

THE LEAVEN OF LOVE

It was Ash Wednesday. An old woman with a careworn face, leaned over a washub in a dreary room. Half the panes of glass in one window were missing and nearly all the furniture was missing and nearly all the furniture was missing and nearly all the furniture was missing...

She had been at Mass before sunrise that morning and was thinking of the explanation of Lent that she had heard. In a hard way she was thinking, too, of her own life—one long Lent of suffering, privation and hardship—from the time she was born till now that life was almost done.

Long ago there was discussion as to the proper time for the celebration of Easter. The principle by which the Church was to be guided was fixed by the General Council of Nice, A. D. 325, which laid down the rule that the celebration of Easter was to take place on the Sunday following the full moon of the vernal equinox. The Quartodecimals disputed the correctness of this settlement and adhered strictly to the Jewish date of the celebration on the fourteenth day of the equinoxial moon. All within the Church differed from the Quartodecimals and accepted the Nicene principle; but serious difficulties and discrepancies soon cropped out, and it frequently happened that the Easter celebration at Rome and the Western Church generally and that at Alexandria, which was followed by the Eastern Churches. These differences had their origin in the differences of cycle upon which the calculation was founded, and were at last composed of the adoption throughout the Church of practically the same mode of calculation.

to keep things cheerful; it was a song that had been his lullaby, but the old, cracked voice sounded so strange in his ears, after the lapse of so many years, that the words died out in a sob.

The young man, who was dressed on the bed, looked up, listened and turned with his face to the wall. Finally he sat up.

"Mother," he said. "Well, John," she answered, trying to conceal that her voice was husky with the emotion that the old song had wrought in her.

"Mother, I'm well enough to get up to-day, and mother," getting up and coming over to her, "I'm going to church." She looked about at him with streaming eyes. "And, mother, I hope that God will make me a better son to you. Forgive me, if you can, for being such a wicked one."

Easter.

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WHEN DAYS WERE MERRY

The Care of the Poor in Catholic Times

In the Catholic Magazine for South Africa the Editor, Father Kolbe, speaking of the Westminster Cathedral, says "a church which, to my great and surprised delight, looks as if it were going to be worthy of our best architectural traditions." He then goes on to picture London as it was in the Catholic days:

London, which still has more experience of poverty than any city in the world, has nevertheless always been famous for its charity. But Stow tells us that this was much greater before the Reformation than after. "I myself in that declining time of charity, have often seen at the Lord Cromwell's gate in London (this openhandedness he had learned from Wolsey) more than two hundred persons served twice every day with bread, meat and drink sufficient; for he observed that ancient and charitable custom, as all prelates, noblemen, or men of honor and worship, his predecessors had done before him, whereof somewhat to note for example, Venerable Beale writeth, that prelates of his time having providence but wooden churches had notwithstanding on their board at their meals one good dish, into which was carved some portion of meat out of every other dish brought to their table; all which was given to the poor, besides the fragments left, in so much as in hard times, a poor prelate wanting victuals, had caused his alms dish, being silver (a true Catholic touch, this), to be divided among the poor, therewith to shift as they could, till God should send them better store. Such a prelate was Ethelwald, Bishop of Winchester, in the reign of King Edgar, about the year of Christ 963; for he in a great famine sold away all the sacred vessels of his Church for to relieve the almost starved people saying that the almost no reason that the senseless temples of God should abound in riches, and live in temples of the Holy Ghost to lack it."

Now was royalty behindhand in charity. "Henry III. gave commandment to Hugh Gifford and William Browne, that on Friday next after the Epiphany, they should cause to be fed in the great hall at Windsor (a fine instance of charity beginning at home), all the poor and needy children that could be found, and the king's children being weighed and measured their weight and measure to be distributed for their good estates." One of these children, it may be well to remember, was Edward I.

At Houndsditch there was a pleasing form of charity, against which not even political economy could take any exception. Needless to say, it did not survive the Reformation. "Towards the street were some small cottages for poor bed-ridden people, for in that street dwelt none other, built by whom that of the Holy Trinity, in my youth, I remember belonged to a well men, as member, devout people, as well men as women, especially on Fridays, weekly to walk that way purposely, there to bestow their charitable alms; every poor man or woman lying in their bed within their window, which was towards the street, open so low that every man might see them, did expose a clean linen cloth lying in their window, and a pair of beads, to show that

there lay a bed-ridden body, able but to pray only.

Some of the sanitary regulations were quaint, and one would judge from the casual mention of dunghills there might very well have been more of them. "Amongst other things observed in my youth, I remember that the officers charged with oversight of the markets in this city, did divers times take from the market people, pigs starved or otherwise unwholesome for man's sustenance; these they slit in the ear, and have utterly lost or greatly diminished their substance, for honor of the proctors for St. Anthony's. One of a bell about the neck, and let it feed on dunghills; no man would hurt or take them up, but if any gave to them bread, or other feeding, such would they know, watch for and daily follow, whining till they had somewhat given them; whereupon was raised a proverb, 'Such an one will follow such an one, and whine as it were an Anthony pig; but if such a pig grew to be fat, and came to good liking, as oftentimes they did, some of the proctor would have him up to the use of the hospital.'"

One incident gives a vivid picture of what must often have happened in churches in the days before lightning conductors, though doubtless it is an extreme case. "In the year 1230 (when Roger Niger was Bishop of London, upon the feast-day of the Conversion of St. Paul, when he was at Mass in the Cathedral Church of St. Paul, a great multitude of people being there present, suddenly the weather waxed dark, so as one could scarcely see another and a horrible thunder-clap lighted on the church, which so shook it that it was like to have fallen, and therewithal out of a dark cloud proceeded a flash of lightning, that all the church seemed to be on fire, whereupon such a stretch should have died. Thousands of men and women ran out of the church, and being astonished, fell upon the ground void of all sense and understanding. None of all the multitude tarried in the church save the Bishop and one deacon which stood still before the high altar, awaiting the will of God. When the altar was cleansed the multitude returned into the church and the Bishop ended the service, but serious difficulties and discrepancies soon cropped out, and it frequently happened that the Easter celebration at Rome and the Western Church generally and that at Alexandria, which was followed by the Eastern Churches. These differences had their origin in the differences of cycle upon which the calculation was founded, and were at last composed of the adoption throughout the Church of practically the same mode of calculation.

Every pastor hears again and again expressions of generous good will, such as these: "I will give something to the Church as soon as I get out of debt. If fortune favors me I shall not forget the needs of religion," or "When I had plenty I gave freely," or "When I succeed in paying my bills I will attend to the pews rent question." Underslying all these statements is the false assumption that the Church has strictness in no financial claims upon her children; that the most she can do is to make appeals; that her title to support rests upon charity and not upon justice. Assuredly the Church is not disposed to urge her demands by force, no more than to enforce obedience to the ten commandments by the aid of the sword; but she gives no semblance of assent to the heresy that her material support is to be derived from the occasional offerings of a whimsical generosity.

THE CHURCH HAS A RIGHT TO BE SUPPORTED.

Financial support of religion is implied in the first and greatest commandment. God is to be adored by sacrificial worship as well as by faith and prayer. This discharge of this fundamental duty naturally involves everything essential to the appropriate expression of becoming sacrifice. This divine injunction, therefore, carries with it the imperative necessity of worship and of maintaining a divinely appointed priesthood. To keep holy God's name and day, to respect the rights of parents and others, are divine commands. There is no less sanction for providing the material agencies necessary for carrying out the true intent of God's first law. There is here no question of charity or generosity, but of duty and justice. In issuing a special precept on the support of pastors (meaning everything pertaining to external worship) the Church merely emphasizes a commandment as old as religion itself.—American Herald.

College for Non-Catholic Missionaries.

It is now definitely stated that a missionary seminary, the purpose of educating missionaries to non-Catholics, will be erected at Washington under the auspices of the Paulist Fathers. The building will cost \$150,000 and the Paulists expect to collect the necessary funds. Young priests who wish to devote themselves entirely to missionary work will receive special training in the seminary. Their efforts will not be confined to the non-Catholic mission in this country. They will also work in the Philippines and Porto Rico.

DEVOTION TO OUR LADY OF SORROWS.

The Church has consecrated two feasts to the Sorrows of Mary. The first is the Friday before Palm Sunday, the second is the third Sunday of September.

Great and bitter were the sorrows which afflicted the Heart of Mary during the Passion of her Divine Son. We should be mindful of these sorrows, and honor them. Our Lord once said to a Saint: "The tears which are shed at the remembrance of My sorrows are very agreeable to me; but on account of the great love I have for my mother, I love still more those who meditate on what she suffered. To those who honor the sufferings of my Mother, I promise before death a sin of repentance for the sins they have committed. I will entrust the care of their souls in a special manner to my Divine Mother, that she may accompany them on the Day of Judgment." We can say at least seven Hail Mary's every day in honor of the seven Sorrows of Mary.

great horse, trapped as minstrels then saw, who rode about the tables, showing pastime, and at length came up to the king's tables, and laid before him a letter, and forthwith turning her horse, saluted every one and departed. The letter being opened, had these contents: "Our Sovereign lord the king hath nothing courteously respecting his knight, that in his father's time, and also in his own, have put forth their person to divers perils, and have utterly lost or greatly diminished their substance, for honor of the said king, and he hath enriched abundantly such as have not borne the weight as yet of the business." As those whom the king had thus "enriched" were probably sitting around him, there was a certain artistic completeness in the slap which must have been very effective, and the circus of the effectiveness considerably added to the offensiveness.

O Saviour, Forget Not.

O, Jesus! in the midst of glory, forget not the saddest upon earth! I have mercy upon those to whom God has sent the bitter trial of separation from those they love! Have mercy on that loneliness of heart, so full of sadness, so crushing, sometimes full of terror! Have mercy upon those struggling against the difficulties of life, and faint with discouragement! Have mercy on those whose fortune favors, yet whose world fascinates, and who are free from care! Have mercy on those to whom Thou has given great tenderness of heart, great sensitiveness! Have mercy on those who cease to love us and never may they know the pain they cause! Have mercy on those who have gradually withdrawn from Holy Communion and prayer, and losing peace within, weep, yet dare not return to Thee! Have mercy on all we suffering! If ever they estrange themselves from Thee, take, oh, take all my joys and deprecy them with the pleasures back again to Thee! Have mercy on those who weep, those who pray, those who know not how to pray! To all, O Jesus, grant hope and peace!—Golden Sands.

LUKE DELMEGE; AN EXQUISITE PIECE OF LITERATURE.

In February Daumas's DeQuincey, in one of his remarkable essays, declares that "all that is literature seeks to communicate power." And, power, he tells us, is communicated when we are made to feel vividly and with vital consciousness, emotions which ordinary life rarely or never supplies occasions for exciting, and which had previously lain unawakened and hardly within the dawn of consciousness—when these inert and these possibilities are actualized, this conscious and living possession is power. Judged by this standard, Father Sheehan has given us in "Luke Delmege," an exquisite piece of literature. For no one can read this story without having his soul stirred by unusual emotion, and without feeling that a master's hand has galvanized into life the vague forms which had previously lain unawakened. That this story may enjoy the appreciative popularity of its predecessor, "My New Curate," must be the fervent wish of all lovers of sound and interesting writing.

Our Best Life.

All our best life, all our spiritual life, is nothing but a succession of visitations, visitations from Mary, bringing Jesus with her. But nowhere is the similitude so faithful as it is in the Blessed Sacrament. How often, when we come near to the tabernacle, a secret fire comes forth, and our hearts burn within us without apparent cause. Cares fall off, tears are dried, doubts melt away, temptations are paralyzed, anxieties are allayed, our soul is bathed in quiet, sudden jubilee. Joy, exultation, praise, delight, the sense of forgiveness, and the spirit of worship, givenness, and exactly the fruits produced within us, as they were produced in the Baptist's soul.—Father Faber.

The Worst Possible Inheritance.

A great many morals, all of them obvious, might be drawn from the case of a man who died in a New York town last week, a pauper, at the age of thirty-five. He and his brother inherited half a million dollars on the death of their father a few years ago. The brother got rid of his share and ended his life by his own hand in an almshouse two years ago. The survivor made the four of Europe in precisely the same way, spent all his money, was arrested for drunkenness in Liverpool a dozen times, with his valet, and came home penniless, to become a hopeless tramp. They were the sons of a hard-working Irish father, who left them the worst possible inheritance, a lot of money and no judgment.—Boston Pilot.

HOME AND CHILD

Does your horse "feel his oats"? What a difference between the grain-fed and the grass-fed horse! The first strong and full of ginger, the second flabby, weak and tired out before he begins. The feeding makes the difference. Children are not alike either. One is rosy, bright-eyed, full of life and laughter, another is pale, weak and dull. The feeding again is responsible. Sickly children need special feeding. They don't "feel their oats". Scott's Emulsion adds just the right richness to their diet. It is like grain to the horse. The child gets new appetite and strong digestion. Scott's Emulsion is more than food. It is a strong medicine. It rouses up dull children, puts new flesh on thin ones and red blood into pale ones. It makes children grow. Scott's Emulsion makes ordinary food do its duty. This picture represents the Trade Mark of Scott's Emulsion and is on the wrapper of every bottle. Send for free sample. SCOTT & BOWNE, TORONTO CANADA 50c and \$1. all druggists.

Dyspepsia

From foreign words meaning bad food, has come rather to signify bad stomach; for the most common cause of the disease is a predisposing want of vigor and tone in that organ.

No disease makes life more miserable. Its sufferers certainly do not live to eat; they sometimes wonder if they should eat to live.

W. A. Nugent, Belleville, Ont., was greatly troubled with it for years; and Peter R. Chare, Eau Claire, Wis., who was no afflicted with it that he was nervous, sleepless, and actually sick most of the time, obtained no relief from medicines professionally prescribed. They were completely cured, as others have been, by Hood's Sarsaparilla according to their own statement voluntarily made. This great medicine purifies the stomach and the whole digestive system. Be sure to get Hood's.

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er son confessed couldn't endure is Rose, in tears in an utter state of other half; not so truly sympathetic cheer the gloom be permitted to o her friend, on day that Mrs. "Will say Mr. he told him how to go—he didn't act about it today now. Now isn't I shall mother to Rachel, and I think of me" both indignation Harriet, "but, some way out of comes quite to a

culity did appear that night; he a letter that had office by Mr. Not reform your sister bearing Miss Barro to be given up, is the obstacle—refuses to receive Burman can give requests me to of Miss Burman's dilling, when that great kindness of permission to re- with Miss Burgess me to think assure her that Minturn has Miss will be one of the life to receive until then she will all the kindly Miss Gedding.

of utter disappan, was all that and Will answered; that does not blow all this ill wind will be."

THOUGHTS.

ed by the Church and Communion at its, and for those of Easter bring

OF CHRIST.

is running after most in the pursuit are sometimes frus- but my promise sends away empty

OF ALL THE GOOD.

of all the good, in thy heart, and them; for they will in the time of standest not when our shalt know in

OF ALL THE GOOD.

visit My elect in trials and by com- daily two lessons— views" of the other increase of vir- words and slighteth which shall condemn

OF ALL THE GOOD.

things temporal and is served with lasting, and men's

OF ALL THE GOOD.

serveth and obey- with that great world and its lords unshamed, O Sidor,

OF ALL THE GOOD.

hy, hear the reason, g men run a great g many will scarce from the ground. gain is sought by men sometimes they are not afraid for a trifle or some

OF ALL THE GOOD.

an unchangeable imitable reward, for and never-ending willing to take the

OF ALL THE GOOD.

th, thou slothful ser- to complain, see- nomen ready to labour art for life.

OF ALL THE GOOD.

and relations and familiar ways of live among barbar- sons to Christ, and blood for Christ, is solve. Yet it is not prayers, or heavy taint all these, but tution does in truth

OF ALL THE GOOD.

erly-needed money, she tried to sing