

RSSELL.

hearty felicitations, was one of international and involved the in-Canada. The United States that they alone had the seals in the Behr Great Britain held sea was open to the world. The contention in was triumphant over diplomacy and tact, her counsel, Russell, painstaking and integrity was un- popular clamor. He paid the United States. On occasion, after his eleva- tion, he accepted an address by association which met in the dispute between Britain and the United States boundary line between British Guiana, as chosen on behalf of as arbitrator. His as to the Empire on were so much appre- ciated that he was gratefully ac- cepted the English Parlia- ment in 1866 he was made At- torney General since the Restor- ation during the Gladstone he was created Lord of England. His relations also were kind and sympathetic in their happiness of his own was his chief care. He had exterior he had a He was particularly fortunate, especially children. He belonged to a deeply religious life, and his Matthew Russell, his member of the Dublin. Lord Russell also entered the reli- gious life himself as at all and practical Catho- lic world as he was, remarkable for his puri- ty and he had an ab- solute conversation. His rates the fact that a are the highest distinc- tions without infringing and religious obliga- tions the divine law impose

ness came upon him tion, while he was in tion of all his faculties by the assizes in Wales, some slightly indispos- ition it was deemed him to submit to an in the effects of which ever rallied. Repeat- last moment the had learned at the and fortified with the s, he breathed forth on the 10th August sixty-eight year of his beginning of his ca- the flight of time but ready advancement until tant genius he became legal personage of his or is truly an object nymen of this country, e did the very highest st without sacrificing ple. He has pointed y which others may ame height. His em- vices are unparalleled. g devotion to duty is my imitation. He ble for his loyalty terests of the Empire. prove an inspiration ve to every man who honor and truth.

ppino Judge.

justice of the Supreme Philippines Islands is a claimed that "his Ame- as on the bench regard the greatest and best very pertinent ques- tions that they have ever o who educated such a nerally forgotten that ad universities in their longer than America, considering all people, ited States, as barbar- like the old Roman vilization. All were outside the pale Union; yet Rome has and those very been the ancestors intelligent and learned

Reminiscences of Missionary Life.

great mission going on. So I went into the chapel there abroad, and when I went round I read the names of the holy fathers over their boxes, for I am a good scholar, thanks be to God, and there I saw Father Fox. O wirra, wirra, what will become of me at all? Father G.— tried to console her and told her to go with him, as the children had just left the chapel and that I must have returned to my confessional. Just as I sat down I saw Father G.— pulling forward towards me the good woman whom he had in tow, having hold of her clock; and when he came close to me he said, "Father, will you speak to this poor woman. She is breaking her heart, because she thinks she has cursed you." I soon sent her home happy by telling her that although I bore the same name as "the rogue of a fox" who had destroyed all her cherished poultry, yet I had no claim to belong to that breed or generation.

As a proof of the vast crowds who were gathered together to take part in our first mission in Dunganvan I need only state the following fact. It is our custom to invite those who come for the renewal of their baptismal vows at the close of the exercises to bring with them a wax candle, which is held in the hand during the baptismal promises and is afterwards placed in a basket at the chapel door as the people retire to their homes. They are recommended to do this, not only as a suitable offering to the altar, but also that when they see candles burning there, either at Mass or at Benediction of the Blessed Sacrament, they may be induced to renew their obligations in the presence of their Lord and Master. But the fact to which I would draw your attention is that when we returned to preach another mission at Dunganvan, at the end of three years, there was still a large supply of altar candles in the sacristy, though the parish priest was noted for his lavish display of lights, especially for Benediction. He assured me that he had not purchased a pound of candles during the intervening period and would not need to do so for some years to come.

I invite you now to accompany me to the ancient city of Thurles, the residence of the Archbishop of Cashel and Emly, where the Diocesan College is situated, and where there are two convents, one of the Ursulines, and the other of the Presentation nuns. At the time when we gave a great mission there some years ago, these convents were called the two greenhouses, because the two superiors were sisters of the name of Green. As these orders of women are both enclosed, and there was a considerable space between the two convents, there was no possibility of the Rev. Mother Green of the Ursulines visiting her sister, the Rev. Mother Green of the Presentation nuns, nor vice versa, so they adopted a code of signals by which they could hold communication with each other every morning and evening. The parish was widely extended, and there had never been a mission there before, and as the Archbishop wished that every parish should have its own mission, when he found that the throughs which crowded around us became overpowering, he restricted our faculties to those who belonged to the parish of Thurles. But the tricks which the would-be penitents played in order to get to confession were both varied and amusing. We had announced that no one coming from the Union Workhouse would be kept waiting, as it was not always easy for them to obtain permission to get out, and when we had repeated applications to the effect that they belonged to the Union, we remarked to one of the curates that the Union must be very large, but he told us that these tricksters belonged to the Union of parishes under the one Dean, and they had no connection with the Workhouse at all.

With regard to the Union Workhouse, we converted half the Protestants in the institution, for there were only two there who were not Catholics, and one of those applied for reception into the Church. As the unjust and partial law of the land bestowed the same salary on the chaplain to the Catholics as it gave to him who was presumed to Minister to the Protestants, with the sole

proviso that those belonging to either one or the other must be in the plural number, they were obliged to bring a poor lunatic from Cashel, otherwise the Anglican chaplain would have been deprived of his salary. We were informed that the good man was actually without any stipend for his exacting labors for nearly a month, but on the arrival of the insane woman from Cashel, having again two souls to look after, his salary once more amounted to the same sum of money as was reluctantly given to the priest who had several hundreds of Catholics under the same roof who looked to him for spiritual aid and consolation. But this is but one specimen of the harsh and tantalizing manner in which our co-religionists were treated under the reign of Protestant supremacy.

I have already mentioned that in going from the Cathedral to the college we had to traverse the main street of the town. On one Saturday during our mission the horse fair was being held in the street. As I was endeavoring to thread my way through a crowd of men and horses, a young farmer, who was exhibiting the paces and descending upon the points of a mare which he was anxious to sell, shouting out that he would not let her go under twenty pounds, saw me, and rushed towards me. Catching hold of me by the cloak with one hand, while grasping the rein of his mare with the other, he insisted on my blessing her. I foresaw that I would be his prisoner for an indefinite period if I did not do something to please him, and as there would be no harm in blessing a horse any more than others of God's creatures, whether animate or inanimate, I went through some sort of a ceremony, more visible than audible, I believe, and I was immediately released. All eyes were turned on me, and I must confess I was not sorry to be free again, for the mare who was not yet broken in was dancing and prancing perilously near to me. I then succeeded in forcing my way to the college gate, but while doing so I heard the young farmer's stentorian voice as he cried out, "I asked twenty pounds for her a while ago, but I will not let her go now for a penny under forty pounds, or double that sum, for the Holy Father (meaning me) has blessed her." Whether he succeeded in driving his bargain or not I cannot tell, all I can say is that when we returned to our work in the Cathedral after dinner there was no sign of either horse or man, and my curiosity was not sufficient to induce me to make enquiries, lest I should be detained for any similar benediction ceremony.

There was no part of Ireland in which our services were more frequently asked for than in the county Tipperary, and the adjacent counties of Waterford and Limerick. I may safely say that we could not accept one half of the invitations which were showered upon us. At the commencement of Advent we generally prearranged our programme for the ensuing year. The majority of demands for missions included either Lent or the month of May, but as our laborers were very limited we were compelled to decline a far greater number than we could accept. The immense crowds that assembled at these missions included thousands in many instances that had no chance of getting to confession, excepting where we received help from the surrounding secular priests who were all charitably disposed to each other, but the people came to listen to the sermons, and to take part in the impressive ceremonies, and even though they might not have received the Sacrament of Penance, they returned to their distant homes jubilant and happy. The village of Ardinnan is one of the lovely localities which I shall always look back to with delight. There is a union of three parishes there. Ardinnan, The Grange and Ballybacon, the pastor and two curates live in the first names of these places. The greatest enthusiasm prevailed in the extensive neighborhood on the occasion of our long-anticipated mission; the Ardinnanites were now to share in privileges which had been accorded to such important centres at Clonmel, Cahir, Cloghane, etc., not to speak of places more remote, such as Waterford, Dunganvan and Cappoquin. Triumphant arches, flags and banners were in evidence in all directions. A band

was to have escorted us through the village, but through some accident it was too late. But we had the full benefit of its noise, if not its melody while we were at dinner in the presbytery. The instrumentalists had five drums and two fifes, and these had been borrowed from friends in Clonmel. As not one of this queer band had the least knowledge of music, their aim was to compensate for their ignorance by making as much noise as they could. A few days afterwards one of the drummers who was an altar boy, told me that to his great dismay he had broken his drum, and being bound to return his instrument intact he was at a loss to know what to do. Later on seeing that his face had brightened up I asked him what he had done about the drum, and he told me that he had killed a kid and had had the skin dressed, so that he obtained sufficient leather wherewith to repair the accident. On asking him how much he would have to pay in restitution for the kid that he had stolen, he replied that it would only amount to about half a crown. Kids and goats were evidently cheap enough in that part of the world.

There are few subjects of more importance which claim the attention and judgment of those who are preaching missions than that of restitution. Penitents who have made themselves amenable to the eternal law of justice are sometimes so completely dejected by the apparent impossibility of restoring what they have taken or kept unjustly, that they are often kept away from the reception of the Sacraments. The confession on the other hand is bound not only to make himself thoroughly acquainted with all the circumstances of the theft or injustice, but also with the capability of the penitent to compensate for what burdens his conscience. Thus if it were the government that had been cheated he might suggest that a certain number of postage stamps should be purchased and then destroyed; if some individual had been injured to a comparatively small degree, or the means of the person bound to restitution were but limited, he might enclose some postage stamps in an envelope and have it directed to the person for whom it was destined. The latter may wonder from whom the stamps have arrived, but he certainly will not throw them into the fire. Care should be taken in such cases to keep an exact account of the amount of restitution which is being made. If some one who is tolerably well off knows that he is bound to restore to the last farthing, he may do so directly himself, or as often happens he may ask his confessor to perform this duty for him, as no one is bound to accuse himself. I have often been requested to render this aid to those who were in trouble, but I always insisted on certain conditions. First that the penitents should give me the name of the person to whom the money was due, and secondly that he should give me his own name and direction, so that I could demand a receipt from the creditor, whether the debt was wiped out in instalments or in full. But in spite of all precautions the confessor may sometimes find himself to be the recipient of more abuse than gratitude. In one of our missions I received a large sum of money to hand over to the leading merchant of the town, upon this gentleman and handed to On the day after the mission I called him a roll of bank notes. After counting them over he refused to give me a receipt for them, and said in a loud voice, in the hearing of his clerks, that I had kept ten pounds for myself. I managed not to lose my temper at this outrageous accusation, but left his office, quietly saying that I should inform the parish priest of all that had happened. The P. P. was so indignant about it that he immediately called upon this gentleman, and finding him to be obdurate in the matter, he threatened to denounce him before the congregation, if he refused to send me both the receipt and an apology. This of course he promised to do, and he kept his word that same evening. I heard no more on the subject except that the news of his scandalous behavior, spreading through the town and neighborhood, materially injured his business. If restitution has to be made to some person or persons unknown, or beyond reach, then and then only can the immutable law of God be satisfied by means of charitable offerings, or through prayers. One of the most notable instances of faithfully discharged restitution through my intervention occurred at one of my missions where the person who accused himself being then in receipt of a good salary promised to send me twenty pounds every three months for a year and a half, a promise which he regularly fulfilled until the end of the term.—L. C. P. Fox, O.M.I., in Donaboe's Magazine.

C. M. B. A.

Branch 26 of the C.M.B.A. of Canada entertained their friends and patrons to a very pleasant and successful enche on Wednesday evening, the 11th instant. As it was announced this would be the last enche given by the Branch for the present season, a large number availed themselves of the opportunity of finishing the season with the members of good old "26." There were six very beautiful prizes, the winners being: Ladies:—1st, Mrs. Jas. Callaghan. 2nd, Miss Margaret Reynolds; 3rd, Miss Annie E. McDonagh. Gentlemen:—1st, Mr. Owen Tansey; 2nd, Master Heffernan; 3rd, J. A. Hartenstein.

After the prizes were distributed, refreshments were served, and the gathering broke up with cheers for the officers, members and patrons of Branch 26.

TEMPERANCE NOTES.

CARDINAL MANNING. —Recalling the sturdy spirit of antagonism to all the influences which gave sway to intemperance, manifested by Cardinal Manning during his long career, a contemporary says: "There are many people who believe in temperance as an abstract proposition. They would like to see conditions as regards drink improved. They would like to see liquor saloons lessened, the evils of the drink traffic minimized, the power of the brewers and saloon-keepers curbed, but they fear to take active measures for the attainment of such a much-desired end. They do not believe, they say, in trying to legislate men into temperance. They do not think that temperance men should be engaged in such a business as that of seeking by legislation to better conditions. Conventions, societies, processions, resolutions,—these are all right; these are perfectly harmless. But nothing further, for them.

"Not such a man was Cardinal Manning of England. He recognized that while the basis of the temperance movement has been and must be individual total abstinence, yet there was another and public side to the question. Speaking on one occasion against the pernicious legislation with regard to public houses then in force in England, he said: "There are some remedies which are political, and as a great part of the evil is caused by Acts of Parliament and by policy, we must meet them in that sphere too."

ANOTHER VIEW.

—Sir Wilfrid Lawson illustrates some of the peculiar features of the drink-habit in the following terms. He says: "Shakespeare wrote a grand temperance sentence long ago when he said, 'Honest water never left man in the mire.' That was paraphrased by Samuel Morley as follows: 'If you want to be healthy, wealthy and stout, have lots of cold water within and without.' This shows how gradually we are getting rid of all the old illusions and delusions about alcohol; and when they are all gone from the public mind, the course will be quite clear for us. Nobody can get up honestly and say that alcohol has made him richer, healthier or happier. Three men went into a public house on a certain cold day. The first said, 'Landlord, give me a glass, I am so cold.' The next, running in quickly, said, 'Bring me a glass, I am so hot.' While the third, an old Quaker, who was sitting by the fire, said, 'Landlord, bring me glass because I like it.' That is the real reason why people take alcohol—because they like it.

A Striking Example.

The Paris correspondent of the London "Tablet" tells of an incident that will suffice to show the under current of sentiment in France, and the troubles the government has created for itself. He says: "It is all to no purpose that English correspondents endeavor to make out that the people do not care for the schools of the congregations, or religious education. A fact like the following is worth a whole column of protestations on the part of those who have a purpose to serve in singing the praises of M. Combes and his politique. At Mery-sur Oise there was a school for girls which for fifty years had been in the hands of

the Sisters of the Holy Childhood, who were turned out at the end of February. On the 5th of the present month (April) the school was reopened with a staff of Catholic lay mistresses. The Sisters had closed with an attendance of 150, and exactly 149 of these girls came back when the school was reopened. Meanwhile the commune had been busy preparing a school for those in town who the government declared were pining for secular education. A mistress was engaged, and she opened her class with a rush of one scholar, whose education will cost the commune about 2000 francs a year. This is an excellent example of the economy of the secularist."

SIGNED HIS NAME IN IRISH.

There took place recently an interesting dispute between Thomas MacDonagh Mahony, a Justice of the Peace, and the authorities of Dublin Castle. It occurred to Mr. Mahony that the native language of Ireland was as good as that of England, if not better, for signature to an Irish official document, and thus to all documents and warrants he signed his name in the original Gaelic. He soon received a reminder from the Lord Chancellor of Ireland that law and custom alike demanded that Mr. Mahony's signature should be in English, the official language. Mr. Mahony refused to obey, and Lord Chancellor Gibson removed him from the magisterial bench. "Usage prescribed in such documents," said Mr. Mahony, in a second letter, "demands that my warrants should bear the ordinary signature of the Magistrate, and as I am in the habit of signing my name in Irish, I shall not be justified in using any other sort of characters."

The Lord Chancellor again wrote that expedition and convenience both demanded the use of the English language, and fortified his position by a statute of the reign of George II, providing that all documents should be written in English.

In reply Mr. Mahony reminded the Lord Chancellor that at that time Ireland had still a Parliament of her own and could not therefore be bound by any laws which did not apply to that country. He also asserted that the use of French was permitted in Canada, notwithstanding the statute of George II., and confessed his fear that his signature was refused because it was in Irish.

MASS AT THE FAIR.

On the 14th April, Mass was celebrated in the chapel of the Philippine reservation, on the World's Fair grounds, in St. Louis. Father Palmes was the celebrant. He will have spiritual charge of the Filipinos during the fair. In this connection we have the following interesting item: "General Wilson, the Philippine Commissioner to the World's Fair, is preparing to make ample provision at an early date for Father Palmes' convenience and comfort among his own people in the reservation. Father Palmes is a Visayan by birth, and belongs to the diocese of Bishop Rooker. He is a highly cultured gentleman and has been a priest for twenty-five years. He speaks his native (Visayan) tongue and also Spanish and English."

FATHER ROSSI DEAD.

At Campomorone, a suburb of Genoa, in Italy, died, at the advanced age of eighty-three years, the Rev. Pietro Rossi, a member of the Congregation of Priests, an Order founded by St. Vincent de Paul. He had held the chair of dogmatic theology in the Collegio Brignole Sale Negrone, via Fassolo, in Genoa, from its endowment, in 1854, by the Marquis Brignole Sale Negrone, whose daughter was the charitable Duchess di Galliera. The object of the college was the training of young men for the priesthood, and Father Rossi saw them by hundreds ordained and leaving their Alma Mater for every part of the world. One of them was Mgr. Vincent Bracco, from 1873 to 1889, Patriarch of Jerusalem. The late Bishop Wigger, of Newark, was among his early students. Father Hecker, of the Paulists, was one of Father Rossi's particular friends. The students of that institution, who are scattered all over the world, will combine to erect a memorial to his honor. He certainly had a long and useful career. This year he celebrated the golden jubilee of the institution with which he was connected from the very inception, and only after that celebration did he lay down his life-work.