played and laughed, ran out into the fields to search for wild flowers, caressed the lambs. It was a week later when, one day, she turned to her mother with the old note of fatigue in her voice : 'I am so tired, mamma !"

The parents knew then that the shadow had followed them, shadow they had tried to elude. That week had been but a moment of respite, ere its blackness enveloped them once more. Angela did not go silence back to play with the lambs in the meadows, nor did she leave her room simply. again. Her father carried her to a chair at the window, and there she rested all day long, and as each passed in its turn the little body "The bells ! The bells !" grew lighter, the tiny hands thinner. When the father and mother left her listened, her heart bounding with joy to go to their meals an old woman sat to the Easter song that the bells beside her. Angela loved this old woman, who could tell her the most beautiful stories. She knew so many —oh, so many more than her mother! She said the angel of the picture was the angel of the shepherds, and she told her of the birth of the little sun. Child who was called Jesus.

"A Child I should have loved if I

had known Him," said Angela. And during her long reveries she played with these holy personages— especially the little Babe of Bethlehem.

"Why does the little bell ring three times a day ?" she asked. "To remind us of the birth of the

little child Jesus."

And Angela loved still more the bell of the chapel. She did not say again that she was tired, but before long she could not sit in her chair, but had to remain in bed. Godefroy brought her all the flowers he could find, digging them up by the roots and replanting them in front of the window that she might see them.

The evening of Holy Thursday he turned to his wife, the picture of consternation 'I have received a letter from the

Read it. prefecture. 'To the Deputy Baptiste Godefroy,"

it began. 'Being informed that a certain chapel at S——has had the audacity to ring its bells under your windows, I have given orders for the expulsion, as speedily as possible, of the priest in charge. The affair will be settled enough to convert them. It by the "Believe me," etc.

"Angela !" exclaimed the mother. "Angela loves that bell."

The idiot !" groaned Baptiste Godefroy. the bell injure him ? Did we complain ? And what shall we say to the little one ? The following morning no bell

sounded. The child missed it. "Mamma," she exclaimed, feebly.

"What, my treasure ?" asked the mother, on her knees beside the bed. "The bell ! I do not hear the bell!" their very achievements are due to The mother looked at the father in the fact that they really are nothing

anguish. Her eyes begged of him to speak. of the sort, but extremely sin-cere truth seekers and there. speak. "It is because it is Good Friday,"

he said. 'What is that ?" asked Angela,

wonderingly. "The bells do not sound during "The bells do not sound during may be for persons who see the these two days because Jesus is frightful havoc wrought by their

dead. "The little Jesus dead !" wailed must be given the credit of supreme "Dead !" the child.

from the grave.

'He will ? Oh, you are sure, sure ?"

The sun had risen. His first rays perhaps actually estranged from it there can be no atonement out of touched the child's closed lids and to a considerable extent, have un-

And at his word she pulled at the

She could say no other word, but were ringing. Her eyes, fixed on the window, saw

The beautiful Being of the Christmas picture was coming toward her, no longer surrounded by gilt spangles, but bathed in the light of the rising He approached her, pure, e, graceful. Nearer, still still white.

nearer And then the angel of resurrection gathered up to him the. soul of the little Angela and carried it off to Paradise, where celestial bells tell ever the alleluias of an -Translated from the eternal Easter.-French for the Morning Star.

Our foes are numerous and irritating. Many of them are united in one thing which it will not do for us to deny, sincerity. Such men must be either converted or fought rentlessly. But one of the greatest mis takes we can make in our attempt to do either is to suspect their sincerity, vilify their motives or themselves, and accuse them of consciously or deliberately being Church ! They shame the ordinary all but incarnate fiends. They are not. They are sincerely ignorant, and they get per-haps all too little assistance toward the light from some of their opponents in our camp, who know enough to oppose them but do not know by the time you receive this letter, and I have tried to spare you the least annoyance in connection with it. Catholic corrective for it, that they their thoughts, aims, and enthusi-

rescharmed the mother. The orderen, zearous though they be we can teach them how to separate "Do un wes that bell." idiot !" groaned Baptiste from their ignorance of the efficient "He and his zeal ! Did Catholic way to combat sincere error, "He is a Dia and the service of the under the service of the life teach." and their lack of the unworldly calm Catholic truth. To try hard to bring and love, even of enemies, which is so difficult at times, but which our duty Let us not be found want-Christianity should provide. ing! -

Perhaps the success of these foes of ours is practically as great as if they really were incarnate fiends or sworn foes of truth, though probably

fore extremely influential. No one should attempt to oppose a sincere foe without granting his sincerity and being candid. Hard as it foes' erroneous opinions, the enemy

sincerity ment will have any desire to deny

THE CATHOLIC RECORD

ears She entered trembling. Her the thoroughly Catholic life now husband stood there, pulling the bell rope. They looked at each other in silence. "Take the other rope," he said then who, with his grasp of modern eccentricity of thought and his flaming zeal for the Faith, would win to the

Church those among the moderns who should be called her shining lights. Those who might efficiently work out the salvation of society by the light of the Faith are now work-

it offers for this purpose, how far cry that finds superior would be their work! Can Catholic soul : we not stave off, at least for many of these people who are, consciously

or unconsciously, making for Anti-The hope of the Church, as well as of society, of the future, may, perhaps, lie largely in the conversion

t mis of enthusiastic acceptance and use people who were taught that doctrine our of things Catholic might not be of despair.—The Missionary. See what expected of them. See what those who have already been converted are doing in and for the Catholic by their grasp of the faith, their conviction, zeal, piety, fervor, devotion and practice Could all, or

even the bulk, of our foes be similarly transformed, what a glorious future would open out for this land, for the Church here, and very likely, for the whole sad world! We must respect our sincere We must thoroughly know are disarmed. Such champions of asms, as well as their errors. Then the Church, zealous though they be we can teach them how to separate

THE INTERMEDIATE STATE OF THE DEAD

Such is the term employed by those Protestant sects that have been troubled in spirit as to what disposition to make of departed souls yet found a permanent abiding place in the world to come. A few indithe non Catholic organizations who growth in grace and virtue.

hell; there must be a middle state, and Catholics call it Purgatory. week woke her.
"It is Easter," she murmured, and smiled back at the smiling day peeping in at her windows. The mother, outdoors, proceeded at a rapid pace the toward the chapel. She was at its entrance when a sound fell upon her lude.
the ears She entered trembling. Her husband stood there, pulling the bell
wisely neglected.
Ah, it will be a crying pity and a great tragedy if we cannot and do not convert these sincere truth. Outdoors, proceeded at a rapid pace entrance when a sound fell upon her lude.
the ears She entered trembling. Her husband stood there, pulling the bell
wisely neglected.
Ah, it will be a crying pity and a great tragedy if we cannot and do not convert these sincere truth. Outdoors, proceeded at a rapid pace seekers, so ripe for the harvest is day of the dead is recommended; from Matthew, xii, 32, where the sin against the Holy Ghost is characterized as not being forgiven even in the next world. The Catholic docement is provided to the next world. The Catholic docement is provided to the next world. The catholic docement is provided to the next world. The catholic docement is provided to the next world. the belief and practice of the first writers of the Christian Church and by an unbroken tradition of sixteen centuries of universal Christian acceptance. An editorial in the Episcopalian

An entorial in the Episcopanal organ, The Living Church, laments the decay of prayers for the dead, a dogma which is the natural and log-ical outcome of belief in Purgatory, ing out the best system they know outside the Church. If they but knew the Faith and the power which His words give expression to a deep cry that finds an " amen " in every "When Protestantism shut down

centuries, the mournful kingdom of on praying for the dead, it was guilty a cruelty to bereaved mourners Mgr. Benson in his "Lord of the World," by working the conversion see the result of centuries of that teaching in the blank despair that so often characterizes the Protestant funeral. To lay the widow on the funeral pyre of the husband who has been all the world to her for a perhaps, lie largely in the conversion of these stalwart, sincere men who are now our foes, not because of evil he is torn from her immediate visible intent, but because of the very sin-cerity of their ignorance. They ers that day by day she has offered ers that day by day she has offered simply do not know how to reason clearly; it is not that they do not wish to reason well. They are not to-day responsible for the fog thrown between them and things. Catholia between them and things Catholic by their forefathers. And if only that fog could be lifted, what a burst

LOOK FOR THE GOOD

Look for the good in people. How would you feel if you knew that people, whenever they talked about you, talked only about what was bad You know it is there in you? nty of it, but you? would rather not have it talked about. Well, other people feel the same. They, too, prefer to have their better selves discussed rather than their shady Treat the other person as you sides. would wish to be treated yourself. "Do unto others."— Sacred Heart

TEMPTATION

The Lord permits Satan continu-- Henry A. Doherty, Jr., in ally to assail its with his temptations, to the end that we may continually buckle upon ourselves the whole armor of God, (Eph. vi)—that we may be ready for the battle. The way some persons act, as the Irish Cathlics says, and the way they speak, too, it seems they try to prove to us that at times it is impossible to overcome temptations --that we must follow our impulses and cannot overcome overpowering temptations Each life has its own besetting who have left this life and have not temptations, its own share of trials. and is menaced somewhere by danger. Strength is got through all this strain viduals may be found in nearly all That is the natural environment for It is the again," hastily cried the father. "On Sunday—Easter Sunday—He rises from the grave." Take the Socialist. I think that believe that after death the deceased immediately enters upon his eternal reward or eternal torment; but it is of pure manhood and womanhood. that they are splendidly, touchingly denominations that, between death to overcome cannot be a soldier. And "He will? Oh, you are sure, sure?" "Yes. The bells, you see, my Angela, go to Rome during this time in a little boat. Really! But they always come back for Easter Sunday." "Surely surely?" that they are splendidly, touchingly inspiringly sincere in their desire to reform evils and prevent injustice. Sunday." "Surely surely?" that they are splendidly, touchingly inspiringly sincere in their desire to reform evils and prevent injustice. Sunday." "Surely surely?" that they are splendidly, touchingly inspiringly sincere in their desire to reform evils and prevent injustice. Sunday." "Surely surely ?" that they are splendidly, touchingly that they are splendidly, touchingly inspiringly sincere in their desire to reform evils and prevent injustice. The trouble with them is, perhaps, "Surely surely ?" that they are splendidly, touchingly that they are splendidly, touchingly denominations that, between death and the day of judgment, the this battle, whether man or woman. To refuse to see the moral signifi-cance is to empty life of any mean-dual at death. These "intermediate ing at all. But when we have a ing at angle great and inspiring states" are as varied and as numerous glimmering of the great and inspiring as the sects that place them in their thought that this is the will of God ly exist. In their very sincerity and creeds, or even as the preachers who for us, even our own sanctification, Theology, among the Methodists, ourselves, we begin to see how it describes one kind of "middle world ;" must be that God is faithful. Hodge's System of Theology, among will not suffer us to be tempted above or beyond our powers, but will with the Presbyterians, has another; Pendleton, who teaches Southern the temptation also make a way of escape that we may be able to bear Baptists, gives still another; while The trouble with those who say Robinson and Strong, who inculcate it. doctrine to Northern Baptists, express a still different view. The Seventh they cannot overcome temptation is that they do not want to overcome it. Day Adventists believe that the dead In their hearts they have a sneaking love for the fault and take pleasure repose in a sound slumber until the day of judgment; then we have the Unitarian, the Mormon, the Christian able to rise above it and overcome it, and therefore they are never Science view, and many others. One famous Baptist minister whom themselves .- The Missionary.



THREE

Regulate Kidneys AND

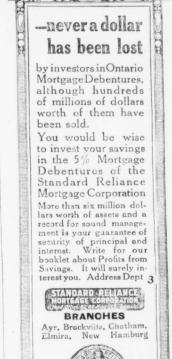
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"Surely, surely ?"

"They will surely come back." "You promise me ?" "I promise thee."

"Why do you say 'the bells' will come back ? There is only one bell." "On Easter Sunday there will be two.

"That will be nice," said the child. The mother put her arm around the little one.

"Do not excite her any more, dear.

She is trembling." Angela lay quiet, her breath coming in gasps, her eyes wide open. They sent for the physician again, frightened. His visit was unsatis-factory; he would give them no decision

Saturday evening she said :

"Tomorrow is near. I am lonely without the little bell. When it rings I can hear such pretty songs without it there are no songs. all the bells will ring at Easter. What do they say, mamma ?

hat do they say, manual." "I do not know, darling." "I do not know, darling." She was "Papa, you tell me." little impatient. "You know the song they sing."

'Yes, my treasure, I know the song. But you must sleep. I will sing the *Morte surrexit hodie' song, and then you must go to sleep."

In a low, trembling voice he began:

"O filii, et filiæ Rex coelestes, Rex gloriæ Alleluia !"

appily. "That is nice. Sing it once nore, papa." She slept, but her father and ing to Mass and receiving the happily. more, papa

father. "I cannot sleep. My head what they had been added what they may be would aches." And he rose and went away. their conversion, and they would aches." With the first faint streaks of dawn desire the restoration of this life the mother rose also, and called the through liturgy, ritual, pageantry, old woman whom she was in the art, literature, music, customs, and habit of leaving beside Angela. "Come and sit with her a few in the Church things which we our-

duce and live under a form of society in which evil and injustice can hardabsolute hatred of expediency they go too far Instead of desiring continually to reform abuses as they occur, and they would come up even under Socialism, they wish to abolish both good and bad in existing conditions and to produce something totally new. Their very sincerity is the great asset of their movement,

and certainly sincerity is a thing greatly to be desired in present day society.

Now, here is an element that must be taken into account in dealing with the genuine Socialist and the genuine devotee of any of the mul-titudinous schools of respectable we heard preach on the subject, and whose opinion was generally held in the district where he lived, said that non-Catholic thought to-day: they really do seek and desire the truth, above all things. Expediency, mere holding fast to present systems for after death "ante-rooms" or ing-places" would be found for (1) the righteous dead; (2) the unright any personal or corporate gain which may eventuate from something not so good as it should be, they detest. Shallowness, insincerity and desire for mere personal advantage they abhor. But what does this signify to us? It means that non-Catholics long for the truth so ardently that if

lot of those who died impenitent. we can present the truth to them in Turning away from these multiterms which they can understand and form and parti-colored views of the cannot fail to consider, they will not intermediate state of the dead, the hesitate to accept it gladly. Nay, Catholic finds comfort in a clear and more, they would probably accept it infallible definition of Purgatory as a and use it more sincerely and place of waiting and cleansing until "Oh, that is nice !" cried the child more zealously than vast numbers the Great Judge shall grant him an

"abundant entrance" to a place at His right hand, where sin and sorrow mother could not. "What shall we do, what shall we live the Catholic life completely trouble him no more. 'Nothing defiled can enter heaven." Purgatory is taught by all those references to God's usual, and ordinary economy of dealing with sinners—namely, that when God do? Oh, if she does not hear the bell tomorrow !" moaned the mother. "I must get up, get up," said the father. "I cannot sleep. My head sinners—namely, that when God forgives the sin He generally leaves

some punishment to be atoned for by the sinner. He so acted with Adam, so on. They would probably discover

with Moses with King David. This atonement is decreed by God Him-self and must be completed ; if not

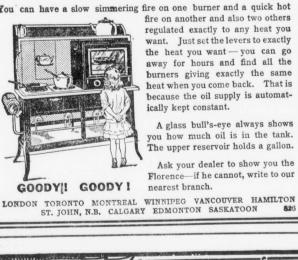
HER HAPPINESS

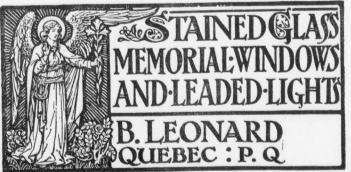
wait

So many religious authors have written of the sorrows of Mary that Catholics forget that no woman before or since ever had the joys to eous dead; (3) infants; (4) good heathen; and (5) bad heathen. In addition to these, an immediate equal the happiness of Mary. Of

these Father Faber writes : "A mother's joy over her first-born has passed into a proverb. Hut no creature has ever rejoiced as entrance upon everlasting bliss would be vouchsafed to genuine Christians, and a similar entrance into eternal suffering would be the Mary did. No joy was ever so deep, so holy, so beautiful as hers. It was the joy of possessing God in a way in which none has possessed Him heretofore—a way which was the grandest work of His wisdom and His power, the greatest height of His wisdom and His creatures. It was the joy of presenting to God what was equal to Himself, and so covering His Divine Majesty with a co-extensive worship. It was the joy of being able by that offering to impetrate for her fellow-creatures wonderful graces, which were new both in their abundance, their their efficacy, and their excellence. It was joy of the beauty of Jesus, of the ravishing sweetness of His countenance, of the glorious mystery of every look and touch of Him, of the thrilling privileges of her maternal "Come and sit with her a few moments. I shall return immedi-ately." solur They would provide neural provide the self and must be completed; if not in this world then in the next. There is no punishment in Heaven; thirding privileges of her maternary love, and of the contagion of His unspeakable joy, which passed from His soul into hers." to trim-no valves to leak-safe, simple, economical, reliable. Costs less than a cent per hour per burner.

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No matter how early her neighbors got up, ter washing was always first on the line. Some mornings 'twas nearly seven before they spied the smoke curing slowly from her himmey. But within the hour — up went her now-white washing. Then they would glimpse her, fresh and neat, feeding her enickens or weeding in her garden. And the neighbors wondered, and they plot-den of them went to borrow clothes-pins, and

One of them went to borrow clothes-pins, and -there sat my lady, gently pushing back and 'orth a "1900" Gravity Washer.

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