

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

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1751

"COME IN"

Come in, My child, the portal stands ajar,
Oh! I have bided long this hour and
three,
Heard'st thou a whisper in thy wan-
d'ring far—
"Thy Saviour waits—come where thy
rest shall be!"

Hush! well I know thy heart is sick and
bruised,
Thine idols fall'n, their empty shrines
therein;
I saw thee when thine erring feet
refused
To bear thee further on the paths of sin.
This yearning Heart hath found thee,
I have sent
My messenger o'er all the mountains
bleak
To seek the lamb that from My pasture
went;
The hour is late, but ah! My Heart is
meek.

Come in, My child, and tell Me—in thy
straying
Where hast thou found a Heart to love
thee more
Than Mine, within its tabernacle pray-
ing,
With patient love, behind the marble
door?
I've sorrowed much for thee with all
this weeping
My famished lamb! Forlorn and
drenched at thou,
With anguished Heart I heard thy
piteous pleading—
Come in, beloved! My joy is perfect
now.

"CHRISTIANITY AS 'SOCIAL UPLIFT'"

This is the heading of a remarkable editorial that appeared recently in the New York Sun, under the "Men and Religion Forward Movement." A settlement worker had solemnly assured his four thousand hearers that unless Christianity can successfully promote the "social uplift," the Church will cease to be a vital power in the coming generation. There, the Sun, after observing that the phrase "social uplift" however sincerely meant, has already begun to have a slight suggestion of political cant, as well as a vague humanitarianism, says the very thing a Catholic editor would write, and says it well:

"Any work for the betterment of the community," the leader continues, "is in line with Christianity, but deludes, agonizes, sheathes may share in any plan or labor of 'social uplift' that has no dogmatic or denominational basis. The hope that Christianity brought to the toiling man, the drooping woman, was of an immortal life, a justice, a happiness, a recompense hereafter, not that of our transgressions, bruised for our iniquities, was to redeem those who believed in Him. Is the Church, are the Churches, to sacrifice or make secondary that hope and belief, to make questions of wages and 'enement' conditions, sanitation and 'social uplift' the central problem of Christianity? To visit the sick and the prisoner, to help the widow and the orphan and the poor, all that is part of the duty of a Christian, but only a part. Are 'works' to supplant faith, is humanitarianism to take the place of creed, are the Churches to be judged merely or mainly by their philanthropic activities? This may be regarded as a religion, as a benevolent and energetic religion, but of the Christian religion it is only a part. The most solemn and awful mysteries, the most sublime consolations of Christianity lie beyond and above that. Exactly what did the penitent thief do for 'social uplift'?"

What, indeed? A pertinent question. The life he had led as a robber surely had not promoted the "social uplift" a great deal. No, it was his patience under suffering, his sorrow for his sins, his fearless confession, in the midst of mockers and blasphemers, of the Divinity and Kingship of Christ that won the good thief such prompt canonization. The Catholic Church, moreover, is so old-fashioned as to teach that these are the very virtues that Christians who would save their souls must practice still.

A "Men and Religion Forward Movement," however, that hopes to enlist the sympathetic interest of all the Protestant sects, no matter how varied their creeds, finds it imperative, no doubt, to make the tenets of its belief tangible, simple and few. Consequently "Social Uplift" is an admirable "Credo." But whether such a "movement," however violent, is a forward one, whether it is really a "religion" at all, and particularly whether it is Christianity, the thoughtful will have serious doubts and misgivings.—America.

THE QUAKERS

In the polemics of the seventeenth century the Quaker was attacked as "the Papist's younger brother," and Frederick Lucas did not find the leap from the meeting-house to the Cathedral of Christendom a very hazardous one. I tell you that we are Quakers," wrote Cardinal Manning to one of the admiring followers of George Fox, "more than all men, as to the Interior Life; and that you are more Catholic than all others that are out of the one Faith and Fold." Again he writes to the same correspondent, the late William Tallack, long the secretary of the Howard Association, "I will undertake to show you that we realize and apply the priesthood of Christ above all men; and that the fullness of justification by His merits is to be found nowhere as it is in the Catholic faith and Church." That is an invitation which, in effect, has fallen on many an atten-

tive ear, and the number of the descendants of friends in England who have become Catholic is as remarkable in its way as in America is that of the descendants of the Pilgrim Fathers. Lucas's conversion, we are told by his brother, the late Mr. Edward Lucas, also a convert to the Faith, "was the result of the most intimate of his Quaker friends to refuse to hold intercourse with him"—and it seemed to him a strange thing that people who believed in "individual inspiration" should deny its operation in his own case. Each of these brothers, we like to remember, gave a son to the Church, the late Father Angelo Lucas (son of Frederick), a secular priest, and Father Herbert Lucas (son of Edward), happily still living as a distinguished member of the Society by one of whose earlier Fathers his famous uncle was received into the Church.—London Tablet.

A BIT OF HISTORY

The Wallesey Viceregalty, remembered for its "bottle riot"—of course, an Orange one—and other sensational incidents, is also to be recalled because it brought a Catholic Vicereine to Dublin Castle. The Marquis of Wallesey, the Duke of Wellington's brother, was Irish Vicereine in the twenties of the last century, and became unpopular to the belief that he favoured Catholic Emancipation, then described as a blow to the Empire which the Empire could not survive. And before he laid down his office, he took a step which by no means added to his popularity, marrying in October, 1825, Marianna, daughter of Richard Catton, of Baltimore, and widow of Robert Patterson—a woman in the words of a contemporary chronicler, "distinguished for her beauty, her elevation of mind, and dignity of manners." Her two sisters were already Duchesses of Leeds and Lady Stafford. These three American ladies, whose matrimonial example may be said to have inaugurated a new and never lapsing social treaty between the two countries, were grand-daughters of the Maryland Catholic worthy, Carroll of Carrollton, one of the signers of the Declaration of Independence.

As the law then stood—the bride being a Catholic and the bridegroom a Protestant—a ceremony according to the ritual of the State Church had first to be gone through. This was performed by the Protestant Archbishop of Armagh at the Viceregal Lodge, at eight o'clock in the evening, at the conclusion of a State banquet. Immediately afterwards the marriage was solemnized by the Most Rev. Dr. Murray, Archbishop of Dublin. By this alliance, we may add, a kind of connection was established between the families of Napoleon and Wellington; for Jerome Bonaparte, King of Westphalia, had married Miss Elizabeth Patterson, of Baltimore, whose brother, Robert, was Lady Wallesey's first husband. So long as the Marquis retained the Viceregal office, we are told by a Catholic chronicler of the time, and again when he resumed it in 1833, the Vicereine drove in state each Sunday and Holy Day to Mass.—London Tablet.

INGERSOLL

ARCH INFIDEL CRITICIZED BY LATE GOV. ROBERT TAYLOR

I sat in a great theater at the national capital that was thronged with youth and beauty, old age and wisdom. I saw a man the image of his God stand upon the stage and I heard him speak.

His gestures were perfection of grace, his voice was music and his language was more beautiful than I had ever heard from mortal lips.

He painted pictures after picture of the pleasures and joys and sympathies of home. He enthroned love and preached the gospel of humanity like an angel. Then I saw him dip his brush in the ink of mortal blackness and blot out the beautiful picture he had painted.

I saw him stab love dead at his feet. I saw him blot out the stars and the sun and leave man and the universe in eternal darkness and eternal death.

I saw him, like a lawless erratic, worm himself into the paradise of human hearts and by his seductive eloquence and subtle devices and sophistry inject his fatal venom under whose bright its powers faded, its music was hushed, its sunshine was darkness and its soul was left a desert waste with only the new-made graves of faith and hope.

I saw him, like a lawless erratic, meteor, without an orbit, sweep across the intellectual sky, brilliant only in its self-consuming fire generated by friction with the indestructible and eternal truths of God.

That man was the archangel of modern infidelity, and I said, how true is the Holy Writ which declared: "The fool hath said in his heart, there is no God." Tell me not, O infidel, there is no God, no heaven, no hell, tell me not, O infidel, there is no risen Christ.

What intelligence less than God's could fashion the human body? What motive power is it, if not God, that drives the throbbing engine of the human heart, with ceaseless, tireless stroke, sending the crimson stream of life bounding and circling through every vein and artery?

What and whence, if not God, is this mystery we call mind? What is it that thinks and feels and knows and acts? Oh, who can deny the divinity that stirs within us?

God is everywhere and in everything. His mystery is in every bud and blossom and leaf and tree, in every rock and rill and vale and mountain, in every spring and rivulet and river.

The rustle of His wing is in every zephyr: His might is in every tempest. He dwells in the dark pavilions of every storm cloud. His awful tread is in every

earthquake and on every angry ocean. The heavens above us teem with His myriads of shining witnesses. The universe of solar systems whose wheeling orbs course the crystal paths of space proclaim through the dress of space His glory and power and dominion of the all-wise, omnipotent and eternal God.

MR. KIPLING'S POEM

The outburst of anti-Catholic bigotry in the poem of Mr. Kipling from which we quoted last week, has received its deserved reproof, not merely from Catholics like Mr. Mark Sykes, M. P., and from Professor Kettle, but also from a Protestant and an Ulsterman, Mr. George Russell, known on his title-pages by the initials "A. E." In prose which will outlive all the noise of party politics, Mr. Russell takes Mr. Kipling to task, less in anger than in grief, speak to you, brother," he begins, "because you have spoken to me, or rather you have spoken for me—I am a native of Ulster. I call you 'brother,' for, so far as I am known beyond the circle of my personal friends, it is as a poet." But it is as a witness to the toleration of Catholics in Ireland that Mr. Russell speaks with all timeliness: "I am a person whose whole being goes into a blaze at the thought of oppression of faith, and yet I think my Catholic countrymen infinitely more tolerant than those who hold the faith I was born in. I am a heretic, judged by their standards, a heretic who has written and made public his heresies, and I have never suffered in friendship nor found my heresies an obstacle in life. I set my knowledge, the knowledge of a lifetime, against your ignorance, and I say you have used your genius to do Ireland and its people a wrong. You have intervened in a quarrel of which you know the merits like any brawling bully who passes, and only takes sides to use his strength. If there is a high court of poetry, and those in power jealous of the noble name of poet, and that none should use it save those who were truly knights of the Holy Ghost, they would hark the golden spurs from your heels and turn you out of the court." And then there is that notice of "copyrighted in the United States," which shows, says Mr. Russell, that Mr. Kipling, the most successful man of letters of the time, is not above making profit out of the perils of his country. It is interesting to recall that when R. L. Stevenson had to abuse the tradition of Father Damien, he refused a fee for his work—he sent his noble letter to Mr. Henley, saying it was for him and everybody.—London Tablet.

CHRIST OR CARL MARX?

It seems to be one of the ready gifts of the Socialists in this country to interpret victory out of their reverses and defeats. The recent overthrow of Socialism in Milwaukee, head, neck and heels, is being interpreted, as curiously enough, by its leaders, as a considerable step in the line of their progress. But little attention was paid to the fact that the party had secured only 50 or 60 seats. Even the most sanguine Socialists do not doubt that the bill for increasing the armament will be carried by large majorities. As there is even now a safe majority for an army and navy bill, why should the government hesitate to carry the bill for increasing the armament in spite of Socialist howls. As this semi-official organ puts it:

"It is absurd to speak of Germany as now losing her aggressive character in consequence of Socialist successes, since she never had such a character. On the other hand, there is no ground for the supposition that the number of Social Democrats in her parliament will be any hindrance to such strengthening of the German armament as is intended to enable the country to resist any attack from the outside. The army bills and the navy bills will be introduced in the new Reichstag with the same speed as the same bills were introduced in the Reichstag of 1907. In that case the Reichstag would be dissolved, and at the new elections the Social Democrats would be nowhere, as always when national questions were laid before the country."

It is quite certain that patriotic Germans can carry in the Reichstag the bill for navy and army expenses in spite of Socialist howls. As this semi-official organ puts it:

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TESTING A REMEDY

WHAT WAS ACCOMPLISHED IN ONE DIOCESE IN THE MATTER OF MIXED MARRIAGES

In a most interesting article in the Ecclesiastical Record on "How to Counteract Mixed Marriages in the United States," Rev. Arthur B. C. Dunne, of East Oiaire, Wis., gives a comprehensive statement of efforts made in that direction in the La Crosse diocese, which bore excellent fruit.

The remedy tested in that diocese was the one which obliges a six weeks' course of instruction previous to marriage for the non-Catholic party.

"This city," says Father Dunne, "may be considered typical of the average American community. In a population of about 20,000, it contains the usual assortment of religious bodies, with a Catholic population numbering 20 per cent. which is the estimated percentage of Catholics to the entire population of the country. Thus, an experience with obligatory instructions previous to marriage will fairly indicate what results may be expected from them in the average American parish. We shall take a period of five years previous to the introduction of obligatory instructions, as representative of conditions which you obtained before the rule was established.

The Milwaukee voters league in a printed pamphlet, circulated before the election, confirms this record by saying: "The Seidel administration was controlled by a governing body—a condition intolerable and subversive of the true principles of popular government." Nevertheless the voters' league was fair-minded enough to admit that the Socialist administration "had given this city and country the temporary benefit of a more efficient government than has been recently enjoyed." But it follows this up with the following scathing arraignment of the principles of Socialism:

"Its dangerous doctrines of class hatred and bitterness; its narrow partisanship; its lack of respect for the law; its denunciation of the motives and integrity of the judiciary; its unfair and undemocratic policies, and its hostility to American political institutions, in our opinion point the sure path to political, social, industrial and economic disaster."

Nothing could be more complete and wholly true than this denunciation coupled with a regard for the temporary good accomplished under false colors.

As the Socialists are endeavoring to draw victory out of defeat, let us be more than ready to know the fruits of their victory in the recent elections for the German Reichstag. Many of them seem to think that Socialism has out of the claws of Germany, and is in a position to dictate the course of her imperial flight in the future. Let us be more than ready to know the fruits of their victory in the recent elections for the German Reichstag. Many of them seem to think that Socialism has out of the claws of Germany, and is in a position to dictate the course of her imperial flight in the future. Let us be more than ready to know the fruits of their victory in the recent elections for the German Reichstag. Many of them seem to think that Socialism has out of the claws of Germany, and is in a position to dictate the course of her imperial flight in the future. Let us be more than ready to know the fruits of their victory in the recent elections for the German Reichstag. 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