

The Angelus Bell.

(William Th. Parker, M. D., in S. H. Review.)

Sweet Angelus, the morning bell, Calls us to seek the help we need, From Him Who came His truths to tell, From Him Who is the Truth indeed.

Sweet Angelus, our Lady's bell, Summons all faithful hearts to prayer.

Petition Him Who loves so well That all men in God's grace may share.

Sweet Angelus, the noontide bell, Bid's us reflect on Calvary's Hill; Of selfish pride to be the knell, And change to love our stubborn will.

Sweet Angelus, the day is done, We lift our hearts with many a sigh.

Make us the children—every one, Mother of God, to thee we cry.

Sweet Angelus, the daylight dies, But thy pure love will never wane.

Plead with thy Son beyond the skies That we with Him may ever reign.

Sweet Angelus, thy truths divine By angel's message brought from heaven,

Passion and Cross, our hearts incline To prize the hope His death hath given.

Northampton, Mass., Oct. 11, 1903.

Socialism from Many Points of View.

Rev. Thomas Ewing Sherman, S. J., son of the late Gen. W. T. Sherman, preached a forcible sermon recently at St. Patrick's Church, Cedar Rapids, Iowa. His subject was "Socialism," and needless to say, that it received a most careful and exhaustive treatment.

The preacher drew a distinction between socialism and communism and even anarchism. His easiest way of illustrating the subject was to come down to a level that all persons could stand upon. He, therefore, gave an idea of what the government of a country, the United States especially, would be if socialism were to reign and if socialists were to be in power.

The first contention of the socialistic government would be exemplified in a law that would make all the land belong to the State. The farmer would have to sow, labor, and reap for the benefit of the State, that is to say for his neighbors, with whom he would have to divide the product of his labor.

Then speaking directly to his hearers Father Sherman asked: "Would the farmer of Iowa be willing to hold his eighty acres, his half section or section as a trustee for the state and share the profits of his soil between 50,000 inhabitants of a China province where, either because of soil that was not fertile or because of lack of industry among the people; the output was less than his own state? The Chinaman could claim that the soil belonged just as much to him, as to the Iowa farmer and the state run on socialistic principles could not deny him.

"Our cities, towns and villages with their churches and schools are results of the labor of the farmers—the landholders. Under the rule of socialism the farmer would not cultivate the soil only that others might reap the benefit of his labor. Even now the farmer will not start the plow across the furrow unless the chances are a hundred to one that he will reap the benefit of it."

We need not quote all the examples given by the preacher, but the following is too striking to omit: "The socialist would have all machinery, all tools being productive capital, in control of the state. Two women might be arrested for having sewing machines in their possession, the one who was rich and made articles for her own household and not to sell, would be set free; the poor woman who sewed garments to sell for a living would be imprisoned for using an attribute of the government in having productive capital in her possession. Such a state of affairs could result only in a war—the great sewing machine war, the first of a thousand such dissensions under government ownership of machinery and tools."

And carrying matters into details, of daily life, we can scarcely imagine a state of affairs such as is pictured in the next passage, yet it is the logical outcome of the adoption of the principle of socialism: "Under the socialistic form of government the government will be compelled to do all the producing as well as the distributing, the government would have to do everything instead of a half a dozen things or so that it does now. But the cost of the present government is a billion dollars a year, under socialism, the government doing all the producing, all the manufacturing, all the distributing would cost a million times a billion dollars. This is where social democracy would break down. Suppose a woman wanted a particular shade of blue ribbon for her baby

in long clothes and the captain of the ribbon department in Cedar Rapids had no authority from the government to sell such a shade; if she were persistent she would appeal to the brigadier of the ribbon department at Des Moines, then to a higher officer at Chicago, and finally to the highest at Washington. She might finally get the shade of ribbon she wanted after two years, but the baby would then be out of long clothes and she would not want the ribbon. It would be the same in all small affairs of life. Institutions do what is their purpose and nature to do; it is the purpose of government to govern, not to make things, to perform the duties of the individual."

After proving that socialism would wipe out the home, make woman the instrument of man, and reduce the race to the condition of a herd, he pointed out that, while socialism appeals to the laborer, and is seducing him by making him believe that because he makes a thing he owns it, he shows that the laborer owns nothing and makes nothing. He is paid the value of his labor. He does not make the material with which he works. At the root of the evils of socialism is the fallacy that all evils now suffered spring from capital. "Socialism would result in reducing us all to slavery, to a common herd."

In conclusion, Father Sherman lays the blame for the evils of socialism at the door of atheism. "The socialistic leaders are atheists," and it is this disbelief in God that Father Sherman thinks responsible for the views of socialists.

In that conclusion he is certainly right; for as long as the idea of God prevails there is that of a primal authority to sway man; but to reduce the human race to a level that will recognize no authority it is necessary to begin by wiping out the idea of God; as long as God exists there can be no absolute equality—and this the socialist knows.—True Witness.

Power of a Good Book.

A young man of good parentage had graduated from high school. He was to become a lawyer, and therefore entered college. His pious mother trembled at thought of the many dangers which threatened his faith and morals, and considered what she could do to preserve his virtue. She herself could not accompany him to the great metropolis, but as a talisman she gave him a small book, the "Imitation of Christ," entreating him never to part with it.

The student, having promised to fulfill his mother's wish, accordingly took his precious book in hand every evening. It reminded him of her love for him, and of her anxiety for the preservation of his innocence. But soon the young man was surrounded by evil friends. They captivated him by description of their feasts and pleasures. He allowed himself to be influenced, so that they soon had complete control over him. Religious duties became irksome, and after a while were entirely neglected. The talisman given him by his mother now became a burden. He even begrudged it the small amount of space it occupied, for its presence recalled to the mind of the prodigal son the years of virtue and innocence spent under the parental roof.

Whenever he indulged in forbidden pleasures the little book became his accuser. To remove it from his sight he cast it into the farthest corner of the room. From there it wandered into an old chest where all useless articles were kept. But the humble instrument of God's mercy had yet to fulfill its mission.—One day our student was looking for paper with which to cleanse his razor. By a singular coincidence he came across the "Imitation of Christ." "It makes no difference," he said, and tore a leaf from the book. After a few days it was again used for the same purpose, until, from week to week, the poor little book lost many of its gilded pages. But each time a sentence of the torn leaf caught the young man's eye, and disturbed the forced peace of his conscience.

Walking by a church, one morning, into which a funeral procession was just passing, he paused to hear some one remark: "What a misfortune! He was the only son of wealthy parents, and but eighteen years old. He fell from his horse and was killed instantly." Then the verse on the page of the "Imitation of Christ," he had torn from the book the day before suddenly occurred to the wayward son, "How foolish of you to promise yourself a long life, when you are not even sure of the morrow." Deeply agitated at thought of what the words implied, he followed the funeral into the church. The ceremonies and hymns awakened the suppressed voice of his conscience and compelled him to reflect on the sinful state of his soul. In the course of a few days he cast himself at the feet of a priest to implore his aid in making his peace with God. Thus the piety of the mother was rewarded and in this instance the conversion of her son due to a page of the "Imitation of Christ."—Translated for "The Filio" from the Freslauer Sountagsblatt, by Mary Schueckamp.



Don't forget the old man with the fish on his back. For nearly thirty years he has been traveling around the world, and is still traveling, bringing health and comfort wherever he goes.

To the consumptive he brings the strength and flesh he so much needs. To all weak and sickly children he gives rich and strengthening food.

To thin and pale persons he gives new firm flesh and rich red blood. Children who first saw the old man with the fish are now grown up and have children of their own.

He stands for Scott's Emulsion of pure cod liver oil—a delightful food and a natural tonic for children, for old folks and for all who need flesh and strength. SCOTT & BOWNE, Chemists, Toronto, Ontario, 50c. and \$1.00; all druggists.

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The Ignorance of the Cultured.

It is curious how people will demand harmony, definiteness, and correctness in music and art and literature, but are content with vagueness and obscurity in religion. Here are our friends the Unitarians: They pride themselves on their culture, on their breadth of vision, on their superiority over all who believe that Christ was God. Many of them are people of education, of the student habit which investigates and finds out and makes sure of most of the subjects which exercise the minds of men. But as to religion—why, that great and most important question need not be bothered about. "Be good and you will be happy," seems to be the basis of their religious belief, and they care no further. Mrs. Emily Fifield, herself a Unitarian, tells of this Unitarian indifference to definite ideas regarding religion, in a recent issue of the Christian Register. She says:—

"This very summer I have been sitting on a hotel piazza with a group of delightful, cultivated men and women, most of them Unitarians, and not one of them was able to say why he was a Unitarian or what Unitarians believed. The children of these Unitarians were on the green opposite. If they had been questioned concerning their church, a well bred stare of incomprehension would have been the answer.

"In my visits among the women of our Alliance, I have felt sorry to find how little real knowledge of the distinctive doctrines of our body exists.—Low little is known of the history and traditions of our form of faith and the place it now holds in the religious world.

"A whole winter is spent—pleasantly, to be sure,—in reading 'The Idyls of the King,' or in trying to understand 'The Ring and the Book,' and the vital principles of religious belief are left on one side."

We have no doubt that such delightful, cultivated men and women, looking from their hotel piazza, would consider as a very ignorant person indeed the student, level headed, Irish laborer passing by who never heard of the 'Ring and the Book,' and to whom the 'Idyls of the King' would suggest (if they suggested anything) the do-nothing courtiers of King Edward VII.; yet in ninety-nine cases out of a hundred, such a man could give a clear, consistent and logical reason for the faith he possessed. Gazing from their hotel piazza the group of cultured Unitarians might wonder pitifully if this laborer had any knowledge on the most stupendous fact in all the Universe would be far more wide, far more copious, far more accurate, far more definite, far more correct than theirs. He might not know Browning, or Tennyson, or Emerson, but he would know God; and Jesus Christ the Son of God has declared this knowledge to be "eternal life."—S. H. Review.

We will produce good music. Under the title "The Signs of the Times," Dr. Osartelli, the new Bishop of Salford, England, and one of the ripest scholars among the clergymen of that country, has issued a pastoral letter, his first since assuming the episcopal office, in which occur the following interesting passages: "It has been stated that when our Holy Father Pope Pius X., after his

elevation to the Papacy, first met the Maestro Porosi, he greeted him with the words: "Faremo della buona musica" ("we will produce good music"). And his Holiness is credited with an intention to prosecute with vigor at no distant date the much-needed reform of sacred music. This will be a day for which many, both clergy and laity, have long been anxiously looking. The "signs of the times" seem really to indicate that ecclesiastical musical reform will be one of the chief features of the early twentieth century, just as ecclesiastical architectural reform was of the early and middle nineteenth.

"It is a matter of general concern and regret that so much of our church music is still of such a theatrical style, unworthy of the house of God. High Mass and Benediction, especially on great feast days, are too often turned into little better than concerts, where people go "to hear the music" and (as they admit) find it impossible to pray.

"Many Masses are objectionable owing to the meaningless repetition of the words of the sacred liturgy, which is surely a serious violation of both the respect due to these sublime utterances and the obedience due to the deacons of the Church. And in any case, the excessive length of many Masses is much to be deplored. Apart from musical considerations, these long Masses are exceedingly trying to the celebrant, particularly as in this country the custom prevails of having the sermon at the sung Mass and sometimes a priest in a single handed mission, who has to rise early, say two Masses and preach, is kept to a very late hour without food, under severe physical strain. Such a custom is a fruitful source of ill-health and frequently leads to ultimate breakdown of the health of the clergy.

"We earnestly exhort all the clergy and laity to join us in an attempt to reform these abuses by introducing simple devotional Masses which shall aid devotion instead of distracting it, and which have little or no repetitions, and are distinguished by brevity. In order to commence some such reform, without attempting any too drastic measures, we direct that on all occasions when we are invited to assist at High Mass or Benediction in any church of the diocese a programme of the music shall be submitted to us one week beforehand, and that no music shall be rendered in our presence of which we disapprove. In order to guide us in these matters we have appointed a small committee of experts, clergy and laity, to whom we shall refer from time to time.

"We need only refer to the deacons of synods, provincial and diocesan, as well as to the decisions of Roman Congregations forbidding female solos and the advertising of the names of soloists and other singers and performers, all of which decrees are in full vigor. We also strongly deplore the reports so frequently seen in our newspapers of Messes and other liturgical services of which read too often like critiques of concerts.

On the other hand, we warmly applaud the excellent custom, which has several times been tried with success, of training the boys of our elementary schools to sing simple Gregorian Masses when full male choirs are not available. It is astonishing how excellently such schoolboys' choirs can be trained to sing the divine liturgy, and what is more, a constant supply of fresh young voices is available year by year, and at little or no cost."

The Bishop of Marseilles, who recently had his stipend suspended by M. Combes, received the other day a delegation from the Society for the Protection of Catholic Interests, who presented him with a sum of £1,000 which had been collected to recoup him for the pension which he had sustained. The Bishop, in thanking the deputation for having thus repaired the material consequences of the injustice of which he had been a victim, said that in reality he had no cause to complain, since the honor which it had procured him was certainly worth more than the confiscated salary. He repeated the words once uttered by a King of France: "Against those who calumniate, fetter or betray it the Catholic Church for eighteen centuries has had both revenge and victory. Her revenge is to pray for them, and her victory that of surviving them."

What is the name of the boy who can be set at liberty by a letter? Fred will be freed by e.

An Ancient Foe To health and happiness is Scrofula—as ugly as ever since time immemorial. It causes bunces in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"Two of my children had scrofula sores which kept growing deeper and kept them from going to school for three months. Ointments and medicines did no good until I began giving them Hood's Sarsaparilla. This medicine caused the sores to heal, and the children have shown no signs of scrofula since."—J. W. McGinnis, Woodstock, Ont.

Hood's Sarsaparilla will rid you of it, radically and permanently, as it has rid thousands.



Are a True Heart Tonic. Nerve Food and Blood Purifier. They build up and renew all the worn out and wasted tissues of the body, and restore perfect health and vigor to the entire system. Nervousness, Sleeplessness, Nervous Prostration, Brain Fog, Lack of Vitality, After Effects of Rheumatism, Anemia, Weak and Dizzy Spells, Loss of Memory, Palpitation of the Heart, Loss of Energy, Shortness of Breath, etc., can all be cured by using Milburn's Heart and Nerve Pills. Price 50c. a box or 3 for \$1.25. All dealers or THE T. MILBURN CO., LONDON, TORONTO, ONT.

MISCELLANEOUS.

Men who have no time for religion must be too busy to breathe.

One Laxa-Liver Pill every night for thirty days makes a complete cure for biliousness and constipation. That is, just 25 cents will be cured.

Heart's ease does not grow on the heights of ambition.

A Druggist's Opinion.

Mr. W. J. Sinscoe, Austin, Man., writes: "Our customers speak so highly of Milburn's Sterling Headache Powders that it is a pleasure to recommend them to others. They never disappoint but always cure." Price 10 cents and 25 cents.

Aspiration is more to life than respiration.

Hagyard's Yellow Oil cures sprains, bruises, sores, wounds, cuts, frostbites, chilblains, stings of insects, burns, scalds, contusions, etc. Price 25c.

What pronoun is a sorcerer? Witch (which.)

O. C. RICAARDS & CO. I was very sick with Quinzy and thought I would strangle. I used MINARD'S LINIMENT and it cured me at once. I am never without it now.

Yours gratefully, MRS. C. D. PRINCE. Nauwigewank, Oct. 21st.

Men loathe the truth when it means a loss to them.

If you want to quit being a wretched propper, have your rheumatism cured by Milburn's Rheumatic Pills, a guaranteed remedy for Rheumatism, Sciatica, Neuralgia and Lumbago. Price 5 cents at all dealers.

One bad habit may bind as fast to the devil as twenty.

Dr. Low's Worm Syrup is a safe, sure and reliable worm expeller. Acts equally well on children or adults. Be sure you get Low's.

Better to be poor gold than the best gilding.

Hagyard's yellow oil can be applied externally for rheumatism, stiff joints, chapped hands, chilblains, sprains, etc. It can be taken internally for croup, quinsy, bronchitis, pain in the stomach, kidney complaint, etc. Price 25 cents.

Keep Minard's Liniment in the House.

A sickly saint is likely to be a wealthy hypocrite.

Minard's Liniment relieves neuralgia.

A Kidney Sufferer FOR Fourteen Years.

TERRIBLE PAINS ACROSS THE BACK. Could not sit or stand with ease. Consulted Five Different Doctors.

Doan's Kidney Pills FINALLY MADE A COMPLETE CURE.

Mr. Jacob Jamieson, Jamieson Bros., the well-known Contractors and Builders, Welland, Ont., tells of how he was cured: "For fourteen years I was afflicted with kidney trouble which increased in severity the last five years. My most serious attack was four years ago, when I was completely incapacitated. I had terrible pains across my back, floating specks before my eyes and was in almost constant torment. I could not sit or stand with ease and was a wreck in health, having no appetite and lost greatly in flesh. I had taken medicine from five different doctors and also numerous other preparations to no purpose. I finally began to take Doan's Kidney Pills and before I had taken five boxes the trouble left me and I now feel better than I have for twenty years. Those who know me know how I was afflicted and say it is almost impossible to believe that I have been cured, yet they know it is so. I have passed the meridian of life but I feel that I have taken on the rosy hue of boyhood. 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