

nals, and augmenting the literary treasures of Ireland.'

We shall conclude this hasty sketch with a brief biographical notice of the learned and pious founder of the Irish regular and secular colleges in Rome—establishments so important to religion in Ireland, particularly at the disastrous period of their foundation, the former in 1629, the latter in 1628:—

"Luke Wadding was born in Waterford, on the 16th of October, 1588. His father, Walter, was descended from an ancient and wealthy family in that city, and his mother, Anastasia Lombard, was a near relation of the celebrated Peter Lombard, Archbishop of Armagh. Deprived of his excellent parents at the age of fourteen young Wadding

was placed by his brother, Mathew, in the Irish College at Lisbon, then under the direction of the Jesuits where he began his philosophy; but his desire of carolling himself among the disciples of St. Francis becoming every day more intense, he repaired after six months to the Franciscan Convent of Matozinhos about three miles from Oporto, where he made his novitiate, and was professed A. D., 1605 . . . . He was ordained priest in 1613, in the Cathedral of Viseo, where he preached his first sermon in the language of the country. Returning to Liria, he became an eminent preacher, . . . and subsequently lecturer of divinity of the University of Salamanca, a chair which he filled with high honour until 1618, the 30th of his age, and 13th of his religious profession. At this period his friend a Trejo, having been nominated by Philip III. to the vacant see of Carthage, was sent by that monarch on an embassy to Pope Paul V., concerning the question of the immaculate conception, then so much agitated among schoolmen; and a Trejo, aware of the superior abilities and learning of Father Wadding chose him as his theologian, a capacity in which he accompanied him to the Eternal City, where they arrived in December, 1618.'

Our author then proceeds to give a list of the theological and historical works published or edited by Father Wadding but the principal among them was his famous 'Annates Ordinis Missorum,' which first appeared in eight folio volumes, published at Lyons about 1654, and again in Rome in 1731, in eighteen volumes folio, with a life of Wadding by his nephew, Francis Hatold. Dr. Donoyan then continues thus:—

"Having terminated these literary labours, Wadding turned his thoughts to his country, the publication of whose annals he had long contemplated; but although unable from the infirmities of age to accomplish his design, he had succeeded in conferring upon her advantages equally lasting and

solid, by the establishment as we have seen, of a secular and a regular college for Irish students, and also a novitiate at Capramea, about 25 miles from Rome. Nor were these the only benefits conferred by him on the land of his birth. When, in 1642, the Catholics of Ireland resolved on making one great effort to burst their shackles, Wadding lent them his powerful aid. He raised considerable sums which he transmitted to the supreme council of the nation, and engaged in her service some Irish officers, who had been disciplined in Spain, France, and Germany. He also prevailed on Urban VIII., to send to Ireland Peter Francis Scarampi of the Oratory, to assure the confederate Catholics of the cordial concurrence of the Holy See in their measures of self defence; and it was at his suggestion that Innocent X., in 1645, dispatched John Baptist Rinuccini, Bishop of Fermo, as Apostolic Nuncio to Ireland. The history of that melancholy struggle and of the carnage and devastation that followed is well known. That scene of desolation Wadding did not long survive. On the 18th of November, 1657, after an illness of 30 days, the learned, laborious, patriotic, and pious Wadding closed his earthly career in the 70th year of his age, in his favourite convent of St. Isidore, by a holy death, and his remains in the convent cemetery. When his papers came to be examined, besides piles of materials for several works which he had contemplated; there was found a letter from the Supreme Council of the Confederate Catholics of Ireland to Urban VIII., petitioning him to raise Wadding to the rank of Cardinal. Wadding had gotten possession of the document which he withheld from presentation—and this act of humility reflects additional lustre on his name. But he required not the purple to clothe him with dignity; his immortal works have rendered him illustrious throughout the world; and they will continue to transmit his name to posterity with distinguished honour:

"Hic ossa, fama ubique.  
Spiritus astra tenet."

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### General Intelligence.

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[From the Tablet]

LETTER FROM MR. OAKELEY TO DR. COX, PRESIDENT OF ST. EDMUND'S COLLEGE.

*Littlemore, near Oxford, Oct. 23, 1845.*—Very Rev. and dear Sir—I have never sufficiently thanked you for a letter which you wrote to me last December, commencing on some passages in a letter of mine to a Roman Catholic friend, published in the *English Churchman* newspaper of Nov. 27, 1844, in which I reflected, in very severe terms, upon the conduct of members of your Church in this country.