Y, JAN. 16.

recognized all t of God, their ppressed, which rejected of the e to them the we and human refusal to deny bles even at the ower on earth, hatred of the rstitious tyrants with their lives heir sincerity and s, no less ardent lves, followed in steadfast to their heir blood, too, th, but from that freedom, which shed forever-it and undying, to o more-to lofty thoughts ature to deeds of an unquenchable call the slave to o resistance, the ce of his native

UGHTS.

vn, y tree, e tlme has flown Boyle O Reilly. name, is got by one.

e good unless it w of the sacristy.

th, but such as use soberly, and and leave con-

of great sacrifices things, in which and small obliga-tre what win and cure comfort. rful than an act;

to be feared, be e exercise of a few at.--Hannah More. plant delicate in prant deficate in teans rapid in its toot up in a night prophet, but, like h in a night.

taries: the demon ons, to accuse us; o writes our good the day of judg-

rer than honesty; a love; nothing nd nothing more ese, united in one the sweetest, the nd most steadfast

mpassion, so that, Magdelen that we we could see in pleading lifted up, life that they long cannot be mea

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whiteness of the the dead, slimy pool; pure pearl-soiled on its spotn perfume; stars ooth water where ce lies. God asks we have been.

ies God, burns the es, and the mouth me, is a ventilator alone in the uniraise God raise God, all that rb of day, and the at, hymn unto him anguage. He has at his name Thrice

FRIDAY, JAN 16.]

Church have been administered; bathed The Dedication of Ireland to the Sacred Heart.

(PASSION SUNDAY, 1873.)

Where'er beneath the saving rood The nation kneels to pray, A holy band of brotherhood Unites us all to-day; From north to south, from east 19 west, From circling sea to sea. Ierne bares her bleeding breast, Oh Saered Heart, to Thee !

She bares her breast, which many a wound, Which many a blow, made sore, What time the marty red mother swooned Iusensate in her gore. But, ah, she could not die. No! no! One germ of life had she— The love that turned, through weal, through WOE, Oh Sacred Heart, to Thee !

She gave her sighs, she gave her tears, To Thee, oh Heart divine! She gave her blood for countless years, Like water or like wine; And now that in her horoscope A happier fate we see, She consecrates her future hope, Oh Sacred Heart, to Thee !

She consecrates her glorious past— For glorious 'tis, though sad; Bright, though with many a cloud o'ercast; Though gloomy, yet how glad! For through the wilds that round her spread, How darksome they might be, One light along the desert led, Oh Sacred Heart, to Thee !

She consecrates her dark despair, Though brightened from above; She consecrates her Patrick's prayer, Her Brigid's burning lover– Her Brendan, sailing over seas That none had dared but he– These, and a thousand such as these, Oh Sacred Heart, to Thee'

And even the present, though it be, Alas! unwisély sage-Its iey-coid philosophy, Its stained historic page, Its worship of brute force and strength That leaves no impulse free-She hopes to consecrate at length, Oh Sacred Heart, to Thee !

But, oh, forgive what I have said— Forgive, oh Heart divine! "Its Thou hast suffered, Thou has bled, And not this land of mine! "Its Thou has bled for sins untold "That God alone doth see— The insults done, so manifold The insults done, so manifo Oh Sacred Heart, to Thee! ifold.

But still Thy feet I dare embrace With mingled hope and fear, For Joseph looks into Thy face, And Mary kneeleth near: Thou cansi not that sweet look withstand, Nor that all-powerful plea. And so we consecrate our land, Oh Saered Heart, to Thee !

For us, but not for us alone, We consecrate our land. The holy Pontiff's plundered throne Doth still our prayers demand; That soon may end the robber reign, And soon the Cross be free, And Rome, repentant, turn again, Oh Sacred Heart, to Thee !

One valiant band, oh Lord, from us The solid prayer should claim— The soliders of Ignatius. Still guard them on their glorious track, Still guard them on their glorious track, Still victors let them be In leading the lost nations back, Oh Sacred Heart, to Thee !

Like some tired bird whose homeward flight Reseeks its distant nest, Ah, let my song once more alight Upon my country's breast; There let it rest, to roam no more, Awaiting the decree That lifts my soul, its wanderings o'er, Oh Sacred Heart, to Thee !

Then break, ye circling seas, in smiles, And sound, ye streams, in song; Ye thousand ocean-girdled isles, The joyous strain prolong— In one grand chorus, Lord, we pray With heaven and earth and sea, To consecrate our land to-day Oh Sacred Heart, to Thee !

Lord and acted accordingly. The Christmas holidays have come, and The Christmas holidays have come, and with them in many dioceses, in many congregations, offerings are made for the support of the orphans. To show how God sometimes visits those who have no heart for the fatherless, let me narrate no heart for the fatherless, let me narrate no heart for the fatherless let me na heart for the fatherless let me na heart for the fatherless let me narrate no heart for the father an event which took place but a few years ago, and under the immediate observation of the writer. On the Sunday previous to the great Festival of Christmas, the pastor of a certain congregation announced, according to the regulation of the diocese, the to the regulation of the diocese, the annual orphan collection, appealing to the charity of the rich for the poor and fatherless orphans. One individual, how-ever, after holy Mass, was heard to be very noisy in protesting against such collections, and asserting that money collected for the orphans was never used for them; that it went somewhere else; adding that each man should provide for adding that each man should provide for his own children, then there would be no need for ophan asylums or orphan collections

Church have been administered; bathese in tears stood the parent, looking on the dying face of the family's hope. It is all over; the corpse is laid in its last rest-ing-place here on earth, and the funeral procession has wended its way homeward, heild additional the store second the

procession has wended its way homeward, while weeping parents linger around the grave of their good boy. The tears have not dried, and the sound of the funeral bell still ingers in our ears, when again the pastor is hurriedly sum-moned to bring once more the last Sacra-ments to the dying—this time to the mother of the lately buried child. And while the neiset of God sneaks, weeks of

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> A CHRISTMAS LEGEND OF GLASTON-

he is, however eloquent, he can never be more than the instructor of the poor, and remains unknown to all the world beside. The pressed upon their hearts and minds His own likeness, moulding their hearts and minds to His own, and then He left them Abbey and Borough of Glastonbury. . . . with an account of the Miraculous Thorn, The consecret our indicate the set to the set of the se that blows still on Christmas Day, and and poor are but one family, is apt to be forgotten now-a days, and the needy must How then could the priest be said to be in be made to feel its sweet in-lary contend that it is impos-with the masses now so degrad-with the masses now so degradonce again fluence. Many contend that it is impos-sible to mix with the masses now so degraded: it must, however, be borne in mind that the poor are not so much to blame as those who have brought them to that state by taking from them the religion which ruled and guided them. A great reparation is due to the lower classes for the immense injury done to them, and if a change is to be wrought in their condition it must be accompanied by that charity which the love of God infuses into the ground when he rested there, beyond all dispute it sprang up miraculously. The name of Weary-all-Hill is now contracted beautiful institution of the "Caridad" in In conclusion 1 few words about the beautiful institution of the "Caridad" in Seville may serve to illustrate private charity. The confraternity of the Caridad was reorganized in 1662 by Don Miguel de Manara (the original of Don Juan) who, pro after leading for many years a dissipated life, was converted and gave himself up wholly to works of mercy. On entering the hos-pice one cannot help feeling much moved by reading the following works inserted position by reading the following words inscribed to those who will help to serve the meals of our lords and masters the poor." The members of this confraternity have the management of the hospice, their other duties consist in carrying the sick to the morning been struck with a passage of St. duties consist in carrying the sick to the hospital, visiting the sick and prisoners; also in preparing those about to die for the reception of the last Sacraments and in the reception of the last Sacraments and in burying the dead. Any one may be ad-mitted into the brotherhood, the poorest must put on? It was not to be put on man or the greatest noble, and each is called upon in his turn for the perfor-intellect, memory, heart. It was to put jesus Christ upon their soul, intellect, memory, heart. It was to put jesus the present of the perfor-intellect, memory, heart. It was to put jesus the present of the perfor-intellect, memory, heart. It was to put jesus the present of the perfor-mented the performance of the performance mance of these good works. The year before last a poor Irish sailor was drowned year in the river at Seville; when this sad acci- teach them very little if they did not dent was known, two Brothers of the Car-idad came and claimed their sacred right to bear the poor fellow's body to the chape! of the hospital, where the funeral Mass was to be said. They carried him lovingly for three long miles under a

THE CATHOLIG RECORD.

very name tells us what she is; her's is to tend and care for the aged; her's the duty hoped that the time was not far distant BURY ABBEY. Joseph of Arimathea whose hands laid in Its tomb the body of Our Saviour, is said to have preached the Gospel in England. Glastonbury Abbey, the ruins of which Joseph laid the first stone. In Hearne's "History and antiquities of Glastonbury, published in 1722, there is a contribution by one Mr. Eyston called "A little Monument to the once famous Abbey and Borough of Glastonbury....

favorite attinct. There is only one de-fence against the dangers and snares that beset the path of youth, and that is whole-hearted religion. Nothing else can so teach and inform the hearts of wife, mother, sister, friend or daughter, that they shall be enabled to fulfil their various and loving duties happily for themselves, successfully for others, and devotedly for God."-Rose Moss.

proved the sceptic and declared that he had heard from pe sons of great worth and credit, dwelling near the place, that it had budded and bloomed upon Christmas Day.
Where the Holy Thorn once stood a flat stone is still placed, and pilgrims are shown this as a record of the planting of the tree for 1,500 years.
THE ROMANCE OF CHARITY IN THE LAND OF THE CID.
Sight on the day of the funeral to see has so for the funeral to see how many friends the poor stranger had bounded bloomed upon Christmas from all who were dear to him. As if they would have him forget that he was in a foreign country, far from all who were dear to him. His shipmates insisted upon bearing him signates insisted upon bearing him signates insisted upon bearing him signates insisted upon bearing him say fuends to his last resting-place, but the "Caridad" extending her charity to his soul, followed him thither with prayers, many Masse also being offered up for his erral welfare.
THE ROMANCE OF CHARITY IN THE LAND OF THE CID.

There are two kinds of religious life in the church. I may compare one to the moon-light and the other to the daylight. At night, when all that belongs to the earth lies in obscurity, then the heavens become clear and the stars shine out in all their glory. It is easy to contemplate heaven. Such is the life of the cloister where so much that belongs to this world and its temptations is removed. Such was the life lead by St. John the Baptist in the successfully for others, and devotedly for God."—Rose Moss. THE CATHOLIC ART SOCIETY OF AMERICA. The above is the name of an association of artists devoted to their calling, es-tablished and presided over by a Catholic priest, whose practical knowledge of the fine arts is well known throughout this country, for the purpose of executing and propagating, in the United States, reli-

our homes, let us not only pray for her, but for ourselves. Let us pray that when our last hold upon this life shall be broken, that others may be able to say of each of us: "Obdormivit in Domina. Megravit ad Dominum."

ls in this world:themselves in the lod summons him Money, and goes not with friends, accompany of the grave, and during his life, are alone accompany ge—they go before, nercy and pardon

me a dish of sand ticles of iron in it, eyes for them and my clumsy fine is them, but let me veep it and how in the most visible ower of attraction ! like my finger in mercies: but let the through the day, s the iron, so it will me heavenly bless-God's sand is gold.

TREE.

SITY OF SOUTH

Columbia, South an arid and desolate ere struck with a ne side there was a other, a rich and

at Lorento, Mexico. ible contrast is due "Tamai Caspi," or which grows , with a diameter base, possesses the tracting, absorbing humidity of the

be seen dripping ch quantities as ing soil into a verisummer especially, early dried up, that utilized in the and uator, the people y on account of the ould derive great troduction, as well e favored countries s dry and drought

Christmas came. After the last Solemn Christmas came. After the as social High Mass, while the whole congregation chanted the beautiful hymn "*Te Deum*" in thanksgiving for the blessings of Christmas, the pastor took up the col-lection. The individual referred to above stood at the door, inside of the church;

but when the collection plate came nearer, he sneeringly left the church. Not one respectable Catholic had fol-lowed his bad example; but before God's eye stood chronicled the deed of a cold and black heart. A few weeks passed. It is a frosty, boisterous and dark February night; not a star to be seen; the wind blows fiercely through the leafless ruarv trees; deep silence reigns over the city; are deserted, but here and the street there a dim light glimmers from a window and tells of some one watching at the bed-side of a dear one. Yes, so it is. Bleak and dreary as is the night, the faithful

nowever, has always had their spiritual and temporal welfare near at heart, and the many beautiful, spacious, sometimes even over-costly homes for such children speak well of the charity of those that have understood the words of our Blessed

and constantly budded and bloomed upon Christmas Day; but in the time of the civil wars that thorn was grubbed up. However, there were in the town and neighborhood several trees raised from for printed notices of the famous thorn and he came to the conclusion that,

whether it sprang from St. Joseph of Arimathea's dry staff stack by him in the into Werrall. There is a legend that in the time of Elizabeth the double trunk of the mirror bizate inte doubter tank of ridge of the hill. The history connected with it offended one of the Reformers who undertook to hew it away. One of the trunks he cut away, but while he was hewing at the other, a chip flew and destroyed one of his away. The several destroyed one of his eyes. The severed trunk lay upon the ground, continued its Christmas blossoning sinultaneous with the remaining one, and blossomed on, though it was at length removed and

cast into a ditch. At last it disappeared altogether, no one knew how. For years and years the parent stem continue, to be the resort of the curious, but when Puritans gained the ascendant it was cut away by one of Cromwell's "saints." Years after, and even yet there are thorn trees in the neighborhood, offsprings from

the famous tree of Werral, and though they do not fulfil the legend as to their blossoming on Christmas Day, their blooms are often seen in December. Mr. Eyston also tells us of the miracul-

ous walnut-tree which he says grew in the Holy Churchyard, near St. Joseph's This tree, he was told, never Chapel. budded before the Feast of St. Barnabas, the 11th of June, and on that very day shot out leaves and flourished then as much as others of the kind. This tree

ubject of the artist's study, he will have o paint Him for us with a halo of glory in His Divine countenance that shines on no face of man—at the same time, He was a man, in all things like unto us, therefore He must be represented with features, limbs, bones, muscles and sinews, like those of other men. Thus truth, that is, have attained to a certain degree. For one who entered a religious order it sufficient if he was only aspiring to perfec-tion, but for one who entered the priest-hood that was not enough; he must have art, must have Him. Religious paintings of such a character are needed in this country; the opinion of those interested in the circulation of attained a certain degree of perfection And Suares gave the reason had care of souls, and therefore must b different productions to the contrary-ave needed

needed and sought for by the generality of the Catholic clergy, and many of the more perfect than those whom he had to rule and guide. He (the Cardinal) had no hesitation in saying that the priest shared in the perfect state of the episcopacy, that laity, but sought in vain. We have no galleries, no museums here, where one can select among the works of Catholic was in the same state, except the higher power of jurisdiction, and the ministering of certain Sacraments. genius a model for an altar piece, stations of the cross, a patron saint, etc. This was, at least, a verity, which could be proved by theological reasons. The students, therefore, in that seminary want we mean, partially, at least, to fill with our collection of the best models we have been enabled to procure in Europe had a great work to They should study their of such subjects as are most generally needed in Catholic churches. Our set perform. dogmatic of stations of the cross, after the celetheology carefully, and never let a probrated original of Perrault, so far superior to any other treatment of this subject that position pass without having a clear in-tellectual apprehension of it; should study also their moral theology, so as to know it not merely in outline, but to know also the cases which frequently occur. But it belongs to a different order of paint-ing, as it were; our Crucifixions, models of the Sacred Hearts, Immaculate Conception, St. Joseph, and some fifty other subjects, a full list of which will soon be published, will afford an opportunity of selecting what is most suitable for any particular church, or purpose of religious

Our smaller size copies of rengious decoration. Our smaller size copies of the most renowned works of the great Catholic masters, will also, we trust, find fayor with many among the laity, as chaste and re-fined ornaments for their homes. was to put Jesus Christ upon their soul, intellect, memory, heart. It was to put Him upon their whole interior life. All the books they saw around them would track them year little if then did not We shall do all in our power, in the power of our measure of talent, to make our undertaking a success. So far our efforts have been appreciated and enunderstand this truth. Their chief work therefore, was the daily wearing of the web which formed this vestment of Christ eouraged beyond our expectations. Both the inner life of the soul.

from the episcopacy and clergy of the United States, we have received so many They, therefore, must so put this vestment on nass was to be said. They carried him lovingly for three long miles under a burning sun. The English priest who accompanied appeared much fatigued and exhausted begged them to rest awhile, offering a glass of water; but they refused, such indul-gence being against their rule. It was a source sign that our work is op-participation of the Brothers of water; but they refused, such indul-gence being against their rule. It was a source sign that our work is op-participation of the Brothers of water; but they refused, such induland dreary as is the night, the faithful shepherd may be seen making his way abroat to bring consolation to some disappeared, but ayoung tree disappeared, but ayoung tree disappeared, but ayoung the olders in Protestant times, Bishon the year previous had been seen approaching the holy altar for the first time to receive his God in the Eucharistic Rread. But now? Behold the weak and broken body ! The last rites of Holy is the legend, Dr. Heylin, a Protestant in its defence, re-

A WORD TO YOUNG MEN.

One of the meanest things a young man can do, and it is not at all an unc occurrence, is to monopolize the time and attention of a young girl for a year or more, without any definite object, and to the exclusion of others of his sex, who supposing him to have matrimonial supposing him to have matrimonial intentions, absent themselves from her society. This "dog in the manger" way of proceeding should be discountenanced and forbidden by all parents and guardians. It prevents the reception of eligible offers of marriage, and fastens to the young girl, when the acquaintance is finally dis-olded the unperiable and unperiad an gri, when the acquaintance is finally dis-solved, the unenviable and unmerited ap-pellation of "flirt." Let all your dealings with women, young man, be frank, honest, and noble. That many whose education and position in life would warrant our looking for better things are culpably criminal on these points is no excuse for your shortcomings. That woman is often injured or wronged through her holiest injured or wronged, through her holiest feelings, adds but a blacker dye to your meanness. One rule is always safe: Treat every woman you meet as you would wish another man to treat your own sister.

CATHOLIC CHARITY.

19.3

France has agricultural schools for girls. One of the chief is near Ronen, which is said to have been begun with capital of one franc by a Sister of Charity and two little discharged prisoner girls, and to be now worth \$160,000. This establishment has 300 girls from six to eighteen. The farm, entirely cultivated by them, is over 400 acres in extent. Twenty-five Sisters form the staff of teachers. More than one