The Catholic Record.

LONDON, SATURDAY, JAN. 6, 1906.

LONDON'S POOR.

Speaking at a public meeting in London a short time ago Sir Harry Johnston, the explorer, said he had travelled extensively in Africa for the purpose of putting down the slave trade, and he could say from experience that there was more destitution in London than in any one separate part of Africa.

And before him Ruskin wrote :

"Though we are deafened with the of spinning wheels and the rattle of the looms, our people have no clothes: though they are black with digging fuel, they die of cold: and though millions of acres are covered with ripe golden grain, our people die from want of bread."

These facts should exercise a disturbing influence on the elequence of the gentlemen who hymn the praises of battleships and gold and tell us that England's prosperity is due to the open Bible."

The spectacle of England's thousands clamoring for bread should remind the publicists that Russia is not the only country where misery is rampant. The knout is bad, but so is starvation; and we cannot see that the let of Englishmen who without hope and in degradation is preferable to that of the Siberian prisoners. And as to autoerats, what man has more power than the directors of trusts? The robber barons who replenished larder and treasure chest at the expense of their neighbors were as children compared to the barons of coal, etc. And the man who claims the swaying throne of the Romanoffs must marvel at freedom loving Englishmen cowering beneath the lash of their taskmasters and starvang in the midst of plenty. But England is civilized, and Russia is not, though information given from time to time anent the educational and social agencies instituted by the Muscovite government warrant us in believing that some publicists have a highly trained imagination. The facts, however, are that there are thousands houseless, breadless, friendless, without shelter, raiment or hope in the world.

ONE RESULT OF THE REFORMA-TION.

This is one of the results of the Reformation that was born of lust and wazed strong through robbery. When England was "Merrie England' men cherished the Christian idea of property in the sense of stewardship, and not as in the days of the Reformation in the sense of absciute ownership. We know how Henry VIII. and his minions pillaged the monasteries and stole the patrimony of the poor. We know also that wherever the Reformation made headway the poor suffered and the world heard the new doctrine, "Blessed are the rich." And this doctrine is preached by not only Protestants but by those Catholics whose ideals are of the earth, who would barter their pitiful souls for place and pelf, and who, when they achieve the success of a bank account, talk and act as if they were pagans.

A COMPARISON.

Compare, however, the England of o day with Catholic England described by her Thomas Rogers. Admitting that the rate of production was small and the duration of life short, he says : " But on the whole there were none of these extremes of poverty and wealth which have excited the astonishment and indignation of philanthropists and are now exciting the indignation of workmen. The age, it is true, had its discontents, and these discontents were expressed forcibly and in a startling manner. But of poverty which perishes unheeded, of a willingness to do honest work, and a lack of opportunity there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that everyese knew his neighbor and that everyone was his brother's keeper.

THE MONKS OF OLD.

Historians tell us of the role played by monks and nuns in the days when men saw Christ in the poor and brotherhood was not for verbiage but for helpful action.

Kemble in his Saxons in England, vol. II., says :

"They were permanent mediators etween the rich and the poor, between the strong and the weak. . . . They lone had the right and the means of arresting the rough hand of power, of mitigating the just severity of the law of showing a gleam of hope to the eyes of the slave and of finding even in this world a place and means of existence

for all those forsaken ones whose exist-

Lecky and Maitland are not chary of praise to the monks. Mr. Thorold Rogers, quoted by Francis Aidan Gasquet, D. D., in his Henry VIII. and the English Monasteries, says:

"The monks were the men of letters in the middle ages, the historians, the jurists, the philosophers, the physic-ians, the students of nature, the founders of schools, authors of chronicles teachers of agriculture, fairly indulgine dealing towards the peasantry. In the words of an cld writer, says

" The monks taught and preached the faith and good work: . They made provision daily for the people that stood in need thereof as sick, sore, lane or otherwise impotent. They made hospitals and loggings within their own houses, besides the great

alms they gave daily at their gates to every one that came for it. . . And if the price of corn had began to start up in the markets, they made there-unto with leads of corn and sold it under the market price to poor people, to the end to bring dewn the price thereof. . All sorts of people were

thereof. . . All so succored by abbeys." The Reformation, which non Catholic historians of the Gairdner type trace to a very ignoble cause—the infatuation of married man for an adventuresschanged all this. A horde of despoilers was unleashed, and forthwith the patrimony of the poor-the foundation -funds of schools and colleges were swept into their capacious pockets. They did their work in true pirate style. And the poor, who had been befriended by generations of God fearing Englishmen and fed and housed and respected by the monks, got, in exchange for their property, workhousesand poor laws.

With England the "Dowery of Mary," there would not, we venture to say, be such poverty in that country.

THE LOUD LAUGH AND VACANT

MIND. Lack of space prevents us from quoting more non-Catkolic tributes to the monks. But they would be of little use, we fear, to those who measure ages past by a twentieth century ruler or who believe that money is the sign of progress and true success. We can bear, however, with some degree of equanimity the assections of those who still cling to nursery yarns. But what mystifies us is the apathy which allows the monks to be slandered by imbesile caricatures. We laugh at these manifestations of ignerance and support the dealers who have them for sale. While the non-Catholic records their services to civilization, we, who are supposed to knew our own, permit them to be targets for ribald jest and idiotic buffoonery. We are a peace loving people, but the peace that is bought by ignorance or cowardice may well be a badge of shame. We are told that some of these pictures are reproductions of famous paintings and are commended by competent critics. But drama that William Winter, a cultured gentleman and an authority on things dramatic, branded as a "dramatized stench. " But whatsoever critics may say, the fact remains that many of these " monkish " pictures are colored calumnies. And when we decide to boycott the shops wherein they are exhibited, we may expect them to dis-

appear. TRUE TO OUR COLORS.

As our societies cover the social and benevolent field very well, we may say that the Catholic who cannot find rest in any one of them must be of very fastidious taste. The announcement that So and So won a "magnificent pipe" at a "euchre party" may frustrate the hopes of one who is on the lookout for a literary club. These dancing parties may turn away the middle aged. But the Catholic can find in any organization some work to do either in giving it new ideas, or in keeping it faithful to its principles, or in persuading a few of the members that life is one "eternal

So far as we can learn, the Catholic who seeks solace in alien organizations does so because he believes that membership therein is a passport to a position of some kind. If true to his faith he will obtain no favors : if not, his recreancy may purchase him some thing. We say "may" because a sensible non-Catholic can have no confidence in a man who is false to his creed for mercenary reasons. He may use and exploit him, but when his purposes are served he will drop him as a thing vile and unclean. Such a thing has happened ere this.

We mind us, too, of the ignominious

exit of a Canadian Catholic from the CHICAGO PROTESTANT MINIS political stage. Equipped to play a leading part, he became as nothing. With every prospect of making history, he was lost in the army of fallures. And the reason was that the man was a "trimmer." His uncertain tone on questions affecting religious principles aroused suspicions of both Catholia and Protestant, with the result than ne was relegated to obscurity, The voters had no respect for an individual who was too afraid of man to confess his faith and too afraid of the devil to desert it. And so the ship that set out with favorable wind for the haven of Success is anchored now where rot the hulks that were manned by cowards.

A GOOD INVESTMENT.

As a business policy it pays to fly our colors. The Catholic snobs who send their children to the Y. M. C. A. gain nothing. They may talk, as they do betimes, about things Catholic; but Protestant colleges and organizations minimizes the effect of their eloquence. We pass over in silence that awful thing, the female snob that dotes on well-groomed gentlemen, though they may be the greatest "rounders" in town, and cackles over our bad man

The resolution for the New Year should be : Our societies first, last, and all the time.

HER WEDDING GOWN TO THE CHURCH.

The Catholic Union and Times notes the fact that Mrs. Marshall Field, Jr., et Chicago, who has the sympathy of many in the recent death of her young

husband, gave her wedding gown to be made into Church vestments. After her return from the honey moon trip Mrs. Field sent the gewn, a magnificent white satin imported creation, exquisitely embroidered in silver, to a Kansas convent of the Sisters of the Precious Blood, who are renowned for their fine needle work.

The Sisters made the gown into set of church vestments, which were presented by Mrs. field to Dr. Butler, who was then rector of St. John's Church, Eighteenth and Clarke streets,

Chicago.

They were at the time the most beautiful and costly set of vestments possessed by any church in the city and so prized were they by the rector of John's that he never wore them. in 1897 Dr. Batler was elected to the episcopacy and created Bishop of the see of Concordi.

When leaving for Rome to be consewhen leaving for Rome to be conse-crated the bishop elect took the vest-ments made from Mrs. Field's wedding gown to wear them for the first time at his consecration, but his consecration never took place. He was taken suddenly ill on the eve of his consecration and died in Rome in June, 1897. As it is oustomary to bury priests in their church vestments, the set the bishop elect carried with him was used as his burial robes and

with him interred.

Mrs. Field did not become a Cathoic until shortly before her marriage. Her mother, Mrs. Louise C. Huck, there are critics and critics. Some of the making a European trip, was attacked by fatal illness, furing which the became a convert to the Catholic faith, at the same time imploring the two daughters who accompanied her to follow her example - which they did

OLD ENGLISH TRADITIONS OF REVERENCE FOR THE PALLIUM.

Under Saxon rule every successor Augustine, despite distance and hardship of travel, either sent to Rome for the paliium, or went thither to receive it; among those going to Rome were the great saints of those centuries, Odo, Dunstan and Elphege. When the Norman seized the scepter of England there was no change in the Church of England. From the days of William to those of Mary seven and thirly arch bishops of Canterbury, successors of St. Augustine, received the pallium of Rome in token of their union with and of their submission to the Pontiff of Rome. The great Saint Anselm walked with bare feet to meet the le-gate Walter bringing to him the pallium— unshodden, too. Thomas a
Becket went forth to salute the bearer
of his pallium—so well did scholars and
saints understand the meaning of the
consecrated wool; so deeply did they
feel in their souls that Peter spoke through the pallium, and that Christ spoke through Peter. Craumer himself placed upon his shoulders in Westmin-ster the pallium received from Rome and swore "to be faithful and obedient to the Bishop of Rome"—a perjurer, it is true, in his heart, but unable to break away from the traditions of ages, and unwilling as yet to defy the olden faith of the people of England. Again Cardinal Pole wore the pallium-Again Cardinal Pole wore the pallium—
he the faithful servant of Rome; but
Pole dying, dark days came to England,
and the pallium no longer shed its effulgence over English speaking peoples
—the people of martyred Ireland excapted—until it lifted its symbolar
glory over Carroll in Baltimure and glory over Carroll in Baltimore and over Wiseman in Westminster.—Arch-bishop Ireland.

TER'S EULOGY OF JESUIT FATSER MARQUETTE.

From Rev E P Goodwin's address a Macinac, 1873, N. Y. Freeman's Journal's Rev. Dr. Goodwin's address, which was impromptn, is very highly spoken of. We have not room to reproduce 15 of. We have not room to reproduce it entire, but the following extract will give our readers as idea of the high regard in which a Protestant Minister holds the great Jesuit explorer and missions y. Dr. Goodwin says:

"I have no doubt that, as one of these gentlemen has said, be never thought of himself. He had no expectation of a monument. No man is

pectation of a monument. No man is great that thinks of himself. No man is great until he forgets himself. Pere Marquette always forgot himself. He lived a true, noble and divine life. If we had one Pere Marquette among the American Indians to day, with the American government as much behind him as the French government was behind Marquette, the Indian question would not trouble us many years. (Applause) If we had cae such man in every State at the hear of its affairs, trusted as such men would be trusted, for one such man is all the States that trouble the knowledge that their sons are in us, north or south, through the failure of self-politicians, with rebellion against honesty and a rebellion against rebellion the government, perhaps, we might sheath our bayonets and call home our police officers, and sleep nights without thoughts of mischief or marauders, and dreams of peace which in the daytime would come true. What our times need what all times need-are men who sink their interests in the interests their fellows, in the interests of truth, in the interests of humanity—men who are just as willing to die to-day or toare just as withing to die to-day or to-morrow as a hundred years hence if their work is done as God wished it. What matered it to Pere Marquette, floating home in his little canos after that long and wonderful voyage of discovery, if the mission he loved so well was not to be seen again? He had his reward in the fulfillment of his conception of duty that had been performed with an humble trust, and fearing God. We as American people ought to treasure such a memory, and ought to be guided by such ideas. Those old pil-grims who crossed the ocean on a journey of peril and hardship were not seeking greatness, were not seeking simply the privilege of worshipping with-

> continent for civilization to take possession of with Caristianity in his hands; the other did a similar work two hun-dred years before. You do not measure men by the jewels that flash in their erowns, ... by the empires over which they may wield the scoptre. You measure them by their loyalty to the great thoughts which move the world. It does not matter whether it be a slave sold into an Egyptian dungeon, God has a kinship to him. Napoleon's history gathers rapidly a certain kind of infamy as the years go by. There is a greatness about it, but it is not a greatness that kindles men's hearts. There will be less home mage paid by humanity to the Casars, mage paid by humanity to the Cresars, Alexanders, and Napoleons, as the years go by, each time their names are repeated. There will be more and more homage paid to men whose brows are knit, thinking of problems that may cheapen goods for men and multiply manufacturers, or who visit hospitals, or seek to lift the prisoner out his dungeon, or to Christianize politic. his dungeon, or to Christianize politi-cal institutions, or to bring freedom and purity to the race. Pere Marquette was in the line of the true builders. It is well enough to plant a monument here, but the moon nents of such men are in the myriad hearts of those who spread the love of Christ; their real glory is in the flashing of the many starred crown that awaits them. May God give us many more such men! May God give us somewhat, each of us, according to our capacities, the power to follow the example of such lives ! The world needs not great poets: it needs simple men and women filled with the spirit of that true hearted missionary kero, content to be isolated from everything that is pleasing, and delighted, so that they may lay the kands of benediction on the souls of men, bind up their wounds, cheer their breasts and lift poor humanity out of its selfishness and sin into the brighter, happier world in that better time there shall be peace on earth and good will toward men, and if that time shall come, it will always come in just that way and by just such men. (Applause.)

" Pere Marquette joined hands with

A SCENE IN THE DAWSON HOSPITAL From the 'Klondikers' Friend, "in December Donahoe's. As Father Judge entered the room with a brisk step and serious mien, every patient that could raise himself up in bed, while all heads were lifted. Oddly enough there was smile on every sick face; only the priest looked dull and old. He passed at once to the centre bed, containing the man I had heard named as "Jack." Jack had a rather uncouth, stolid face. He tried to rise as the priest approached reached out and took one priest's hands tenderly in his own. H—— and everyone else had stopped all conversation. All looked on. H—

all conversation. All looked on. H—
—whispered softly to me:
"Jack's going to die. The scurvy's
got up into his spleen and he's all
swelled up. They all die when it gets
there. Two died last week that way."

I was sitting nearest Jack's bed. I
watched the priest's solemn for all all. watched the priest's solemn face slowly light up as from a glow within. The ago disappeared. Patient and priest

locked earnestly into each other's eyes

for a full half minute. Then in the softest tones ever heard from a man's lips, Father Judge said; "I've been praying for you, Jack.

If it is the good Lord's will, you're going to get well. The medicine is beginning to come down river. Nurse will be here in a minute with what you Reed. Your good old mother is going cine can avail. Say your prayers, my boy. I'm going down to the chapel again, and I'll leave your ease in good

The priest smoothed back the sick man's hair from his forehead, and then I saw the man was crying. As the Father turned away, Jack raised the hand he held to his lips, and kissed it fervently, then baried his face in his

CATHOLICS AND CREMATION.

From the Glasgow Observer.

The Manchester Guardian hits the

mark pretty closely in its comment on the funeral of Sir Henry Irving: "As the remains of Sir Henry Irving ashes to the abbey in a coffin instead of the customary urn suggests that the coffin represents the Anglican middle course between the 'pagan' urn and Rome's rigid prohibition of the practice of cremation. Under the rigid Roman rule the remains of Sir Henry Irviog would not be permitted to rest within the abbey, not because he was an actor, but because his body had been cremated. There are two decrees of the Holy Office bearing on this question. That of the 19th of May, 1886, forbids Catholics to belong to cremation societies or to cause their own bodies or the bodies of others to be cremated. That of the 15th of December, 1886, permits the services of the Church in cases where the body of the deceased has been cremated without his assent or direction, but orders that Caristian burial be refused to those who direct that their bodies be cremated and do not alter their decision before their death. Rome has two main ob jections to the practice of cremation. The first is that it is a departure from Catholic usage from primitive times and is pagan in character; the second is that the practice has been so largely associated, on the Continent at least, with attacks on the Christian religion

and the doctrine of a future life."

To which it might be added that the universal practice of cremation would hush up forever many a murder dis-covered through chemical examination exhumed remains. Such cases

TOLD OF A NEGRO CONVERT.

A BISHOP'S TOUCHING NARRATIVE - MRS T --- AND THE BOYS WHO WERE

From the Ave Maria. It was at a dinner in the presbytery, and toward the end the conversation turned on Negroes. A Bishop among the guests, who once had charge of a colored congregation, in answer to the question, "Can converts among them month?" told a little story, "right fair and [sweet," as "The Goldmonth?' told a little story, "right fair and [sweet," as 'The Gold-en Legend' frequently describes such narratives. The Bishop is not one of those who imagine that the action of divine grace is restricted in the case of people whose skin is not white; and he prefaced his story with the remark that he would cheerfully, exchange his diocese for the little colored parish which he organized— "the soil was so good, the labor so consoling, the harvest promised to be so abundant." That little congregation, by the way, began with two persons and had increased to two hundred converts every one. Not all were so saintlike as Mrs. T.; but, as a whole they were faithful and ferrent, well instructed in their religion and eager that others should share in its blessings and consolations.

which at one of the Masses was occupied exclusively by the boys of the parish school. There was a scapegrace among them-perhaps more than one : how ever, no complaint of misconduct on their part reached the ears of the pastor until Mrs. T. came to sacristy one morning and expressed the fear that all the little boys in the gallery were not hearing Mass. "I thought you might want to say a word to them some time, Father, if you knew about it."

Remembering the situation of the old lady's pow, the pastor wondered how she could be cognizant of any disorder in the gallery, and pressed her for an

explanation.
"Well, it's this way, Father. Where I kneel is just underneath, and all through Mass—that is most of the time —they keep spitting down on my head, Of course that ain't nothing. Our Blessed Lord was spit upon, and I'm only a poor old colored woman. But it was right in the church and the Holy Mass going on. I don't know who they are; and if I did, it wouldn't be right for me to tell the faults of my neighbor. You see, I was just afraid some of those little fellows might be missing Mass, along with misbehaving in the presence of the Blessed Sacra-

Much of the point as well as of the tender charm of this story is lost in the re telling; but, as related by the Bishop, it served, not only to remove prejudice against the black race, but to show the heights of holiness to which grace has sometimes elevated Negro converts. The incident was impressive enough to produce silence on all who heard it, and in the eyes of more than one listener there was a suspicion of tears. The spell was broken when the questioner was reminded of the cigars.

AN INQUIRY FROM A BISHOP.

A Bishop in the West was making some inquiries recently about the re-sult of the Mission work for non-Cathocs. He did not know whether it could be prudent to gurate it as a diocesan work. Doyl the Rector of Apostolic No. Bon Hous made this reply to him: "My experience now goes over a decade of years, and as the outcome of it all. I am convince 1 of one fact. It is this: If a non - Catholic Mission is properly conducted—strictly forbidding controversy and confining its work entirely to the explanations of Catholic doctrines, its net result is repressive of all religious bitterness. We admit that it is possiblefor a missionary to come into a town and by his quarrelsome manner or unwarranted statements, stir up trouble, but such a missionary has no business in a non-Catholic Mission field and the sooner his career is at an end the better for the work. The training at the Apostolic Mission House teaches one to eliminate the controversial temper and to substitute for it the explanatory have been cremated, the bearing of his attitude. We believe that if the Cath olic truth were but known in its beauty it would be readily embraced. It has been overlaid and distorted by so many misrepresentations that it appears any-

thing but lovely.

"The accounts of missions to non-Catholics prove that instead of stirring up the smoldering embers of religious hatreds the non-Catholic missions strengthens the bond of re-ligious friendship. We read every-where of Protestant churches sending their choirs to assist the missionary in his services. We often find ministers inviting the missionary to occupy their pulpit and explain the teachings of the Mother church to their people, and the invariable result of the mission clasp and a better understanding of each others motives. It brings the Catholic and the non-Catholic people more closely together while it strength ens the Catholic people in their faith. A man can be an enthusiastic Catholic and still at the same time he need not be condemning his non-Catholic neigh-bor, nor need he believe that he is onthe high read to perdition, and the better a Uatholic knows his religion the more enthusiastic he is about it and the more enturinated as its make converts.

It has been so frequently said and there
is a great psychological truth in it, is a great psychological truth in it, that it is only when one makes a few converts that he really begins to appreciate the blessings of his own re-

"It is rather an interesting fact that when a non-Catholic mission is given in town its best effects is gengiven in town to bost enects is generally amongst the Catholics themselves. Often the reason why Catholics do not live up to their church is because of their weak faith. They only half believe in the Church because they are poorly instructed in her teachings. A non Catholic Mission comes along, a great crowd of Catholies and non-Catholies listen with deepest attention to the answering of questions from the Question Box, and the Catholic people get clear and exact notions of practices and teachings of the Church, with the result they become staunch and true. I suppose the Question Box has done more to reclaim weak and half-hearted Catholics in the last few years than any other one thing.

A THOUGHT FOR SOME ONTARIO PREACHERS.

Australian exchanges mention and instance of Christian tolerance and charity that makes very pleasant read-At a recent meeting of the Congregational Union in Adelaide, the Rev. A. D. Sykes, a Congregationalist minister, read a paper in which he frankly condemned "the Protestant propaganda against Rome, as sometimes manifested." Archbishop O'Reilly therespon sent the minister a courteous my thanks," wrote his Grace, "you have, I am safe in assuring you, the thanks of my co-religionists. For non-Catholics I may not speak with authority. But Australians are high minded and generous, and I can give no offence in stating my conviction. Many thou-sands of non Catholic Australians will approve of your honest outspokeness, and be glad of the spirit of kindliness that breathes in your words."
That the Archbishop estimated cor-

rectly the spirit of many, at least, of his non Catholic fellow citizens, is clear from this editorial comment of the (Protestant) Register

the Rev. A. Depledge Sykes, thanking him for his kind references to the Ronan Catholic Church, Archbishop O'Reilly manifests a spirit which ought to be emulated by members of all Christian communions. As he remarks, the interests of this generation lie with the present; and people should be allowed to live in peace and amity-to foster the friendship, to cultivate the good-will of those whom they daily see and meet and hear. The Archbishop has given such varied and ample proof of his unselfish devotion to South Australia's welfare and his generous sympathies toward all classes of citizens that his luminous exhortation wi assuredly produce an excellent effect. -Ave Maria.

Our doing little things that God sets undertaking of our own motion or conviction of great things that we have no call of God to do. Not the work performed or attempted, but the spirit of