

A REMARKABLE FEATURE of the recent American election is the poor showing made by what may be termed the disturbing, and, to a certain extent, the disreputable elements in the great republic. Eugene Debs and his Socialist comrades have not only made no gains, but they do not appear to be as strong now as they were four years ago. This is most gratifying. The Socialist movement has nothing to commend it. Some of its members are but dreamers who expect to get something for nothing and are longing for the day when they will be able to live on the fat of the land without putting forward any exertion to honestly earn it. "Socialists," says The True Voice, "are agitators by nature, vehement in assertion, but careless of facts. The one fact that they ignore is that Americans have too much common sense to take seriously the wild theories of Socialism. As a symptom of discontent, Socialism is significant. As a practical solution of economic difficulties it does not commend itself to sound reason. As a system and philosophy of life it is not only absurd but pernicious as well."

THE LETTER FROM President Roosevelt which we published in last issue of the CATHOLIC RECORD, dealing with religious bigotry, should be studied by our non-Catholic fellow-citizens. The majority, men of big minds, will be in accord with the views of the president of the United States, but there is a class, and of considerable proportions, which looks upon their Catholic fellow citizens with suspicion. They have a dread, inherited in many cases, that the "Church of Rome," as they term it, is the foe of civil and religious liberty, and that it would therefore be dangerous to place in the hands of Catholics the administration of public affairs. That some of our prominent men, with keen business instincts, and a fair knowledge of the world, should cling to this delusion, is a mystery. Such, however, is the fact, but we may hope that experience will teach them that they hold views in regard to their Catholic neighbors which are grossly unjust.

#### THE POPE'S TOUCHING REFERENCE TO IRELAND.

An Irish pilgrimage recently paid a visit to the Eternal City. It consisted of over four hundred prominent Catholics. The remarkably affectionate tone of the address of our Holy Father will be appreciated in a special manner by the sons and daughters of the Emerald Isle. The Pope said:

"Seeing you here to-day, beloved children of Ireland, after having seen yesterday the children of England, I have been reminded of the parable of the Holy Gospel, which tells of a father who had two sons, two very good sons, but one day the younger of them, forgetful of the affection due to his father, presented himself before him, declaring that he wanted to have the part of the patrimony belonging to him, and to go away. Vain were the tears and prayers of the father begging him to remain at home—the misguided son went away and in a short time wasted all his substance, until he was at last reduced to herding unclean animals. It was in this condition that the grace of God touched him, and then the unhappy youth was led to think of the happy life spent in his father's house, of the abundance enjoyed in it even by the servants, and he resolved to return to the father he had so unappetingly abandoned. It is not necessary, O beloved Irish, that I should explain for you this parable at length. England and Ireland are two daughters of the same mother, the Church—two daughters that received with joy the words of life preached to them by Augustine the Monk and Patrick the Bishop, and so well both of them kept the faith that they deserved to be known as the Land and the Island of Saints. But in an evil day one of the daughters said to her mother: 'I will no longer recognize you, give me my part of the substance, and thus she separated herself from the bosom of the Church, despite the complaints and the prayers of the mother so grievously afflicted. And thus the erring English nation drew with her into her error a great part of her people.'

"But the other daughter remained faithful and offered a most noble example to her unfortunate sister, by her sacrifice, her constancy in suffering, by her tears, by the blood she shed in terrible persecution she was obliged to sustain as the price of her fidelity to her mother; and thus she called down incessantly the divine mercy on her sister, so much so as to give us the hope—a hope confirmed by the Eucharistic Congress lately held in London—that the erring one may at last return to the embraces of the abandoned mother, filling her sorrowful heart with the sweetest of comforts. I must therefore congratulate you, O beloved children of Ireland, for having remained faithful, amid sorrows and bitterness, to the religion preached to you by that holy apostle, your own Patrick. The Church has ever prayed for you and admired the constancy, firmness and courage with which you have always defended the faith received from your fathers."

"May this faith be with you all the days of your lives—prefer this precious treasure to all other possessions. You may be poor, but if you are it will be with the poverty that is so dear to Jesus, through which, forgetting the riches of the earth, you will secure for yourselves the eternal possessions of heaven. You may be in tribulation, but in tribulation you will follow with security the way of salvation and never lose your peace of soul. Returning, then, to your country, you will tell those you have left at home

that the Pope has them all in his heart, that he loves them all and especially those who show themselves to be true Catholics by their faithful observance of the law of God. And may the blessing of God be never wanting to your beloved country, to your families, to all those who follow the Catholic doctrine and seek in it their sweetest consolations and most cherished comforts. And now may the divine blessing descend on the whole Irish episcopate, and first of all on the Most Eminent Cardinal Primate, on the clergy to whom I have already given the salute of peace and love, on the parents that they may educate their offspring well, on the young that they may respect and venerate those who gave them life, on the rich and the poor that they may render mutual aid to each other, on all the people that united here we may one day by the divine mercy meet together to enjoy the reward the Lord has prepared for us." It will be superfluous to dwell on the emotion and enthusiasm of the pilgrims when the Pope's words were interpreted for them, and with what vigor they sang Mr. Russell's "Song to the Pope" before they left the Vatican.

#### FOR CHURCH EXTENSION.

SIR CHARLES FITZPATRICK ON CANADIAN CATHOLICS' AIMS.

Chicago, Nov. 19.—Sir Charles Fitzpatrick, as the chief individual guest of honor at the big banquet in connection with the first Roman Catholic Missionary Congress, received the ovation of the night, but Bishop Muldoon, who has just been appointed to the Bishopric of Rockford, was also loudly acclaimed.

Sir Charles spoke on the topic, "The Spirit of Church Extension." He declared that it was intended in Canada to apply the methods of Church extension which are being used in the United States.

"In the French Province of Quebec, where there is a very large Catholic population," said he, "we are very excellently situated from the Catholic standpoint. We have a clergy unsurpassed anywhere in the world, and the Church is in an advantageous position. In the Province of Ontario, while affairs are also satisfactory, the conditions under which the Church is laboring are scarcely so satisfactory as in Quebec."

"In the North-west we have many difficulties to face, and in that section there will be hard work required. The northwestern part of Canada is destined to be very important. From the western boundary of Ontario to the Rockies there are not quite one million people, yet last year that section of the country produced \$250,000,000 worth of products."

"Of the population about one-fifth are Galicians, Poles and Lithuanians, Catholics all. Yet the Catholic population is badly off for religious ministrations. It will be necessary to provide for the spiritual needs of the people of the north-west. We are going to try to do up there what you have done here. We are attempting to imitate the methods of the American Church extension movement."

"When you think of Canada in this country you must not forget that America extends from the North Pole to Mexico—and farther. You may sometimes think of Canada merely as a country of magnificent distances, or as a fringe of territory placed to the northward as a protection to this more favorably situated country from the icy blasts of the Arctic. But Canada is something more than that."

"It is a country where the Catholic Church is doing a wonderful work, and where it will do a yet more wonderful work."

In ending his address Sir Charles said:

"In closing I ask you to join with me in a solemn declaration of our undying attachment to the old faith, which brought the banqueters to their feet with a roar of cheering."

#### NEWS FROM SCOTLAND.

The students of the Scots College in Rome who were assaulted by the Italian anarchists recently tried and sentenced to long terms of imprisonment, were all boys from Blair's College, near Aberdeen. It is interesting to know what was said about these young men studying for the priesthood, by some of those connected with the court at which their assailants were convicted. The public prosecutor of Rome "felt it a duty to address a salutation to the Scottish seminarians, who had given so beautiful an example of uprightness and conscientiousness." They had shown no rancor—only an evangelical pardon. The first advocate for the defense "exalted the correct, upright, quiet behavior of the Scotch seminarians, and the second advocate, who is a member of the present anti-clerical municipal council in Rome, "paid due reverence to the noble, sincere, and splendid qualities" of the students.

The foregoing extracts show that the College has come out of the proceedings with its reputation much enhanced. St. Mary's College, Blair's, is situated about five miles from Aberdeen. It is a splendid pile of buildings of grey granite, recently rebuilt and much enlarged, and occupying a commanding site on the banks of the river Dee. The main building has a tower of imposing design, the crowning feature of which is representation of the Papal tiara, richly gilded. The chapel was a gift of Monsignor Lemon of Liverpool, a former student, and is beautifully embellished inside with colored marble and carved woodwork.

It will be recalled that the Scottish students were murdered assaulted early last summer, near Albano, not far from Rome, and bravely defended themselves against a gang of anti-clerical ruffians, who were armed with knives. The attack took place near the spot where Cardinal Merry del Val was set upon a few years ago. The British Foreign Office took the matter up, and the prosecution of the anarchists promptly followed.

Monsignor Fraser, who is rector of the Scots College in Rome, was formerly rector of Blair's College. He is a

brother of Dr. Angus Fraser, Aberdeen. The present rector of Blair's is Monsignor MacGregor, who previous to his appointment was administrator of St. Mary's Cathedral, Aberdeen. Like most of the local clergy, he is a native of Aberdeenshire.

#### BISHOP MacDONALD.

EDITOR CATHOLIC RECORD.—A few weeks ago I was pleased to read in your editorial columns a few complimentary remarks about the newly elected Bishop of Vancouver, B. C. When you said he is one of the most lovable priests in the maritime Provinces, you were stating the unanimous opinion of all who know him. To know him is to love him: for his is a disposition that is admired the more as you know its simplicity carries with it a keen knowledge of man and man's nature in all its phases. With that intelligent and pious determination that we find not only in his writings, but in every action of his priestly career. To say that he is a stout defender of the doctrines of our holy religion is to repeat what has been repeated over and over again in the leading Catholic journals and periodicals of the English speaking world. To say that he is a man of small, is too insignificant to receive his reproof, is known to the students of St. Francis Xavier's University, and to the priests of the Diocese of Antigonish. It was the writer's happy lot to spend a few weeks with the Very Rev. Dr. MacDonald, in the course of his homeward journey, when he was preparing his work "The Sacrifice of the Mass." I was a young priest, having been ordained only six months previous, and his life as a priest as I saw it, was such an inspiration to me that it will cause me as a priest to be better for it. After a visit to the Blessed Sacrament, he started to correct the proofs. His love of study, his close attention to the affairs of his parish, his instructions to the young, in whom he was particularly interested, could not but impress any one.

Some readers may be surprised at my writing so much about Bishop-elect Very Rev. Dr. MacDonald. Perhaps he himself should wish me, in his modesty, not to continue further. But there are three things that are true, and in Canada, east as well as west, priests are needed, and pious, studious priests are needed more than ever before, surrounded as we are by new errors. When a little boy of nine I attended Mass on Christmas night for the first time, celebrated by the Bishop-elect. His ascetic appearance, his eloquent and soul-inspiring words in the course of his sermon made me desire for no other happiness in this life than to stand by God's altar and say Mass. Every succeeding Mass which I saw him celebrate only intensified the desire. And scores of priests may speak as I have done. Little wonder, then, that I thought I should write this letter with the desire that it may find many readers among the young boys of Canada, and especially of the West, which is to gain exceedingly by our loss in the East. D. J. R.

#### ST. CHARLES AND THE PLAGUE.

A feature of the celebration of the feast of St. Charles at St. Charles College, Ellicott City, Md., on the 4th instant, in the presence of Cardinal Gibbons, Bishop Monaghan and many prominent priests, was the beautiful discourse delivered by Rev. John T. Whelan, pastor of St. Mary Star of the Sea Church, Baltimore. His subject, "The Plague for Service," and his discourse, based on the life of St. Charles, had a deep lesson for the priests. The sermon, in part, was as follows:

"When the great plague of Milan broke out (1576) the funerals rose to 1,500 a day, and eight out of nine of the priests died. Imagine the scene if you can. The organized forces of society broke under the strain. Famine added its horrors. The rich and all who could fled. The bootlickers exorted the Archbishop to fly and save his valuable life. He spurned their advice, saying: 'The good shepherd giveth his life for his sheep. Surely, this was a return to apostolic life when Pope and priest offered themselves a living sacrifice to God. Then the great heart of the man was revealed—no longer an inflexible Bishop, enforcing the laws of his Church, but a loving father, sacrificing everything for his children. He devoted himself entirely to the care of the plague-stricken. His charity knew no bounds; by day and night he might be seen at the bedside of the sick and dying.'

"One day he came to a plague-stricken house of which the door was made fast. It was known that a poor mother and her infant were in an upper room. There was no access but by a ladder. St. Charles entered through the window, and finding the mother already dead, returned with the infant in his arms."

"When his resources failed him he sold his property, his furniture, his very bed itself. After reading the story of St. Charles and the plague in Manzoni's well-known novel, 'The Betrothed,' Lord Macaulay, the famous English historian, wrote in his journal: 'If the Church of Rome were really what Manzoni represents her to be I should be tempted to follow Newman's example.' No wonder Macaulay was carried away by the glorious example of St. Charles. In his own person he exhibited to the world the rare example of one who, having commenced his career and the splendor of the purple, closed his days literally worn out with the exhausting labors of a self-sacrificing pastor, mourned by his people as by loving children who had lost the best of fathers."

We are too apt to think of the saints as far removed, not only in time, but also in character, from our age—from our twentieth century life, which is, above all things, busy and practical. We have even found, or think we have found, a new conception of virtue—a form of sanctity which is more in keeping with the spirit and needs of the time. Goodness, we say, consists in doing good. Holiness is another name for helpfulness. Perfection is measured by

service. To serve our neighbors, to serve our country, to serve mankind—this is truly to serve God.

"Service! The very meaning of the word has been transformed. It has come to stand for the noblest and best that a man can give. It is the name of an ideal which appeals to generous souls and kindles the ardor of unselfish hearts. And who shall say that such an ideal is not high and fair and worthy?"

"Yet it is not new. It is no purely modern idea expressing the result of modern thought alone and guiding our will, our aims and our actions in ways unknown to the saintly men and women of the past. It is rather, under another name, precisely what inspired them, what made their lives rich in endeavor and fruitful in deeds, blessed in the memory of all generations."

"For when we look for that which gives service its value we find it in the sacrifice of self. Whosoever in beneficence to his fellows seeks personal gain is surely not rendering 'service' of the highest kind. Whosoever in seeming response to the call of duty first counts in his mind his own advantages may serve indeed, but the essence of service is gone. And he who insists on recognition or hopes in his heart for the applause of men only robs his service of its ultimate worth."

"The saints looked higher. They looked beyond self, beyond even the thankful appreciation of those whom they served. In the consciousness of a Divine approval, in the hope of a reward which the world cannot give, in the deepest content that their deeds should not be known of men—they dared and strove and served."

"Of such service there is always need. It is not brilliant, it is not 'distinguished,' it may never appear on any record written by human hand, but it is genuine and holy; it is Christlike."

#### THE SISTINE MADONNA.

BY ALICE E. CAFFEY.

American Catholic Press Association.

We should study pictures as we would study great books, not for the purpose of being able to criticize but that we may appropriate and enjoy our share of what they have to give.

Reproductions of the best in art are practically accessible to everybody in the form of photographs and prints of various inexpensive kinds, so that in every home and school to-day may be found a copy of the Sistine Madonna by Raphael. Of the hundreds of pictures of the Virgin and the Christ Child, there is probably none more familiar. But perhaps not enough is known of the history or what is really represented in the picture. A word about this great painter may not be out of place.

Raffaello Sanzio was born in Urbino, Italy, in 1483 and studied under his father until his sixteenth year, when he went to Florence and afterwards to Rome, where he painted many truly great pictures, among them "The Madonna of the Chair," about 1512, now in the Pitti Gallery of Florence, and three years later the Sistine Madonna, or the Madonna of St. Sixtus, as it is sometimes called. His last, and considered by some his best work, was destined to be left unfinished. The Transfiguration was commenced in 1519 and Raphael died in Rome on Good Friday in the year 1520, being but thirty-seven years of age. The Sistine Madonna was ordered by the Benedictine monks of the St. Sixtus Monastery at Piacenza and they required that St. Sixtus and St. Barbara should be represented along with the Virgin and Child. We are told that no sketch was made for this picture, but that the artist "outlined as the vision came." Into his "Madonna of the Chair," he worked richness and even a luxury of color, but the attempt did not satisfy him and he turned it over to one of his pupils to finish. The Sistine Madonna was his great work of love and if he took for his models faces from the throngs in Italian streets he glorified them in this work as in no other, and so blended the ideal woman's face for every nation, typical of none.

One writer tells us that Raphael knew how to find God everywhere and that divine love furnished the master with power to produce. When we study for a moment a copy of the Sistine Madonna, the Virgin appears as a vision descending and floating down to us and no matter where our picture may be hung it gives us the sense of looking up at the figures besides giving a feeling of vast and airy space. It is said that poets are the best commentators on the painters. In describing a favorite Madonna one poet's lines read like a hymn:

"See where she stands, a mortal shape endued With love and life, and light, and deity."

We have but to gaze on this picture and we feel the truth of this description. In the Virgin's eyes we see the world as so blended that the features are the most spiritual and beautiful in the world's art. The moment selected for the picture is when she stands in sweet bewilderment, glowing with the joy of motherhood. Not only does the virgin ravish our eyes, but she penetrates profoundly into our hearts and we give her sweet possession. With deeper study "our reason is troubled, awed and silent." "In the mother's arms the Divine Child seems to look out on the greatness of the world's sorrow and those eyes, even in babyhood, read the future and long for our redemption. Can you not feel what these lines suggest?"

"Worlds would I give Thee, had I them to give Thee."

What means the longing in Thy wondrous eyes to give Thee."

St. Sixtus, on the left of the picture, according to history was a Bishop of Rome in the third century and a martyr of his faith. As a patron of the monastery at Piacenza, for which the picture was painted, it was but natural that they should wish him to have a place in its composition. Saints were often introduced by the old masters to carry out the idea of meditation between the divine and human. He is represented clad in the rich vestments of a Bishop of a much later period than that of the third century, but no doubt the artist realized the effectiveness of the flowing cope in a decorative way. We also find

a ponderous crown resting on the parapet, noting his papal rank.

St. Barbara, whom tradition tells us was one of the most beautiful of the saints, was also a martyr whom her father caused to be shut up in his castle that she might not hear of the faith of Christ. But to no avail. She became a Christian and died by her father's hand rather than prove false to the light that had dawned on her. We are given no more definite reason for putting this saint into this picture than that her youth and beauty contrasted well with the venerable St. Sixtus and while in his attitude we recognize a pleading for the monastery brotherhood, in St. Barbara, with her lowly devotion and dignity, we feel an invitation to join in adoration of the vision. The meditative cherubs below, resting on the parapet, win our love so readily that they need little other excuse for finishing out this picture. The angel at the left bears a striking resemblance to the child, which may or may not have been the intention of the artist. A story is told of these cherubs that they were not in the picture as first finished but came about by two little vagrants wandering into the church where the picture had been placed, and resting their arms on the balustrade with loving eyes gazed longingly at the picture. Raphael, happening in, was so impressed with the beauty of the children that he immediately added the angels, which gave the final touch of love to this masterpiece. This picture was sold in the eighteenth century by the monks to the Elector of Saxony and placed in the Dresden Gallery where it is now hung.

#### A CHANGE OF SENTIMENT.

A sentimental youth of this country has always had it "in" for the Catholic Church because of her common-sense opposition to everything that tends to lower the dignity of the marriage state. It is remarkable how the whole world is coming to recognize the sound views of the old Church. Five years have made a vast change in the opinions of sensible non-Catholics on the divorce question. Not more than that time has passed since practically we stood alone in opposition.

From pulpit after pulpit came denunciations of our interference with individual rights, of the "tyranny" of Rome which compelled the badly mated to remain chained to one another. To-day, somehow, Protestantism is getting into line, but alas! not before Protestantism has lost its grip. It makes little difference nowadays what attitude the Protestant churches are taking or going to take on the question of divorce. They have lost the strength which might have made their attitude worth considering. And the worst of it is that in pandering to the foolish sentiments of the loveless "infidelity" class, they have weakened somewhat our own influence as well.

But the Catholic Church can look back with pride to the fact that consistently she has stood out against a disease which she well knew would eat the heart out of society, if it were permitted to grow. The principles that have stood for ages cannot lightly be thrown aside because of a modern demand for

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more license, which is the real name for what too many call "liberty."—From Extension.

#### Superstitious Piety.

"There is nothing more harmful to spirituality, nothing more detrimental to growth in holiness," says the Catholic Citizen, "than the pernicious influence of superstitious piety. Religion itself is untrammelled, its aspirations are spontaneous, God gives the freedom of truth to His children. Little wonder, then, that abominations such as the 'candle chain prayers,' circulated in Washington recently, excited the righteous wrath of ministers of the Gospel there."

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