

A MISSIONARY'S EXPERIENCE IN IRELAND.

(Rev. L. C. P. Fox, in Donahoe's.)

One of our missions was in a country village in County Tyrone, where the Orangemen, I believe, outnumbered the Catholics. It was held in a poor little chapel, and the apology for a confessional in which I was seated was located in the sacristy. I was quietly doing my work there one Saturday evening near the window, when a volley of stones broke every pane of glass. I was quite unhurt except from a slight cut on the cheek from a piece of broken glass. Two of the constabulary who were in the chapel, preparing for confession, rushed out to catch the depredat-ors if possible, but they could find no trace of them. We were told that it was well known in the neighborhood who they were, but it was deemed safer to let the matter drop, or a worse thing might hap-pen to the priest, his chapel, or his flock.

An amusing incident took place in another parish in the Black North, as it is called throughout the rest of Ireland. A rich landed proprietor who was Grand Master of the Orangemen, and of course a notorious bigot, was repeatedly solicited by a parish priest to sell him a piece of ground on which he desired to build a chapel, where one was much needed. Over and over again he met with nothing but a blank refusal, but still he persevered in his endeavor to supply the spiritual wants of that por-tion of his flock who resided in the neighborhood. The gentleman, wearied at what he considered the P. P.'s persistence, at last seemed to relent, and told him he would give the desired piece of land rent free forever, on which he would build his church, on the following conditions: There was to be no large bell hung up wherewith to summon worshippers to what he called idolatrous service; secondly: there was to be no cross visible on the gables outside; and thirdly, there was to be no cross or cruci-fix standing on the tabernacle or the altar. The parish priest, being a cute old man, foresaw at once how he could evade these condi-tions, and to the amazement of the landlord accepted his terms. The deeds were duly signed, and the priest having obtained the necessary sanction of the Bishop, at once commenced to erect his much needed chapel, which was finished and furnished within a few months. Meanwhile the former owner of the ground was gloating over the prospect of getting posses-sion of the chapel and the land on which it had been built, but sharp as he was he could not compre-hend how the priest could say Mass without having a crucifix on the altar; but as soon as the Bis-hop had dedicated the sacred build-ing to the service of God, the Orange landlord received an invita-tion to come to see what had been completed. This gentleman accept-ed the invitation, but brought his lawyer with him, being convinced that the conditions which he had imposed could not have been com-plied with, and that in the pre-sence of his legal adviser he could lay claim to his land once more with all that was standing on it. But the good old priest was too much for him. First of all, there was no belfry needed, for before Mass two strong men would ring a large bell between them to sum-mon the worshippers; secondly, with the Bishop's advice, he could dispense with external crosses un-til a future and less bigoted occa-sion; and, thirdly, as regarded the crucifix over the altar, instead of having it resting on the tabernacle he procured one of large dimen-sions, and had it suspended from a chain which was fixed in the roof, and was kept immovable by an iron bar behind it. The land-lord had to acknowledge himself nonsuited, and went home dis-appointed. As his death took place a few years later, his son and heir who was a different type of man to his father, gave permission for the external crosses, but the altar cross remains as it was first placed, for the Bishop compliment-ed the parish priest on his con-formity with the rubrics in not having it standing on the taber-

nacle. How true it is that when-ever any one labors for the greater glory of God, the inspired words of our Immaculate Mother, in her glorious "Magnificat" are verified. "He hath shown might in his arm. He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble." (Luke I., 51).

THE BEST IN CATECHISM.

The Providence Visitor vouches for the authenticity of the follow-ing anecdote, which exemplifies the ambitious and successful persever-ance of a certain race.

Not long ago Archbishop Farrelly promised the boys in certain schools and institutions of New York that the one who came out best in a Catechism contest which he was about to inaugurate, should receive a watch as reward of merit. Accordingly the boys set to work to win the coveted prize, and on the day appointed a number of priests and others interested were gathered together to witness the result. Representative boys from the different schools took their places in the line of contestants; the work went merrily on; one by one the boys were "plucked" by some poser and reluctantly took their seats, until at last only one of the large number remained on the floor. This lad was put through a rigid catechizing by His Grace himself, but he remained invulnerable; nothing seemed able to penetrate his armor of knowledge, in which he had encased himself. "Well, my lad," declared the pre-late at last, "the watch is yours. What is your name?" "Solomon Jacobs," was the astonishing answer. "Are you a Catholic?" asked the Archbishop. "No," said the boy, "I am a Hebrew." "Then how does it happen that you know the Catechism so well?" "Oh!" said the boy, "I am a member of the same club as some of those boys, and I was here the night you promised the watch to the one who knew the Catechism best. I then made up my mind to get the watch."

A LOGICAL SAVAGE.

The Way He Silenced a Missionary In an Argument.

"I used to know in Australia an interesting missionary," said an English nobleman. "He and I were talking one day about the natives of New Guinea, and he told me how one of these natives had stumped him in a certain argu-ment. It seems that he had accost-ed the native and urged him to let himself be civilized.

"But what good," the native asked, "will this civilization of yours do me?" "Well," said the missionary, "you will cease, for one thing, to idle all your time away. You will learn the delights of honest labor."

"What good will the labor do me?" "Through it you will gradually accumulate money, and in time, with frugality, you will possess much store of honestly acquired riches."

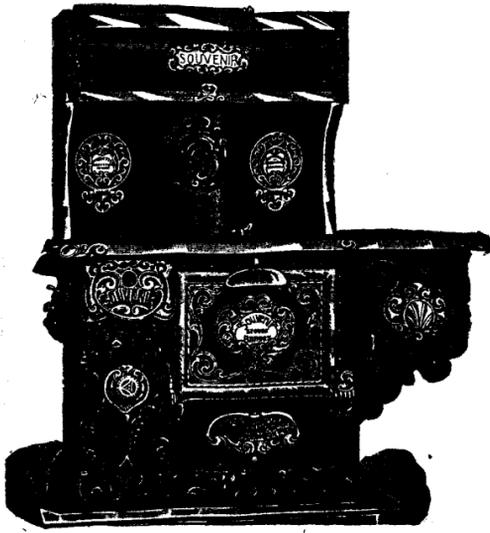
"The native was still unconvinced. 'What good will the riches do me?' was his next question.

"They," said the missionary, "will enable you to cease from work at last and to spend the rest of your days in well earned rest."

"The native laughed. 'It seems to me,' he said, 'that if I did as you say I would be tak-ing a mighty roundabout course to get to the place I started from.'

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