

burst in, the congregation could be immediately transformed into a convivial gathering. A sturdy Irishman was stationed at the door, and would admit nobody without the watchword that proved him a true and trustworthy Catholic. To the ordinary frequenters of the tavern the Sunday evening gatherings were only meetings of some sort of club. Many of Dr. Challoner's "meditations," which are still read in numerous English, American, and Australian Catholic churches, were originally composed for the benefit of his little congregations at the Ship Tavern. It is recorded that when the no-Popery rioters, under the leadership of the insane Lord George Gordon, were trying to burn down the Sardinian chapel, a Mrs. Roberts took the sacred vessels from the sanctuary, and carried them to a priest, who was hiding in the Ship Tavern, and, as he was fasting, he said Mass in thanksgiving for the preservation of the Blessed Sacrament in a room on the first floor, upon an altar stone laid on a table, with two candles and a cross, and a small Missal which the priest took out of his pocket, and Mrs. Roberts served the Mass.

#### A Curious Incident Occurred on this Occasion.

A Jesuit priest, the Rev. Sir George Mannoek, Baronet, and a friend of his, a Church of England clergyman, the Rev. Mr. Warren, happened to encounter a body of the rioters. They, in blind rage, mistook the parson for one of the priests who had escaped from the Sardinian chapel, and, yelling "A Popish Priest," made an angry rush at him. The Jesuit, who was dressed like an ordinary English gentleman, stepped forward, addressed the infuriated mob, and assured them upon his word of honor that they had made a mistake, and that he knew Mr. Warren to be a Protestant clergyman. As the Jesuit baronet was a man of commanding presence, the mob was impressed and believed him, and thus a member of the Society of Jesus successfully rescued a Protestant parson from a bloodthirsty no-Popery rabble. After Daniel O'Connell had carried Catholic Emancipation, the Sardinian chapel became the chief centre of Catholic London. It was here that Cardinal Wiseman delivered his "Lectures on the Doctrines and Practices of the Catholic Church," which made many converts, and produced a profound impression upon Newman.

The Bavarian chapel was completely wrecked by the Gordon rioters. It is now known as the Church of the Assumption. Its rector for many years was the Hon. and Right Rev. Monsignor Talbot, a brother of the 18th Earl of Shrewsbury, and a convert to the Catholic faith. He spent large sums of money upon its interior decoration. The old church of the Spanish Embassy in Spanish Place, Manchester Square, had a special interest for me, as it was there I heard my first Mass in London. Indeed, this chapel, although receiving a generous annual subsidy from the Spanish Government, appears to have been nearly always served by Irish priests. Father Frank Mahony, better known under his literary name of "Father Prout," officiated there, and so did Dr. Hussey, afterwards President of Maynooth and Bishop of Waterford. Dr. Hussey was a preacher of extraordinary emotional power. Charles Butler, describing a sermon of his in the Spanish chapel, says: "During the whole of this apostrophe the audience was agonised. At the ultimate interrogation there was a general shriek, and some even fell to the floor. It was

#### The Greatest Burst of Eloquence

I ever experienced." The old Spanish Place chapel was demolished, but the splendid new church of St. James, the patron saint of Spain, that has taken its place, is certainly more in harmony with present-day conditions and Catholic progress in London. The Hibernian traditions of the place are still preserved, for the present rector, the Rev. Dr. Gildea, is an Irishman. So was his predecessor, the late Monsignor Barry.

The chapels of the Neapolitan Embassy, in Bond street, the Portuguese Embassy in South street, the Venetian the Virginian, and other Catholic refuges in the penal times, have long since vanished from the map of London. The site of the old Belgian chapel is now occupied by the South London Music Hall, but its traditions and records are preserved close by in St. George's Cathedral, which is a Royal Belgian chapel when the King of the Belgians is in London. He always goes to Mass there when visiting his English Royal relatives. In Miss Harting's book there is a reference to Mr. W. W. Wardell, the architect of St. Patrick's Cathedral, Melbourne, and St. Mary's Cathedral, Sydney, which will be the two finest ecclesiastical edifices in the Southern Hemisphere when completed. In the year 1762 the Portuguese authorities established a church and hospital in Virginia street, near the London Docks, for the benefit of their Catholic sailors. In 1849 this church had become too small for its greatly-increased congregation, and Mr. Wardell, then a young architect pursuing his profession in Parliament street, London, was commissioned to prepare plans for a larger edifice. Of the

church erected from the design of Mr. Wardell, a leading London journal of the period remarked: "It is not too much to say that it has elicited the warmest admiration from all who have beheld it." Mr. Wardell was a pupil of the famous Pugin, the great reviver of Gothic architecture, and both in England and Australia he has left worthy monuments of his master's characteristic style and genius.

## Some Irish 'Planters'

The Irish landlords in the House of Lords (says the 'Daily News') cannot be blamed for entertaining a fellow-feeling for the 'planters' who are in occupation of evicted holdings in Ireland. A great many of them are 'planters,' owe everything to ancestral 'planters,' who took possession of their holdings in days long past, but never forgotten in Ireland. A remarkable case in point is presented by the Earl of Westmeath, who has just taken up the cudgels for the 'planters' with especial vigor. The first Earl of Westmeath was himself a 'planter,' so notorious that some of his adventures in the acquisition of Irish estates may not be without interest at the moment. Nugent, who became the first Earl of Westmeath, got a Royal decree in 1567 authorising him to exterminate the O'Mores of Leix and Offaly—which the amiable Queen Mary had renamed King's and Queen's Counties, after sending a large number of the O'More's to violent deaths. Nugent, history records, proceeded with great energy to exterminate the O'Mores and was rewarded with large tracts of forfeited land. In making over to him estates taken from other people, a slight mistake occurred; the lands of the O'Farrell's Longford were included, though they had not been evicted. The O'Farrells of that day had no more inclination to submit to an injustice than the living representative of that family, who sits for North Longford in the House of Commons, has to submit to landlord encroachments. But Nugent, though he had no title to the O'Farrell country, insisted on 'grabbing' it. The Lord Salisbury of that time would not allow it, and declared that the O'Farrells were as good subjects as the Nugents any day. Whereupon this gentle grabber went into rebellion. After many adventures in prison and in the field Nugent, afterwards Earl of Westmeath, and direct ancestor of the present peer, became a wanderer in the bogs of Ireland, clad only in 'a mantle and trousers.' But he was ultimately received into favor, was made an Earl by James I., and got other lands to compensate him for his disappointment over the O'Farrell patrimony. Thus the Westmeath estates came into existence. If any of the O'Mores of Leix and Offaly still live in that part of the country—as doubtless they do, for the Irish at the worst of times managed to escape extermination—they may now have the satisfaction of regaining some of the land of their fathers through the aid of Saxon gold.

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