

APRIL 22, 1916

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, the 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 back to play with the lambs in the meadows, nor did she leave her room 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 grew lighter, the tiny hands thinner. When the father and mother left her to go to their meals an old woman sat 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 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 you 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. Godfrey 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 prefecture. Read it."

"To the Deputy Baptiste Godfrey," 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 by the time you receive this letter, and I have tried to spare you the least annoyance in connection with it."

"Believe me," etc. "Angela!" exclaimed the mother. "Angela loves that bell."

"The idiot!" groaned Baptiste Godfrey. "He and his zeal! Did 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!"

"The mother looked at the father in anguish. Her eyes begged of him to speak. "It is because it is Good Friday," he said.

"What is that?" asked Angela, wondering. "The bells do not sound during these two days because Jesus is dead."

"The little Jesus dead!" wailed the child. "Dead!" "He will rise again. He will live again," hastily cried the father. "On Sunday—Easter Sunday—He rises from the grave."

"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."

"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 unsatisfactory; 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. And all the bells will ring at Easter."

"What do they say, mamma?" "I do not know, darling."

"Papa, you tell me." She was a little impatient. "You know the song they sing."

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

In a low, trembling voice he began: "O filii, et filie Rex coelestis, Rex glorie Alleluia!"

"Oh, that is nice!" cried the child happily. "That is nice. Sing it once more, papa."

She slept, but her father and mother could not. "What shall we do, what shall we 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 aches." And he rose and went away. With the first faint streaks of dawn the mother rose also, and called the old woman whom she was in the habit of leaving beside Angela.

The sun had risen. His first rays touched the child's closed lids and 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 toward the chapel. She was at its entrance when a sound fell upon her ears. She entered trembling. Her husband stood there, pulling the bell rope. They looked at each other in silence.

"Take the other rope," he said then simply. And at his word she pulled at the rope of the second bell with all her strength. The child sat up in bed.

"The bells! The bells!" She could say no other word, but listened, her heart bounding with joy to the Easter song that the bells 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 sun. He approached her, pure white, graceful. Nearer, still nearer.

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

OUR HARVEST OF FOES

Our foes are numerous and irritating. Many of them are united in one thing which will not do for us to deny, sincerity. Such men must be either converted or fought relentlessly. But one of the greatest mistakes 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 all but incarnate fiends. They are not. They are sincerely ignorant, and they get per-ignoring 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 enough to convert them. It is by exposing the error of their systems and at the same time revealing the Catholic corrective for it, that they are disarmed. Such champions of the Church, zealous though they be, may easily do more harm than good from their ignorance of the efficient Catholic way to combat sincere error, and their lack of the unworldly calm and love, even of enemies, which is so difficult at times, but which Christianity should provide.

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 their very achievements are due to the fact that they really are nothing of the sort, but extremely sincere truth-seekers and therefore extremely influential. No one should attempt to oppose a sincere foe without granting his sincerity and being candid. Hard as it may be for persons who see the fruitful havoc wrought by their foes' erroneous opinions, the enemy must be given the credit of supreme sincerity.

Take the Socialist, I think that no one who really knows the best type of men in this fallacious movement will have any desire to deny that they are splendidly, touchingly inspiring in their desire to reform evils and prevent injustice. The trouble with them is, perhaps, that they think fallen human nature as a whole can be so good as to produce and live under a form of society in which evil and injustice can hardly exist. In their very sincerity and absolute 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 their great 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 multitudinous schools of respectable non-Catholic thought-to-day: they really do seek and desire the truth, about all things. Expediency, more holding fast to present systems for 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 we can present the truth to them in terms which they can understand and cannot fail to consider, they will not hesitate to accept it gladly. Nay, more, they would probably accept it and use it more sincerely and more zealously than vast numbers of Catholics. They would not be satisfied with merely going to Mass and receiving the sacraments; they would desire to live the Catholic life completely every day, every hour, not only individually, but corporately. They would realize that Catholic life is what they had been seeking before their conversion, and they would desire the restoration of this life through liturgy, ritual, pageantry, art, literature, music, customs, and so on. They would probably discover in the Church things which we ourselves, long unaccustomed to the freedom of full Catholic life, and now

perhaps actually estranged from it to a considerable extent, have unwisely neglected.

Al, it will be a crying pity and a great tragedy if we cannot and do not convert these sincere truth-seekers so ripe for the harvest! Converted, they may prove even our own salvation in the way of renewing the thoroughly Catholic life now almost impossible or sadly neglected. Here is a work which cries out for an able, trained master of apologetics 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 working out the best system they know outside the Church. If they but knew the Faith and the power which it offers for this purpose how far superior to their work! Can we not staff off, at least for many centuries, the mournful kingdom of Anti-Christ so vividly pictured by Mgr. Benson in his "Lord of the World," by working the conversion of these people who are, consciously or unconsciously, making for Anti-Christ?

The hope of the Church, as well as of society, of the future, may, perhaps, lie largely in the conversion of these stalwart, sincere men who are now our foes, not because of evil intent, but because of the very sincerity of their ignorance. They 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 Catholic by their forefathers. And if only that fog could be lifted, what a burst of enthusiastic acceptance and use of things Catholic might not be expected of them. See what those who have already been converted are doing in and for the Church! They shame the ordinary 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 enemies. We must thoroughly know their thoughts, aims, and enthusiasms, as well as their errors. Then we can teach them how to separate truth from error, and then both we and they can use all that is true in modern thought in the service of Catholic truth. To try hard to bring about their conversion is absolutely out of the question. Let us not be found wanting!—Henry A. Doherty, Jr., in America.

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 who have left this life and have not yet found a permanent abiding place in the world to come. A few individuals may be found in nearly all the non-Catholic organizations who believe that after death the deceased immediately enters upon his eternal reward or eternal torment; but it is almost a unanimous belief of those denominations that, between death and the day of judgment, the departed soul is detained in a place of waiting, which is determined by the character or faith of the individual at death. These "intermediate states" are as varied and as numerous as the sects that place them in their creeds, or even as the preachers who minister to the people. Watson's Theology, among the Methodists, describes one kind of "middle world." Hodge's System of Theology, among the Presbyterians, has another; Pendleton, who teaches Southern Baptists, gives still another; while Robinson and Strong, who inculcate doctrine to Northern Baptists, express a still different view. The Seventh Day Adventists believe that the dead repose in a sound slumber until the day of judgment; then we have the Unitarian, the Mormon, the Christian Science view, and many others. One famous Baptist minister whom we heard preach on the subject, and whose opinion was generally held in the district where he lived, said that after death "ante-rooms" or "waiting-places" would be found for (1) the righteous dead; (2) the unrighteous dead; (3) infants; (4) good heathen; and (5) bad heathen. In addition to these, an immediate entrance upon everlasting bliss would be vouchsafed to genuine Christians, and a similar entrance into eternal suffering would be the lot of those who died impenitent.

Turning away from these multi-form and parti-colored views of the intermediate state of the dead, the Catholic finds comfort in a clear and infallible definition of Purgatory as a place of waiting and cleansing until the Great Judge shall grant him an "abundant entrance," to a place at His right hand, where sin and sorrow shall 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 punishes the sinner He generally leaves for his conversion, and they would desire the restoration of this life through liturgy, ritual, pageantry, art, literature, music, customs, and so on. They would probably discover in the Church things which we ourselves, long unaccustomed to the freedom of full Catholic life, and now

there can be no atonement out of hell; there must be a middle state, and Catholics call it Purgatory. This doctrine is also proved from II. Maccabees xii, 46, where prayer for 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 doctrine of Purgatory is supported by 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 Episcopal organ, The Living Church, laments the decay of prayers for the dead, a dogma which is the natural and logical outcome of belief in Purgatory, and our hearts go forth in sympathy for our troubled and erring brother. His words give expression to a deep cry that finds an "amen" in every Catholic soul!

"When Protestantism shut down on praying for the dead, it was guilty of a cruelty to bereaved mourners that is simply monstrous. And we 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 a long term of years, is hardly more cruel than to tell her that now, when he is torn from her immediate visible presence, she must cease those prayers that day by day she has offered for him during all those years; that she may some day join him in an unknown life above, but that in the meantime she can have no relationship with him, must not even pray for him. What wonder that spiritualism made good inroads among people who were taught that doctrine of despair.—The Missionary.

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 in you? You know it is there, plenty 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 sides. Treat the other person as you would wish to be treated yourself. "Do unto others."—Sacred Heart Review.

TEMPTATION

The Lord permits Satan continually to assail us 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 Catholics say, and the way they speak, too, it seems they try to prove to us that at times it is impossible to overcome temptations. We must follow our impulses and cannot overcome overpowering temptations. Each life has its own besetting temptations, its own share of trials, and is menaced somewhere by danger. Strength is got through all this strain. That is the natural environment for growth in grace and virtue. It is the common human experience for the training of character, for the making of pure manhood and womanhood. He who is not tried and has nothing to overcome cannot be a soldier. And there is no one who is exempt from this battle, whether man or woman. To refuse to see the moral significance is to empty life of any meaning. 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