

whit better. There was, however, a classical academy in the town taught by a Presbyterian minister, the Rev. John Bleckley, where the boarders were sons of the small gentry and professional men of two or three neighbouring counties, and the day boys sons of the principal townspeople. There were about fifty pupils, all Protestants or Presbyterians; a Catholic boy had never been seen within the walls. It needed a considerable stock of moral courage to contemplate sending me to such an establishment, where I might be ill-received, or, if not ill-received, where I might be taught to despise the boys of my own race and creed whom I had quitted. The consent of my guardian, a parish priest living a dozen miles away, had to be obtained, and he had liberality and good sense enough to approve of the project. Mr Bleckley received me graciously, but during the first day one of the boys told me (what I soon learned had been muttered among many others) that it was unpardonable presumption for a Papist to come among them. But the bigotry of boys is mostly inherited from their elders, and has little root. This lad, Mat Trumble, son of a lieutenant in the British Army, but also grandson of a chaplain of the volunteers, afterwards a notable United Irishman, soon became my close friend. He was a youth of good intellect, resolute will and considerable reading, and with such aid I did not do badly in the strange society on which I intruded. During the first year a boys' parliament, a boys' regiment, a boys' newspaper were established, which I did something to initiate, and my connection with them was vehemently resisted in the name of Protestant ascendancy. But after a fierce debate the majority voted my emancipation, three years before the legislators of larger growth at St Stephen's made a similar concession to my seniors. I used to boast that I was the first Catholic emancipated in Ireland, but though tolerated, I was never allowed altogether to forget that I belonged to the race who were beaten at the Bayne. A cynical lad, who afterwards became a noted local preacher, sometimes occupied the recreation hour with marvellous stories of Popish atrocities, designed for my edification. One of them, which I can still recall after seventy years, is worth repeating as a specimen of the legends current in Ulster:—

A farmer's son—so the story ran—went to confession, and, as his offences were serious, the priest made a tally with a chalk on the sleeve of his coat, that the penance might be proportionate to the sins. "I was too intimate with a neighbour's daughter, your reverence." "Very bad," says the priest, "making a stroke on his arm with the chalk. "There was a baby, your reverence, and to keep it dark, I made her throw it in the river." "Oh, you unfortunate miscreant," cried the priest, making two long strokes on his arm. "I'm afraid you'll never see purgatory! Anything else?" "Yes, your reverence—God forgive me—there's something worse. The girl took to fretting. I was afraid she'd tell her people, and I shoved her into a bog-hole." "Away with you!" cried the priest, starting to his feet in a rage. "I can't absolve a double murderer, who has hid his crime from punishment." "But, your reverence, wait a minute. I forgot to tell you she was a black Presbyterian." "Pooh! pooh!" says the priest, brushing the score off his arm. "why did you make me dirty my coat?"

Mat Trumble, who was present, remarked that if the story was true—and, doubtless, it wasn't—the priest might have found a precedent in Anglo-Irish history, when the violation of a married woman, with which two Norman soldiers were charged in a court of the Pale, ended in a judgment that no offence was proved, as the victim was a mere Irishwoman!

The Presbyterian planters from whom my schoolfellows were descended preserved to an amazing degree the characteristics of their Scottish ancestors. They were thrifty, industrious and parsimonious, and sometimes spoke a language worthy of Dumfriesshire. Their familiar sayings were of the same origin. "Keep the halter shank in your ain hand," was a pawkie warning against a rash confidence, or "Don't let the want come at the web's end," an exhortation to foresight. The name employed to designate a courtesan was "an idle girl," a phrase which implies a population devoted to labour and duty. The few books which circulated among them were steeped in the bitterness of hereditary feuds. I remember being horror-struck by a copy of "Fox's Book of Martyrs," with illustrations fit to poison the spirit of a community for a century. Men reared for the liberal professions might in time outlive these prejudices, but with the poor and ignorant time only deepens them. But the nationalities sometimes mingled marvelously. I can recall more than one descendant of Puritan settlers smitten with sympathy for the Celtic tongue and Celtic traditions, and, on the other hand, O'Neills and MacMahons speaking a dialect that might pass muster in Midlothian, and practising economies which would charm Sir Andrew Wylie.

The Catholic World.

(From contemporaries.)

AMERICA.—The New Apostolic-Delegate U.S.A. and Ireland.—Monsignor Martinelli—or Most Rev. Dr. Martinelli—for he will now be raised to the archiepiscopate—was for over sixteen years a member of the Irish Augustinian community at Santa Muria in Posterula. Nearly all the younger Augustinian Fathers in Ireland and Australia, where they are in charge of many missions, studied theology under him. Moreover, he visited Dublin in 1891 to preside over the Chapter of the Province, which was held in that year in the Church of SS. Augustine and John. On that occasion the new Archbishop made a visitation of the Irish Province, so that he is well acquainted with Ireland and her affairs. The experience will be of much value to his Grace in his new career, in view of the essentially Irish spirit and character of the Catholics of America—bishops, priests and people. It is fair to suppose that his Irish associations have developed in the new Archbishop a sympathy with the country and people that gave birth to the Church where now his

lot is cast; and that as his influence in the Church increases it will be the influence of a prelate who knows Ireland and Irish America.

Number of Converts in the Year.—It is estimated by a writer in the *New York Press* that in the past year there have been something like one hundred thousand converts to the Catholic Church in the United States. These figures were obtained from the Paolist Fathers, whose missionary work among Protestants has already borne such a wonderful fruit.

Archbishop Martinelli—Apostolic-Delegate—remains Prior-General of the Augustinians.—It is intended for the moment (says the Roman correspondent of the *Catholic Times*, August 14) that Very Rev. Father Martinelli should combine his old function of Prior-General of the Augustinian Order with the new one of Apostolic-Delegate to the United States. The Procurator-General of the Order, Rev. Father Rodriguez, has accordingly been named his representative in Rome. Later on, if experience shows this combination does not work well, a change will be made and a new Superior-General elected. Father Martinelli's deceased brother, the Cardinal—a dignity to which he is now well on the road himself—was likewise a member of the Order of St. Augustine.

An important American synod.—We learn from a contemporary that the priests of the St. Louis diocese, U.S.A. were to assemble in synod at Kenrick Seminary on September 8th, and it was expected that several important rules would be promulgated. One law already framed for approval provides that marriages must be performed at Nuptial Mass, except by special leave of the archbishop. Another ruling provides that "a school must be built in any parish where a school does not at present exist, within two years from the promulgation of these decrees, unless the bishop, for grave reasons, judges that it should not be erected. The priest who for that period delays the erection and maintenance of a school, or does not heed repeated warnings of the bishop, will merit removal from his church."

AUSTRALIA.—Cardinal Moran's Birthday.—Wednesday, the 16th inst., was the 66th anniversary of the Cardinal's birthday. His Eminence celebrated his usual Mass in the cathedral, and during the day received many congratulations. Marquess Jennings was one of the first to call at St. Mary's. In the afternoon his Eminence presided at a meeting held at Kogarah in connection with St. Mary's Cathedral Fair. This was the 24th fair meeting at which his Eminence had taken the chair since the inauguration of the fair movement.

Ordination Ceremonies at St. Mary's Cathedral, Sydney.—There was an exceedingly large congregation at the half-past eight o'clock Mass at St. Mary's Cathedral on Sunday morning September 13th, when a number of the ecclesiastical students from St. Patrick's College, Manly, were ordained deacons and sub-deacons by the Cardinal-Archbishop. Mass was celebrated by his Eminence, and the following ecclesiastics were ordained:—Sub-deacons: Messrs Frederick Admison (Adelaide) Henry Bakker (Melbourne), Michael Masterton (Brisbane), Joseph King (Melbourne), and Peter Mahoney (Sindhurst, Victoria); deacons: The Revs. Matthew Brodie (Auckland), Michael Flemming (Sydney), Peter Murphy (Liverpool), John Kelly (Sydney), and Francis Burton (Brisbane). The Very Revs. Dr. Murphy (President of St. Patrick's College, Manly) and Dr O'Haran (Administrator of St. Mary's Cathedral) assisted at the ceremonies. At the 11 o'clock Mass the Revs. M. Flemming and P. Murphy exercised, for the first time, their sacred functions as deacon and subdeacon respectively at the High Mass, which was celebrated by the Rev. Father Whyte. The music was Beethoven's "Mass in C."

ENGLAND.—Prior Vaughan better.—The *London Universe*, August 15, says:—"On inquiry at Archbishop's House, Westminster, our representative was informed that the latest news of the Very Rev. Prior Vaughan is reassuring. His illness at first caused some alarm, but during the past few days he has been steadily improving. We understand that the Prior is at present in Chicago."

FRANCE.—Ecclesiastic Knights.—In the list of those decorated with the Legion of Honour on the occasion of the French national festival appears the name of one priest, Mgr. Augouard, Bishop of Sineta and Vicar-Apostolic of Ubangi, who for nineteen years has exercised his ministry on the Gaboon and the Congo. The roll of the Legion of Honour contains but five treasured knights, viz. Mgr. Caspard, Bishop of Hué in Annam; Mgr. Van Camelbeke, whose labours in Cochinchina have extended over three-and-thirty years; Mgr. Potron, Bishop of Jericho; Father Schmitt, resident in Siam since 1863, whose knowledge of the country and the language proved very useful to the Delimitation Commission on the Upper Mekong; and Father Dupuy, of Antananarivo, without whom the French Resident would have found it difficult to escape from the Malagasy capital on the outbreak of hostilities.

Parish Priests of Vallon-sur-Gee live long.—Vallon-sur-Gee, in the department of the Sarthe, can boast that it has had but two parish priests in 111 years. The Abbé Pineau held office there from 1785 to 1842, and his successor, the Abbé Paris, still performs all the duties with efficiency.

A French Nun honoured.—For years Rosa Bonheur has enjoyed the glory of being the only woman on whom has been bestowed the Cross of the Legion of Honour. Now, however, she must share the honour with another of her sex, who, though not known by her palette and brush, has nevertheless the reverence and homage of the French nation. It has just been announced that Sister Marie Chantal, a French nun, who has been Superior of the Hospice-General of Tours since 1863, has been made chevalier in the Legion of Honour. She accompanied the French troops through the disastrous war of 1870-71 and rendered incalculably great services on the battlefield. Though her own life was constantly in

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