the expected Christ of an East London child from being a would come as a temperal Leader to baptized member of the Established overthrow the Roman power and make | Church, till it becomes an Indifferent-Judea a powerful and independent ist in religion :

to earth a peace more to be desired than any earthly blessing, namely, peace with the infinitely bounteous and eternal Trinity.

To reap the benefits of Redemption it is necessary that all should make use of the Sacraments which Christ has instituted as the channels whereby grace reaches our souls, especially of those which we require to receive frequently during the course of our lives, namely, penance for our reconciliation with God, and the Holy Eucharist, which is the necessary food and nourishment of our souls. For this reason the most appropriate way in which we can prepare for the celebration of Christmas is to receive these Sacraments with the proper dispositions. This important duty we trust none of our readers will neglect.

In view of the fact that Christ came on earth to bring peace to mankind, the laudable practice has grown up to renew friendly intercourse and to give expression to our wishes that our friends may enjoy peace and happiness at this holy season, and we also desire to take the occasion to express the hope that our friends and all the readers of the CATHOLIC RECORD may enjoy the blessing of a HAPPY CHRIST MAS.

THE RELIGIOUS CONDITION OF EAST LONDON.

The Pilot, an Anglican organ of London, England, in its issue of Nov. 10, publishes a letter from Rev. R R. Dolling, a Ritualistic clergyman, giving an insight into the state of religion in East London, (Eng.) which he describes as deplorable. He says:

describes as deplorable. He says:

"I have not in the least the mind of a pessimist, yet I must confess that about re ligion here I am very pessimistic. Of course I know there is a deep Christian instinct in England, an instinct that has come down to us through many generations and—for the last 400 years, at any rate—founded in a large measure on Puritan belief, fed by what may be called the two Puritan Sacraments, the Bible and Sunday. The religion of God was enforced upon everybody, and, no doubt, trained many pious souls, and maintained a broad idea that to be outwardly religious at any rate was what was dein the enjoyment of good health. His many friends in London amongst the clergy and laity will always have a warm welcome for the representative of the great and good Leo XIII.

CHRISTMAS.

The feast of Christmas, on which day the Catholic Church celebrates the birth of our Lord and Redeemer Jesus Christ, will occur on Tuesday next, the 25th inst. It is celebrated with great joy because our Redemption is for us a most joyful event, and this is

The writer then gives the secret of the fact that the outward manifestations of opposition to religious processions are not now what they used to

"Within the memory of some readers of this article, there was a riot in St. George's in the East, because a clergyman (Anglican) were a surplice in the pulpit. A few weeks ago, a procession marched through Popiar (a district of London) with crucifices, vestments of every description, and a Bishop in cope and mitre, and nobody said a word. It is not because the cope and mutre have seized the people, it is that the people do not care, and that is the real difficulty of the question. What is one to do with people who do not care for anything?"

The reasons which he gives on ac of some of the judges, to check the evil, count of which the people do not care by making the maximum number of are in substance. 1st. That their divorces granted in a single day, in life is sordid, made up all of shadows, shine, being the excitement of the public house, the ribaldry of some low music hall, or the loss or gain of a little money in some form of gambling. 2nd. There is left no religious instinct. God is not in their thoughts. They do not fear God. "Heaven has no attraction for them, because they should be out of place there; and hell has no terrors."

This rapid degeneration of the people of East London within a few years does not reflect credit on the zeal of the clergy, of the Established Church. Has it come to this that all the clergy with all the Church property and benefices of which that Church has taken possession, after robbing the ancient Catholic Church, there is so little done for the religious instruc-Rev. Mr. Dolling is justified by the facts of the case? It is no wonder that lation made to our first parents, and under such circumstances, the Church later to the family of Noah before the of England is rapidly losing its hold on dispersion of the human race into the people, and that during the last forty pears its percentage of population has gone down one half.

The Rev. Mr. Doiling, continuing

Judea a powerful and independent nation.

His kingdom was not, however, of this world, but His purpose was to restore to mankind the eternal inheritance which had been lost by sin. This is something more precious and glorious than any earthly dominion would be, and it is this which makes the feast of Christmas aday of great joy, asit brings

We must add, however, that the from three of the wives so married reverend writer of this sad description during the same period. is animated with zeal for the jeopar-

We are glad to notice that the Protestant Episcopal Churchis making some kind of an effort to restrict the divorce evil within narrower limits. But mere restriction will not suffice to remedy "Our Lord gives us here the method. We must, so to speak, lift them up in our arms, that is, we must try and take them out of their environment for the moment, and surround them by love, not only in our actions, but in what we teach them." the enormity, except to a very partial extent. The only satisfactory remedy which can be applied is adherence to the Catholic law of marriage whereby It will be remarked that it is here the union of husband and wife cannot the old story. The lack of religious be dissolved except by death of one of teaching in the schools is the parent of the contracting parties.

> THE KINGDOM OF GOD AND THE KINGDOM OF THIS WORLD.

" Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." This is the pronouncement of our Blessed Lord who "spake as never man spake;" but Bishop Potter of New York is pessimistic in speaking on this subject in reorganized in regard to morality, as it has been to the present day in Utah ference to the tendency of the present age as shown in the conduct and pursuits of the people of the United The indissolubility of the marriage States. tie is the basic principle on which well-

In an address delivered on the eve ning of the 6th inst. before the Protestant Episcopal Church Club of New Haven, Connecticut, on "Wealth and Commonwealth," he declared that:

"In the country in which you and I live what we call civilization has undergone what is nothing less than a gigantic revolu-

The one thought which is now occupying the whole attention of the com munity, he admits to be, not how to hope of a heavenly reward before that Michigan is not generally considered to be in the worst condition of all the serve God on earth, but to heap up States in regard to the frequency of money. He says: divorces, yet from the latest general

"Divorce, crime and corruption in all our cities, have one root—the lust of money. The one eager, dominant hunger which salutes us from one end to another of our broad land is the passion, the greed of gain. Listen to what scandal you may in the haunt of the politicians, in the camps of the soldiers, in the halls of fashion, the final standard in the whole business may be averaged. ard in the whole business may be express

by a dollar mark.
"Listen to the talk of children as they "Listen to the talk of children as they measure and compare their elders. Hear a group of young girls whose fresh youth, one would think, ought in the matter of their most tender and sacred affections to be as free from sordid instinct as from the taint of a godless cynicism, and you will find that they have their price, and are not to be had without it any more than a Circassian slave in the market of Bagdad."

There is no doubt Bishop Potter is ight in regard to this tendency of the age. Protestantism has brought about this state of affairs by sapping the foundations of Church authority and making the private individual the susole end for which we are created, and to set aside all thought of our true des tiny, which is to know and serve God on earth, and afterward to see and enjoy Him forever in heaven: for

"Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God."

It might have been readily foreseen that the result of the palmary principle of Protestantism, private judgment, would be just what Bishop Potter tells us it has been, the complete ignoring of things spiritual, and of God.

The middle ages were not, indeed, o far advanced in scientific matters as the nineteenth century. But we are not on that account justified in belittling what the people of that period really knew; for they were wise, at least, in not regarding the laying ap of earthly treasures as the sole business of life. Those days were truly ages of faith, when men recognized that they should live with something nobler in view than merely to lay up treasures which rust and moth consume and upon which thieves break in to steal

logue: "Honor thy father and thy mother." But even without the inthem away. struction given these children by the Besides, there were not wanting one parent left to them, how can they, men of real learning in the middle when they reach the age of discretion, ages, but it is in the nature of things have a proper respect for parents who that what the men of previous gener. ations have taught us becomes a basis have not loved them and have not fulfilled their obligations toward them, for new discoveries. We are apt to and have besides not obeyed the divine use the knowledge handed down to us "The Lord commandeth that the wife de-definition from her husband and if the depart hat she remain unmarried, or be reconciled to her husband. And let not the husband out away his wife." (1 Cor. vii, 10.) credit to the men who made the discoveries on which the knowledge of the houn county, Michigan, has a record even in science as the people of the as well as the spirit of the Book of confidence that fill the home with a joy showing the prevalence of the divorce days we despise, or at least regard

evil there, apparently, far in excess of with a feeling akin to contempt. the rest of the State of Michigan. But, after all, there is one thing in During the present year 466 marriage which the present age has not im-

head and not to the heart. It knows that its people at home do not pray, and do not go to church. Why should it go? The public opinion which orders its character is altogether opposed to religion. When it gets to be a little older, and goes out to work, if it were known that it was religious, wanted to be confirmed, or went to church, such knowledge would draw down on its head all kind of ridicule, and if it ry really to be good, and to make a stand for better things, it would be judged by its companions by a standard so rigid, that the least exhibition of temper or a bad word spoken without thought, would draw down upon it a most hideous condemnation for being a hypocrite."

baving been dismissed. At this rate it may be estimated that 98 couples to the may be estimated that 98 couples at home of the may be estimated that 98 couples deemer, and as far as this one thing i concerned, Bishop Potter admits, that former ages were far ahead of the present generation in America at least.

But we are not so much surprised that lay people should be forgetful of their salvation when they are left to their own resources, having only pastors in name; but it is sad to know within twelve months, and divorced that these pastors themselves are neglectful of the "one thing necessary, yet Bishop Potter tells us that this is really the case. He is speaking, of course, of the clergy of the various Protestant denominations, whom he knows best. He says :

knows best. He says:

"Go where you may, talk with whom you will—with clergymen estimating the promise of a field for spiritual labor, with women rating the claims of other women upon their social recognition, with the heads of great universities paralyzed with fright lest the indiscretions of some plain-spoken professor who tells his age the truth in an hour when it sorely needs to hear it, shall cut down the revenues of the college—it is no matter, the commercial question is at the bottom of it, and decides usually all the others.
"We may shout till we are black in the face, that we are the greatest, and the beyong the property of the property

face, that we are the greatest, and the bravest, and the biggest, and the strongest, and the richest nation in Christendom, but there comes a strange awe in the heart as we turn back and read of what kind of stuff the first comers to these shores mainly

These first settlers were men who had religious principles rooted deep in their hearts, but their descendants have allowed these to be uprooted, and they worship no God but Mammon. This is what Bishop Potter regrets in such graphic language.

And yet we cannot but detect in the Bishop's own language a leaning toward the modern Rationalism to the prevalence of which more than to anything else is due the worldliness of the present generation of Americans, of which he complains so bitterly.

It cannot be doubted that Rational ism, or a disbelief in the fundamental doctrines of Christianity, begets worldliness; for if Christianity is not true, or is doubtful, there is no foundations for the hope of a future life with God, and no reason why we should set the of earthly gain. Bishop Potter in his reference to some plain-spoken professor who tells the truth at a timely moment, evidently refers specially to Rev. Professor Briggs whom he patronized when the Professor was sternly condemned by the Presbyterian General Assembly for his Latitudinarian teachings. Thus the Bishop is to this extent responsible for having fostered that same worldliness of spirit which arises out of the denial of Christian truth.

But we cannot expect consistency from Bishop Potter, who upholds at the same time Episcopalianism and Rationalism. In fact truth alone is self-consistent, and the only corrective which can be found for the worldliness of the present day is a humble submission to the teachings of the Catholic Church, preme judge of all matters of faith and | which does not ignore the necessity of religion. This individual supremacy paying due attention to temporal conin religion naturally tends to make cerns, but which constantly inculcates men regard earthly comforts as the the truth that the matter of supreme in the unseen world, where what is importance to all human beings is to seek first the kingdom of God and His justice," and thus "all things else shall be added unto you."

HEATING CHURCH.

Many people get colds and some their death from attending cold or insufficiently heated churches.

There is also another consideration which is very important. Fully a third less fuel could be saved than is usually consumed and with better results. As soon as summer is past the registers in the chimneys and ceilings of churches should not only be shut but should also have a proper covering placed over them so as to prevent the possibility of a draught. No one, except those who have tested it, knows the amount of heat a that escapes through the registers, especially when the day is cold and there is a good fire in the furnace. The registers also cause in winter a great draught when not protocted in the manner described.

THREATENED PROSECUTIONS.

clergymen of London (Eng.), and for Ritualistic practices. The High church party are not at all disquieted Carthage, the worst that fiendish from days gone by without giving at the prospect of these pros- cruelty can invent, with a heroism and present day is founded, and without tices cannot be suppressed by such God with Christ; and as wife and which we should still be as backward means. They believe that the letter mother she inspires a reverence and Common Prayer is for them, and they will bitterly resent any attempt to of Christ and the mother of souls, apthe civil law. Their organs declare

servance more firmly than ever. They assert that they do not wish to be prosecuted, as they have better employment for their time than to waste it and their money as well, in defending themselves against malicious attacks; but if they are forced to it they will devote all their energies toward defending themselves against their so called Evangelical assailants.

## LOVE'S VICTORY.

He Who is Love Finds in Woman a

At the celebration at Eden Hall, Philadelphia, of the centenary of the foundation of the Ladies of the Sacred Heart, Bishop Spalding delivered a masterly address, in the course of which he uttered these beautiful thoughts.

"Whatever man may think, woman can not doubt that God is love, or that Christ is that love made manifest. She is the heart, he the mind; and great thoughts spring from the heart. lies closer to the sources of life, to the faith and wonder of children, to the supreme reality that is veiled by what appears; and she is guided by a divine instinct to understand that the infinite need is the need of love.
"If love be the mark of discipleship,

how shall woman be excluded? If sacrifice be the law of love, its way and means, how shall she who from the beginning has been the bearer of the world's burden of sorrow be unequal to the ordeal? If love be patient, kind, gentle, lowly minded ; if it bear all things, hope all things, believe all things, endure all things ; if it run, if it fly, if it is glad, if it is free, where shall it find a home if not in woman's heart? If charity is the greatest of all things, and chastity its twin-sister, where may the double crown be so fitly placed as on woman's brow? If the charity of Christ constraineth us, who shall so willingly yield to the heavenly compulsion as woman?

"In truth, the Saviour is associated with woman as no man before or since has ever been associated with her. Through Him, the Virgin Mother holding the Divine Child in her arms is the most hallowed object on earth The woman taken in adultery, and that other whose sin was known to all the city, drew near to Him, and at ence we breathe an air as pure as thoughts that rise in immaculate bearts. He never appears more beau. tiful and godlike than when mothers crowd around Him, kneeling for blessings on their children. How tender and holy are His relations with the sisters of Bethany! Mary is the type of that innumerable multitude of victims whom man, in his brutal passion, having cutraged and degraded, spurns and casts forth into hopeless misery. And Jesus speaks but a word to her and she is made pure and forever sacred to all noble generous souls.

"In His religion nothing great shall be accomplished unless woman puts her hand to the work. To her the Angel s sent to announce His coming. She is with Him at the manger, with Him in His flight and exile, with Him in all the years of His hidden life, with Him at the marriage feast, with Him when He hangs on the cross. To a woman He first appears when He has risen from the dead. And when He is no longer visible on earth, the hearts of women follow after, seek and find Him ure and fair is forever so shadow of change or evil can fall upon the face of love. He revealed woman to herself, revealed her to man. He taught, suffered and died, the inexhaustible treasures of her great heart of pity and love were unknown even to

"Aristotle, the clearest and strong-est intellect of the pagan world, and said: 'Both a woman and a slave may be good; though perhaps of these the one is less good and the other wholly had.' In what another world we are than that of this mighty master of those who know, when we hear Him who is more than man: 'Many sine are forgiven her, because she hath great love!' 'If men were quit of women they would probably be less godless, said Cato the censor; but Our Lord, when He lifts woman to the level of His own heart, shows us that by mothers, wives and sisters, by pure and holy women, chiefly shall goddiness be kept alive among men. The highest influence is spiritual influence, and henceforth it shall be exercised by woman in a larger degree than by man; and in every age open and sincere minds shall be able to exclaim with Libanius, the pagan teacher of St. Basil and St. Chrysostom: 'What women these Christians have'" "The soul is greater than a uni-

verse in which there should be no soul; There are again rumors to the and when God is worshipped in spirit effect that a number of High Church and in truth-that is, with love and sacrifice-the soul of woman clothes itother localities are to be prosecuted votion. In the days of persecution ecutions, or persecutions, as they serene cheerfulness which men have are convinced that theirs pracbetter them under the operation of pears to her faithful children in the semblance of a woman cothed with that the prosecutions will be to the ad- chastity and beauty and transfigured licenses have been issued, whereas proved upon the ages that are passed, these have been 104 divorce suits entered. Out of these cases, 43 divorces ator, and in the care of their precious have already been granted, only 4 souls. "There is one thing neces that the prosecutions will be to the advocations will be to the

tine. Macrina and Scholastic s noblest allies by the side obrothers, St. Basil and St. Be the founders and lawgivers asticism. At Tolbiac Clovis the God of Clotilda and a won the Franks to the foot of the Cr Throughout the Middle Ag Queen Blanche, the mother Louis; and the Countess Math strong helper of Gregory VII; Clare, the friend of St. Franci sisi, to St. Catherine of Sier brings the Pope back to Ro an exile of seventy years; to Arc, who delivers France from eign tyrants; and to Isabella of who sends Columbus to disco New World, what a great an

cent role woman plays in the of religion and civilization ! to Mary as their model, whether ers, wives or consecrated vir Mary whom none have inv vain, whom none have served been made thereby lowly min chaste-they founded the ho verted nations, upheld empire in universities, and inspired thusiasm which created the chivalry dedicated to the womanhood and to the defer that is helpless; springing li flower from the double root o and love, to sweeten the air a world with high thoughts and

TWO PROTESTANT CLEI Historians Apologizing for

From Mattland's "Dar (Preface, page 2).

(Preface, page 2).

"It is quite impossible to touch of monasticism without rubbing the dirt which has been heaped is impossible to get even a superledge of the medieval history without seeing how greatly the weight of the monand feeling that, whether they we bad in other matters, monaster. period was indebted to the monand feeling that, whether they we had in other matters, monaster yound all price in those days of urbulence, as places where (it perfectly, yet better than else was worshipped—as a quiet arrefuge for helpless infancy an shelter of respectful sympathy phan, the maiden and the desolas central points whence agrict spread over bleak hills, and ba and marshy plains, and deal b lions perishing with hunger and tial train—as repositories of twhich then was, and well sprilearning which was to be—as art and science, giving the sart and science, giving the cute—as the nucleus of the cafter days of pride should crow and bulwarks with the towering cathedral.

'This I believe no man can lieve it is true, and I love to thope that I see the good hand and the visible trace of His mover all His works.

'This I believe that thous monks] were men of enlarged a affections, and holy lives—th justly reverenced by men—ar favorably accepted by God, and by the highest honor which He those whom He has called intoe of being channels of His love as

those whom He has called into e of being channels of His love their fellow-creatures."

From Cutts' "Scenes and of the Middle Ages" (page Of Benedictines specially

"Their general character nued throughout the Middl Their general character tinued throughout the Middl that of wealthy and lea influential fromtheir brosions, but still more influence in the fact that nearly a sture, and art and science of to be found in their body. The landlords to their tenants, or ature, and art and science of to be found in their body. T landlords to their tenants, go of their demesnes; great patr ture, and sculpture and paintit the people in their schools; sick in their hospitals; great the poor; freely hospitable to continued regular and constaligious services; but in hou and diet they lived the life of tlemen rather than of self-der Doubtless, as we have said, i teries there were evil men brought disgrace upon thei there were some monasteries or wicked rulers had allowed wicked rulers had allowed

"But," as Maitland ad "That there ever was trutt and filthy abuse heaped upo order as a body by some wh in the business of the Reform suppose never was believed had a moderate knowlede of

And Cutts even says: "We are not defending t monasticism: it may be that, circumstances of the Church day of usefulness of the m circumstances of the Church
day of usefulness of the m
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manner of the suppression.
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libraries, of inestimable value
the alms which the monks a
the hospitals which they m
old and impotent, the inf
sick, the schools for the pe
the wreck. No
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and have been dried up eve

Catholics who know th day know that they too n

as a body.
[These passages are quality. the penny pamphlets Cathelic Truth Society, Bridge Road, London S Monks and Nuns," by The cover declares of it thousand that " every buy, and every Pro

REFORMATION

A new book "shows liberal was the supply primary and seconda Reformation than after effect of the Reformati a check upon the pro tion."-The Ather wan

Death is the only shadow of his valley th ing that will cure us gathering fatigue of y