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THE CROSS.



NEW

SERIES.

VOL. I.

No. 50.

And 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.

HALIFAX, DECEMBER 20, 1845.

CALENDAR.

- Dec. 21—4th Sunday of Advent.
22—Monday—St Thomas, Apostle.
23—Tuesday—St Wenceslaus, King and Martyr.
24—Wednesday—(Fast)—Vigil of the Nativity of our Lord.
25—Thursday—Nativity of our Lord Jesus Christ.
26—Friday—St Stephen, first Martyr.
27—Saturday—St John, Apostle and Evangelist.

ADVENT.

THE SOLEMN ANTHEMS.

On the 17th September the Catholic Church commences the first of the Seven Great Anthems which precede the vigil of Christmas. From this day the office of this Holy Season assumes a more solemn character. The Antiphons of the Psalms are peculiar to the time, and all bear some relation to the glorious event which is about to be commemorated. Each day, at Vespers, a beautiful anthem is chaunted, in which the Messiah is directly invoked under one or other of the superb titles with which he is invested in Scripture.

These anthems are commonly called the O's of Advent, because they all commence with this exclamation. In the Roman Church they are seven in number, and are all addressed to Jesus Christ. In other Churches, during the middle ages, two others were added, one to the Blessed Virgin, *O Virgin of Virgins!* the other to the Angel Gabriel or St. Thomas, beginning *O Gabriel!* and *O Thomas Didymus!* There were even some Churches which had twelve anthems

before Christmas, viz., three in addition to the nine we have already mentioned. *O King of Peace! O Lady of the World! O Jerusalem!*

The moment selected by the Church for making this beautiful appeal to the charity of the Son of God, is the hour of Vespers, because it was in the evening of the world—'vergente mundi vespere'—the Messiah appeared. The Antiphons are chaunted at the *Magnificat*, to denote that it is through the Blessed Mary we are to receive the Saviour whom we expect.

DECEMBER 17.

O Sapientia!

"O Wisdom who didst proceed out of the mouth of the Most High, reaching from end to end strongly, and disposing all things sweetly, come and teach us the way of prudence!"

O uncreated Wisdom who art about to appear in the world, how clearly we comprehend, at this moment, that thou disposest all things. By thy divine permission an edict of the Emperor Augustus is published for the enrolment of the universe. Each subject of the empire is to be enregistered in the city of his birth. The order is obeyed, and the immense Roman empire is traversed by millions in every direction. It is God, and not Augustus Cæsar that they obey. All this agitation has but one object. It is, to conduct to Bethlehem two lowly inhabitants of Nazareth in

Galilee. It is, that the spotless Mary, the pre-elected daughter of heaven, though unknown to men, having reached the ninth month from the conception of her Son, should bring forth in Bethlehem that noble offspring of whom it was written: *His going forth is from the days of eternity. And thou Bethlehem art not the least among the Princes of Juda, for out of thee shall come the Ruler to rule my people Israel!*

O Divine Wisdom, how great is your *strength*, when you thus invincibly accomplish your ends, and in a mysterious manner concealed from men! How great is your *sweetness* at the same time in offering no violence to human liberty!

Shall we not adore your fatherly Providence in choosing Bethlehem for the place of your birth? For, Bethlehem signifies the *House of Bread*. You thereby wished to shew us, that you were to be our *Bread*, our nourishment and support. With a God for our food, we shall die no more. O Wisdom of the Father! Living Bread coming down from Heaven! enter into us, in order that we may approach you, and be enlightened with your glory, and teach us this *Prudence* which will guide us to life eternal.

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DECEMBER 18.

O Adonai!

“O Adonai, and Leader of the House of Israel, who didst appear to Moses in the fire of the burning bush, and didst give him the law on Sinai: come and save us with outstretched arms.”

O Supreme Lord, Adonai! come and *redeem* us, not in your power, but by your humility. Heretofore you manifested yourself to your servant Moses, in the midst of a divine flame; and amidst thunders and lightnings you gave the law to your people. Now; however, you are not coming to testify, but to save.

Hence, your immaculate Mother, Mary, having heard the Emperor's edict which will oblige her to undertake a journey to Bethlehem, is occupied with the preparations for your happy birth. She is preparing the humble linens to cover you, and protect you from the cold, when, in the silence of the night you will come into the world you have made. It is thus you will deliver us from the slavery of our pride, and that your arm will be most powerful at the very moment that it

seems weakest in the eyes of men. All then is ready, O Lord Jesus! The swaddling-clothes of infancy are prepared for you. Come then without delay, and *redeem* us from the hands of our enemy.

On this day is also solemnized the Feast of the Expectation of the Delivery of the Blessed Virgin. In Spain this festival is celebrated with great devotion. During the eight days that it lasts a High Mass is chaunted every morning, at which pregnant women of all ranks think it a duty to be present, both to honour Mary in her divine child-bearing, and to invoke her powerful intercession for themselves.

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DECEMBER 19.

O Radix Jesse!

“O Root of Jesse who standest as a sign to the people, before whom Kings shall be silent, and to whom the Gentiles shall pray: come to deliver us, and delay not now.”

Behold, you are therefore approaching O Root of Jesse, to the city of your ancestors. The Ark of the Lord has arisen, and is advancing, with the Lord himself, who is in it, to the place of its repose. *How beautiful are your steps, O Prince's daughter, in the splendor of your array, as you come to bring salvation to the cities of Juda! The Angels escort you, and all marks of tenderness are shewn you by your faithful spouse. The heavens take complacency in you, and the earth leaps for joy under the weight of its Creator, and its august Queen. Advance, O Mother of God and men! All powerful propitiatory containing the divine Manna which saves from death! Our hearts follow, and attend you. Like your Royal Ancestor we swear, not to enter into our house, nor to give sleep to our eyes, nor rest to our temples, until we find out, in our hearts, a place for the Lord whom you bear, and a tabernacle for the God of Jacob.”* Ps. cxxxi. 2. Come then, O Root of Jesse, thus concealed in the pure womb of the Ark of the Covenant, come, until you be brought forth from thence to shine in the eyes of the people, as a glorious sign and standard of triumph. Vanquished kings will then be silent in your presence, and the nations will offer you their vows! Hasten, therefore, O Messiah! come, destroy all our enemies, and *deliver us*.

DECEMBER 20.

O Clavis David!

"O Key of David, and sceptre of the house of Israel, who openest, and no man shutteth: come, and take out of prison, him, who is in fetters, and who sitteth in darkness, and in the shade of death!"

O Son of David! inheritor of his throne and his power; in your triumphant progress, you pass over a land that was heretofore ruled by your great Ancestor, but which is now enslaved by the Gentiles. In every part of your journey you behold many places which bear witness to the justice and mercy of Jehovah, your Father, towards his people, under that ancient covenant which is now near its end. The virginal cloud which covers you, will be speedily removed, and you will make new journies throughout this same land. You will pass over it, *doing good, and healing all weaknesses and diseases*, and nevertheless *not having therein a place to lay your head*. This day, at least, the maternal bosom offers you an asylum of sweet repose, in which you receive testimonies of the most tender and respectful love. But you must leave, O Lord, this happy retreat. O Eternal Light! you must shine in the midst of darkness, for the *captive* whom you have come to deliver, is languishing in his prison. He sits in the shadow of death, and will assuredly perish there, unless you come with your all-powerful *Key* to unlock his prison doors.

This *captive*, O Jesus! is man, the slave of his errors and vices: come and break the yoke which overpowers and degrades him. This *captive*, is our heart: come and break its sinful attachments, Divine Liberator, that being filled with the Spirit from on high, we may glory in the liberty of the children of God.

DECEMBER 21.

O Oriens!

"O Orient, Brightness of Eternal Light, and Sun of Righteousness: come and enlighten those who sit in darkness, and in the shade of death."

Eternal praises be to you, O Jesus, Divine Sun of Justice. You have come to deliver us from eternal night. But, how singularly you exercise our faith before you shine upon us in all your splendour. How you love to conceal your rays until the moment appointed by your heavenly

Father! You traverse Judea, and approach Jerusalem; one half the journey of Mary and Joseph is accomplished. On the way you meet a multitude of men who are going in every direction, each one unto his own city. Of all these, not one suspects that you are so near him, O Divine Orient! Mary, your Mother, is looked on by them as an ordinary woman. They never bestow a thought upon her, much less upon her Son, who is not yet brought forth into visible light. And yet that Son is yourself, *O Sun of Justice!* Increase our faith, increase our love, O Deliverer of the human race!

O Jesus! you travel through the world which you created, and you do not force the homage of your creatures. We desire to accompany you for the remainder of your journey. We will kiss the earth that is marked by the blessed footsteps of Her who bear you in her womb. We will not abandon you until we arrive with you at the happy Bethlehem, at this House of Bread, where, at length, our eyes will behold you, O eternal Brightness, *Our Lord, and Our God!*

DECEMBER 22.

O Rex Gentium!

"O King of the Gentiles, and their Desired One, and the Corner Stone that joinest the two walls: come and save man whom thou hast formed out of the slime of the earth."

O King of Nations, you are continually approaching this Bethlehem where you are to be born. Your journey is near its end, and your august Mother, consoled and strengthened by her precious burthen, unceasingly converses with you on the way. She expects with joy the happy moment when her eyes will behold you. How can She who looks upon herself as the last of creatures, serve you in a manner worthy of your Sovereign greatness? How will she have courage to lift you in her arms, to press you to her heart, to suckle you from her mortal bosom? You will strengthen her, *O Desired of all nations!* for you wish the blessed moment should arrive which will give to the earth its Saviour, and to mankind, the Corner Stone which will unite them in one family. The distant gentile, as well as the sheep of the house of Israel, the Old and the New Covenant will be united in Thee!

Blessed be the wonders of your power and goodness, O Divine King! Speedily come to *save* us, and remember that man is dear to you, because you have fashioned him with your own hands. O come! for your glorious work has degenerated; it has fallen to decay, death has seized upon it. Take it again into your powerful hands, reform, and *save* it, for you always loved it, and you are not ashamed of your own work.

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DECEMBER 23.

O Emmanuel!

“O Emmanuel, Our King and Lawgiver, the Expectation of the Gentiles, and their Saviour: come and save us, O Lord our God!”

O Emmanuel, King of Peace! you enter to-day into Jerusalem, your chosen City, for there is your Temple. There too will be your Cross, and your Tomb, and the day will come when your formidable Tribunal will be established there. You now enter this city of David and of Solomon without noise or pomp, on your way to Bethlehem. Mary and Joseph will not pass through the city without going up to the Temple, to offer their homage to the Lord. Then is accomplished the oracle of the Prophet Aggeus who announced that *the glory of the second Temple would be still greater than that of the first*. This Temple now possesses an Ark of the Covenant, much more precious than that of Moses. It is no longer the Table of Stone on which the Law is graven, but the Lawgiver himself is here. But the Living Ark of the Lord will soon descend the Temple steps, and depart for Bethlehem, to which it is called by other Prophecies. O Emmanuel! we adore your footsteps in this world, and we admire the fidelity with which you observe all that has been written of you in the law. All will be accomplished. You will possess every character of the Messiah that your people may recognise you. But remember, that the hour is ready, and all things prepared for your birth. Come then to *save* us. Come to dwell with us. Be our Emmanuel and our Jesus, our Lord and our God. Amen.

—
Atheists should say things that are perfectly clear; Now, one must have lost one's senses, to say it is perfectly clear, that the soul is mortal.

—
In trouble we generally come off better than we expect, and always better than we deserve.

LITERATURE.

ROME, ANCIENT AND MODERN, AND ITS ENVIRONS.

By the Very Rev. J. Donovan, D. D. Domestic Prelate to his Holiness, &c. &c.

(Four vols. 8vo. Rome, 1815)

As one of the most erudite and delightful historical works ever written on the Eternal City, has been that of the Rev Dr Miley; it is singular that by far the best and most comprehensive descriptive work on the same splendid subject should have been also the production of an Irish Catholic priest. Such is the publication to which we now direct the attention of our readers. It is one which supplies an important desideratum in English literature—extends in no slight degree the literary fame of our clergy on the Continent, and affords an additional refutation of the aspersions cast by their enemies on that literary fame at home. It may seem strange to say that room was still left for a descriptive work on a subject so apparently exhausted as that of Rome; but, if we compare the production of our learned countryman with that of any of his predecessors, our wonder will cease. The efforts of English writers on the subject have hitherto signally failed. Not one of them possessed that combination of endowment which could have qualified them for the task. That preparatory fund of information, historical, classical, and artistic—that thorough local knowledge, combined with indefatigable industry and application, and a command of time sufficient for so vast a labour—that exemption from hostile religious prejudice which disfigures the works of all Protestant writers on Papal Rome, and yet that enthusiasm, religious as well as classic, which could alone on the occasion give energy to a writer's sentiments, and sustain him through such prolonged and fatiguing efforts—these are qualities which however essential to success in such an undertaking, were not combined by the author of any previous descriptive work on this important subject, but which, to the credit of Ireland and of the Irish Catholic clergy were found concentrated in an eminent degree in an Irish Catholic priest and prelate—an *élève* and a professor of the Irish Catholic Alma Mater—Maynooth.

The brevity alone of all English descriptive works on the Eternal City, would render them insufficient. What are a few hundred pages devoted to so vast a theme, as the description of ancient and modern Rome, with its monuments of antiquity, of religion, and of the arts? With all the conciseness that he judged compatible with justice to the subject, Dr Donovan has found four large octavo volumes necessary in the magnificent work which he has just issued from his pen through the Roman press. The nature and division of that work will be best understood from the following extract from the author's preface:

'The second part comprises a description of the modern city—its churches, palaces, museums, galleries, charitable institutions, hospitals, prisons, schools, colleges, universities, and other public establishments; the third embraces the antiquities, ranged for the most part in chronological order; and the fourth conducts the stranger through the environs of Rome. Among the crowds who annually visit Rome, some will be found unfamiliar with classic antiquity; and the author has therefore premised to his description of the ancient monuments, a series of general chapters on the origin, nature and use of temples, forums, basilias, circuses, theatres, amphitheatres, aqueducts, baths, triumphal and monumental arches, on the domestic architecture of the Romans, on Roman architecture in general, on the materials used by the Romans for architectural use and ornament, on ancient sepulchres, obelisks, public gardens, and Roman roads. These chapters may, it is hoped, prove useful, not only to the visitant at Rome, but also to the classical student at home.'

Dr Donovan's qualifications for its execution he thus briefly and modestly sets forth :

'Rome, ancient and modern, is unquestionably no easy task : the initiated alone can appreciate its difficulties ; but the task is one for which the author was not altogether unprepared. Previous pursuits had long turned his attention to such subjects ; and to some it may be satisfactory to know that more than twenty years professionally devoted to classical studies in their highest department, and a nine years' permanent residence in Rome, may be presumed to have given him ample facilities and, perhaps, some claim to a knowledge of his subject.'

Accurate in description, methodical in arrangement, comprehensive in materials, complete in details, erudite in research and reference, unprejudiced and liberal in sentiment, forcible and elegant in style, the work of Dr Donovan exhausts its subject, and supersedes all its predecessors. It is a book which will be found indispensable to future travellers as containing the only full and accurate description of Rome and its environs in the English—perhaps we should more correctly say, in any language; and it is one equally useful to supply the place of a pilgrimage to the great Christian metropolis for those whose periprinations cannot be extended so far. It is a work, in fact, which we should wish to see enriching the shelves of every respectable library for the benefit of the travelled and the untravelled. We may add that it is enriched with sixty finely executed engravings designed under the personal inspection of the celebrated antiquary, Nibby, after whose death the plates, still unused, became the property of our author.

It is not merely in accurate and learned description, however, that the present work excels. It abounds in beautiful and profound reflections, couched in elegant and forceful language, and

serving to bring the scenes more vividly before the mind of the absent, or to guide the thoughts of those to whom the scenes themselves are present, into the most fitting channel. As a specimen of our author's reflection, we may take the following passage with which he concludes a glowing description of the ancient pride and glory of the Roman Forum :

'The days of its pride and its glory have gone by for ever : and the traveller, as he walks over the grave of fallen grandeur, and magnificence and power, asks if this lonely and silent spot could have been once the centre of all that was great and grand in the transactions of the ancient world. The mouldering walls—the fallen columns—the ruined temples—and the shattered porticos around us, proclaim the contrast of past greatness with present desolation; to the proud fabrics, meant to immortalize their founders, to the trophies of Roman fame, and the monuments of Roman power, which were the glory of the dead and the delight of the living, have succeeded mean and unsightly modern edifices, which obtrude themselves upon the eye, as if to illustrate by contrast the grandeur of ancient times; the Roman Forum, once so illustrious and magnificent, has well nigh reverted to the state of aboriginal solitude and silence, in which it was found by the shepherd king; for now, as in the days of Evander, it is a pasture fold, in which the kine ruminate and the oxen low.

—“*Passimque armenta videbant
Romanoque foro laevis iugire carnis*”

(*Æneid* 8, 361)

'The moral is too obvious to detain us long. If the Forum and its glories are laid in everlasting ruin, the destroyer of both may be traced to the vices which succeeded to ancient virtue and freedom, to the long succession of imperial tyrants, whose steps trod on the rights and liberties of their country, while they themselves revelled with savage avidity in human blood, and wallowed with brutal appetite in the foulest depths of imagined and nameless turpitude, under whose unmitigated despotism, unparalfeled cruelty, and unexampled, and unpunished crimes, virtue and liberty vanished for ever, bequeathing to future ages the dear-bought lesson, that the stability of empire is not based on mere possession of power, or interest of dominion, but on the eternal principles of truth and justice, and the consequent spread of industry, knowledge, civilization, freedom, and religion.'

We shall conclude our notice, and, for the present, our extracts also, with the following, which we take as being calculated to interest a large portion of our readers :

“*ST. ISIDORE'S (IRISH) COLLEGE—IRISH MANUSCRIPTS*”—FATHER WADDING.

'The Irish college of St Isidore stands on the

• The list of Irish MSS. in that famous library was obtained, as given below, in the following manner:—The

southern skirt of the Pineian, adjoining the church of the same name described in its proper place, and had been erected in the seventeenth century by some Spanish Franciscans as a hospitiun for the reception of their discoloured fellow-countrymen. On their removal to Araceli it was enlarged and converted for the education of Irish Franciscan observants, by the celebrated Luke Wadding, O. S. F., its first guardian, with the munificent aid, and under the fostering patronage of Cardinal Ludovisi. On occasion of the French military occupation of 1798, the edifice shared the fate of the other British establishments in Rome, and was purchased by Prince Piombino, who rented it to numerous lodgers, among whom was a member of its former community, Rev James M'Cormick, who continued to serve the adjoining church, and thus retained partial possession of the establishment until the expulsion of the French and the restoration of Pius VII, in whose pontificate it was recovered by its rightful owners, not, however, without a tedious and expensive lawsuit with the greedy and sordid speculator from whose iron grasp it was wrung. The college is capable of accommodating 66 students, but the community seldom equals and never exceeds half that number. During the year of the novitiate each student pays a pension of £20, but is subsequently dieted, lodged, clothed, and educated by the establishment, and as, according to the rule of the reformed observants, they live on voluntary offerings, an English sermon is preached annually in the College church on St Patrick's Day, in aid of the funds of the community. The present guardian of St Isidore's is my much esteemed and erudite friend, Very Rev R Wormington, a native of Wexford.

Our author then proceeds to describe the principal portions of the college in detail, and mentions some interesting frescos to be seen on its walls. Those in the refectory were executed at the expense of Viscount Fitzwilliam, of Merrion, Ireland, when on a visit to Rome in 1794; and those in the theology hall comprise portraits of, first, the Most Rev. Thomas Fleming, A.B., of Dublin, of the family of the Barons of Slane, and who, as Dr D informs us, 'obtaining from Urban VIII, a brief, permitting Irish students to be ordained 'titulo missionis.' He died during the usurpation of Cromwell. 2. The Most Rev Florence Conry A. B. of Tuam, who died in 1629, and was the founder of the Irish Franciscan Convent of Louvain. 3. The Most Rev. Hugh M'Savill, A.B. of Armagh, definitor general and chief professor of divinity in Araceli; he died in 1626. 4. The Most Rev. Maurice da Porter or Fihely, a native of Cork, and A. B. of Tuam, who died in 1516. 5. John Duns Scotus. 6. Father Luke Wad-

ding. 7. F. Anthony Hickie, a native of the county Clare, and first lecturer of divinity in St. Isidore's, where he died in 1641. 8. The famous John Colgan, author of the 'Acta Sanctorum Hiberniæ.' 9. F. Francis Porter, born in Meath in 1640. 10. F. John Ponce, a native of Cork, guardian of St. Isidore, and rector of the Irish Secular College in Rome. Our author gives a list of the published works of those celebrated Irish Franciscans, which chiefly relate to scholastic divinity.

“On the 3d floor, are the library, containing about 10,000 volumes, and the archivium rich in numerous interesting MSS. relating to the civil and ecclesiastical history of Ireland, in Latin, English, and Irish. The Irish MSS. contained in the archives are, 1—The Annals of the four Masters. 2—The Genealogies of the kings, with the pedigrees of the Irish saints, and the Irish calendars compiled by the Friar, Michael O'Leary, in the monastery of Athlone, in 1644. 3—The Martyrology of St. Aengus M'Angabham, a very valuable treat, of which an excellent copy exists in the Royal Irish Academy, and another in Oxford. 4—The Life of St. Columkill, on vellum, translated for Henry O'Neill, chief of the name, who died in 1489; there is a fine copy of it in Oxford. 5—The flight of O'Neill, Earl of Tyrone, after the rebellion of Sir Caher O'Doherty, in 1607, a rare document. 6th—The History of the Trojan War. 8 and 9—Copies of Dr. Keating's History of Ireland, with annotations. 10—The life of Columb Kill on paper. 11—The 'Liber Hymnorum,' a valuable tract, of which, there is an imperfect copy in Trinity College. 12—a copy of the 'Book of Munster' or 'the Dialogue of the Seniors,' a very interesting tract on the derivation and ancient history of the names of remarkable hills, mountains, rivers, caves, rocks, cairns, &c &c., in Ireland, as related by Oisín and Cabtla. 13—The memoirs of the Finian heroes to St. Patrick, of which there is an imperfect copy in the Royal Irish Academy. 14—the Martyrology and Opusculi of Aengus, and of which there are copies in the Book of Leinster, or Glendalough, in T.C.D. in the Book of Lecan, Ballymote, of M'Firbis, and the Leabhar Brere, in R.I.A. 15—The Life of Christ, of which there are copies in the R.I.A. 16—Life of Charlemagne, St. Moling, and St. Becan, a valuable volume. 17—The Life of Christ. 18—Poems and Prose Tracts, a valuable collection. 19—Agallamh na Scamorach, a second valuable copy. 20—The Roman Wars. 21—The Lives of the Saints from which Colgan published. It is to be regretted that these valuable MSS., which now lie mouldering in obscurity in a foreign land, are not in the possession of the Royal Irish Academy, whose talented and patriotic members would, no doubt, render them available in illustrating the ancient an-

late Dean Lyons, while in Rome, took fac-simile extracts from the MSS, and sent them to the Royal Irish Academy, by whom they were submitted to Mr. E. Curry, the distinguished Irish scholar, and by him they were deciphered and explained.

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."

General Intelligence.

[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.

As time has gone on, I have come to feel the force of your observations, which, as far as I remember, drew my attention to the facts, that in an external position, I could not possibly have the knowledge requisite towards such severe judgments, and was therefore bound in charity to abstain from them; and, further, that I ought at any rate to make allowance for the peculiar disadvantages under which the Catholic church labours in this country, and which must go far to excuse the faults and short-comings of its individual members, even if clearly proved to exist.

I am now as well satisfied upon both of these points that I owe it to any members of your body who have been hurt by my remarks, to express my sorrow for them in the most public manner. And especially at this moment, when I am on the point of submitting to the authority of the Catholic church do I feel called upon to divest myself of every particle of the critical and censorious spirit, under the influence of which I may, in times past, though without, as I believe, any evil intention, have allowed myself to speak of circumstances, or supposed circumstances, of which, at all events, I could not be duly cognizant.

I should add that this apology is purely spontaneous, and that I am anxious to give it publicity.

Believe me, very reverend and dear sir, your obliged humble servant, FREDERICK OAKELEY.

The Very Rev. Dr. Cox, President of
St. Edmund's College.

CONVERSIONS.

"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*. Sir—Having so lately addressed to you several letters on the various apostacies to Protestant dissent, and also having been one of the committee for the purpose of obtaining signatures to be appended to a petition about to be presented to Parliament in the ensuing session against the clergy (I use the term 'clergy' out of courtesy to those laymen in England who are labouring under a delusion in imagining themselves to be in holy orders,) being compelled, by certain late notorious decisions in the ecclesiastical courts, to bury persons (so called) schismatically baptized, I feel it my duty to inform you of my having obtained admission into the Catholic Church. In the creeds I have been wont, from a child, to confess my belief in one holy Catholic and Apostolic Church. In vain did I, while a member and (so called) minister of the Protestant establishment, look about me for unity, in vain did I look for those 'marks of life' of which the venerated Doctor Pusey speaks in such holy and exalted language—in vain did I look for the 'communion

of saints;' but all things, both present and the prospect of futurity, combined to turn my thoughts towards Rome. Now did I begin to experience the truth of what the author of 'The Life of St. Wilfred' says—'To look Romeward is a Catholic instinct seemingly implanted in us for the safety of the faith.' But I was unwilling to trust to my feelings—I examined and re-examined the subject. The more deeply I investigate the claims of the Establishment—the further I searched into Patristic evidence—the more I became convinced of the falsity—in fact, that the English church was nothing more or less than a 'gigantic impostor' became daily evident to me.

Concluded in our next.

False friends are like the shadow on the dial, which appears if the sky is serene, and which hides itself if it is overcast.

Instead of being cunning with a view of pleasing, it will suffice to be good.

QUARRELS.—A contest, however long and inveterate, is at no period so likely to be brought to an amicable adjustment as when both parties are satisfied that they have maintained bravely their part of the quarrel, while each, at the same time, feels respect for the courage and force of their enemy.

BIRTHS RECORDED.

AT ST. MARY'S.

- DEC 13—Mrs. Mary Crowley, of a Son.
 " Mrs. Mary Toomey, of a Son.
 " Mrs. Bridget Hartery, of a Daughter.
 15—Mrs. Mary Conolly, of a Daughter.
 " Mrs. Harriet Bromeley, of a Son.
 17—Mrs. Catherine Maher, of a Daughter.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- Nov. 27—Mary Ann, daughter of Arthur and Mary Bennet, aged 10 years.
 DEC. 14—William, son of William and Mary Murray, aged 5 months.
 16—Cornelius, son of Cornelius and Julia O'Mara, aged 5 months.
 18—Thomas, son of William and Bridget O'Gill, aged 2 years.

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