THE CATHOLIG RECORD.

| title Lore. |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| And prewe one, your |  | $18$ |  | $\begin{aligned} & \mathrm{ns} \\ & \mathrm{ry} \end{aligned}$ |  |
| , mart" | of wisioneext orst us, shit, up anlust in the |  |  |  |  |
|  | shall bbatin |  | the poor. There are, it is true, very many | Is it ont, then, , inatiable? Condid there be |  |
|  | " A |  |  | ata |  |
| For, many years ago-so runs the storyI held a softly yielding hand in mine: In her bright eyes there was the self-same |  |  |  | Th |  |
|  | These are great alvantages Leloved | They are the reenlt of a bountifu harrest. | the poor, who, having only one loaf, give half to their poor neighbor. Yes, rich |  |  |
| Thua, lowing her, couaid |  | tieation of his |  |  |  |
|  | ser |  |  |  |  |
| looking |  |  |  |  |  |
|  |  |  |  |  |  |
| CHARITY. | all this. The poor s |  |  |  |  |
|  | place of God. God <br> them as done to Him |  |  |  |  |
| QUENT SERMOX BY FATHER BRETTABGK. | $\begin{aligned} & \text { the } \\ & \text { act } \end{aligned}$ |  |  |  |  |
|  |  |  |  |  |  |
| BASLIS cherch, toron |  | Your saving habits? No; for saving habits will not avail, when God chooses to take |  |  |  |
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| th. Basil's Ch |  |  |  |  |  |
|  | ast |  |  |  |  |
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| to yon, as <br> least breth |  |  |  |  |  |
| a holy primer |  |  |  | Lowd luith the city to latouss in nain |  |
| poor. | ma | self |  |  | - |
| (e) the lot of the poor is not an |  |  |  |  |  |
| oo far as to bog the necesisit |  |  |  |  |  |
| from each paseer-by-to atk all day |  |  |  | chldreh of your own, at to defrand the chihiren of | is Scot was elucated and there commosed his best |
| mid to overl |  |  |  |  |  |
| Ts and |  |  |  |  |  |
| to make life bearable, this d goes) is not an exalted |  |  |  |  |  |
| to the eye of fai |  |  |  |  |  |
| ter the strong lens of Revelati are seen to be "God's poop" |  |  |  |  |  |
| ate tric light which st theo revenled wor |  |  | 1 maxt confees that wheal to nidur the |  |  |
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|  | Seire inpionu thought: O! Mind and |  |  |  |  |
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|  |  |  |  |  |  |
| Saviour in the humble guise of the gardener) ran to embrace him, crying out |  |  |  |  |  |
|  |  | indeed, have continued to our diy the state of happiness in which our first |  |  | The many fiemis of Mrs I.E. Hayden, |
| you today a like prase, to peognize |  |  |  |  | $\begin{aligned} & \text { Ailer, as } 1 " \\ & \text { he "Saeri } \end{aligned}$ |
|  |  |  |  |  |  |
| brace | Bat to the sinner striving to eecape | tuted-with the selisinmes, , and greell, mai |  |  |  |
| though temene to-ly |  |  |  | wisdom and grace and etemal happiness.: |  |
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| ght |  |  |  |  | Tosi |
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|  |  |  |  |  | atimitren, to you soy your pryeer with |
|  |  | What you exchim, is it posille that a |  |  |  |
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|  |  |  |  |  |  |
|  |  |  |  |  |  |
| , not of God. |  |  |  |  |  |
|  | Clurit sayse give alms, st. Paul | the Provi |  |  |  |
| reel | wulityls. Thew me al imperaiv | poor-but not that the poor man should |  |  |  |
| , |  |  |  |  |  |
|  | But if yon doubt this oshigation, learn |  |  |  |  |
|  | ve. List |  |  |  |  |
| against the Mageteine for |  |  |  |  |  |
|  |  |  |  |  |  |
| midith have teen sodd for much and given | 1 | Do you now see the exat justice of |  |  |  |
| wic |  |  |  |  |  |
|  |  |  |  |  |  |
| due |  | 1 make you a ried man, not tor muy |  | was hodler of the spintual. Bint I ny to |  |
| , | say to my sonl: soni: thoon hast much |  | Austin says the same: "The things that |  |  |
| and las made them His trib |  | jiv |  |  |  |
| gatherers, and apprintel them to receive |  |  |  |  | him |
| \#3 - | and |  | oljection which the rich man is ever | - |  |
| ve to 1 lim in person. Has rred to you, beloved breth |  | your Lovd and master. Go ye cursed! | his conscience a d excuse his short- |  | lintily |
|  | God. | the poor man coming up to me and |  |  |  |
|  |  |  | $\begin{gathered} \text { no ma } \\ \text { Belo } \end{gathered}$ | bat title of astonishment and ! Master ? |  |
| in thoe days, in orter to the elijo ynent |  |  |  |  |  |
| of a like prixiloge! Ah! werreles soul! | deternines to build largeri there is | Yoll |  |  |  |
| mand your reerret, and (beeanise he must gi | no erime in that. Atter his bans are |  | Why is no mant rich? Alat! Deceause |  |  |
|  |  |  |  |  |  |
| you, that "what ye do to one of tye do to him." Oh, glorions |  |  |  |  | De |
| hey The |  |  |  |  |  |
| taking from the poor, but |  |  | not | $\begin{aligned} & \mathrm{c} \\ & \mathrm{e} \end{aligned}$ |  |
| orinting | $\underset{\substack { \text { lim } \\ \begin{subarray}{c}{\text { lim } \\ \text { cid }{ \text { lim } \\ \begin{subarray} { c } { \text { lim } \\ \text { cid } } } \\{\hline}\end{subarray}}{ }$ |  |  |  | said with lervorand ateention. |
| The Archangel Raphael cnumerates the |  |  |  |  | Tus Catholic clergy have refused |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  | And yet, terrible as these threats un- | alr |  | that they themsiveses should actually |
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