SACRIFICES MADE FOR THE FAITH.

What his your religion cost you during the past year? Strange as this introduction may seem, I will, according to your answer, tell you whether your religion is only on the surface, or whether you are really and truty a Catholic at heart, says a writer in the "Home Journal and News " For in proportion as your religion has brought you with it sacrifice, so do you love and esteoment, and so have you grown in God's grace and favor. Looking over the pages of history we find this rule infallible, that in proportion as persecution and trials have visited nations, so their love for their religion increased, and what is true of individue is collectively, is none the less frue when predicated of them suparately Aguin and again has lie-land been called the Isle of Saints, and some have sought to find in the extraordinary love and devotion of the Irish people to the Catholic Church, something inherent in their character Yet it is nothing more or less than the result of the persecutions which, for centuries, Irish men and Irish women were obliged to undergo for their church. Because they were compelled to hear Mass in the fastnesses of the mountains, because there was a premium on the head of every priest, because to profess before the English tyrants that a man was a Catholic was practically equivalent to confessing a felony; for these reasons the love of religion, of the religion for which they suffered grew in the Irish Catholic's heart, until he would rather shed his blood to the last drop, than, with a denial, accept any favor in the gift of the British Government. Persecution has developed religion, not only in Ireland, but in every other country on the civilized globe. It is an open secret amongst those

who have read history that never would the so-called reformation of Luther, or that of Henry VIII, have succeeded unless, for unfortunate conditions, which were, that the Church had slumbered in peace and tranquility in these countries, that the monasteries had grown rich, and the people, the Catholic people, had become indifferent, because their spirit of religion had not been stirred up and strengthened by opposition. Had persecutions raged throughout Germany previous to the time of Luther, never would the Catholic Germans have so tainely laid aside their religion. But because decade had succeeded decade, and century had succeeded century, the even current of religious practices had run on in their uninterrupted course. The people unused to danger of this nature, listened to the new and unheard of doctrines that were announced, and then tamely laid down the one religion to accept the so-called reformation. The children who have grown up without much care. who have cost their mother little or no anxiety, she regards with a mother's love, but those who have cost her much she loves in proportion to that which they have cost her. We can lay it down, therefore, as a universal law, that we value an object in proportion to its cost to us personally.

And with this rule before our eyes, we jut the question; "What did your religion cost you during the past year !" Were you sumply hot-house Catholics, those Catholics who go to Mass on Sunday when it is fine, but on reiny days or cold days, unfavorable days, remain away? Were you of those who failed to go to Mass on holy days, because it required the getting up a little earlier? Half past five is early and half-past five means the loss of one, or perhaps two, hours' sleep. Did that little penance, that little mortification, keep you from going to Mass on holy days? Ah, then, your religion has not cost you much, and you love it but little. Have you kept the fasts and abstraences, or is it true that you are continually looking for pretexts in order to do away with this or that penance and law of the Church? If you have your religion has cost you little and you love It proportionately little.

God's example and God's precept are to the effect that we must love our neighbor. Yea, He goes farther than that, and insists absolutely that we must love our enemies. He tells us emphatically that we must do good to those who wrong us. In what grove did your mind run during the past year? Have you harbored in your heart a hatred for your enemy, an averaion for those who injured you, a dislike for your relatives, those who occupied the same house with you, sat at the same table, ate the same bread! Has there been on your tougues, as there was in your hearts and minds. words cutting and bitter against your neighbor! Have you been an idle gossiper, a reporter and a carrier of rumors, poisoning your brother's rebutation! If you have, your religion has cost you little and you love it propartionately little, for it had not influence enough to keep you from deing that which you had simply a like

THE PERSON OF TH

ing to do. And so, we might run through all the commandments, and all the precepts.

We might take up the vices, one after the other, and examining ourselves, find if the love for our religion had us in restraint or not. And we can judge infallibly of our standing to-day in the sight of God, as we would be able to answer the question honestly, Have I made a sacrifice for the love of religion, or have my profeasions been as the politicians' professions of pairiousm, idle bonstings? Have I gone to Mass through routine! Have I said my prayers because I have been accustomed to say them for years? Have I denied myself nothing f Have 1 yielded to every temptation that came my way? I have not loved virtue for virtue's sake but when I was virtuous it was more convenient to me to practice virtue than to practice vice? If this has been the condition of affairs during the past year we have to answer to the ouestion put: What has our religion cost us? candidiy and emphatically. Nothing, It is not enough to say, "I am a Catholic." Our Blessed Lord says to us, "Not these who say to me, "Lord Lord,' shall be saved, but those who do the will of my Father, who is in Heaven." Not those Catholics, therefore, who make profession of being Catholics, but those who practice it, no matter what the cost, they will be saved. Not those who would have men believe that they are ferrent, not those who would parade different little virtues that they have, as the Pharisees did of old, but those who really and sincerely believe and profess the doctrines the Church teaches, and practice the morals that the Church inculcates with every personal inconvenience and sacrifice, those only can be called Catholics.

How, then, has the year been spent? What have I merited? How do I stand! Is there in my heart that real, sincere, that deep picty and devotion which a Catholic should have? Or is it but an idle boasting of mine, the result of early education and association? If we are willing to and do make sacrifices, then our religion is sincere. If it costs us a grimace, if it costs us worry, if it comes hard to do the slightest thing, to say our prayers, for instance, morning and evening, with attention and recollection and devotion, if every practice is irksome and werrisome and tiresome, and are therefore neglected, why there must be very little piety in our h arts and the professions of Cathoheity which we make are vain and

The business man makes his accountings yearly, takes stock, examines into his accounts, and knows positively at the end of the year, whether his ledger shows a debit or a credit. And we Christians, carrying on the business of saving our souls, will weight, measure, and add up and find if we stand debtor of creditor in the matter-whether we have gained or lost during the past year, whether we have gained God's grace or lost it, and we can tell infallibly how we stand by answering honestly the question; Has my religion cost me during the past year anything, and how much? If it has cost me something, then, according to the amount of trial and socrifice it has cost am I a sincere Catholic—a Catholic from conviction. In what is it, therefore, that I have lost during the past year? For what vice have I shown too much affection?

Now it perhaps strikes you that on Now it perhaps strikes you that on considering closely your home life you will find much to improve and at great personal sacrifice, which will make that great law of Christ and His Church more dear to you—that law of love. Let me suggest to each one, therefore, the question, "How am I acting? Am I kind, forbearing, charitable, generous, indulgent to those at home? My brothers, my sisters, my father and mother, my husband or wife as the case may be, or am I fault-finding, harsh, bitter, unforgiving, uncharitable, unyelding?" forgroup, uncharitable, unyielding P And so examining and ascertaining at what cost of personal inconvenience we have fulfilled the whole law we we have fulfilled the whole law we will find out what our religion cost us during the past year, and we may be able during the coming year, with God's grace, to make our religion cost us a great deal, and then will we be able to say we love it much as it has cost us much.

LORD'S PRAYER FORBIDDEN IN ITALIAN SCHOOLS.

The latest illustration of the spread of anti-elericalism comes from Italy An order for the discontinuance of the Pater Noster, which it has long been Pater Noster, which it has long seen customary for the pupils to recee at the opening of the Italian lower schools, has been issued by the superintendent at Milan, where the schools are under the authority of the Municial Council cipal Council.

"The superintendent's order," says the London Daily Telegraph's correspendent, "has aroused the religious and moral feelings of the people, and the crisis threatens to assume an acute charactee. A protest is being published by the children's parents and the clergy. It has already been signed by many prominent citizens, political and literary men, artists, and men of science. Altogether the signatures number over 100,000, or more than a fifth of the population." The correspondent continues; "A public meeting was hele, by the Socialists. The meeting caded by ap-"The superintendent's order,"

****** CHILDREN'S

CORNER M24242444444444444

THE SAND-MAN.

The Sand-man carries lint made of raveled thistle-down;
All powdered o'er with pollen
From drowsy peptics blown.
And he cures all Baby's hurts—
With his sleepy, soothing hand,
As he rubs on L.E salve fresh from
Decouland Dreamland.

Come Whack-on-the-forehead, And Bump-on-the-nose, And Cut-on-the-finger, And Tiny stumped-toes, And Poor-httle-bee-sting, And Stumble-and-fall. Ard Slap-bang and Brusy,; Come one, and come all, And use of the salve of the Sand-man.

Just by your little head In your own dear manuma's lap
And close the tear-glued lashes
As if to take a map
Then listen for the Sand-man,
Crooning low a slomber seug,
While he rubs on the salve fresh from
Deamland

Dreamland.
-Mary Hocket' Flanner, in Good-Housekeeping.

GUNNING FOR RAIN.

Cleveland Moffett reports in the March St. Nicholas an interview with "Prof." Myers, the balloonist, in which he learned something about gunning for rain. One of the balloonist's first stories was about the rainfall experiments with balloons that he conductants ments with L. loons that he conduct-ed years ago for the government. There was a theory to be tested that loud explosions at a height will make the clouds pour down water, and some gentlemen in the Department of Agriculture were anxious to set off as loud an explosion as possible, say a thou-sand feet up in the air. Professor Myers received this commission, and proceeded at once to Washington with a gas-balloon twelve feet in diameter.
"Don't you think that balloon is ather small?" asked one of the gen-

tlemen. "No," said Myers; "I should call it

"No," said alyers; "I should can' reather large."

The other man shook his head. "I'm afraid it won't make noise enough to test our theory"

"Well," said the professor—I can see his eyes twinkling—"If this one does not make roise enough we'll get a bigger halloon."

well," said the protessor—t awsect his eyes twinkling—"if this one does not make roise enough we'll get a bigger balloon."

They took the balloon some miles out of Washington—the professor insisted on this—filled it with a mixiure of ome-third oxygen and two-thirds hydrogen,—a terrible explosive, and sent it up about a quarter of a mile, with an anchor-rope holding t and with a wire hanging down to hitle hand-dynamo or blastog-mac line. As they made ready to turn this dynamo, Professor Myers lay flat on his back, eyes glued to the balloon, coffident but curious. The handle turned, a spark jumped at the other end, and the ball of silk seemed to swell enormously and then vanish w h a flash of a thousand shivers of silk. On this came the sound—a smashing and tearing brasi londer than any thundereash of the ground, killed hundreds of little fish in a stream near by—bursting their air-bladders—knocked a bowling-alley over like a mere house of carris, frightened cattic, and brought down rain in torrents within eight minutes. The Agricultural gentlemen were more than satisfied, and adopted the professor's system for extended rainfall experiments—only three—for obvious reisons—were conducted on the lonely and and plains of distant Texas.

"It wasn't much fun living down there," said the professor, "hut we got rain whenever we wanted it."

COMIC CHIMPANZEES.

The keeper of the chimpanzees at the Zoological Gardens in Toronto placed a dol-baby in their cage one day. It was clothed in a red dress that attracted the attention of the animals in a moment. At first they stood at a respectful distance and hoo-hoeed at it to show that they had anon-noose at it to show that they had not fallen in love with it at first sight. Then they began to stamp on the floor to scare it away. Finding this unavailing, the big one dashed up to within a foot of the passive baby, stamping and chattering, but finding that the stringe thing did not budge she turned tail and fled. The little one was not to be outdone, although she was evidently greatly in fear of it, so she held her blanket up in front one was not to be outdone, sithough she was evidently greatly in fear of it, so she held her blanket up in front of her while she approached, but she did not go far. After a while the big one was brave enough to go quite near so that with a straw she could take the newcomer under the chin. The doll never stirred. The end of the straw was examined ond sucet by the two animals and nothing humful being feural they wentured to touch it. They they scampared to the top of the cage. After a while curiosity got the better of far, and they returned to the inspection, which wis mostly confirmed to sitting in front of it and making faces at it. The keeper tied the figure to a swinging rope. The big one dragged it by the hem of its garment to the box in which they sleep. They placed it inside and at once executed the war dragee on the top. The little one stopped her noisy saster with a victous cuff and drew out the dol! Then, sitting on the floor, she held it in her avers as if it had been a real boby of her own. After making evident fun of this softheartedness, the other pulled the doll away and deliberately sat on its head, striking the body with the palm of her hands. While she was endeavoring to regain the plaything the dress did not long remain intact. After this they hauled the body about the cage, up the tree and on the crossbeam, and then threw it to the ground. One peec of the dress they used as a neckte, and another was turned into a head-dress, with which one of them adoined herself before the mirror in the corner of the cage. mirror in the corner of the cage.

THE ANCILLUS.

If the Mohammedan three times a day turns his face toward Mecca, and calls upon God and His Prophet Mohammed, how putch more ought the Christian frequently to look up to Heaven during the day, and invoke the Divine Redcemer and His Blessed

The Angelus is a prayer which is to

The Angelus is a prayer, which is to be recited morning, ngon, and night, when the bell thus, in honor of the Mother of God and in adoration of the mystery of the Incarnation.

The words are as follows, 1—The angel of the Lord (the archangel Gabriel) declared unto Mary (announced that God had chosen her to be the mother of the Messias), and she conceived of the Holy Ghost (through the operation of the Holy Ghost shr became the Mother of Chr. st(); 2—Behold the the Mother of Chi.st); 2-Hehold the handmand of the Lord, be it done un-

the Mother of Chr.st); 2—Behold the handmand of the Lord, be it done unto me actording to thy word; 3—And the Word (the S.r. of God) was made flesh, and dwelf among us.

The custom of ringing the Argelus belt three times a day dates from the period of the crassades in 1095.

At first the beit was rung only twice a day, half an hour before suntise and half an hour after sunset, to call upon the faithful to pray God for the success of the crusaders' arms. The midday bell was added about three centures and a half later. At first the prayer said consisted only of a Pater Noster, afters at the Ave Maria was added. The manner of ringing three separate times at the interval of about a minute, an Ave Maria being said caon time, was inficioused later by order of the Holy See, the object of the prayer being to entreat the Mother of God to exterminate the hereies that had arisen. The Angelman it is now avid is of ware recent. heresics that had arisenus as it is now, said is of mure recent date.

In some places after the evening An-

gelus the bell sounds again to admon-ish the faithful to pray for the souls

ish the faithful to pray for the souls in purgatory.

Pope Clement XIII. granted an indulgence of one hundred days to all who, hearing the belt, should recite kneeling one Our Fether and Hail Mary, with the versicle; "Eternal rest give to them, O Lord, and let perpetual light shine upon them."

TWOULD HURT DOLLY.

Among the stories which were told by certain aged physicians at a re-union of medical men of the times when surgical operations were conducted without anneathetics were more touching than the follow-

A little girl, not more than eight years old, was injured in such a way that it was necessary to amputate one of her legs. She proved to have won-derful pluck, and, instead of blinding her, as was customary in such cases, she was given her most cherished doll to hold.

Pressing it in her arms, she submit-ted to the amputation without a sinted to the amputation without a single cry.
When it was done, the physician in

when it was done, the physician in charge, seeking to brighten matters up with pleasantly, said;—
"And, now, my dear, we will amputate your doll's leg."
Then the little girl burst into lears.
"No, no," she gasped between her sobs; "you should not—it would hurt her ton much."

KEEPING OF SECRETS.

When Are We Bound to be Silent? Information of Value.

The Rev. Thomas I. Gasson, S. J. sarritual director of the Children of Mary, of the Convent of the Sacred Heart, Boston, recently gave a con-ference to them, in the course of which he treated of the duty of fidel-

ity in the keeping of secrets.

It is a slander of course to say that women cannot keep secrets, he continued, but that all muy realize the gravity of the obligation, he would define the various kinds of secrets, and how they bind the conscience.

First, there are Natural Secrets; as when we have learned by accident something about our fellow-creatures something about our fellow-creatures which he certainly does not desire to have known. We all have passages in our past life, faults, infirmities, personal and family disadvantages, which it would injure us to have made public. Learning the like, in another's life, we are bound by the natural law to do as we would be done by. Perhaps we are visting a friend or acquaintance, and by accident, limitations of means, family discord or disgrace, or other "skeleton in the closet' grace, or other "skeleton in the closet' is revealed to us. We are under the strictest obligation to keep this matter to outselves.

Second, there are Secrets of Promise.

The promise raises the obligation above that of the Natural Secret, and makes the crime of breaking it doubly grave. Alas! Many pious people have too little appreciation of the gravity either of a secret or a promise; and having received the one and given the other, behave like the "pieus" but makes the many whose

given the other, behave like the "pious" but indiscreet woman, whose tongue made a church paper unnecessary in a certain district.

Third, there is the Secret of Trust. A fellow-creature comes to you in perplexity or distress to seek your counsel, or lay bare, for the relief of his heart, some grievous trouble, premising that he wishes you to accept his communication in cenfidence. If, by past experience, you know you cannot keep a secret, you are strictly bound secret, you are strictly bound to refuse the confidence. It you accept it, you are bound to carry it inviolate to God's judgment seat. You commit a vile treachery, a crime of magnitude, if you betray it.

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