

the Bishop preached as usual, referring to a variety of topics, and elucidating the doctrines of the Catholic Church in a clear and forcible manner. The vast audience appeared to be deeply affected when his Lordship spoke of Annapolis as it was in times of old. The mutability of all earthly things was strikingly illustrated from the history of the spot on which he stood; but there was one thing so singularly unchangeable amid all things that change, so constant, so invariable, that the hand of God was visible in its preservation. If the English ancestors of those who now inherit a large portion of the soil of the valley of Annapolis, could come to life again, they would not know the religion of their children. but if the old French inhabitants of Acadia could have been present in the Church during the ceremonies of the day, there was not a movement of the bishop or priest, that would not be as familiar to them as household words; not a word uttered on that altar that would not speak to the heart, as it did nearly three centuries ago. He had come among them to announce that immortal religion again. It had not changed. It would not change. What it was in the days of its most bitter, its fiercest persecutors; the same it was to-day. It made no compromises. It accepted none. Such was the religion which Catholics professed—the only religion which can rescue man from that indifference in matters of faith which is the forerunner of deism and atheism—the only religion in the world which ever kept so many millions of christians scattered over the globe in perfect unity of doctrine and practice. I could see some Protestants weep during the sermon.

At Vespers the concourse was fully as great as in the morning. Though much fatigued, the Bishop preached again, resuming some points which he had merely touched on before.—The discourses delivered by his Lordship at Annapolis, were, I think, among the most powerful that I had heard from him during the visitation. We had the happiness in the course of the week to receive seven persons into the bosom of the true Church, from Annapolis and its neighbourhood. Even so late as midnight, the Bishop, Mr. Hannan and myself, were in different directions through the country round Annapolis, administering the Sacrament of Baptism. Mr. Hannan baptized several; I had the happiness of making four christians, and the Bishop, five. Since that time, a resident Priest has been established in the Township, and we trust, that the Church under the protection of St. Louis, will soon be crowded with pious converts seeking peace for their souls where alone peace can be found. On Monday and Tuesday we resumed the usual routine of labor, in making preparations for the Sacrament of Confirmation. I do not recollect the precise number confirmed, but it must have been considerably more than at Cornwallis or Kentville, judging from the time and labor occupied in the preparation.—Then followed, of course, the distribution of books, pictures, medals, parochial meetings, church-building committees, as in the other stations already visited. I had almost forgotten to mention that it was during our stay at Annapolis, the Mail from Halifax had brought us the agreeable intelligence that Pius IX. had been elevated to the Chair of St. Peter.—We offered up a hearty prayer for the Sovereign Pontiff, and though at that time we could not anticipate the numerous benefits conferred under his paternal rule upon his immediate subjects, we revered him not the less as another link in the unbroken chain of centuries, connecting him with the blessed Apostle whom God chose as the Head of His Church. Catholicity, however, has had a splendid exponent in the person and actions of our Great Chief. May his reign be long and glorious.

I fear, gentlemen, that I have already trespassed too far upon your patience. In my next letter I shall resume the subject of the visitation, the most interesting portion of which remains yet to be described.

I remain,

Gentlemen,

Your obedient and humble servant,

JOHN NUGENT,

Catholic Priest.

THE WAR IN SWITZERLAND.

The following Letter will be read with interest :

TO THE EDITOR OF THE TIMES.

Sir—If another independent testimony concerning the position of parties in Switzerland can be of any use in confirming what has already appeared in your paper, I herewith gladly give it; and as it comes from a Free Church and Presbyterian Minister, it need not be suspected of proceeding out of any sympathy for Popery or the Jesuits.

Early one morning in May, 1845, I went down to the quays on the banks of the Rhone at Lyons, to join the diligence for Geneva. There was a group of twenty or thirty young men round the door of the Bureau, who, it appeared, had come to see three companions start on their journey. Strange-looking fellows most of them were, and I set them down as German tailors, as Lyons was not a place where one was likely to see so many German students, which they had the look of. It was long before I had any conversation with my fellow travellers, as they seemed distant and suspicious. During the journey, however, I gained most thoroughly their confidence, and obtained the solution of my conjectures. These were young Liberals from the Swiss German cantons, who had been engaged in the attack on Lucerne that spring, and had made their escape to France on the repulse of the confederate army of General Sonenburg. They thought that sufficient time had elapsed to return to their homes with safety, and their plans with regard to passports and disguise, were such as to show they had reason to fear the vigilance of police or other authorities. From them I gathered much as to the state of feeling among the so-called Liberals, which personal observation in various parts of the country amply confirmed. I found that they had a most laudable hatred of the Jesuits, some of whom they boasted they had killed during the insurrection, and against whom, on account of losses on their side, they vowed vengeance at no distant period, when war should again break forth. Some books they had with them which were of a deistical and rationalistic tendency. In speaking of Protestantism, I found that they understood nothing more by it than hostility to Rome, and that anything of Evangelical or Scriptural truth was as hateful to them as Jesuitism itself. At Geneva and Lusanne, and other places, they said there were many of those 'Momiers,' as they called them, who were 'worse than Papists.'

I had been under the impression till then that the conflict in Switzerland was between Protestantism and Popery, or between liberal and despotic principles. In travelling through the country, I found, however, that the conflict was one of Ra-