## (The Catholit Ratard.

|  | Ondon, ontario, saturday, March 22,1902 |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| The Catholic Giecord. <br> London, Saturday. March 22, 1902 <br> SOCIETY REGALIA. <br> Some time ago we received a letter <br> remarks on secret societies. In ropty <br> we beg to state that our views on this <br> with the clipping which he forwarded <br> us. A second perusal of our article <br> We also said that we did not like th <br> high cock-a-loram titles and resplen <br> tions. Now this cannot wound the <br> most tender susceptibilities. It w <br> censure. A man may be a High Patri <br> be a very estimable citizen in private <br> life. And, moreover, if our correspond- ent finds any delight in high sound- <br> ing titles we don't want to deprive him <br> to see eye to eye with him in this <br> plementary to ourself. <br> ORIGINAL INVENTORS. | God's workman, Penance, brings us out and makes us see by the light of Christian knowledge, the pitifulness of oul lives and the foolishness of forgetting the first and great commandment.$\qquad$ | THE CARDINAL'S SERMON <br> The Gonpel of Obrim-Germona Sont B Atimore M rrore |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  | here he had been one of the most jo- rial of patients despite the excruciat- ing pain he suffered. When New Ro- |
|  | LIFE AND DEATH. |  |  |  |  |
|  |  |  |  |  |  |
|  | "The licence," said the Euglish Bishops in their Pastoral of last yoar, |  |  |  | e Marphy constantly joked with |
|  |  |  |  |  | llent. When he saw his wife he in a joking way |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | , | wouldn't let me out alone with my one |
|  | bapt |  |  |  |  |
|  |  | leaven to a promiscuous mutitude. R <br> Yousce him clothed in camel's hair and G |  |  |  |
|  | We conseience and duty," ${ }^{\text {Wen }}$ (hought of the words as wo read |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  | $\begin{array}{ll}\text { have no newer or better gospel to give. } & \text { to } \\ \text { Man cannot improve or reform the Word } & \text { hn } \\ \text { of God." }\end{array}$ |  |  |
|  |  |  |  |  | promoting the welfare of Children. |
|  |  |  | onenine peaeo and con- ro | that until st Patrok's. Day eame P |  |
|  |  | mit in the desert, beeause yon kuow |  |  |  |
|  |  |  | come to the House of God with aclouded brow, a heavy heart and a down |  |  |
|  |  |  |  | the easter duty. <br> The Easter time has again come |  |
| ton In |  |  |  | around and again a number of persons, parcura | advantages of excellent home training |
|  | as the baseless fabric of a vision. bi But all men are not in that g m |  |  |  |  |
|  |  |  |  | to go to the Sacraments. | tant duties of life. The workers must be intelligent, devoted, and unreservedbe inteligent, cevoted, and inreservea |
|  |  |  | to your ears like the dove which fled to the ark of Noah, bearing to you the olive branch of peace, and they to |  |  |
|  |  |  |  | and Communion Mor it they are not |  |
|  |  |  |  | receive Penance, and they eat and drink |  |
|  |  |  |  |  |  |
|  |  |  |  | If they yove siin morer than they love Good, leet them po hell honestly; but let |  |
|  |  |  |  | when they have no intention to amendtheir ways; for the Easter duty made |  |
|  |  |  |  |  |  |
|  |  |  |  | literated by a subsequent repentance it will only serve to sink them deeper |  |
|  |  |  |  | into the pit of perdition.To any person who, however sinful,hovever weak, really dosires to be con- |  |
|  |  |  |  |  | (tay |
|  |  |  | brought repentance, and he deserved afterward to be called a man according |  |  |
|  |  |  |  | give pardon and strengti.your sins be as scarlet they shall bemade whiter than snow." But if you |  |
|  |  |  |  |  |  |
|  |  |  |  | en to the contesional: if you have not |  |
|  |  |  |  |  | ase |
|  |  | (taranes not only because it is the the |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | stead of doing you good, the sinful re- ception of them will still further black- | ect of human nature, its aspects inintellectual, and its aspect in the itual world-the pale cheek down |
|  |  | $\begin{aligned} & \text { of a transitory and ephemeral charac } \\ & \text { ter. They possess also an academie in } \\ & \text { terest, and are read chiefly, if not es } \end{aligned}$ |  |  |  |
|  |  |  |  |  |  |
|  |  | clusi | until it seemed as if the leader would never give the signal to stop. At last, |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  | of Chatham in the Sritish Parliame Nany of his countrymen would dis | the "Wearing of the Green," " Ga owen," and the " Slashing Sons |  | strange mixture of asceticism and ten- derness in all the lines of that mobile and reticent mouth, whose humor, play- |
|  |  | (oudy |  | ande in Xee York tratk terreot tot the | fulness, and sympathy are intricatelyblended with those severer moods that |
|  |  |  | Such is the way St. Patrick's Daybegan in a certain Irish town. Its | Peter Murphy, received the homage ofall who read of his fortitude and brav-ery. When the trains erashed together |  |
|  | templating murder, save from Catholie sources. But we had reams of senti- |  |  |  |  |
|  |  | "Five and twenty years ago, if a pub-lie speaker were to extoll the wisdom | further celebration was, to a boy's mind, little to be compared to the mystery and daring connected with the |  | in the next, of that subtle and in- |
|  |  |  |  | $\begin{aligned} & \text { hich had telescoped the car. Ho } \\ & \text { one leg free and was about to } \end{aligned}$ |  |
|  |  | allance with foreign natious, and if he were to denounce imperialism, his senti- |  |  |  |
|  | $\begin{gathered} \text { THE TRUTHS ABoUT MIXED } \\ \text { MARRIAGES. } \end{gathered}$ |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |



## Herrick complete. likeo routing it. a to anditical



##  <br> 

| OLIC RRECORD |
| :--- |
| OLe |
| "For God's sake come: Come in- |
| nter |
| stantly, if you can travel at all. |

$\qquad$
Masch 22 190.
$\frac{\text { March } 22,1902 .}{\text { THE LEAVEN }}$


|  |  |
| :---: | :---: |
|  | and |
|  | come |
|  |  |
| Times | and |
|  |  |
|  | , mineom |
|  | max man |
| one | orier that (eatain Minut |
|  | Misme |
| ater |  |
|  | at mind hat ben tor |
|  |  |
| toted |  |
| mone |  |
|  |  |
|  | Yome |
|  |  |
|  |  |
| men | An |
| Tusitas to toxmio too mon |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

MABCH $22,1902$.

| the leaven |  |
| :---: | :---: |
| was Ash Wedinestay A An old |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| clothes up and down the board in a |  |
| Whe had been at Mass before sunrise <br> that morning and was thiuking of the |  |
|  |  |
| explanation hatent was shinking. too. In <br> of her own life-ono long Lent of sut |  |
|  |  |
| fering, privation and hardship-from the time she was born till now that life was time she was |  |
| thought of her husband, who, laborims hig and day to get hi |  |
|  |  |
|  |  |
|  |  |


THE CATHOLIC RECORD
$\qquad$


|  |  |
| :---: | :---: |
| ing pastime, and at lensth came up |  |
|  |  |
|  |  |
| or being openea, hay theoso conn and | Aum |
| h nothink cour |  |
| spected his knight, that in his and |  |
| fathers time and |  |
|  | (upich had |
| and | mind haraly |
| of the said king, and ho tath enricted |  |
|  |  |
|  |  |
| Prat |  |
|  |  |
| ery effective, and |  |
|  |  |
|  |  |
|  |  |
| ice in its old Catl |  |
| O Saviour, Forget Not. |  |
|  |  |
| upon t |  |
|  |  |
| so full |  |
|  |  |
| ing against the difficulties of life, and | Blesed sierament H |
|  | Nire comes forth, and on |
|  | within us without app |
| d | Cart |
|  |  |
|  |  |
|  |  |
|  |  |
|  | Within Ms, as they werd Baptist soll |
|  |  |
|  |  |
|  |  |
| pack asfint to |  |
|  |  |
|  |  |
|  |  |
|  |  |


|  |  |
| :---: | :---: |
| , ioulmouthed, brutal manh | We |
| steanity fremon hat wores |  |
|  |  |
| Iobs they they hat got to the bottom | foundel, , nd w |
| of things. Her last bits of furniture, |  |
|  |  |



| E supporim | Earomo in prinecly hation, ppent |
| :---: | :---: |
| ry pastor hears again and again |  |
| IT will firc |  |
| bon as 1 |  |
| It forume favors me I, staul |  |
| Ithat plenty 1 gave freely, or ${ }^{\text {a }}$ W | ment. - oston Pilot. |
| to the pew rent question." |  |
| gall th |  |
|  | mu |
| mots she eat | canam mial them |
| charity and not | medine mat |
| her demands |  |
| enforee |  |
| coumie fives no semblance of fasent to | som |
|  | T. |
| or a whims ieal |  |
| it the firstand greatest | ans |
| 1 worstip as well | 为 |
|  |  |
| nesiossential to thic | H2 ${ }^{\text {and }}$ |
| ne injum |  |
| and of maintaining a divinely a | AMD |
|  | 3 |


anducational.
BELLLEVTLLT BUSTNESS COLILEGE Limite

 ASSUMPTION + COLLECR


Nopthernd flfeges


## $\frac{\text { CENTTAL }}{}$ ISinesse oltege












## 

CARLING

##  <br> 

CARLING

The Catholic Record.



$\xrightarrow[\substack{\text { and Empire's } \\ \text { correspondent }}]{\text { Mat }}$




 4




Londos.
posed enlargeyevt of st Ronto. College,

|  |  |  |  |  | and of tho Holv Ghost. |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| Is me mag with those fakkir tales which |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| Taris nospapers have given curreney |  |  |  |  |  |
|  |  |  |  |  |  |
| senstional tale is alvays do no suse |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| " |  |  |  |  |  |
|  |  |  |  |  |  |
|  | Lic Revorn not to bodeveived thereby. |  |  | back and became an out and out goodCatholic.$\quad$ My dear Protestant friends, Cath-olics know very well that there is no |  |
|  |  |  |  |  |  |
|  |  |  | ture arguments.minor AngumbNTs."We come now to some minor argu- |  |  |
|  | Pailual |  |  |  |  |
|  |  |  |  | iously the sacrament of penance, be- cause one of the most terrible laws of | has been given the power. Whenever I enter the confessional it seems as if my guardian angel is waiting outside to greet me and to see the mavk of my |
|  |  |  |  |  | $\begin{aligned} & \text { my guardian angel is waiting outside to } \\ & \text { greet me and to see the mark of my } \\ & \text { buptism shining forth. God has worked } \end{aligned}$ |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | sional knows this. There are black shoep in every fold. There was one in the twelve. I do not believe there is |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | nothing all the marvelous orbs, whatdid it cost Him? Nothing at all. Hespoke the word and it was done. He |  |
|  |  |  |  |  |  |
|  |  |  |  | $\begin{aligned} & \text { commanded and all things were created. } \\ & \text { But when Almighty God comes to work } \\ & \text { on the soul of the sinner it costs Him } \\ & \text { wisdom and infinite power. He devises } \end{aligned}$ |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | machinery in motion and applies to thesoul the precious blood of Jesus Christthrough the sacrament of penance. It |  |
|  |  |  |  |  |  |
|  |  |  |  | the sea, buc to turn the river back and purify it and bring it at last up to the |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |

devotion.
In order that our readers may re
cognt
and Catholic
prazaticed in
JJows wer
Lord makes

tribunal
is acquit


| tical Ca |
| :---: | :---: |
| t. |
| ennerssi |
| eo |
| mind bed b |
| onem |

Toronto Guwbe, March 12.


THE CATHOLIC RECORD

MARCH 22,1902
THE CATHOLIC RECORD.


THE CATHOLIC RECORD
MARCH $22,1902$.
8
ET. PATRICK'S DAY IN LONDON



OBITUARY.

## 




SYMINGTON'S COFFEE ESSENCE

BLAKE
REID'S HARDWARE

COWNAN'S Oocos


VOLUME X
The $\mathfrak{C}$ atholic London, saturday. M

