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# THE CROSS.



NEW

SERIES.

VOL. 1.

No. 18.

God 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, MAY 10, 1845.

## CALENDAR.

MAY 11.—Pentecost Sunday.—Vespers of the same day.	
.. 12.—Monday.—	Do.
.. 13.—Tuesday.—	Do.
... 14.—Wednesday.—Fast day.—	Do.
... 15.—Thursday.—	Do.
... 16.—Friday.—Fast day.—	Do.
... 17.—Saturday.—Fast day.—	Do.

## ORIGINAL.

### SPRING.

Already Spring is in our fields and woods. On all sides appear green leaves, beauteous buds, and sweet flowers. The air is fragrant with perfumes. Each grove and thicket resounds with notes of joy. The prospect which everywhere presents itself, proclaiming that gloomy winter is past; that the morning of the year is brightening our land. Let us hail with joy and gratitude its gladdening sunshine. Let us draw health and vigour from the fresh breeze and the soft shower; let us drink deep of nature's cup which, by Spring's sunny influence, overflows with sweet and salubrious waters. Let us praise and adore God who by a word has produced all these—created the earth anew, for the use and pleasure of man. Spring with its peering flowers and winged minstrels fills every genial bosom with hope. The youth who, during the long wintry months, would fain in fancy enjoy its charms, who sang its praises, who sighed for its green leaves, will now enjoy them, and hope to pass away many a bright hour of revelry under

Spring's cheering auspices; manhood will glow with the hope of pursuing his labours with redoubled strength, of executing his plans with redoubled energy. Even old age, trembling at the brink of the tomb, will have more hope, and defy death another summer. O yes, sweet to his ear is the gale of Spring! It will waft to him the joys of other days—the many happy springs of the cherished past: he will fancy himself, once more, a boy, ardently pursuing the forest-nest or playing by the stream of his childhood. Spring heightens devotion, and makes the good man sing songs of praise and gratitude. He will now consecrate each beauty and wonder of nature—turn an ordinary walk into a morning and evening sacrifice. Surveying the beauties around the woodland, melodious with song—the embroidery of fields—all that the genial ray of heaven yields—he enjoys such pleasure as our first parents enjoyed in Paradise; he will hope, and trust more strongly in the promises of God whose omnipotent hand he beholds arraying the lilies of the field more beautiful “than Solomon in all his glory;” and will feel that vernal delight and joy which the poet so finely expresses:

When God hath showered the earth so lovely seem'd  
That landscape; and of pure now purer air  
Meets his approach and to the heart inspires  
Vernal delight and joy able to deprive  
All sadness but despair.

And when he is intoxicated with the draught of vernal delight which his soul drinks in from the

beauties of creation, he reflects, to whom he stands indebted for all these entertainments of sense, who it is that sheds around him such smiles of loveliness. Spring call upon us to feast upon its soft and agreeable charms—the murmur of brooks—the melody of birds—the sunbeams dancing upon the water—the shade of groves—all invite us. Let us listen to the call. Let us leave awhile the bustle and turmoil of the world, and like the bee amid nature's fair field of fragrance and flowers.

Let us view yon flourishing tree—a short time ago bare and leafless; lo, now, an emblem of the christian divested of the wintry aridity of sin, and clad once more in the inviting bloom of virtue. In every blade, leaf, and flower, we behold displayed the infinite power of God. This infinite goodness is visible in the brooks and streams, that, as they flow, bright and musical, fertilize and beautify the plain and valley. The grandeur exhibited in universal nature proves his infinite love of his creatures. When we thus contemplate his wonderful works, all the blessings he is continually showering down upon us, we ought to resolve never more to offend him, but always to live and fear him, so that when death calls at our door we are ready to wing our way to the glorious land of eternal Spring.

"The storms of wintry time will quickly pass,  
And one unbounded Spring encircle all."

### LITERATURE.

#### SONG OF THE LAST OF THE CHIEFS OF PARAGUAY.

(Addressed to the Jesuits.)

TO THE EDITOR OF THE TABLET.

Sir—As you have announced that a History of Paraguay is in contemplation, I trust the accompanying verses may not be judged out of season. Of the barbarities perpetrated on the Indians, before the Jesuits opened for them folds of shelter, Muratori exclaims, "Essemper simile di crudetta iniquissima non si legera di alcun paese O di alcun mizion de' Gentili." Had he lived to see Francia's reign of horror, what would he have said? The one horror preceded, the other followed the little republic of the Reductions.—I am, dear Sir, with great respect, your very faithful servant,

MILES GERARD KEON.

The diamond moon of a tropic night,  
Which had just arisen, behind his prison,  
Now bathed it in ceaseless show'rs of light;  
And plaintively swept the breeze along,  
When thus "Azara," last chief of Gunyra,  
Poured through the lattice his dying song:  
"Moan on, thou wayfaring western breeze,  
Over the ocean bear my emotion,  
And heartfelt sighs to the Loyolesse!

Tell them to-day was my wedding day,  
When they were preaching and meekly teaching  
The crucified One in Paraguay—  
In poor and deserted Paraguay.  
With dying, reviving, wave-like roll,  
Ever appealing to mystic feeling,  
Peacefully sounded the deep bell's toll,  
Peacefully, peacefully rung its toll.  
Tell them that she, my Christian bride,  
Heard them addressing the nuptial blessing;  
This day; and this day, this day she died;  
This day of anguish, by murder, died.  
Say, that methinks I still hear the chime  
Of that marriage bell, and others as well,  
Which ring not, but ought, this funeral time.  
They surely should ring the funeral time!  
For, tell them, Francia has also slain  
My grey-haired mother and only brother,  
Baptised by them ere they crossed the main—  
In happy times, ere they crossed the main.  
And add that I, the Cacique, must die,  
In shame and sorrow, at dawn to-morrow,  
Because their mention had made me sigh—  
For Loyola's name oft makes me sigh.  
There's no other cause than simply this—  
I loved them dearly, well and sincerely:  
Faded and gone is our dream of bliss—  
Gone for ever is that dream of bliss!

St. Patrick's Day, 1845.

#### REV. SYDNEY SMITH.

The witty prebend of St. Paul's died in Mayfair, on Saturday, the 23d ult., in his 77th year. The following sketch of his life is abridged from the *Times* of Tuesday, the 26th:

"A gentleman of the name of Smith, who resided at Lydiard, near Taunton, in Devonshire, was the father of the reverend and learned person whose name stands at the head of this article. Although his family were inhabitants of Devonshire, it so happened that the subject of this memoir was, in the year 1768, born at Woodford, in Essex. The ancient school founded at Winchester by William of Wykeham was the seat of learning at which Sydney Smith imbibed his first draughts of knowledge. He was elected to New College, Oxford, in the year 1780, where, ten years afterwards, he obtained a fellowship; but it was not until six years subsequent to the last-mentioned date that he took the degree of M. A. He had by this time approached the thirtieth year of his age. The first ecclesiastical duties which involved upon him were those of the parish of Netheravon, near Amesbury; and it appears that in that almost solitary situation he resided for about two years. Here he soon made the acquaintance which ripened into friendship of the wealthy squire, and Mr. Beach prevailed on Mr. Smith to take charge of the education of the youthful hope of the squire's family. With his pupil he set out for Weimar, but was driven by press of continental politics to Edinburgh. Sydney Smith had remained on Salisbury-plain two years, and his sojourn in Edin-

burgh was for a period of five years, during a considerable portion of which he officiated at the episcopal chapel in that city. At this time and place his career as an author may be said to have commenced; and amongst the earliest of his literary acquaintances were Lords Brougham, Jeffrey, and Murray. It was from a suggestion of Mr. Smith that the great *Scotch Review*, of which he was the first editor, was started. Very soon after the commencement of the *Edinburgh Review*, Mr. Smith ceased to be the editor, for he removed to London, where he settled in the year 1803, and in the 35th year of his age married the daughter of Mr. Pybus, the banker. That such a man as Mr. Smith should become an extremely popular preacher will readily be imagined; accordingly, we find him about this time in the full enjoyment of fashionable notoriety, preaching at the Foundling Hospital, the Berkely and the Fitzroy Chapels. One of the publications of that period describes him as having been "engaged" to preach at those places of resort; just as one might speak of a theatrical "star" being "engaged" to perform at Covent-garden or Drury-lane. He was soon engaged as a lecturer on *belles lettres* at the Royal Institution, and, of course, his prolusions were attended, according to the theatrical phrase, by "overflowing and fashionable audiences." In everything which he attempted he appears to have been eminently successful. At college he graduated with honor and obtained a fellowship. He projected and contributed to a review which has enjoyed the highest degree of prosperity: he attempted an ambitious style of preaching, with a vigor of talent which distances all rivalry; he became a public lecturer, and the whole world of Mayfair flocked to Albermarle-street to enjoy his humour and become enlightened by his researches; he published political works that have gone through editions so numerous, that as many as 20,000 copies of some have been sold; he lived long enough to enjoy his reputation, and to attain to a greater age than falls to the lot of ordinary mortals; and yet those who appreciate wit, who can admire learning, and who honored the man that used both for the good of his species, will be disposed to think that, old as Sydney Smith was, he died too soon. The late Lord Holland, nephew of Fox, warmly patronised Mr. Smith; and when Lord Erskine held the great seal, Lord Holland prevailed on that noble and learned person to bestow on Mr. Smith the living of Frostonin, in Yorkshire, where he resided for some years. It was about this time, or shortly before it, that he attacked the system of education pursued at Oxford with so much ardor as to draw from him a severe reply from the Provost of Oriel. In the latter days of his life it has been remarked, rather uncharitably perhaps, that nothing less exci-

ting than private interests and personal feelings induced him to take up his pen; and some color is given to this complaint by the fact that the most remarkable occasions on which he has recently appeared in print were those when he considered himself injured by Lord John Russell's bill, and when he was really robbed by the repudiating republicans of Pennsylvania. The losses which he sustained by the American bonds are not believed to have been very considerable; while, to those who love agreeable reading, they proved to be a great gain, for nothing can be more ludicrous than the indignation, nothing more amusing than the invectives which he poured forth in the public journals against the drab-colored swindlers who have disgraced the country of Win. Penn. They supply the most varied illustrations of knavery, the drollest sarcasms on fraud, the most instructive satire on Republicanism, and at the same time furnish no imperfect specimens of the genius and character of that very facetious person from whose pen they proceeded, and of whose mirthful lucubrations we may now expect no continuance—no fresh cargo of those flashes of merriment that set the world "in a roar." The conversational witticisms of Sydney Smith would fill a jest-book; but his character will be estimated by posterity on far higher grounds. When his "quips and cranks" are lost and forgotten, it will be remembered that he supported Roman Catholic claims, and that they were conceded; that he strenuously assailed the game laws, and that they underwent great modification; that he compelled a large portion of the public to acknowledge the mischief of our penal settlements; that he became the advocate of the wretched chimney-sweepers, and their miseries were alleviated; that he contended against many of the unjust provisions of the Church Reform Bill, and they were amended; that whereas, before his time, a man accused at the bar of a criminal court might be hanged before he had been half heard, now every prisoner has the benefit of a defence by counsel. It will further be freely acknowledged, that no public writer was more successful than he in denouncing a political humbug, or demolishing a literary pretender; that he was, on the whole, an upright and a benevolent man; and, as the world goes, a disinterested politician; that he had opportunities of improving his fortune, which he nobly rejected; and that, having lived with unostentatious respectability, he died without accumulating wealth."

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### General Intelligence.

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#### PAISLEY.

The conversion of Miss Brewster, the daughter of the Presbyterian Minister here, to the Catholic faith, has made a great noise; the father has endeavoured to convince his daughter, and she, for

conscience sake, has quitted his house. Of course, the Catholic priest is blamed for this, and we extract from the *Scottish Reformer* his defence:—“What are the facts of this extraordinary affair? Miss Brewster had been received into the Catholic Church while residing in England, and on her return from thence, two months ago, she handed to the Right Rev., Dr. Murdoch a letter certifying this. The young lady stated to the Bishop, that her father would not relish the step she had taken, but added, that, after consideration, he would allow her, she thought, liberty of conscience. Be it observed, that Miss Brewster was returning home, by her father's desire, she having informed him that she had embraced the Catholic faith. A very few days at home showed that she had miscalculated as to her father's disposition on this score, and that if she wished to practise what she believed, she must remove from under his roof. This she communicated by letter to Dr. Murdoch. His lordship advised her to remain with her father, and bear all patiently for some time, as perhaps he might relent, and alter the course he was pursuing. I learned these things on the 7th of January, and said at the moment, I am well acquainted with Mr. Brewster, and will call upon him the more easily, because if he do not allow liberty of conscience in this case, he must contradict himself; for, years ago, he called upon myself and condemned similar conduct pursued to his own sister-in-law, when she was sent to his house from England, to be kept from priest and chapel. Here let me make known that a statement which has appeared, that Miss Brewster had become a Catholic through the influence of Catholic relatives, is incorrect. She became a Catholic from her own research, without having been tampered with, or tricked by, relative or priest. Miss Brewster is ready at any time to substantiate this. Now, my personal conduct comes to be accounted for. As I had said I would call on Mr. Brewster, so I did. We had a conference. He states that “I have been propagating a very incorrect account of what passed between him on that occasion.” Liars abound, and some of that fraternity may have misled him; but of this I am sure, I have not given any incorrect account of what passed between us. On that occasion I asked him if his daughter was a Catholic? She is a Catholic, Sir, he answered, and for ought I know, is telling her beads somewhere in this house. What is your daughter's age? Twenty-one years and upwards, and I feel bound to tell you so. Mr. Brewster says he never loses his temper; but he sometimes loses his memory; and I have told him so before witnesses; yet his memory, bad as I take it to be, will bear me out thus far. Lest I should trespass too far on your columns; and also as I intend, from what has been

forced upon me by the incorrect versions which have been propagated, to embody the whole of this extraordinary affair in a separate publication by itself, I turn to Mr. Brewster's letter of the 14th February. The rev. gentleman writes—“And as my daughter deliberately consented to abstain from the public exercise of Romanism, and from all correspondence with Papists, for a year from the time of her return to a land.” His daughter, in the presence of four witnesses, two of them his own, declared that she never so consented to any such arrangement. She has most positively declared so over and over again, before many witnesses. He proceeds—“and as I have allowed her to receive books and written communications, under my inspection, from Dr. Murdoch, Popish Bishop in Glasgow.” His daughter regarded this allowance as something that meant nothing; and I can prove that he did not deliver all the books sent to her, through him, by Dr. Murdoch. Here we have truth and sincerity! “When you called here, you volunteered a declaration that you would have no communication with her without my consent.” Mr. Brewster tells here what is untrue. Can any person, who is not demented, imagine why I should have gone to Mr. Brewster's house to volunteer such a declaration? The fact is this:—When I visited Mr. Brewster, and had heard from him the plan he intended to pursue towards his daughter, I disapproved of it, and, to give fair play, offered to discuss with him, in her presence, all the points disputed between the Protestant and Catholic churches; adding that I had never seen his daughter to my knowledge, that I had not had any communication with her, directly nor indirectly, and that during the proffered discussion I would not speak to her. My offer, or call it challenge, was refused; and let any one say whether Mr. Brewster has been authorised to assert that “I had volunteered a declaration not to see his daughter without his consent.” I came under no agreement whatever. With the above explanation, what becomes of the next assertion—“You received her into your house, as she herself was compelled to acknowledge.” Why compel her to answer any such thing? She had never promised not to come to my house, nor had I ever dreamed of not receiving her into my house. Miss Brewster, without any previous knowledge on my part, and without any invitation from me, did call upon me, and I received her, as I was bound to do, and gave her my advice. What advice did she ask? “I am not at liberty,” she said, “to practise my religion—every day it is worse and worse. He has laid out a year for me; but, even so, I foresee that I shall be at the year's end where I am now. Ought I not to leave my father's house? Have I not a right to worship God according to my conscience—and is

not my father's conduct persecution?" My answer was, "To remain in her father's house, if possible, as perhaps he might, seeing her determination, alter his conduct; but that if better could not be, she must leave her father's house." Had I known her father then, as I know him now, I would have advised her to leave his house at once. But now we come to graver matter. "This morning you got a letter of your own secretly and collusively to her, which, in violation of her agreement, she immediately burned, after having read, to prevent its being seen by me." His daughter never made any agreement not to receive a letter from me. I sent my Church Officer with a note to him, to ask if he would allow me to see his daughter in his presence? My conscience compelled me to take this step. At the time I did so, I knew not whether Miss Brewster were at Blackbyres or not, for I had neither seen her, nor in any way communicated with her from the time of her calling on me. My Church Officer was unceremoniously sent about his business. Then, I put a letter addressed to Miss Brewster into the hand of a gentleman, instructing him to give it into her hand, adding, that when she had read it, I had no objections that her father should read it also. Miss Brewster burned it; I have a copy of it. That same day Miss Brewster came to me lest (for she had been a kind of prisoner for weeks) she might be locked up altogether. I placed her immediately under the protection of a lady in every way as respectable as herself, or any of her family. I directed her to write to her father, to inform him where she was. The reverend gentleman had every access to his daughter without interruption, and she breakfasted with him the morning of the day before she left Paisley, in the Temperance Coffee-house, Mrs. Campbell's, 9, High-street. The previous evening she had answered in his own presence, and before four witnesses,—the Bishop one, and an elder of the Abbey Parish another,—the following questions put by me:—Miss Brewster, are you a Catholic? Yes. Are you determined to remain one? Yes. Have any undue means been employed to induce you to become a Catholic? No. A little incident happened after these questions and answers, which may be narrated hereafter. Mr. Brewster not only knew where his daughter on leaving Paisley was going, but was made aware of the very hour of her departure. This knowledge enabled him to get up a scene which must blacken him for ever in the eyes of every one, Protestant and Catholic. In his own madness he brought two medical gentlemen to cognose his daughter at the Railway Station, and she was by them cognosed in the ladies public waiting room. All that passed I know not; but this I know, that a lady then and there present, but unknown to Miss Brewster and

Mrs Gordon who accompanied her, interfered, and protested against what was being done. Mr. Brewster is at liberty to publish the opinion then given him by the two doctors, for he did not get his daughter's body under restraint. But even this would not satisfy the profound wisdom and deep good sense of Mr. Brewster. No! He accompanied his daughter to Glasgow and travelled in the same carriage, and, for the first time in her life, she was alarmed for her personal safety. The next step was to bring Dr. Hutchinson of the Glasgow Lunatic Asylum, and Dr. Pagan, to cognose his daughter again in the house of the Right Rev. Dr. Murdoch. Such conduct was enough to have driven a sane person mad; and think of that conduct as between a father towards his daughter! Miss Brewster coolly passed through the ordeal, and perhaps her father will not yet have forgotten Dr. Hutchinson's admonition in Dr. Murdoch's presence. Mr. Brewster not only knows where his daughter now is, but he followed her to Mass last Sunday. He does not appear to have prayed attentively, nor to have received much grace thereby. I stop here, Sir, for the present, but I have more to say. I am your obedient servant, J. BREMNER.—P. S.—Since writing the above, I have received the following from Dr. Murdoch, and have been desired by him to publish it:—“After an examination of at least ten minutes' duration, Dr. Hutchinson, addressing Mr. Brewster, said: “We have most minutely examined Miss Brewster, and we have not been able to discover in her the least trace of an unsound mind, nor the most distant approach to it.””

#### SWITZERLAND.

The Diet opened at Zurich on the 25th of February, and the Avoyer addressed the Deputies at great length. He spoke with alarm of the state of the Confederation, and expressed himself anxious for its conservation, but at the same time dallied with the question and betrayed the unsteadiness of his principles by at once allowing that the discontent of the Radicals was only covered by the pretext of the dislike of the Jesuits; and yet he urged that the Jesuits should be entreated to depart, or that Lucerne should be urged to expel them. Petitions from Argovia, Berne, and Tesin, praying for the expulsion of the Jesuits, were presented, as well as petitions from citizens of the Valais resident in Paris, and from the discontented of Lucerne. Berne prayed that the affairs of the Jesuits might be the first business of the session. Lucerne replied that the Free Corps being a present and real danger, and the Jesuits only a distant and imaginary one, the former question should be then discussed. The majority of votes was against Lucerne, although the President spoke in its favour.

The debate on the expulsion of the Jesuits took place on the 27th, was continued on the 28th, and on the 1st instant. The question "that the Jesuits be expelled the Confederation," when the numbers stood thus—for the expulsion, 10 cantons, and 2 half cantons; against it, 8 cantons, and 2 half cantons. Two cantons (St. Gall and Geneva) declined voting, but recommended that the cantons in which the Jesuits had established themselves should be called upon to remove them.

This decision leaves the matter unsettled, for a majority consisting of at least 12 cantons is necessary to render valid any vote.

It is much to be feared that the violent party will gain strength, and the loudest voice be listened to with utmost attention; but the people of Lucerne are firm in the defence of their rights, and will not easily be coerced.

Of the debates on the *three* days we can offer nothing like a fair account. The Protestant papers all over Europe publish the speeches against the Jesuits, but the Catholic body has no organ through which its answers may tell with the force they acquire from argument and principle.

M. Nieuhauss (Berne) argued at great length that the Jesuits were dangerous, especially, because their object was the extirpation of Protestantism. We, he said, have no society for the entirpation of Catholicism, and we have a right to call on the Catholic cantons to expel these men.

M. Siegwart (Lucerne) said, the cause of the present agitation was not the Jesuits, whom his canton was determined to protect. The discontent of the Catholics at the suppression of the convents was an element of the present uneasiness.

The deputies of Uri, Schwytz, Unterwald, Zug, and Fribourg, defended the Jesuits, and asserted that all that had been said against them was mere calumny.

The deputy for Soieure, M. Monzinger, said that he represented a Catholic canton, but he was, nevertheless, instructed to demand the expulsion of the Jesuits.

Glaris and Outer Apenzell agreed with Berne. On the 28th Col. Luvini spoke for Ticino, a Catholic canton, but against the Jesuits.

Three other deputies spoke afterwards on the same side, but the Jesuits found a warm advocate in M. de Courten, the deputy of Valais, who boldly declared that his constituents were determined to resist with arms in their hands the execution of any federal decree for their expulsion.

Mr. Morier, on the part of England, delivered a cold-hearted letter from Lord Aberdeen, encouraging the cantons to preserve their Federal Government, but withholding all assistance. The note of M. Guizot was equally cold, but it is clear that the great powers will not let the cantons tear

each other to pieces. Whether they will preserve peace by punishing the wrong, or by sacrificing the right, remains to be seen.

The *Times* says.—"In the Diet the equality of the two parties, perhaps, increases the danger of the country; for, if the Radicals are unable to carry their measures of interference and coercion in the Catholic cantons by constitutional means, they will unquestionably resort to violence; and, if they do carry such measures by influence or by intimidation, the Catholic cantons are prepared to resist by arms the arbitrary interference of a bare majority in matters so affecting their religious rights and their cantonal independence. The attempt on the part of the Radical cantons to coerce their neighbours in their religious institutions or internal Government is a flagrant and revolutionary violation of the federal compact, and it is of comparatively little importance to the legal aspect of the case whether such coercion be sanctioned by the Diet or not. The question of the Jesuits in Lucerne is, however, a very weak and inadequate pretext for such a disturbance. In Friburg these same Jesuits have had a vast establishment for nearly twenty years; in the Valais they were established even when they were persecuted in every other part of Europe. Yet the proposal to invite seven Jesuits to assume the office of professors in a theological seminary in Lucerne at the close of the present year (for not one of them has set foot in the canton) brings the whole confederation to the verge of dissolution! The Pope has been solicited to interfere in order to prevent the Jesuits from accepting this unlucky invitation; but, although a well-informed contemporary in France asserts that the Court of Rome has prudently acceded to this request, we entertain great doubts as to the accuracy of his statement. The Pope certainly hesitated, if he did not refuse altogether to comply, foreseeing, probably, that if the order gave way in Lucerne it would not long hold its ground in any other canton.

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## ROME.

The election of a new Bishop to the vacant see of Galway may be now daily expected. From an interesting letter from the Eternal City, dated 23th of February, 1845, I give the following extract:—"You will be glad to hear that His Holiness has this week conferred a well-merited distinction on one of the most exemplary of the Irish clergy—the Rev. James P. Cooke, of Waterford. This learned and zealous clergyman, who has been for many years the professor of Theology in the college of that city, will receive, in a few days, from the Pope his diploma as Doctor of Divinity, not only on account of his many eminent services in the cause of religion, but also for his uniform and successful exertions in pro-

moting amongst the faithful of his native diocese the most tender devotion to the Blessed Mother of God. This news will cause great delight to his numerous friends, and be no small surprise to himself; for I am certain he has no notice nor desire of the intended honours.—[Our Dublin Correspondence.

### SPAIN.

The sitting of the Congress, on the 12th, was entirely occupied with a speech of Senor Seijas in favour of the report of the minority of the committee on the Church Property question, and one of Senor Pidal in reply to it. The subject is necessarily very much narrowed by the fact of both sections of the committee having reported in favour of giving up the unsold property to the Church, the only difference being that the minority of the committee propose certain restrictions and certain verbal distinctions in the wording of the bill. Senor Seijas dwelt at great length upon the importance of these restrictions and distinctions, such as using the word 'entregar' instead of the terms 'devolucion,' employed by the Government, the one meaning 'to deliver to,' while the other implies a restoration or giving back. Senor Seijas contended that much alarm existed in the country respecting this question, and that it was necessary to calm it, which would be effected by dealing with the subject in the way proposed by himself and colleagues, by which a sufficient authority was conceded to the Government to take such steps as it might think most advantageous to all parties. The present project of the Government laboured under the disadvantage of not settling to whom the property was to be restored, whether to the former possessors or by a new arrangement to the churches and corporations. The difficulty here was, that some churches would acquire back all their property, because none had been sold, while others would receive back nothing, the whole having been sold; others again would get something back; but the inequality thus produced would be sure to lead to fatal consequences. Senor Pidal adverted to the importance of coming to an accord with the Pope, saying that the temporal power could not go on well if divorced from the spiritual power: this had been the case in Spain, and they could not continue in that state; the churches without Bishops, the tribunals without jurisdictions, and, in a word, the civil power divorced from the religious power. The Government wished to secure tranquillity in the state and in the Church; to assure the purchasers of the Church property sold; and in respect to the unsold property and to other ecclesiastical questions, to go to Rome and to seek for a union between the Church and the State. With respect to the property sold, he stated that the Government would seek and would obtain a declaration from the Holy See, such as had been obtained by Napoleon, by the King of Sardinia, and by the King of Naples, with which the

rights of the present holders of those estates would acquire. The debate was adjourned till next day.

We learn by letters from Madrid of the 13th instant, that the debate upon the Church Property question was still going on, and excited great interest. In the course of the debate M. Martinez de la Rosa said that a solemn and official declaration had been made by the Holy See to the Courts of France and Austria, in which his Holiness proclaimed that the time had arrived for entering again into relations with Spain, and he hoped that the negotiations now going on would soon lead to a concordat. He declared that the Government intended to respect acquired rights to their fullest extent, and that the purchasers of national property might be satisfied that their titles would not be disturbed. This assurance is a mere repetition of the assertion made by Narvaez; but neither one nor the other has had the effect of quieting the apprehensions of the public.

### NORTHAMPTON.

REV. DR. FLETCHER.—We regret to have to announce to our readers the death of one who we believe was respected by all who knew him; we mean the Rev Dr. Fletcher, who died in this town on Tuesday last. Like many others of his creed and profession who lived in those strange times, he was under the necessity of seeking abroad what the penal laws forbade him to acquire at home, viz, the blessing of an excellent and suitable education. He pursued his studies at St Omer's, Paris, and Douay; had the honour of twelve months' imprisonment at the period of the French Revolution; and at length being promoted to the priesthood, devoted himself to the duties of the mission in the northern parts of England, where he received his birth. His career was one of a gentle, peaceful, and studious cast. He was passionately devoted to books, and few have handled the pen more vigorously, more voluminously, more elegantly, and less acrimoniously; for never, we believe, was one drop of bitterness permitted to commingle with the ink that flowed so copiously from his pen. His various works, chiefly of a spiritual character, are a proof of his extensive literary acquirements, of his chaste and polished style, and of his gentle and benevolent disposition. French, Greek, and Latin, were almost as familiar to him as his mother tongue; and his general acquaintance with books was of such a character that you could hardly name an author of note with whose writings he was not conversant. Though a considerable portion of the latter part of his career was spent in the Throckmorton family and in the society of the higher grades, he never lost sight of the poor. No one ever applied to him in vain; indeed he was benevolent and charitable almost to a fault. He is now summoned before that tribunal where his good works will not only follow, but plead for him. We hear that the remains of the deceased are to be deposited in the small burial plot attached to the



Collegiate Church of St Felix on Tuesday morning next, when a solemn dirge and funeral offices are to be performed.—[Northampton paper]. The remains of this distinguished member of the Catholic body were deposited in the cemetery of the Collegiate Chapel of St Felix, on Tuesday, 15th March. As a tribute of respect to the deceased, and this being also the first interment since the consecration of the ground, the various funeral offices were performed by a body of the clergy with considerable solemnity and display. A spectacle so novel in the town of Northampton attracted a large assemblage of spectators, who conducted themselves with great propriety and decorum. The office for the dead was recited by the clergy; the Bishop, Dr. Wareing, celebrated the Mass; an appropriate and feeling address was delivered by the Rev. John Gascoyne; the body was consigned to its last resting-place amidst a large concourse of respectful beholders, and agreeably with an old Catholic custom, which we are glad to see reviving, a liberal funeral dole of bread was distributed amongst the poor, who were heard to heap their benedictions on their departed benefactor.

#### LOUISIANA.

We find the following in a recent exchange paper:—"The Sisters of Charity.—The Louisiana Legislature has passed a bill granting to the Roman Catholic Orphan Asylum of New Orleans, 30,000 dollars annually, for two years. A committee had been appointed to examine into the condition of the institution, and in their report, upon which this bill was founded, they say—"The result of that examination has been most satisfactory as relates to the manner in which that institution is administered. Every part of the building is kept in the most perfect state of cleanliness, the little orphans are comfortably and cleanly dressed, and are well taken care of; but your committee regret to have to report that its pecuniary affairs are in such an embarrassed condition, that it has been deemed necessary, though reluctantly, to refuse further admissions. The institution now contains one hundred and forty one little orphans, with no other resource for their maintenance than the precarious one of private donations and the zeal and devotedness of the Sisters of Charity. The sole mission of those ladies seems to be to assist the helpless and destitute, to nurse the sick, and to assume, in behalf of the orphans, the tender care of the parents of whom it has pleased Divine Providence to deprive them. It is in pursuance of that noble mission that they have applied to the Legislature, in order to insure the permanency of their charitable institution, and extend the sphere of its usefulness."

CARDINAL BONALD.—His Eminence has addressed the following letter to the Univers:—"Lyons, March 5, 1845. The journals are determined, Sir, to make me travel. They have brought me to Paris, and led

me to an audience of the King and of the Queen also. I know not what they intend. Do they wish to have it believed that I am likely to supplicate for pardon? It is impossible. I have not quitted my diocese. I have nothing to do at Paris. Please to contradict these rumours. Accept, &c. L. J. M. Card. de Bonald, Archbishop of Lyons."

#### MICHIGAN.

A correspondent of the *Catholic Herald* writing from Bertrand (Michigan), of the opening of the new Catholic Church thereat, says—"Ninety-eight persons, many of them adults, received the sacrament of Confirmation, and a still greater number approached the Holy Communion, all of whom had gone through the wholesome exercises of a previous retreat. There were four persons likewise baptised, two of whom were infidels, recently converted, and a third (Madame Bertrand), a lady of the Methodist persuasion, and daughter-in-law of the founder of our town. Early in spring a large building is to be put up for the Sisters [of Notre Dame St Croix], including an academy for young ladies, as also a suitable house for our orphan girl asylum, the whole to be done in brick. There are already eleven Sisters and two postulants. Four of these Sisters are preparing, by request of the Bishop, to open two schools among the Indians of the two villages of Pokagan and Herbe Roche.—N. Y. Freeman.

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JAMES DONOHOE,  
Halifax, 9th January, 1845. No. 28, Hollis St.

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