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# THE CROSS.



NEW

SERIES.

VOL. I.

No. 51.

ed forbid that I should glory, save in the Cross of our Lord Jesus Christ: by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

EXETER, DECEMBER 27, 1845.

## CALENDAR.

- DEC. 28—Sunday—Feast of the Holy Innocents.  
 — 29—Monday—St. Thomas, Bishop and Martyr.  
 — 30—Tuesday—Of the first Sunday after the Nativity.  
 — 31—Wednesday—St Sylvester, Pope and Confessor.  
 JAN. 1—Thursday—Circumcision of our Lord—(Holyday of obligation.)  
 — 2—Friday—Octavo of St. Stephen.  
 — 3—Saturday—Octave day of St John the Apostle.

## CHRISTMAS TIDE AT ROME.

This great festival is celebrated with peculiar solemnity in the capital of the Christian world. The Pope, if his health permits, offers the Holy Sacrifice three times—first, at St Mary Major's, next, at the ancient church of St Anastasia, and finally in St Peter's at the Vatican. The crib of our Lord is preserved with religious veneration at St Mary Major's, and beside this precious relic, the Pope and the whole Sacred College commence the Festival of Christmas by the chaunting of Matins on the night before. After the *Te Deum* at midnight his Holiness celebrates the first Mass, in *nocturno Nativitatis*. At the close of this Mass the Lauds of Christmas are sung. At break of day a *Station* is held at the church of St Anastasia, of whom a commemoration is made in *secunda Missa ad Auroram*: The anniversary of her glorious martyrdom occurs on the 25th of December. Finally, the third Mass in *Die* which is the most solemn of the entire, is celebrated at St Peter's.

But, not only the Head of the Church, but all the priests of the Catholic world have the inestimable privilege of thrice offering up the Aderable Sacrifice on this auspicious day. It is not wonderful that Christmas enjoys a privilege unknown to the other festivals of the year, or that 'the Lamb of God who taketh away the sins of the world' should be repeatedly offered to his Father in behalf of the emancipated victims whom he has redeemed from the slavery of hell.

But, although the Priest may offer the Holy Sacrifice at twelve o'clock on Christmas Eve, the people cannot approach the Holy Communion at the midnight Mass. By the most stringent decrees of the Sacred Congregation of Rites, it is forbidden to communicate the lady until day-light appears.

The Right Rev Dr Wiseman has addressed a Circular Letter to the French Bishops in which he implores their pious prayers, and those of the clergy and people, for the conversion of England to the Catholic Faith. This pathetic appeal has been already answered in various quarters, and the entire clergy of many French dioceses have offered up the Holy Sacrifice of the Mass for this pious purpose.

## RONGEISM.

Notwithstanding the repeated boastings of some of the English journals respecting the success of Ronge, the German apostate, it is certain that the

most influential of his followers are every day abandoning him, and that the pretended German Catholic Church is falling to pieces. Two priests, and two editors of newspapers, whose biographies are given in the French papers, have renounced the absurd schism, and sought for reconciliation in the bosom of the true Church. Even the most infidel French papers admit that Rongeism has latterly made no progress whatsoever. And yet, how confidently the London *Times* predicted that Ronge would be found another Luther, and that the days of the Church of Rome were numbered in Germany. There is however a divine vitality in the Church of Rome which all the powers of earth and hell can never destroy. If Luther himself appeared in Germany at the present moment, he could do very little injury to the Roman Catholic Church. The real character, of that mis-called Reformer, and his impious associates, is now thoroughly appreciated by the enlightened historians of his native country, many of whom can give no other explanation of the disgusting vagaries of this sacrilegious vow-breaker, than that he was a *maniac* for several years. Indeed we have always considered this to be the most rational solution of his religious ravings. However, Ronge is a mere butterfly when compared to Luther.

Perhaps the most comical episode in the whole history of Ronge, during the present year, is an account of a message sent to him by the Free Church of Scotland with offers of money and assistance, but complaining at the same time that the doctrines of the new German Church were rather vague and undefined. We have no doubt that 'the Luther of the 19th century,' as an English paper facetiously calls him, will gladly accept as much money as the Free Church can afford to give him, but, we hear, their zeal has outrun their discretion, in this instance.

The solemnities of Christmas commenced at an early hour on Thursday morning, at St. Mary's—and at all the early Masses, both at the Cathedral and St. Patrick's, upwards of seven hundred persons approached the Holy Communion. At eleven o'clock a Pontifical High Mass was celebrated by the Bishop, assisted by Rev. Messrs. Nugent and Hennesy as Deacon and Sub-deacon, and Rev. Mr. Conolly as Master of Ceremonies. The singing in the choir was very effective throughout the day, and a new anthem composed

for Christmas was sung at the Offertory. Besides the usual decorations there were at each side of the altar two brilliant Crosses formed of variegated Lamps, and the venerable words *HOMO FACTUS EST*, were traced with similar lamps over the Altar Piece. An Indulgence of 40 days was given by the Bishop, at the conclusion of the High Mass. Solemn Vespers were chaunted in the evening, after which there was a Benediction of the Most Holy Sacrament.

The rite of Tonsure was conferred, by the Bishop, on Mr. Edward Daly, of St. Mary's College, on Christmas day.

### ST. MARY'S COLLEGE.

The business of the College was suspended on Tuesday, 23d instant, for the Christmas Holydays. The vacation however will not last long, as the regular studies will be resumed soon after the commencement of the New Year. An examination will then take place, which will be followed by a distribution of premiums. We feel much pleasure in being enabled to state that this useful Institution has since last vacation succeeded beyond the most sanguine hopes of its friends, and that the pupils have made considerable progress in their various studies. Those who wish to join the classes at the opening of the new year would do well to make an early application to the President, or any of the rev. gentlemen connected with the College.

### CHRISTMAS.

The holy Season of Advent—half joyful, half mournful—has passed away. The sighs of the ancient patriarchs have been removed, the prayers of the ancient just for the coming of the Messiah have been repeated, by the Church. The oracles of the ancient Law are accomplished, the vows of the saints of old are heard, the heavens have dropped down their dew, the clouds have rained the Just One, the earth has opened and budded forth a Saviour. Now cometh the Desire of the everlasting hills, the Expectation of nations, the Root of Jesse, the Star of Jacob, the Rising Sun of eternal light, the Father of the world to come, the Prince of Peace. All nature welcomes its approaching God. The earth is fill-

ed with gladness at the advent of its Deliverer, and the heavens dispatch a choir of Angels to announce the stupendous event, and to proclaim Glory to God in the highest, and Peace on earth to men of good will. Christmas is, therefore, a day of joy unutterable, a day of eternal redemption, a day of triumphant deliverance from forty centuries of infernal bondage. Now is the judgment of the world, now the Prince of this world is cast forth, now, God in Christ reconcileth the world to himself. He that was born, before all ages, of the Father, is now born in time of a Virgin Mother, Immensity is confined within space, He whom the heaven of heavens cannot contain is enclosed within the compass of a crib, Omnipotence has clothed itself with weakness, the King has become a slave, the Lord, a servant, the Ancient of Days, a child of infancy, the Delight of the Angels, a victim of suffering and of tears. And shall not the redeemed exult! Shall not the enfranchised slave rejoice at his delivery? Shall not the restored heir of heaven look up with delight and hope to the Kingdom of bliss? Oh, yes! this should be a day of joy to all the children of Adam, to the sinner and the saint, the Jew and the Gentile. This day the Redeemer of all appears, and He comes to wrest a victory from hell, clothed in the same weakness, over which hell had triumphed. He was not with the demon in the might of his own Omnipotence, but in the weakness of our humanity. The wisdom of the wise is confounded, the prudence of the prudent is destroyed, the maxims of the sages of this world are disproved, and a new School, the School of suffering, humility and meekness, the School of Bethlehem, the manger, and the crib, is opened for the instruction of the whole world.

Let us pass over into Bethlehem, and behold the Saviour whom God has given unto the Gentiles, the Lion of the tribe of Judah, the Lamb who taketh away the sins of the world. *Venite adoremus.* Come let us adore him. We will enter into his Tabernacle, we will adore in the place where his feet have stood. Glory and benediction to the Son of the Most High who has come down from the bosom of his Father to redeem guilty man. Veneration and love to the lowly handmaid of heaven, the blessed Mary, the spotless Virgin of Nazareth, who has crushed the serpent's

head, through whom we have received this adorable Redeemer!

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## LITERATURE.

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From *Maxims and Examples of the Saints.*

### PERFECTION.

When once a man is on the road to salvation, he perceives in himself a continual desire to advance; and the nearer he approaches to perfection, so much greater is his anxiety to attain it; because the brighter the light grows to him every day, the more he seems to himself to be devoid of all virtue, and not to perform any good actions; or if he imagines he has any virtue, or performs any good action, it always appears full of imperfection, and he makes but little account of it. Thus it is that he continually labours for the acquiring of perfection without ever ceasing.—S. LAURENCE JUSTINIANI.

S. Fulgentius was so inflamed with the desire of perfection, that whatsoever he did, it always seemed but little, and he constantly aimed at something higher. S. Vincent of Paul every day acknowledged himself more imperfect, and on that account employed all his mind in studying continually how to mend himself, and advance in perfection. S. Ignatius constantly compared one day with another; and thus it was, that he made constant progress from day to day, and always with a still more earnest desire to advance, in order to arrive at that height of perfection to which God called him. S. James, the apostle, is reported by the ancient writers to have advanced every day in fervour in the divine service.

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### SPIRIT DRINKING.

What is the secret of this witchery which strong drink exerts over the whole man?—I will try to tell you. After being received into the stomach, it is sucked up by absorbent vessels, is carried into the blood, and circulates through the alimentary organs, the lungs, muscles, and brain, doubtless through every organ of the body. Not a blood vessel, however minute, not a thread or nerve in the whole animal machine escapes its influence. It disturbs the functions of life; it increases for a time the action of living organs, but lessens the power of that action; hence the deep depression and collapse which follow preternatural excitement. By habitual use, it renders the living fibre less and less susceptible to the healthy operation of unstimulating food and drink; its exciting influences soon become incorporated with all the living actions of the body; and the diurnal sensation, hunger, thirst and exhaustion, are strongly associated with the recollection of its exhilarating effects, and thus bring along with

them the resistless desire for its repetition. Even the brain, that most delicate and wonderful organ, which forms the mysterious link between the other forms of matter and mind, the healthy functions of which are essential to vigorous intellectual operation, is capable of imbibing alcohol, and having all its actions suddenly arrested. In the case of a man who was picked up dead soon after having drank a quart of gin for a wager, in the vessels of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability.

#### CHARACTER OF THE LATE REV. DR. MONTAGUE.

Dr. Montague was about the middle stature, and of a frame of body naturally sound and rather robust, and without any inclination to corpulency. The extreme regularity and exactness of his habits of life perhaps in the end contributed to accelerate his decline. He had fixed hours for rising and retiring to rest, for his recreations and occupations; and from this rule he never deviated in any considerable degree without showing evident symptoms that the deviation affected his health and spirits. The result was, that, when attacked by the distemper which ultimately brought him to the grave, he could not bear constant confinement to his room, and the breaking up of the fixed habits of half a century's duration. About three years ago, he was obliged to undergo a severe surgical operation, and to change his regimen and mode of life in some particulars—a change from which he appeared to suffer more than from the transient affection which it was designed to remedy. From that time I observed that he began to sink and droop, and to become daily more and more abstracted from the consideration of affairs.

It was indeed affecting, and to all who were present an edifying lesson to hear this fine old priest, whose whole heart and soul were given during so long a career to the one great work of promoting the good of religion, lamenting to his friends, and exclaiming, with the most earnest simplicity of tone, "Now I see clearly that I have neglected numberless opportunities that were presented to me of doing good, and that the little good that I have done was but poorly done, and that I have discharged my duties so imperfectly." At the close of the spring of 1813, he became afflicted with a soreness in his tongue, which was either incipient cancer, or threatened to terminate in that excruciating malady. After a few weeks, not finding any immediate sensible relief, he at once took his distemper as a warning from heaven that his hour was come. From this

moment no persuasion or representation of his medical advisers, or his friends, could induce him to rally or to hope. He seemed not to have the least desire for to live longer. "I have lived long enough," he would say, "it is time for me to go." When his brother, the parish priest of Dungannon, called to visit him, in the summer of 1813, and endeavoured to cheer and console him by representing to him that his constitution was sound enough for many years to come (which was the opinion of every one at the time), and that by a little care he would soon recover. Walking about at the time, in his usual way, he replied—"John, John, my whole mind is now fixed on the preparation for eternity—do not injure my soul by drawing me away from the great thought of my salvation."

During the first month of his confinement to bed, and when his sufferings were most acute, his mind occasionally wandered; but as if, by a special grace of God, he retained for the last few months, his mental faculties perfect and undisturbed for a single moment, until he drew his last breath. His brother, with several of the clergymen of the college, were present when he expired, and he responded, as well as he was able, to the prayers that were recited round his dying bed to the last. On the night previous to his decease, he sent several times for one of the superiors, whose apartments joined his own, to repeat with him the acts of faith, hope, and charity. He died in the 72d year of his age, in the jubilee (50th) year of the college, in the jubilee year of his own residence there, and, I trust and believe, in the dawning of a jubilee for himself that shall never end.

Of Dr. Montague's character much might be said, if time permitted. One of the most straightforward and plain-spoken men that ever lived, and personally known to almost every ecclesiastic in the kingdom, yet, I believe, that the best traits in his character were never fully known except to the few who came into closer and more habitual intercourse with him. Duplicity in any shape was a thing utterly unknown to him. I do not believe that he ever said one thing while he thought another. But the great—the rare qualities of his character, were his profound humility and his perfectly disinterested zeal. I cannot call to my mind any instance I have ever had the opportunity of knowing of so humble a man filling an elevated and important situation. I had known him intimately for years, and I cannot recollect a single instance of arrogance, of petty assumption, of the exercise of authority, for the sake of showing authority, of small vapour, of that gracious and ginning condescension which is often exhibited by little men who become possessed of rank or power.

As to his disinterestedness, those who would be

most disposed to detract from his merits, would I am sure, without a single exception, admit that he had but one end in view, the interests of the institution, to whose prosperity the labours of his life were devoted—that the very failings they would ascribe to him arose from the too great ardour of his zeal in the furtherance of the darling object of his virtuous ambition. Until after I had ceased to be a student, and had come into more intimate relations with him, I did not know the deep and sincere anxiety which he constantly entertained for securing the health and comfort of all around him—of the youngest members of the community just as much as of his own.

Of his zeal, his humility, his disinterestedness, I have present to my mind, at this moment, innumerable instances, discovered but accidentally, and known but two or three. God for whom these things were done knows them—and will reward them.

I have said nothing, I need say nothing of those events which are known to all who have heard of Maynooth. Dr. Montague was the father of the college. Through his untiring exertions, working noiselessly, unostentatiously, almost all the buildings were erected. It may be said that the college was built by him; and let it be remembered that these things were done in days of difficulty, and peril, and darkness.

I write this undigested, and hurried, and imperfect sketch, not so much to gratify public curiosity as to call to the minds of my venerated brethren on the mission, the image of the great and good man who has just departed from amongst us. Whatever may have been the errors of his head (and who is without them?) his heart was sound and pure to the very core—of genuine virtue he was the model and the friend. What he believed to be right, and just, and true, by that he abided, and by that only; and surely there is no clergyman who had been a student in Maynooth, who, when he hears of his death will not feel a melancholy pleasure in offering up the holy sacrifice of the altar for the eternal repose of the soul of Dr. Montague, whose voice and whose footsteps will be heard no more again for ever amid the scenes where he had grown old in doing good ere many among us had yet learned to lisp the name of God.

**FATE OF THE APOSTLES.**—St Matthew, the apostle and evangelist, is supposed to have suffered martyrdom, or to have been slain with a sword at a city in Ethiopia. St Mark was dragged through the streets of Alexandria, in Egypt until he expired. St Luke was hanged upon an olive tree in Greece. St John was put into a cauldron of boiling oil and escaped death; he afterwards died a natural death at Ephesus. St Peter was crucified at Rome, his head downwards at his own request, thinking himself unworthy to die

in the same posture and manner as his blessed master. St James the great was beheaded at Jerusalem. St James the Less was thrown from a pinnacle or towering of the temple and then beaten to death with a Fuller's club. St Philip was hanged up against a pillar at Hierapolis, a city of Phrygia. St Bartholomew was flayed alive by command of a barbarous king. St Andrew was bound to a cross, whence he preached to the people until he expired. St Thomas was run through the body with a lance at Coromandel, in the East Indies. St Jude was shot to death with arrows. St Simon Zelotes was crucified in Persia. St Matthias was first stoned and then beheaded. St Barnabas of the Gentiles was stoned to death by the Jews at Salonica. St Paul was beheaded at Rome by the tyrant Nero.

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## General Intelligence.

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[From the Tablet.]

### CONVERSIONS.

Concluded.

**SECESSION OF THE REV. E. G. BROWNE.**—The last 'Church and State Gazette' contains the following letter from one of its former contributors:—'To the Editor of the Church and State Gazette. At this critical juncture, while my mind was being tossed about with various ideas—while I was being driven here and there searching for the fair heavens—my soul was providentially directed to Milner's 'End of Religious Controversy.' I believed before this precious volume fell into my hands, that however seemingly the English Church might have lost the outward marks of Catholicity, she retained her orders. To this point, I naturally turned my attention, and soon saw, from the incontestible evidence brought forward by Milner in the 29th letter, that even allowing the validity of the succession and consecration of Parker, still the form used was such that the words applied to the bishops might be applied to a child—'Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee, and the imposition of hands' This 'form' was pointed out as objectionable by the Catholic divines, Doctor Champney, Lewgar, and others—that in 1662 the 'convocation altered the form of ordaining priests and consecrating bishops.' 'But (as Milner observes) admitting that these alterations are sufficient to obviate all the objections of our divines to the ordinal, which they are not, they come above one hundred years too late for their intended purpose, so that if the pres. s and bishops of Edward and Elizabeth's reigns were invalidly ordained and consecrated, so must those of Charles II's reign, and their successors have been also.' Admitting that Parker and his consecrators, Barlow and Scory, were validly consecrated yet being out of the pale of St Peter, the Church of

England, as established by law, is out of the Catholic church. Qui ecclesiæ renitur et resistit (says St Cyprian) qui cathedram Petri, super quem fundata est ecclesia se esse confidit? Quisquis at ecclesiæ segregatus, adulteræ jungitur, a promissis ecclesiæ seperatur. Alienus est, profanus est, hostis est.' Apologising for the length of this communication, and sincerely praying, sir, in the language of the pious writer of the life of St Richard, Bishop of Chichester, 'that the prayer of the saint' (and I would add those of the blessed Virgin) may avail for all those who, in these times of perplexity, know not where to find rest for their souls, and bring them to the only haven (the Church Catholic) where peace is to be found in this wretched world. I am, sir, your obedient servant in Christ,——EDWARD G BROWNE, late curate of Bawdsey, Suffolk, St Mary's College, Osnote. Fest. Sti. Britii.'

Will you please to insert this letter as the production of (not the reverend) Edward G Browne. In reply to certain remarks which accompanied this letter in the 'Church and State Gazette,' we have received the following :

To the Editor of the Tablet.

Sir—In venturing to request insertion for any letter in your columns in reply to the scurrilous and truly Protestant remarks of the editor of the 'Church and State Gazette,' I feel that I am perhaps expecting too much.

First—In reply to the concluding remark of Doctor Doran, the editor of the 'Church and State Gazette,' permit me to state that even if Mr J H Newman had by some mental obliquity become a naked Faquir, and taken to daily repeating a ten-hours course of prayer, seated on tenpenny nails with the points turned upwards, as naked Fiquirs' do in India. I hope I should have been prevented following his example. Could I inquire what could have induced the writer of this article to have introduced Mr N——'s name, as I do not even refer to his conversion.

Second—The editor is wrong respecting the Saint's day : I wrote on St Britrius's day and not St Didæus. Apologising for this intrusion, I am, sir, your obedient servant, EDWARD G BROWNE.  
† Fest. St Machriti, 1845.

#### CONVERSIONS IN THE EASTERN DISTRICT.

To the Editor of the Tablet.

My dear Sir—It may be consoling and animating to you, and your readers to know that yesterday the Rev Frederick W Faber, rector of Elton, with seven of his parishioners, accompanied also by Thomas Francis Knox, Esq, B A, Trinity College, Cambridge, made public profession of the Catholic Faith in our collegiate chapel of St Felix; and this day I had the inexpressible comfort of administering the sacrament of Confirmation and the Holy Communion to the same edifying and fervent band of devout converts. May their pious example stimu-

late others to imitation! I am, dear Sir, yours truly, in Christ,

† Wm WAREING.

Northampton, November 18, 1845.

THE LATE CONVERSIONS.

To the Editor of the Tablet.

"*Jesu Xli Passio sit semper in cordibus nostris.*"

Dear Sir—I have read with interest the tender complaints of the Rev John Dalton, inserted in last Saturday's Tablet. These complaints affect me as one who ought to have given an account of the conversion of the Rev J H Newman and his associates. Still, I think the complaints are not altogether just; for, in the Tablet of the 15th ult, appeared a letter from the Rev James Jauch, giving a brief and faithful account of these conversions. To satisfy, however, the holy desire of the Rev J Dalton and others, I will give fuller details of them. I beg you will have the kindness to insert them in your next number of the Tablet. I shall speak only of the part in which I was concerned, leaving the rest to others.

The first of these conversions was that of John Dobree Dalgairns, Esq, who made his profession of the Catholic faith, and received his first communion on Michaelmas day, in this our chapel at Aston Hall. He soon after returned to Littlemore; and I was on the point of setting out for Belgium, when I received a letter from him, inviting me to pass through Oxford on my way; for he said I might perhaps find something to do there. I accordingly set out from here on the 5th of October, and reached Oxford about 10 o'clock the evening of the same day. I there found Mr Dalgairns and Mr St John, who had made his profession of faith at Prior Park on the 2d of October, awaiting my arrival. They told me that I was to receive Mr Newman into the church. This news filled me with joy, and made me soon forget the rain that had been pelting upon me for the last five hours. From Oxford we drove in a chaise to Littlemore, where we arrived about 11 o'clock. I immediately sat down near a fire to dry my clothes, when Mr Newman entered the room, and throwing himself at my feet, asked my blessing, and begged me to hear his confession, and receive him into the church. He made his confession that same night, and on the following morning the Rev Messrs Bowles and Staunton did the same: in the evening of the same day these three made the profession of faith, in the usual form, in the private oratory, one after another, with such fervour and piety that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the sacrament of baptism 'sub conditione.' On the following morning, I said Mass in their oratory, and gave communion to Messrs Newman, St John, Bowles, Staunton, and Dalgairns. After Mass, Mr Dalgairns took me to the house of — Woudinason, Esq, a gentleman of Littlemore: I heard his confession, and that of his wife, and

two daughters, and received all four into the church. When I returned from Belgium, I passed through Littlemore again, and had the happiness to find the Rev F Oakeley and another reverend gentleman already received into the church, by the Rev R Newsham. I had the pleasure of administering communion to Mr Oakeley and the other converts to the number of seven.

I can vouch for the truth of this much, as having been eye-witness; the rest I hope some other eye-witness will supply. Believe me, dear Sir, your humble servant,

DOMINICK, of the Mother of God, Passionist.  
Aston Hall, Nov 17, 1845.

### MAYNOOTH COLLEGE.

On last Monday the examination for the successor of the Rev. Mr. Furlong to the rhetorical chair commenced, at the rate of about six hours each day, until Thursday last included. The candidates were four in number, and we have learned with a high feeling of gratification, that the answering of each was indicative of the utmost industry and the most profound learning. The names of the reverend gentlemen who thus honourably competed are—

The Rev. Mr. M'Eveley, Professor of St. Jarlath's College, Tuam; the Rev. Mr. Rogers, Professor of Sacred Scripture in the Irish College in Paris.

The Rev. Mr. M'Mahon and the Rev. Mr. M'Carthy, both of whom commenced and completed their course of studies in the establishment at Maynooth, and were both senior students on the Dunboyne Establishment.

On Friday morning the Rev. Mr. M'Carthy was declared elected to the well-contested chair, by the Board of Trustees, that gentleman having received the majority of the votes of the judges of the college. We understand that the new-chosen Professor is a native of Kerry—indeed, from the immediate vicinity of Darrynane.—*Freeman's Journal*.

**THE LATE MRS. MARY FLAHERTY.**—It may probably interest our readers to be informed that the lady whose death, at the advanced age of 84, was announced in our obituary of the 11th instant, was the Mrs. Flaherty whose munificent donation of £5,000 Three-and-a-half per cent. Bank Annuities enabled the council of University College to found their Flaherty scholarships. This lady, we are informed, was the only child of a hat-maker, who formerly resided in the neighbourhood of Covent-garden, of Irish extraction, and a Roman Catholic. Upon her father's death she came into the possession of property which afforded her the means of a very comfortable subsistence. She

was well educated, and had read extensively in English literature, especially the poets. She took a lively interest in the question of education, and was especially anxious to see it disconnected with religious party. This sentiment rendered her an ardent admirer of Lord Brougham's exertions in the same cause, and moved her to place at the disposal of the council of University College, in 1836, the endowment above mentioned. This was accompanied by the declaration, which she desired might be recorded, that the gift was presented "out of zeal for the diffusion of knowledge, and the advancement of civil and religious liberty, and in the firm conviction that this cause will in the end be triumphant." Mrs. Flaherty was a person of very simple and self-denying habits. In illustration of this feature in her character, it is related of her that at the conclusion of her interview with the gentleman to whom she first communicated her intentions in favour of University College, on his proposing to have her carriage, she said, "You may spare yourself that trouble, sir.—If I kept my carriage I should not have £5,000 to present to University College; I am quite content to ride in an omnibus." She adhered throughout her life to the Roman Catholic religion, and was interred in the portion of the cemetery at Kensell-green, appropriated to that persuasion, on Monday last. A proposal was made to her executors, on the part of University College, to pay a tribute of respect to the memory of their benefactress, by the attendance at the funeral of deputations from the council senate, and Flaherty scholars, at their own expense; but the offer was declined, as not consonant with the directions of the deceased, who had prescribed that her remains should be followed by a single mourning coach, containing her executors and two other friends named by her.—*Morning Chronicle*.

**DEATH OF THE REV. PATRICK WALSH.**—We have the sad duty of announcing the death of the Rev. Patrick Walsh, P.P. of the Island of Sherky, near Skibbereen. This exemplary clergyman and devoted patriot departed this life on Saturday morning at five o'clock; in the fiftieth year of his life and the twentieth year of his ministry. The cause of his death was congestive fever. In life he was unsurpassed for humility, meekness, and charity.—*Cork Examiner*.

**DEATH OF THE REV. CHARLES M'LEOD.**—We have this evening to announce to our readers the melancholy intelligence of the death of the Rev. Charles M'Leod, one of the Roman Catholic curates of the north parish of this city. For some days past he had been ill of a malignant fever, contracted probably in the discharge of his paro-



chial duties. Hopes were, however, entertained of his recovery until the evening of Saturday, when the disease assumed an aspect that seemed likely to realize the gloomiest anticipations, and on yesterday afternoon at four o'clock, he departed this life for another and a better. He was in the 33rd year of his age, and 16th of his missionary labours. The greater part of these labours were devoted to the relief and consolation, spiritual and temporal, of the poor of the parish in which he died.—*Ibid.*

The Rev. Mr. Nolan, P.P. of Dunkerrin, has exchanged his parish with the Rev. John Egan, P.P. of Mounsea, near Newagh.

### MONTHS MIND OF THE REV. EDMUND KIER.

One month has passed since the city began to mourn the loss of this good priest. The Catholic Church does not forget her departed children. On Thursday the Solemn Mass and Office were celebrated for the repose of the soul of him who did the like services for many who went before him. Often he chanted the sacred words of the holy Mass for others—and performed the same mystic movements on the altar, which are now sung, and repeated for him by those whom he left behind sorrowing.

The Right Rev. Dr. Foran presided. The Celebrant was the Rev. Roger Power; Deacon, the Rev. Mr. Dowley; Sub-deacon, the Rev. Mr. English. The following clergymen were present: Very Rev. Dr. O'Brien, St. John's College; Very Rev. Dr. Hally, P.P.; Rev. J. P. Cooke, D.D.; Rev. John Sheehan, P.P.; Rev. Martin Flynn, P.P.; Rev. Nicholas Cantwell, P.P.; Rev. Edward Larkin, P.P.; Rev. Mr. Clancy, P.P.; Rev. John Moore, Missionary Apostolic, London; Rev. M. Redmond, Rev. Michael Burke, Rev. Edmund O'Donnell, Rev. Edmund Walsh, Rev. P. Kent, Rev. P. Tracey, Rev. Patrick Costen, Rev. James Power, Rev. John McGrath, Rev. Walter Cantwell, Rev. Dr. Moriarty, Philadelphia, Rev. Walter Phelan.—*Waterford paper.*

**AN ANCIENT AND INTERESTING RELIC.**—On November 19th, Daniel Lee, Esq., of Manchester, presented to the Right Rev. Dr. Foran, a splendid and ancient silver chalice, accidentally discovered at an auction mart in Manchester, by the Rev. Daniel Henne, of the diocese of Waterford and Lismore, and for twenty years missionary in Manchester. The chalice is in a fine state of preservation and beautifully ornamented. The base is hexagonal—on the compartment is St. Catherine, V. M.—on another St. Bridget, with an ancient

church and round tower—on another the crucifixion with emblems of the passion. The following inscription is on the upper part of the base—“Terentius Dempsey me fieri fecit anno, 1646.” On the under part of the base—“This chalice and remonstrance is presented by Fr. Columb. Morgan to the parish chapel of Waterford . . . about Barb. 1722, N.S.” The dots show a part of inscription defaced, which seems to have been “never to have been alienated hence.”—*Cork Examiner.*

**FAMINE IN PRUSSIA.**—The dearthness of all sorts of provisions in Prussia has already provoked numerous petitions to the Government. The bakers of Breslau have entreated the president of the province to prohibit, or at all events to restrict, the exportation of corn.—*La Presse.*

There are 62,000 girls at this moment receiving education in French convents.

### BIRTHS RECORDED.

AT ST. MARY'S.

- DEC. 19—Mrs. Mary Quin, of a Son.  
20—Mrs. Mary Keefe, of a Daughter.  
22—Mrs. Mary Ann Enstace, of a Daughter.  
23—Mrs. Johanna Garvey, of a Son.  
“ Mrs. Mary Ann Adams, of a Daughter.  
“ Mrs. Jane Cooke, of a Daughter.  
24—Mrs. Ann Kirby, of a Son.

### INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- DEC. 21—Mary, daughter of Richard and Mary Coady, aged 8 months.  
“ Daniel, son of Jeremiah and Mary Murphy, aged 4 months.  
23—Mary Ann, daughter of Patrick and Johanna Weston, aged 9 months.  
24—Catherine, wife of Hugh Connors, aged 45 years, a native of county Cork, Ireland.  
25—Annetta, wife of John Foley, aged 34 years, a native of Italy.