

nouncing the blood-stained Northern Usurper to the indignant justice of Europe, unveiling the course of deceit through which he has run, & appealing in the name of the God of justice to whatever instincts of humanity and morality still live and operate throughout the civilized world. This appeal we would fain hope must be speedily attended with cheering results. While it may be hoped that it will in some measure arrest the career of tyranny by the influences of shame and policy, it is difficult to believe that some rumour of its consoling purport will not cross the jealous frontier of Russia, and fall like dew upon the desolate heart whose religion that remorseless tyranny has striven to doom to a speedy extinction, and nerve them to a more resolute, obstinate, and pertinacious maintenance of the precious jewel of their faith.

In conclusion, we cannot but draw attention to a very curious and edifying contrast in the manner in which his Holiness's appeal has been received by different organs of public opinion; and, first of all, let our readers peruse the following extract from a recent journal, which we shall presently name:—

The allocution of the Pope to the Sacred College, on the persecution to which the Roman Catholic religion is exposed in the Russian empire and the kingdom of Poland, is not to Poland alone, but to Europe, one of the most interesting and important public documents of the age. **

The Roman Catholic Church has now dared to protest against Russia's violation of the rights of conscience; and stands forth calling to witness all Europe in her appeal against that injustice to which all Europe has tamely submitted. It is to this proof that there yet remains in Europe a spirit that can dare to resist Russia's power and success—that dares proclaim what is right—that we look with newly awakened feelings of hope. * * *

Therefore do we hail with gratification and with hope his appeal of the Roman Catholic Church against the injustice of Russia. It reminds us of the records of ancient days, when every great international transaction was subject of appeal and judgment of all the leading courts of Europe, and in which we find, in ages termed by us dark, the appeal for justice even made to the Church, the voice of the Church even responding to that appeal—restraining the powerful, protecting the weak, and asserting in times of violence and danger the supremacy of justice and right. Will this voice now raised be unheeded by the great and civilized states of modern Europe? Shall all the world contains that is great and good still be led blindfolded and in chains by a barbarian conqueror? And shall the feeble power of the Roman Church, and the unfriended tribes of the Caucasus, be the sole relics of virtue left among men—the last tracts of freedom ere she leaves the earth?

Let our readers now turn to another extract:—

The grief of the Holy Father has moved us, and the more so as we are the friends of that great nation (Russia,) appointed, in our opinion, for such high and mysterious

destinies. We know that the personal intention of Nicholas is not that of persecution. His soul is great; his intelligence is superior. But we know also that, absolute sovereign as he is, his own wishes are not always those which practically influence affairs. There are in Russia malignant and sectarian spirits which, without having any kind of belief, have all the extravagance of fanaticism; and it is from this disposition, wholly alien to that of the monarch; that the persecution of the Church proceeds.

From whom do our readers think this miserable attempt proceeds to prove that the personal character of the most energetic of Russian despots has had no influence whatever on the main features of the policy of his reign? From whom comes this base attempt to varnish over the crimes of a successful persecutor of the Church? From whom this defence of Nicholas against the solemn accusations of the Holy See? We blush to say it—it comes from a French (*soi-disant*) Catholic journal, an organ of the Legitimists—the *Quotidienne*. The former of the two paragraphs is taken from the English, Tory, Protestant, Anti-Catholic *Morning Herald*. It is surely a most edifying contrast. We commend it to the attentive consideration of our readers.

THE KING OF PRUSSIA.

CATHEDRAL OF COLOGNE.

Cologne, Sept. 3.

About a quarter to seven this evening the King and Queen arrived, and were received with the greatest enthusiasm. In the course of the day the King of Wurtemberg, the Duke of Nassau, the Crown Prince of Baden, the Crown Prince of Bavaria, Prince George of Cambridge, Prince Metternich, Baron Bulow, and several others of the Prussian ministers of state, Earl de Grey, Lord Cardigan, and a number of other noble and distinguished personages, arrived here. In the neighbourhood of the cathedral, and immediately fronting the south side of it, spacious galleries have been erected to accommodate all those who are to be present at the ceremony.

Sunday, Sept. 4.

At ten o'clock the King and Queen, attended by a most brilliant *cortege* of illustrious and distinguished personages, arrived at the Cathedral, and were received by the archbishop and other dignitaries of the Cathedral, dressed in their splendid vestments, and were then conducted to the choir of the Cathedral, where the King and Queen took their seats upon the Archbishop's throne, under a splendid and gorgeous canopy. A grand high mass was then performed by the Archbishop, assisted by the other dignitaries of the church, the music performed being one of the Beethoven's most sublime masses, the organ being accompanied by a most powerful orchestra. The mass being concluded at eleven o'clock, the King and Queen, preceded by the Archbishop and clergy, and accompanied by all their noble and illustrious visitors, proceeded to the platform where the ceremony was to be performed, and took up their respective stations. The Archbishop came forward,

attended by the other dignified clergy, and having blessed the stones destined to be laid as the commencement of the foundation of the unbuilt portion of the splendid structure, he struck the stones thrice with a silver hammer, and then made a short address applicable to the occasion, to the assembled spectators. This address was received with much satisfaction. This done his Majesty came forward, his head uncovered, and with the silver hammer struck the stone thrice. When he advanced in front of the stone, a loud shout of exultation arose, which continued until his majesty by a sign indicated his wish that it should cease.—Silence being restored, his Majesty delivered, in a loud and clear voice, the following remarkable speech:—

"I take this opportunity to welcome heartily the numerous guests who, as members of the Cathedral Building Association, have met here from all parts of Germany to celebrate this day. Gentlemen of Cologne, a great event is about to take place among you. Your feelings will tell you that it is no common edifice you are about to erect. It is the offspring of the spirit of union and concord among Germans of every creed. When I reflect on this my eyes are filled with joyful tears, and I thank God that I have lived to witness this day. Here, where this foundation stone is laid, will arise the noblest portals in the whole world. Germany builds them, may they, by the grace of God, be to her the forerunners of a new, a great, and a happy future.

Far from them be all that is anti-German—that is to say, all that is base, false and insincere. May this portal of honour never be disgraced by bad faith or by the unworthy disunion of German princes, or of the German people. The feeling that has prompted the building of these portals is the same that twenty-nine years ago made us break our chains, rolled back insult from our native land, and division from its shores; it is the same spirit which, fortified by the blessing of my departed father (the last of those three great kings), two years ago displayed itself with a vigour undiminished in power and unimpaired by time; it is the spirit of German union and of German power; and oh! may the portals of Cologne Cathedral be its most glorious triumph! May the spirit which has given birth to this great work serve to complete it; and may it prove to most remote generations, that Germany is great and mighty by the union of her rulers and her people, and that she has, without bloodshed, consolidated the peace of the world! I pray to God that the Cathedral of Cologne may continue to tower above this town and all Germany, and that it may be a witness of peace and happiness among mankind until time shall be no more. Gentlemen of Cologne, your city has, by this structure, obtained a high pre-eminence over all the other towns of Germany; she has this day proved herself worthy of that pre-eminence. Join then with me as I strike the trowel on the foundation stone. Shout with me the thousand times repeated rallying cry, '*Alaff Colln!*'"

The king was interrupted here by loud

acclamations, and, when they had subsided, added—"The sentiments I have uttered have met with the heart-felt applause of a city like yours; let us give the ancient word once more—'*Alaff Colln!*'" At this the shouts were redoubled.

The Archbishop's Coadjutor advanced, gave his benediction, and addressed the people, but his speech was not as distinctly audible as that of the king.

The assembly then broke up, and the company invited, soon after one o'clock, met in an immense tent, in which upwards of four hundred covers were laid.

From the Catholic Advocate.

PERSECUTION OF THE CHURCH IN SWITZERLAND.

Our readers may remember the name of a distinguished German writer of our day, Mr. Hurter, justly celebrated for his life of Innocent III. Another work from his pen has been published, in three volumes, concerning the "Persecution of the Church in Switzerland," during the last ten years, caused by the machinations of a certain faction of radicals, whose measures of extreme violence have in many cases revolted the better feelings of numbers who have not the slightest partiality for Catholicism. The work will be eminently interesting and beneficial to all Catholics, being the testimony of an observant and learned Protestant, in exposition of the unjust intrigues and unchristian violence of which they have been the victims.

The Gazette of *Basle*, a Protestant paper, thus speaks on occasion of this new work:—

"Yes, the Catholic church has, for a certain number of years, been attacked by the radicals, in the most revolting manner. Calm, impartial observers of the progress of public affairs—men, who assuredly could not be accused of Catholic tendencies, beheld all this with anxious sorrow, and pointed public attention to the fatal consequences which must result from such misdeeds; consequences which daily become more manifest.

"Mr. Hurter, in his work, has proposed to himself, in a summary manner, to examine the wrongs of the Catholic church, and for conclusion, he has caused this exposition to be followed by a species of declaration of war, motivated by what preceded.

"The first book, which we have now before us, appears to be intended merely for an introduction, under the following heads:—

1st. Attacks in the public prints; general tendency; attacks in particular against ecclesiastics; assaults on the convents; invectives against the Pope and the Apostolic Nuncio; attack upon the church and its institutions; insults to the secular authorities.

2d. Antichristian sentiments of certain magistrates, manifested in discourses—acts and ordinances.

3d. Other productions of the press against the church;—almanacs, pamphlets, and historical treatises.

4th. Influence of all this upon the people.