

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 3.

LONDON, ONT., FRIDAY, APRIL 8, 1881.

NO. 130

## CLERICAL.

**WE** have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

**N. WILSON & CO.**

### ECCLESIASTICAL CALENDAR.

APRIL, 1881.  
Sunday, 10—Palm Sunday. 1 Cl. Semi-Double.  
Monday, 11—Of the same day.  
Tuesday, 12—Of the same day.  
Wednesday, 13—Of the same day.  
Thursday, 14—Our Lord's Supper. 1 Cl. Double.  
Friday, 15—Good Friday. 1 Cl. Double.  
Saturday, 16—Holy Saturday. 1 Cl. Double.

**The Sparrow Hat Found Her a House.**

BY ELEANOR C. DONNELLY.

A heavy cross was mine, one cruel day,  
A disappointment sore, a giving way  
Of all the golden props, whereon, secure,  
My heart had leaned, and thought its trust  
Most sure.

Into a convent garden strayed my feet—  
A rustic chair in that serene retreat  
Yielding me rest, the sunshine lay around,  
A hissing fountain, the birds profound,  
And, beneath the blossoms of the woodbine  
Sweet.

I sat me down amid the flowers and birds,  
And mused and mused, in grief too deep for words,  
Before me, on a mound of emerald moss,  
A Calvary was raised, the precious cross  
Of many a virgin heart, for, from the cross,  
A shining fountain, the birds profound,  
And, beneath the blossoms of the woodbine  
Sweet.

Across the pined feet, the sunbeams fair  
Fell, like the threads of Maecenia's bright  
Hair,  
And, like her tears, the fountain's flashing  
Spray  
Upon those sacred members, sparkling lay,  
The while, with dreaming eyes, I noted how  
The rosy radiance bathed the royal brow—  
Sharp thro' the silence, near my nook, I  
Heard

The piercing accents of a soft ring bird,  
And, just beyond the maple's silver bough  
Beheld, a hand in wantonness or wrath,  
From out the crevice of a neighboring wall,  
Had hurled a sparrow's nest—the cruel ball  
Crushing the speckled eggs upon the path.

Around about her broken treasures fell  
The little mother,—ah, too well I knew  
The bitter anguish of her feathered breast,  
"Unhappy me," I moaned, with heart oppressed—  
"I, also, mourn, like thee, a ruined nest—  
What shall we do, poor bird, what shall we  
Do?"

But, even as I spoke, to my surprise,  
The little creature, with its pitiful cry,  
With ruffled head upturned, bright eyes,  
Assistance,  
Surveyed the ruin of its life's romance,  
Stretch'd out its glossy neck, and bravely  
Tried

To touch the hopeless wreck on every side,  
Then, stroked its ruffled plumes, and, taking  
Began to tear the shattered nest apart.

Fragments of straw, dried leaves and fragrant  
Grass,  
Feathers and wool, a dusky, downy mass,  
Remnants, rent, lay scattered on the  
Ground—  
When lo, the sparrow, with the soft debris,  
Spreading its pinions, smooth as polished  
Glass,  
Flew to the green, exalted Calvary,  
Flew to the Christ, with rosy splendors  
Grown.

And, in the open side, a refuge found,  
There, with a twittering song of tend'rest  
Tone,  
The tiny bird began to build her nest:  
White, on my knees, with streaming tears, I  
Said,  
"Sweet sparrow, sheltered in a Saviour's  
Bosom,  
Thanks for thy gentle lesson,  
May brood above the failures of its past,  
And from the rains of Time's a refuge find,  
Builds in the Heart of Christ a refuge find!"  
—Ave Maria.

### CATHOLIC PRESS.

We have heard Catholic parents, of means, say that it was not necessary for their children to receive a complete education or learn a trade, as they would never need either, having plenty provided them to live on throughout their lives. Others before these parents have made the same boast and their children learned its emptiness when they discovered that nature's law of industry was inexorable. Encouraging idleness has been the first cause of innumerable crimes that wealth cannot expiate.—*Catholic Columbian.*

A comparison of the attendance of Protestants at their churches, with the attendance in the Catholic churches, will prove that though there are five Protestants to one Catholic in America, the attendance at all the churches of the Protestant sects does not equal the number who attend the services of the Catholic Church. In the Springfield *Republican* of March 25th, we find additional testimony to this well-known truth. It says:—"A census of the church-goers of New Haven on a recent Sunday, showed 12,000 attendants at the Protestant churches, and 12,431 at the Catholic. There are about forty Protestant places of worship, and five Catholic ones."—*Catholic Review.*

It is lamentable that the solemn services of Lent that are intended to inspire devotion and contrition, should be made the occasion of sin by many young people of both sexes. Judging by their conduct in going to, and coming from the evening exercises at the churches, many bring upon themselves not only worldly disrepute but God's curse. They may imagine that the darkness screens them from the eyes of the world, but there is an Eye that sees all and which will one

day be a dreadful witness against them. These evening devotions are intended for the welfare of the soul, but if the evil disposed make use of them for other purposes, so much the greater will be the consequences.—*Catholic Columbian.*

In France the vast majority of the people are Catholics, yet it seems a very strange thing that in most departments of the State the Protestants, and even the Jews, should be favored out of all proportion with their numbers. The people professing these two last-named creeds do not muster half a million strong between them, while the whole of France has thirty-six million inhabitants; yet, out of eighty-six prefects of departments, about twelve or fifteen are Protestants or Jews; and in the various other offices of the State the disproportion is equally glaring. Again as to salaries. A recent Presidential decree orders that the Catholic theological faculty of Paris shall consist of five professors of the first class, with a salary of £260, and two professors of the second class, with a salary of £220 each; the Protestant faculty, on the contrary, consists of five professors of the first class, with a salary of £320 each, and one second class man, who gets £200. In other words, a second-class professor of Protestantism gets as much as a first-class professor of Catholicism, and the six Protestant theologians get as much as £1,860, while the seven Catholic professors receive only £1,740 between them. These figures need no comment.—*Catholic Herald.*

Slow but sure. Though the Established Church of England has done and is doing all it can to make religion as easy going and as all-round palatable to the world as possible, Protestant churches are fast losing their congregations, and the Christian characteristics of our institutions are being gradually swept away. Religion and education no longer go together, and the rising generation of Englishmen and Englishwomen are being trained in the knowledge of everything except that which relates to their immortal souls. At one time—not many years ago—the makers of our laws—the makers of the established Church—were obliged to profess Christianity. In a Christian land such a law as this should not be—could not be looked upon as a tyranny. One of the pillars of this very needful protection was broken down when Jews were allowed to legislate for a Christian community. A notorious atheist has got into Parliament and has sat and voted in the House of Commons in defiance of law—so it has been decided, subject to an appeal. English journalists there are—and they also constitute the majority—who now advocate the entire abolition of religious tests. To what are we drifting? Let Christians of all denominations, and set aside themselves this question, and against the common foe present, for once, united front. Otherwise the intervention of God alone can avert the doom that hangs over this once thoroughly Catholic land of ours.—*Catholic Universe.*

THERE are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows in size but not in quality by passing through their mouth. They take a small fact, or slender bit of news, and pad it with added words and paint it with highly colored adjectives until it is largely unreal and gives a false impression. And one doesn't like to listen to folks when so much must be allowed for "shrinkage." Cultivate the habit of telling the truth in little things as well as in great things. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for telling wonderful stories or making foolishly and falsely "funny" remarks. There are enough true and funny things happening in the world, and they are most entertaining when told exactly as they came to pass.—*Catholic America.*

NOTHING is more convincing than the world is cold and heartless than the death bed of one whose friends regard his demise as for a while. So they mourn for the noble and endearing qualities of their friend and selfishly regret that he has ceased to live. Outside of a life of faith such is death. It has, all the gloom, all the sorrow, and all the dread that it possibly can have, with nothing of its solace, its peace, its relief.—*Catholic Columbian.*

It may seem discursive to say that theatrical managers are in league with the devil, but appearances favor that assertion so strongly, that we are quite justified in making it. For example, as soon as Lent comes in, the most "unparalleled attractions" are offered—Janus-faced appears in "Mary Stuart," and the placards are flamboyant with notices of favorite Irish plays in all parts of the Union. "The Colleen Bawn" is revived, and eminent "Irish" comedians, who have been hidden during that time, a portion of which Catholics had no reason for not desisting from the seeing of proper plays, suddenly emerge from obscurity. There is much merit in overcoming the temptation

offered by the managers; but it is a pity that managers should offer them; and that Catholics should not always have sufficient respect for this holy season to abstain, whatever be the temptation, from theatrical amusements. Let us resist, lightly enough on our shoulders, and it would be well to wear the sweet yoke as humbly and meekly as we can. Reparation for the insults which the Sacred Heart daily receives is well made by a self-denial that deprives us of only a few hours' enjoyment. He who breaks through the solemnity of this sacred season of communitation to enjoy the pleasures of the theatre would not be ready to sacrifice much for the Faith, should occasion require.—*N. Y. Freeman's Journal.*

The distaste and repulsion with which Mr. Parnell's "diplomatic" proceedings in Paris have been received may prove a valuable lesson to him, and strengthen his power for good by showing him that even the appearance of an alliance with such men as Rochefort must be avoided, if he wishes to lead the united Irish people to victory. His mistake should also teach him that any deviation from the Catholic traditions of that people will promote disunion, and leave him "naked to his enemies"—some of whom, under pretense of religion and patriotism, mean only to serve their own interests. Mr. John George MacCarthy, formerly M. P. for Malton, in a letter on the situation, counsels a return to "the old paths of peaceful progress." The old paths of peaceful progress led into ruts, out of which Ireland is trying to get as peacefully as she can. It is easy to adopt such a position in relation to the policies of Grattan and O'Connell; but not easy for the powers and talkers to act up to them. The ways of an Irish patriot of to-day is hard and full of perils. On one side, bombast, "tall talk," and lack of principle; on the other, carping criticism, and a readiness to react to the policies of Grattan and O'Connell; but not easy for the powers and talkers to act up to them. The ways of an Irish patriot of to-day is hard and full of perils. On one side, bombast, "tall talk," and lack of principle; on the other, carping criticism, and a readiness to react to the policies of Grattan and O'Connell; but not easy for the powers and talkers to act up to them. The ways of an Irish patriot of to-day is hard and full of perils. On one side, bombast, "tall talk," and lack of principle; on the other, carping criticism, and a readiness to react to the policies of Grattan and O'Connell; but not easy for the powers and talkers to act up to them. The ways of an Irish patriot of to-day is hard and full of perils. 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