

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	14x	18x	22x	26x	30x
12x	16x	20x	24x	28x	32x

THE CROSS.



NEW

SERIES.

VOL. I.

No. 8.

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, MARCH 1, 1845.

CALENDAR.

MARCH 2.—Fourth Sunday of Lent—Vespers of the following day.
 ... 3.—Monday—St. Dionysus, Pope and Confessor.
 ... 4.—Tuesday—St. Lucius, Pope and Martyr.
 ... 5.—Wednesday—St. Casimerus, Confessor.
 ... 6.—Thursday—St. Agatha, Virgin and Martyr.
 ... 7.—Friday—Feast of the most precious blood of our Lord Jesus Christ.
 ... 8.—Saturday—St. John of God, Confessor.

LITERATURE.

HYMN TO THE VIRGIN.

'Ava Maria' Maiden mild,
 Listen to a maiden's prayer;
 Thou canst hear—tho' from the wild,
 Thou canst advise amid despair;
 Ava Maria—stainless steel
 Foul demons of the earth and air
 From this their wonted haunt expelled,
 Shall flee before thy presence fair.'

Sir Walter Scott.

Spotless Mary—Mother hail,
 O! guard me with a mother's love;
 As o'er life's darken'd wave I sail,
 Guide on the bark towards Heaven above.

Mary, when my heart oppressed,
 Sinks beneath dull earth's decree;
 Then, bright Queen of Virgins, blest
 My thoughts for solace mount to thee.

When I shed the bitter tear,
 And every hope with gloom o'ercast,
 Thine angel-whisper soothes mine ear:
 With the sweet words—'it will not last.'

When the passing sports of life,
 Lure me from religion's track;
 I sicken 'neath the busy strife,
 And thy brightness wins me back.

When every moment sorrow brings,
 I hear the music of thy voice;

Exclaim—Oh! work for brighter things,
 And thy soul will yet rejoice.

O sacred Queen! to thee I soar:
 Teach me to love thy Son with truth:
 Mother! blessed where pain is o'er,
 Be thou the starlight of my youth.

Vain mocking worldlings scorn thy name
 And o'er dead heroes trophies raise;
 They deify each sin with fame,
 Deriding thee, all worthy praise.

O Sacred Virgin lend thy aid,
 Teach me to fly their faults, and love
 Thy purity, Celestial Queen,
 For sake of 'Him' who reigns above.

When death has marked me as his prey,
 And mourning friends shed sorrow's tear;
 And my last breath leaves mortal clay,
 Let thy chaste spirit hover near.

Yes, thou shalt have my latest sigh,
 Remember me—I am thine own;
 Come from beyond thy starry sky,
 And wait me to thy Father's throne.

FEAST OF THE MOST HOLY TRINITY.

MATIN HYMN.

Parent of clemency supreme,
 Who rulest the world's frame,
 In Persons Three-fold, Thou art God,
 Of Substance, One and Same.

Give us Thy right hand when we rise,
 Let each mind sober wake,
 And, glowing in the praise of God,
 Its due thanksgiving make.

To God the Father glory be,
 To His well-beloved Son,
 And to the Spirit Paraclite,
 While endless years move on.

General Intelligence.

(* Universal Register.')

VALUE OF CELIBACY AND MONASTIC ORDERS.

"In its warm recommendation and extensive adoption of the virtue of continence, the Catholic Church has been only writing a practical commentary on the instructions of its founder. The Gospel expresses the highest approbation of this virtue; and it is a matter of just surprise, that the admirers of scriptural knowledge should close their eyes on St. Paul's encomiums of virginity.* Tho' in condescension to human weakness, he permits widows to marry, yet he expresses a wish that they would live in continence, like himself: and it is the special privilege of virgins among the host of the blessed, that they follow the Lamb wherever he goeth. The estimation in which this virtue was held by our Redeemer and his apostles will easily account for the value that has been set on it by the Catholic Church. It will likewise account for its extensive diffusion among all classes, and explain why thousands have cheerfully submitted to a privation to which the honours of the world could not hit erto reconcile the passions of men. Though so strongly supported by the most venerable authorities, there is scarcely any point of Catholic discipline against which Protestants inveigh with more warmth, than against the vows of celibacy. Nay some of them are quite offended at the fathers, for having employed all the strength of their eloquence in setting forth the merits of continence. St. Ambrose, in particular, is honoured with the enmity of those writers whose only claim to the title of philosophical may be traced to their adoption of the voluptuous maxims of Epicurus.

"It will not be expected that I should dwell long on the views of those profound writers, who, in discussing the merits of celibacy, contemplate it only as far as it may influence a country's population. A nation's prosperity is not to be estimated by the number of its inhabitants; else Ireland at this moment might be ranked amongst the most flourishing nations of the earth. But the monastic institutions, we are told, have had an influence in checking the population of those countries, where they have been fostered. The striking contrast between the former flourishing state of the east, when it was thickly planted with monastic colonies, and its present miserable condition, may serve to illustrate this important inquiry. Has the population of the Protestant states of Europe advanced by the suppression of the monastic orders and the abolition of celibacy beyond the proportion of Catholic Europe? Italy, which might be deemed the nursery of monks as well as of sages, though the theatre of almost continual wars, was more po-

pulous in the last century, than in the most flourishing period of the Roman Empire.

"But why introduce such a view of this institution, instead of developing the moral advantages of which it is productive to society? The tide of prejudice which ran against the practice of celibacy, has lately taken a contrary direction; and the complaints of our modern philosophers and statesmen, arise from the evils of an evergrown population. Unlike Augustus, who encouraged marriage, in order to multiply the number of his subjects, our legislature is only anxious to diminish their rapid increase; and many of our philosophical legislators are expending their wisdom or their folly, in devising artificial checks to arrest the mighty mischief. Like confession, which Protestants were anxious to restore after having felt the evils of its abolition, the world is obliged to confess that the celibacy of persons who devoted themselves to the instruction of others, was an advantage. Though they may not relish the peculiar discipline of the Catholic Church, in enforcing the celibacy of its priesthood, still they acquiesce in the justness of the principle in their attempts to introduce a similar practice. The inconveniences now complained of, reveal one important truth; namely, that while many enter into the married state, for the purpose of preserving society, its interests also require that another portion should devote themselves exclusively to its moral improvement. But these different vocations, in order to be effectual, must be free; and one of the fittest and most necessary qualifications for any situation in life, is to have voluntarily contracted its obligations. Man's will cannot be controlled by penal enactments; and hence, the vast difference between the discipline of the Catholic Church, which leaves a life of celibacy at the choice of one's own will, and modern theories, which by forcing such a system on any class of society without a previous choice, would be offering violence to nature. No legislative authority can sanction unnatural laws. The human heart would instantly mutiny against the intolerable oppression, and surely it would be a most striking inconsistency, were any human legislature to attempt to impose by force an obligation which was deemed absurd when freely contracted; and when its burden was made sweet by the meek influence of religion.

"Supposing however, that a thick population is always an advantage to the state, how many other causes besides celibacy operate to its diminution? These causes are found to exist as well in prosperous as in poor countries; and even sometimes, increase with their prosperity. In the most flourishing and commercial states, though there may be a great influx of wealth, there is necessarily a vast inequality of conditions; and the depression of

some below the ordinary level of society, must be proportioned to the elevation of others. Hence, arts and manufactures, and the establishments of wealthy families, require a number of individuals, consigned to celibacy almost from the necessity of their condition. The same remark may extend to sailors, soldiers, servants, and others, whose dependant situation is almost incompatible with marriage. The effects produced by misery on the poor, luxury and profligacy produce on the wealthy. The licentiousness and dissipation to which they are accustomed, give them a distaste for the sober restraints of matrimony; and this distaste becomes confirmed and inveterate by the daily examples of mutual infidelity in exalted life. These causes are attended with pernicious effects; and thus we behold how frequently noble families become extinct, while those of the poor multiply to a degree no less unfavourable to the interests of society. Now experience attests, that the influence of the monastic orders lessened those powerful causes—the extreme dependance of the poor, and the corruption of the wealthy: and hence, instead of checking, it contributed to forward the growth of a vigorous, useful, and moral population.

“By the labours and industry of the monks, woods were cleared, morasses drained, and unprofitable wastes reclaimed to the purposes of tillage: The profits of those lands, instead of being dissipated in luxury, returned again to the hands that were employed in their cultivation. The people become naturally attached to individuals from whom they derived such important benefits, and we know that the feelings of the heart are the best conductors in bringing persuasion to the understanding. Contentment, affluence, and morality, were generally found among the peasantry who inhabited the neighborhood of monasteries; and princes finding the benefits of which they were productive, were induced by fresh endowments to augment their numbers. Besides the blessing which they diffused among the surrounding inhabitants, the monasteries became nurseries of virtue, and asylums of innocence to numbers, who sought shelter from the vices or disappointments of the world. At present the army and navy are open to the younger branches of distinguished families, that they may establish a new, or repair a broken fortune. Hospitals are erected to afford medical assistance to the sick and infirm. But where are the establishments for repairing a broken heart, or giving consolation to those diseases of the mind, which all the aid of medicine cannot allay? They are no more! and their destroyers, not content with the ruin of those institutions, have calumniated their saintly tenants, in order to justify their own plunder; and the tales which originated in malevolence, have been circulated through

every medium which a varied and even fantastic literature could afford.

“The ponderous folio, the light pamphlet, the amusing travels, and the flippant novel, have been indiscriminately employed as the conductors of these calumnies; and poets, historians, jurists, and moralists, have equally contributed to their propagation. But the observation of Cicero is here verified; and time, which dissipates the phantoms of opinion, confirms the verdict of truth and nature. The calumnies which had hitherto shrouded the remains of the inmates of those monasteries are gradually falling away: and on finding that they were not the monsters which they were represented, the public are beginning to feel some reverence for their relics. Yes, in the shifting vicissitudes of human affairs, the flow of false and vicious literature that prevailed for three hundred years has already reached its extreme limit; the tide has already begun to return, and its retreating current is carrying off much of the light and impure productions with which it had so long inundated these countries.

“If the ancient philosophers are justly admired by our modern historians, for having contributed so much to the progress of learning, the monastic orders cannot consistently be excluded from a share in their gratitude. In preserving the precious monuments of sacred and profane knowledge, they have laid mankind under lasting obligations. The influence of a single mind, that improves its own age, and bequeaths to posterity the rich legacy of its virtue and its wisdom, is of more benefit to society than the existence of thousands whose importance is scarcely felt. He, then, who hands down the immortal productions of genius and virtue, which will instruct and improve posterity to the latest period, may be considered to have fulfilled the most important duties of society. Now it surely cannot be denied, that the virtue of celibacy has been instrumental in transmitting these moral advantages.

“It is this virtue that contributes most to purify the heart from selfish affections, and to exalt the social virtues to a degree of heroism. By the detachment from the world which accompanies it, zeal for religion becomes more strong and active. The energies, which would be divided by the ordinary occupations of life, are pointed to one exclusive object, and derive irresistible strength from the singleness of their direction. Is it to be imagined, that the apostles of infidel nations, or the founders of religious orders, or those who consecrated their lives to attendance on the sick, or the redemption of captives, would have attempted such mighty things, had they been bound by the cares of domestic life? They exemplified the observation of St. Paul—‘thinking on the

things of the Lord,' while 'those who have wives are solicitous for the things of the world.'} By resigning all domestic attachments, they released themselves from every impediment to their zeal, like the wrestlers at the Olympic games, who, by throwing off the incumbrances of dress, secured complete freedom to their motions."

* 1 Cor. vii. 37, 38, &c.

† 1 Cor. vii. 31, 32.

(From the *Pittsburg Catholic*.)

PROTESTANT INCONSISTENCY.

To those who have not marked the history of the past to what artifices Protestantism can have recourse when any of its cherished principles gives symptoms of decay, and when it becomes necessary to re-instate them by abusing Catholic doctrine, it may seem unaccountable with what tenacity the organs of the party hold on the time-worn accusation, that Catholics are the greatest enemies of the Bible. It has been clearly proved, that to Catholicity alone the Christian world is indebted for the preservation of the Bible—that the sacred volume was transcribed through successive labors of Catholic priests and Catholic monks—that when the art of printing afforded facilities for the multiplication of books, the church eagerly seized upon this improvement, and issued several editions of the Bible, in a language the most universal in Europe, and all this before the era of the pretended reformation. It is evident also to every one who takes the trouble of enquiring, that at the present day the Bible is universally circulated amongst Catholics, that it is read, studied, and revered more than other book in existence. But we might as well admit that all these facts were false, for the accusation made against us is too fruitful a theme for the whining declamations of the "spare, oh spare the Bible-men," that they should be required to give it up, no matter what amount of testimony may be adduced to disprove it. The Catholic is an enemy to the Bible? yes, because he believes that Bible like the true church is but one—because he believes that it cannot convey to him a thousand conflicting truths at the same time, because he holds that its true signification could not have been left to be determined by the ignorance or caprice of every erring understanding—because he does not allow every motely superstructure of error to base itself on the authority of that divine book. If this is to be an enemy to the Bible we plead guilty, but as well might the citizen who admits the necessity of having the laws of our country explained and enforced by competent judges, be declared an enemy to our free institutions.

Let us see, however, for a moment, how these professed lovers of the Bible carry out their views

of respect for what it teaches. With the dead letter of what they are pleased to term the entire Scriptures as a starting point, you may become a Presbyterian, Methodist, Quaker, Baptist, Ranter, Jumper, Muggletonian or Southcotonian, or wander at pleasure through any of the by-ways of modern Sectarianism, you may reject with Luther some portions of the inspired volume as compositions "of straw," and others as entirely unworthy of an inspired penman. You may torture and twist the plain and obvious meaning of texts, to make them suit the peculiar opinions which chance or inclination may have suggested; but while you justify all these proceedings by the divine right of private judgment—you hold the Scriptures accountable for the truth of your heterogeneous creed—you are no enemy to the Bible! Nor is this merely a deduction of theory, it is fully established by the facts which every day obtrude themselves on our notice. There are at present scattered over the Christian world, more than four hundred distinct religious sects, each necessarily professing one or more doctrines of error, and each basing its errors on the authority of the Word of God. Yet, although all in turn may be visited with the anathemas of their less tolerant brethren, they are all regarded as genuine friends and supporters of the Bible. But if, as Catholics, we attempt to prove that the Bible can have only one right meaning; if we attempt to show the importance and necessity of arriving at that meaning; if we deduce from the constitution of the human mind, and from the vain and fruitless efforts of three centuries, the absolute impossibility of attaining that object without the assistance of some unerring authority, we are immediately assailed as the greatest enemies of the Word of God, and too often so successfully, that we have known more than one pious Protestant who believed that Catholics had the utmost dread of reading or seeing the Bible. To any one, however, who allows not himself to be imposed upon by false and flippant assertion, it is clear that when the principles of Protestantism are stripped of the cant intended to hide their deformity, they are essentially opposed to the real respect which is due to the Sacred Scriptures, since they render them accountable for the hallucinations of every misguided intellect. Did not these principles give a charter to the pretensions of the Socinian, the Unitarian, and the Rationalist? Did they not give birth to Deism and Atheism, monsters unknown to Christendom before the reformation? Did not Voltaire himself attempt to justify his rejection of revelation from the very facts recorded in the scriptures? And did not Protestant principles justify him in so doing? For if he had a divine right to investigate the doctrines contained

in the Bible, he had assuredly the same right to examine its veracity or inspiration, and reject both, if so it seemed reasonable to him. If Protestants love the Bible in reality, as they pretend to do, let them not confine their respect to the mere material book, but extend it to what alone makes that book valuable—its true signification, and let them prove to the world their willingness to do so. Let them reject and condemn their four hundred errors at least, and adopt from the Bible some creed that will have the appearance of truth, because it will have unity. They will then have some fair pretensions to say they love the Bible. We see, indeed, that some are wishing to effect that object, or rather vainly weeping over the dissensions which are every day dividing Protestantism into new fragments; but an union of sentiment never will and never can be effected when so many and such jarring elements are the materials; while the broad principle of private judgment allows every man to think as he conscientiously pleases, it is idle to expect that all will think alike. Until Protestants, however, do this—until they show us that the Sacred Scriptures, as interpreted by them, are not a mere collection of fanciful theories and conflicting private opinions—let them, in the name of consistency, cease to accuse us of being opposed to the Bible, since the charge can with infinitely more truth be urged against themselves—let them take first the beam out of their own eye, and they will see that there is not even a mote in their brother's.

THE CATHOLIC CHURCH AS THE PROTECTOR OF THE POOR.

“Such as was our Lord when on earth, such since He has been withdrawn from it has been the Catholic Church; the pledge of his reverence, and depository of his gifts in relation, as to others, so especially to the *poor*. No function of mercy can be named or imagined—of mercy, whether toward the bodies or souls of the poor,—which the church Catholic has not, from first to last, through evil report and good report, recognized and discharged, as well in the clearness of her early dawn, as through the mists which clouded her meridian brightness. As in the fourth century so in the first, and in the twelfth as in the fourth, in the days of St. Augustine and St. Ambrose, as of St. Paul and St. Barnabas; of Pope Gregory the Seventh and St. Thomas of Canterbury, as of St. Augustine and St. Ambrose, she was still alike, the church of the poor. And as time went on, and her Divine visible system, which at first existed but in germ, was more and more unfolded and displayed, her concern for the poor of Christ became more and more apparent. *Their* church she was, in all her Divine provisions for worship and converse with the unseen world, as well as in the subordinate, yet collateral department of neighborly benevolence. In all that met the eye and struck her ear,—in the very external arrangement of her sacred structure, as well as in the solemn order and scathing tenor of her services, she was considerate, if not studious, of their comfort and edification. Her portals open wide for prayer by day and by night; her oft commemoration of saints, poor in estate or in spirit, and so the meeter to console, as well as animate, their brethren in the church on earth; her days of holy rest, to refresh the weary bodies of those who must work to eat, and of glorious celebration, to invigorate the soul and to attune it to ‘heaven’s high harmonies;’ no doubt, in these, and such like ways, the church has ever availed her Divine origin, and fulfilled her exalted destiny; partly realizing, even in this world, to the poor, the promise from the mount, that ‘theirs is the kingdom of heaven.’ But this promise the church—still speaking generally, and without going out of the way to look for flaws in the pleasant picture—has surely fulfilled in other ways than these. Her treasury is the receptacle, and herself the distributor of Christian liberality. All those sweet thoughts of piety, mercy, and self-denial, which are suggested by the mention of ‘alms,’ are of the church, as distinguished from any of its longer and less interesting synonymes; those thoughts, which even the poet has embodied in words almost, without hyperbole, Divine:—

‘The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed;
It blesseth him that gives, and him that takes.’

Again, it is trite, but all the truer, to say that where were once amphitheatres there are now hospitals; and, assuredly, the mere exterior of an hospital, or a mere walk through its interior, with all its spaciousness, and cleanliness, and airiness, and quietness, beautiful as the sight is, and striking as an evidence of the beneficent influence of Christianity, can convey no idea of the extent to which the church has ameliorated the temporal as well as spiritual condition of her poor. She preaches the ‘gospel’ to the poor, as well as heals the broken-hearted, delivering the captive and recovering the blind. The church has also been the parent of the religious orders, devoted brethren, ‘Sisters of Mercy and Charity,’ homeless missionaries, preachers in the fields and streets—all are emanations from her. From her have flowed the resignation of wealth, holy retirement, ascetism, celibacy, all of them institutes, directly or indirectly subservient to the interests of the poor. These and such are the ways in which and through which the present world, since Christ came, has been postponed to the next;—the poor befriended, and the rich saved;

human misery at once alleviated and sanctified; perfect compassion reconciled with entire resignation: the duty of liberty with the blessedness of poverty; the ennobling of marriage with the exaltation of virginity; and other such paradoxes realized, and such apparent impossibility achieved."

THE PROTESTANT CHURCH NOT THE
PROTECTOR OF THE POOR.

"But when we say, as in very truth we must, and in very love we ought, that the English church is not, at this day, in relation to the poor, what she has been, what she should be, let us not be thought to imply, that the very surety of divinity is as yet *quite* worn from her forehead.—By which of her laws are we obliged to close our doors against the secret worshipper, except during the hours of divine service; or to degrade the poor within her walls; or so to build, arrange, and adorn her sacred fabrics that they shall look like schools of instruction, rather than the houses of prayer? Do we obey, or do we disobey our own church, when we pass over in mournful silence, or rather *in worldly tumult*, festival after festival for the due celebration and observance of which her ritual has explicitly provided? When we give no opportunities of public worship in the morning and evening of each day, despite the order which confronts us every time we open our prayer-book. What if our religious societies, which, from the peculiar character of their constitution, seem to run all ways by turns, and the right *only now and then* by accident, could start into fresh and vigorous existence, as organized fraternities within and in subjection to the church? What, if hospitals could be made, as of old, the appendage of religious houses; or, if that be too much to expect, be submitted to the control of the church, and all the ministrations of mercy, for which they give such ample scope, performed by devoted persons of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity?

"We maintain then, that the Church of England, whether or not she be in fact the church of the poor, does not openly and unequivocally proclaim herself as such. The heart of a man speaks through every feature of his countenance, and in every action of his body: even so, the true and evangelical character of the church of Christ should develop itself in every form of external observance and arrangement. But if so, may we not take the very structure of our churches as symbolical of a tendency to estimate riches and poverty by worldly rather than a Christian rule? Go into any part of the country, and look at the high-walled and well-finished pews, in which the

rich seclude themselves from observation where all should be public, and indulge in pleasant postures where self should be forgotten. Observe again, in the churches of the metropolis and large manufacturing towns, the scanty place allotted for what are called in modern days 'free sittings,' while the larger part of the building is occupied with galleries for the genteelly dressed and profitable pews! and well may you ask for the palpable evidence of that blessed Gospel which has 'lifted up the poor out of the dust, and the beggar out of the mire, that it may set them with princes.' Surely the very aspect and air of a church, as well as the doctrine taught in it, should be a protest against the temper and fashions of the world, far from which, our churches, by their internal structure and arrangement, are fitted rather to *depress* than encourage the poor, and rather to flatter than frighten the rich. Think of the wretched disconsolate beings who are imprisoned day after day, and many hours a day in those courts of ungodliness—the factories—whose months and years of hopeless toil no day but Sunday is rescued for the keeping of holy tide and the memory of precious mercy. How soothing to them, on one day at least, if but one, the mere sight of a Christian church, if such as a church be! The spacious area; the graceful arches and vaulted roof: the storied walls and pictured windows; the retired sanctuary and massive altar; the cross, that stern, sweet remembrancer, here and there; the deep, unearthly stillness, yielding but to prayer's calm monotony, or praise's joyous burst;—what glimpses those of heaven, and echoes of the angelic song, for those whose lot chains them to the world, and compels them for six days out of the seven, at the least, to minister amid the sights and sounds of earth, if not of hell, to the comfort and luxury of the creature! Instead of all *this*, even the very churches in these days have a commercial, utilitarian look about them. Their areas choked with boxes, and their walls seamed with galleries; their dominant pulpits and degraded altars, all speak of instruction rather than prayer, self-exultation rather than sacrifice, effect rather than reality, earth rather than heaven!"—*British Critic*.

(From the *New York Freeman's Journal*.)

THE ANTI-JESUIT WAR IN SWITZERLAND.

The American papers, particularly those of a religious character, have perverted the accounts from abroad of the troubles in Lucerne.

We piece the following explanatory article, from the *Tablet*, in our columns, in order to place our readers right upon the facts of the case:

"THE CIVIL AND RELIGIOUS WAR IN LUCERNE.—The anti-Catholic and radical madness, the sanguinary provocations of certain journals, the continual

insults cast with eager hands upon the Catholic population and their legitimate authorities, have at length broke out in Switzerland into an armed rebellion; the first collision has occurred, the first Catholic blood has sanctified the religious contest on the Helvetic territory. The men of blood and blasphemy who led this movement thought they could not choose a fitter day on which to commence a civil and religious war than the Feast of the Immaculate Conception of the glorious Patroness of the Catholic world. This time it was not as in May last, a simple Canton—it was the seat of Government, the Directoral Canton, the depository of the federal power, that was attacked, in the streets, on the highways, in open day, by bands of rebels of Lucerne, few in number, but supported, as was the case in the Valais, by the emissaries of those societies which govern in Argau and in Berne.—They hoped to terrify the people of Lucerne, and overthrow its magistracy, then to prevail as by a *fact accomplished*, and to pour in the Radical forces to maintain upon this curule chairs the elected of revolt. God and the people have decided otherwise, as is proved by the documents received from Lucerne. The origin of these troubles is well known. Conformably to the view expressed in a pontifical brief, which confirmed the suppression of two Franciscan convents in the canton of Lucerne, on condition that their property should be appropriated to the erection of an episcopal seminary in Lucerne, and *advising* that its direction should be entrusted to the Company of Jesus, the Great Council of Lucerne ratified the convention which had been negotiated by its order with the Father Provincial of the German Province, who resides at Friburg, and who covenanted to send seven Jesuits to Lucerne. This supreme decision had shocked the revolutionists of Lucerne, Berne, and Argau, who perceived symptoms of a *Catholic reaction* in this measure. It is well known that in revolutionary theories, all sorts of sacrifices, treasons, and violence, practised against a legitimate government, are fair stratagems of war; but that every appearance of *reaction* is a crime of *leze-humanity*. The actual constitution of Lucerne, acknowledging not only in theory, but in practice also, the sovereignty of the people as the source *in republics*, of all Sovereign power, does not allow to every individual that which, if acknowledged, would lead to frightful anarchy, but concedes to the communes, regularly convoked and presided over by the municipal authorities, the right to pronounce a constitutional *Veto* annulling any resolution of the Great Council to which that *Veto* may be opposed. Fifty days are allowed for the exercise of this right, which every commune may demand for itself. In its assembly the votes are publicly collected, consigned to a protocol, and that document duly authenticated is forwarded express to the Council of State. The communes which do not demand their convocation, for the purpose of agreeing to this *Veto*, are understood

to approve the decree of the Great Council, and it is thus a rigorous verity that the people directly manifest their will and pleasure in the Government, and not merely by the votes of their delegates, who too often represent anything but the wishes of their constituents. The question, then, of the recall of the Jesuits to Lucerne, was, on the demand of their opponents, remitted to the Sovereign Tribunal of the people, where so striking a majority declared in favour of the measure, and it was this last and irreparable check which impelled the so-called *Liberals* to take arms; for the idolators of the popular sovereignty never allow it to be the voice of God, unless when they by misleading can enslave it. Their opening attack was made at the little town of Willisau, where a troop of the faction seized on four pieces of artillery, with their munitions of war, and attempted to deliver them over to their friends and brethren. The towns people assembled hastily, and easily dispersed the insurgents; brought back the guns to the Castle, and formed them into a battery of defence. This first Radical outburst had the useful effect of announcing a more serious collision, and served to set the Government and the country on their guard. Every one prepared for the battle. On Sunday, the 5th ult, at five o'clock in the morning, thirty or forty individuals formed in the square of the mills at Lucerne, under the command of the Sieur Baumann, a member of the late Ministry, and that of Colonel Guggenbuhler. The patrol having approached this group to reconnoitre, was fired upon, and the reply was a volley from the patrol, which sufficed to disperse the insurgents. Radical courage delights in amusements, but dreads the open, plain, and serious resistance. While this opening scene of the civil and religious war appeared so miserably petty in its effect, a much more numerous band of malcontents, strengthened by the Argovian Radicals, had been formed beyond the city, and were now preparing to enter it by force. But the people of the country had risen also *en masse* against the rebels. The Volunteers of the Bailiwick of Hapsburg were the first to occupy the city, under the command of Captain Lustenberger; they were followed by the Volunteers of the Bailiwick of Hochdorf, who had already maintained at the bridge of the Emme a battle with the rebels, which had cost the lives of at least a dozen gallant Volunteers. At the close of this short conflict the rebels and their allies of Argau retreated on Sempach, Buran, and Willisau, in one confused mass, and another body fled by Menziken and Rhendael. Towards the evening of the same day two columns of 600 men, commanded by Major Schmidt, with two pieces of cannon, came to the support of the Government, who immediately published the following proclamation:—“Dear Fellow-Citizens—At the call of your legitimate Government you have taken arms for its defence. An insolent faction has raised the standard of revolt, and still remains under arms. But from all parts of the country the people are advancing to the protection of the Government and the punish-

ment of the rebels. Dear fellow-citizens, in expressing to you our gratitude for the devotedness of which you have given proof, we trust for its continuance until the rebels are completely chastised. Our cause is good; heaven fight for it.' No further violence was apprehended."

(From the Tablet)

SIR CULLING EARDLEY SMITH AND THE
CATHOLIC INSTITUTE.

To the Editor of the Tablet,

Sir--The ignorant retailing of falsehood, founded in the craft of the enemies of religion, and perpetuated by prejudice and pride, is a natural consequence of the windiness of Protestantism.

In the correspondence between the Catholic Institute and Sir Culling Eardley Smith, inserted in the *Tablet* of the 7th December last, appear, among others, the following statements, acknowledged to have been made at a meeting held at Exeter Hall in proof of the 'shameful impositions and wretched superstitions of Popery.'

'That some students of the Propaganda had been severely punished this year for having Protestant books in their possession.'

'That an individual had been imprisoned in the Inquisition in 1843 for recommending his patients not to fast.'

Both of these assertions are wholly false.

Only one physician has been imprisoned in Rome for many years past, and his crime was not recommending his patients not to fast, but *keeping a gambling house.*

No student of the Propaganda has ever been punished for reading *any* book whatsoever. Sufficient preventive care is used to keep pernicious works of every kind out of their hands. But even did there exist no such provision, experience has shown that their discernment would be a sufficient guarantee that no evil would ensue; on the contrary, that their faith would be strengthened by meditation over whole libraries of Protestant Fathers.

The other charges would, probably, on examination, be found to be equally as false as those to which I have recalled attention. The black spots on our sun are all in the diseased vision of its beholders, in the sun itself. Only in the distance do the dark billows which the tempest of

opposition dashes on the snow-white rock of St. Peter appear a part of the rock itself.

I remain, Sir, yours,

THE RECTOR
Of the Propaganda.

Rome, Dec. 31, 1844.

Prince Altieri, his Holiness the Pope's Nuncio at Augsburg, is to be the new Cardinal.

NOTICE TO SUBSCRIBERS.

Subscribers to the Cross, will please to bear in mind that the Terms of this paper are FIVE SHILLINGS per annum, *in advance*. In order to make remittances convenient from the country, FIVE COPIES will be sent to one address for *One Pound*, and TEN COPIES for *Two Pounds*, where the *advance is remitted with the order*.—Transient subscribers can pay their advances to the nearest agent. The publisher has come to this conclusion, knowing the difficulty and the expense involved in collecting small isolated subscriptions such as those to the "Cross."

The "Register" and "Cross" will be sent to one address, for one year, by the payment of half the yearly subscription in advance—Ten shillings. The Publisher will continue to send the "Cross" to Country subscribers for one month, when he expects all those who are friendly to the work will have made arrangements to meet his demands, on the terms above. Of course, *all those who do not comply with the terms*, will have no reason to find fault if their papers are discontinued after that time.

The 'Register' and 'Cross'

Can be had at the London Book Store, and of Mr. James Donohoe.

NOTICE—All persons having demands against the Subscriber, will please render their Accounts, and all persons indebted to him, will please make immediate payment to JAMES DONOHOE, to whom all debts due him have been assigned.

Halifax, 9th Jan., 1845.

JOHN P. WALSH.

NOTICE.—Mr. JOHN PATRICK WALSH, of the City of Halifax, Printer, having by Deed of Assignment, dated the 8th day of January, instant, appointed the Subscriber his Assignee, and having Assigned to him his books, debts, and all other personal property whatsoever, for the benefit of those to whom he is indebted, such of his creditors as reside within this Province becoming parties to the said Deed of Assignment within three months from its date, and such as reside out of it in six months therefrom, it being provided by the said Assignment, that all parties who do not execute the same within the said times shall be excluded from all benefit and advantage to be derived therefrom. All persons indebted to the said John P. Walsh are requested to make immediate payment to the Subscriber he having been duly authorized to receive the same and to give discharges therefor, and all the creditors of the said John P. Walsh are requested to call on the Store of the Subscriber and execute the said Deed of Assignment.

JAMES DONOHOE,

Halifax, 9th January, 1845.

No. 26, Hollis St.

Published by A. J. RITCHIE, No. 27, Sackville Street, Halifax
Terms—FIVE SHILLINGS IN ADVANCE, *exclusive of postage.*
All Letters addressed to the Publisher must be post paid.