AY. DEC. 19.

urch, or when I ublicly confessed e basis of all true an humility, and an submission to than to believe ty."-Dr. Brown-

te, not for glory, et us crucify our-body should read nce, what does it ter that falls into the flood, and the who has been of "has been of all his work. How forgotten on the that contributed to bring about the witnessing! Our re unknown to us, I advise you ng, and if I were cience I would lay n.---Father Lac

KILLEN. F THE ARRESTED

e London Standard, ves the following 1 Mr. Killen:mer, was born at , in the best of the family went to settled in Lanca-ter 25 year went to work in a ent at the age of 9, he labor when hi red by the mill g its amputation at years after he at-sleyan school in en he obtained emt letter-carrier and ting-office attached Leaving that in nmercial traveller, ire-arms, an avoea-n into difficulty, as goods found their 14th of May, 1870, ndon, with a gun-son, from Birmingat Newgate on a and on the 17th of d, by Chief-Justie s' penal servitude; seven. Corydon the occasion, and anly that he had fore in his life till the dock. Davitt nment in Clerken-ik, Dartmoor, and rt time, and then again, till, on the 7, after being seven ns in prison, ve and discharged. turing tour thr , speaking in Lon-iverpool and Glas-June, 1878, was exval Commission, of imberley was to inquire into the servitude acts, and nvict establishments om. The evidence occasion fills fifteen look, and contains to the classification the 23rd of July, ing in a precarious merica, and deliver-

FRIDAY, DEC 19.]

THE CATHOLIG RECORD.

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g back his mother one to America pre-nent. However, he em a year or two uld mend in Ireland, this country on the t. It was his inten-wholesale tea trade ndoned that idea for opportunity, and k and lecturing in correspondent of the American paper in occasionally contri-al papers. The part Irish land agitation, o his arrest, is well Killen, barrister, is a

through the States.

wes at No. 5 St. a Circular Road. He hildren. He is the n, farmer, and County of Antrim, and is early education at by institution; sub-he Queen's College, nedalist, M. A., and en's University. In o the Irish Bar, and livered a lecture on listory," before the erary Society, the brought him into College authorities. shed in the Dublin s, severely criticising matter was brought of Parliament by magh City. Some n went to America to this country Northeast Circuit, uch at his profession, devoted himself to the was to some ex-oue of the National the was to some ex-one of the National uring the years 1876, he was Barrington cal Economy in the of Ireland. Mr. was one on the men the rebellion of 1798.

inisters of England Mass in Catholic iem, Mr. Grant, deitualistic paper in the "I know of no law blishment, uor of any ch precludes me from services at my nt is not alone in his ls: "The practice is a among the ditualists above cham. I have met f the choir at Roman

. ..

neighbor exalted to the level of divine love. When the disciples had indignation against the Magdeline for pouring oint-ment on our Saviour's head, saying: "To what purpose is this waste, for this might have been sold for much and given to the poor ?" Our divine Saviour rebuked them, saying: "The poor ye have always, but me you have not always." The Magdeline might pour ointment on Our Saviour's head without injustice to the poor, because He was there only for a time; but he was not always to be there, therefore has he exalted the poor to his therefore has he exalted the poor to his place, and has made them His tributegatherers, and appointed them to receive for Him that tribute of our ointment, which it was the privilege of the Magdeline to give to Him in person. Has it never occurred to you, beloved brethren, to envy the pious Magdeline her high privilege of pouring contrast on the privilege of pouring ointment on her Saviour's head?-and have you never bewalled your lot, that you were not born in those days, in order to the enjoyment of a like privilege *l*. Ah! senseless soul! Your Saviour has anticipated your envy and your regret, and (because he must go to his father) has left you his poor to anoint and care for—(to feed and elothe)—

²⁵ reaped an abundant harvest—there is no crime in that. He finds his barns will not determines to build larger; there is y no erime in that. After his barns are built and his harvest secured therein, he determined to eat, drink, and make good cheer. There is no crime in all this—for take notice he does not say, soul! ent too much, drink too much! and be riotously merry; all he determines to do is to "eatl finding to the and to the nations. By robbing the poor man of the riches I gave you for hamighty God in His infinite wisdom calls him "a fool" for all this: Alanghry God brands him with that title of utter reprobation which the sacred seriet used

to yourself what God gave you for the common good. You do not give a thing which is of your free choice—you only wipe out a debt, which you owe. St. Austin says the same: "The things that are superfluous to the rich are necessary for the poor—if you retain them, you keep what does not belong to you." But here I shall doubtless he met by an the superflucture of the spiritual. But I say to you this day, that if I met the Pope and a beggar, I should not know which to bow first. For if the Pope is Peter, and Peter is Christ, so the poor man (by yittle of that decree, "as often as you did it to one of these last are did it to are "is Christ also.

to recognize your Jesus under the garb of his poor ? and to go out to that poor man as to your Saviour, with all the powers of your soul in that title of astonishment and

to which we take much pleasure in refer-ring our readers, because we believe in it and can conscientiously and heartily reand can conselentiously and heartily re-commend it. We refer to Hall's Hair Renewer. We remember many cases in our midst of old and middle aged people who formerly wore grey hair, or whose locks were thin and faded, but who now have presentable head pieces, and with no little pride announce to their friends that they haven't a gray hair in their heads. It is a nardonable neide and the world world your anothin? Nothing more than is necessary to satisfy your love of show? Nothing more then is necessary to satisfy

which I suffer." Then taking his hand he dipped it gently into the water, and, though the canon drew it out immediately, so great was the heat he experienced that the flesh all about the place which touched the water fell off even to the hone. The Stirt these table heat he experienced that the ness an about the place which touched the water fell off even to the bone. The Saint than told him the cause of this great suffering: "I suffer this great torment for no other and having a great content for no other offence than for having recited the breviary hastily and with distraction. For, while I was counsellor of the Emperor's court, and having a great deal of business to attend to, I did not recite the divine office at the proper hours, or with devotion. This is my only fault." Then, begging the canon to join with him in prayer to obtain the cure of his hand, and also his own liberation from his great sufferings, he suddently disappeared, leaving the canon cured, and filled with fear of God's indements.

judgments. Dear children, learn from this example how displeasing it is to Almighty God to hurry over your prayers, or say them with indifference and inattention. Prayer opens the gate of heaven, but only when said with fervor and attention.

love-Rabboni ! Master ? -----There is an advertisment in our columns.

t to one of these least ye did it to me," is

Have you now learnt, beloved brethren,