



# THE CROSS.



NEW

STANDARD.

VOL. 3.

No. 50.

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, DECEMBER 11, 1847.

## CALENDAR.

- DECEMBER 12—Sunday—Third of Advent.  
13—Monday—S. Lucia Virg. M. Doub.  
14—Tuesday—S. Gregory III P. C. from Nov 28  
15—Wednesday—Octave Day of Conception Doub.  
Quator. Tense, Fast day.  
16—Thursday—S. Eusebius B. M. Semid.  
17—Friday—S. Melchiades P. M. Doub. Sup from  
Dec 12 Quator Tense, Fast day.  
18—Saturday—Expectation of Delivery of B. V. M.  
G. Doub Quator Tense, Fast day.

## INTOLERANCE AND TENDENCY OF PROTESTANTISM.

It is most amusing to hear the advocates of private judgement extolling the freedom of the Reformation: contrasting the abject slavery in which Papal Infallibility holds its besotted victims with the glorious liberty of the sons of God—the children of light. Now all experience proves, that however flippantly and uncensuringly they may descant on the right of private judgement, they act on the principle of despotism the most absolute and unqualified. We take the following from an exchange paper, which credits it to one of the 'Evangelicals:—'

'We regret to believe that Universalism is gaining ground in some portions of our country, and here urge upon Christians the necessity that their efforts be applied for the defence and propagation of the truth. Amongst our clergy, particularly, we hope this will be borne in mind, and that they may improve the occasion to present to their congregations such facts and arguments as will be calculated to keep them on their guard against the inroads of error in every form. It is a characteristic of some forms of irreligion that it does its work slyly and

in the dark. 'While men slept the enemy sowed tares,' the Saviour said, and it is so now.'

On this the *News Letter* aptly enough remarks: 'This is from a Protestant paper, and the reader must bear in mind that however different Universalists are from some of the other shades of Protestantism, still they hold to the rule of private judgement. Hence if this principle be true, by what authority does the editor of the paper from which the above extract is made, undertake to read them 'out of the Church'? Must the Universalist adopt him and his opinions as the text and measure of their own? If so, what becomes of the Bible and the Bible only as the rule of faith?'

What becomes of the Bible and the Bible alone, forsooth! Why, reader, there was never any such thing yet for the Protestant. The Bible and the Bible alone indeed. No it is the Bible and the Calvinist: it is the Bible and the Methodist: it is the Bible, and the Baptist and the Anabaptist and all the other Baptists: it is the Bible and the Unitarian: it is the Bible and the Universalist: it is the Bible and the parsons teach what he will, but there is 'no Bible and the Bible alone' for any human being. It is a perversion of language—an imposition on mankind. It sounds well at Bible meetings, but in reality it is a solecism. However, if people will be duped, who can help them? To what does it tend? Hear Brownson. We quote from the last No: '*The Great Question.*'

'Catholicity is immovable and inflexible, one and the same always and everywhere; for the truth never varies. He who knows it in one age or country knows it in all. But with the sects it is far otherwise. They must needs obey the natural law of development, strengthened and intensified by

demoniacal influence. Their spirit and tendency, indeed, are always and everywhere the same, but their forms change under the very eye of the spectator, and are rarely the same for any two successive moments. Strike where Protestantism is, and it is not there. It is in perpetual motion, and examples, so far as itself is concerned, the old heathen doctrine that all things are in a perpetual flux. You can never count on its remaining stationary long enough for you to bring your piece to a rest and take deliberate aim. You must shoot it on the wing; and if you are not marksman enough to hit it flying, you will have, however well charged and well aimed your shot, only labor for your pains. It is never enough to take note either of its past or its present position; but we must always regard the direction in which it is moving, and the celerity with which it moves, and if we wish our shot to tell, we must aim, not at the point where it was, or where it now is, but at the point where it will be, when a ball now fired may reach it. To ascertain this point requires either long practice or exact science. Yet it is less difficult than may appear at first sight. We as Catholics, if we recollect ourselves, know perfectly well that the point to which all the sects are moving, with greater or less celerity, is the denial of God in the order of grace, and therefore of all supernatural revelation and religion. To this tends the inevitable and necessary development of Protestantism. This development may be hastened or retarded by circumstances, but it must sooner or later reach this fatal termination, if suffered to follow its natural course. There is an invincible logic in the human race, which pushes them on to the last consequences of their premises; and when, as in the Protestant rebellion, they have adopted premises which involve as their last consequence the rejection of the order of grace, and the assertion, if the word may be permitted us, of mere *naturism*, they will inevitably draw that consequence, and become theoretical and practical unbelievers, unless previously induced to change their premises.

The early Catholic controversialists clearly foresaw and distinctly announced that the Protestant premises involved the rejection of all revealed religion, and in every age since our divines have continued to reassert the same; but unhappily, in no age or country has this been enough to arrest the mad career of the Protestant people; for in no age or country has it ever been true that the mass of them would not continue the development of their principles, at the risk of running into no religion, sooner than return to the Church. The illustrious Bossuet, in the latter part of the 17th century, proved to the Protestants of his time, beyond the possibility of a rational doubt, that, if they continued their course, they must run into Socinianism,—a polite

name for incredulity: but this did not arrest them, and not many years elapsed before they became, to an alarming extent, avowed Socinians, and even avowed infidels. To a Catholic, a doctrine or principle is refuted, proved to be false, when it is shown to have an infidel or a Socinian tendency; but not to a Protestant. Convince him that his principle has such a tendency, and he will turn a Socinian or an infidel sooner than abandon it. The only effectual way of arresting Protestants is, not merely to show them whither they are tending, but to refute that to which they tend. They have an instinctive sense even now of what it is they tend to, but unhappily, they do not, or will not, see, that when they have reached it, they will not have whereon to rest the sole of their foot.

Forseeing the inevitable tendency of Protestantism may indeed produce, and unquestionably has produced, a reaction in favor of the Church in the minds of many excellent individuals at home and abroad; but the great majority of the people in all Protestant countries are far from recoiling, and are steadily moving onwards to the rejection of all supernatural religion. They reject the Church as a positive institution, Jesus Christ as the substantial son of the Father, the Holy Scriptures as the inspired word of God, and then place them in the category of mere human books, and class the Lord that brought us with Zoroaster, Socrates, Apollonius of Tyana, Mahomet, Wesley, Swedenborg. Especially is this true in this country, where all the sects are left to run their natural course. The mass are borne onward with resistless force towards the goal, and it is useless to expect a reaction by merely showing the infidel results towards which they are borne; far more useless to persuade ourselves that any general reaction has commenced.—In spite of a few appearances on the surface, the deep under-current is flowing on in the same direction it has been for the last three hundred years.—*P. C. Herald.*

From the Weekly Catholic Instructor.

#### A DREAM OF DEATH.

Methought I had lain many, many weeks on a sick bed; the gay spring and gorgeous summer had passed away, and the golden autumn was now rejoicing the earth; the busy world still bustled on, regardless of 'the stricken deer that left the herd,' while those to whom I was bound by the ties of nature, tended me as they would a favourite cat, or lap-dog, or any other domestic animal; I was a Catholic; they did not understand the matter, or give themselves any trouble about it, but they had delicacy enough to leave me to my own reflections. I do not remember to have suffered acute pain, but excessive weakness had worn me to a skeleton, and the anxieties which had troubled me in the first stages of my illness had now settled into indifference,

amounting almost to unconscientiousness. I was too weak to care for the present, or to think for the future; a stupefaction of the faculties like to a heavy slumber seemed to rest upon me; I was dying I discovered, for by some means a priest knelt by me. It was too late; I was only momentarily sensible of his presence; my ears, my understanding were no longer capable of discerning a meaning in his words. Ere the bystanders were aware a change had taken place, my soul had stealthily withdrawn from the body, and stood renewed in strength and capacity. A thick impenetrable mist separated me from the eternal world, and confined me, as by some omnipotent decree, to wander over the scenes I had just quitted! But how altered my existence; no longer conversant with flesh and blood, my acquaintance was with the souls of men; the mind, the mainspring of action, lay as open to my gaze, as did their faces during my lifetime. Here I saw selfishness, deceit, fraud, over-reaching, secret oppression, passing in the world for the prudent, clever man of business; and there 'envy, hatred, malice and all uncharitableness,' languishing in the fair form of some apparently amiable beauty: or skulking beneath the matron's coil, the matron who educated her sons in piety without principle, in refined licentiousness as a fashionable and gentlemanly accomplishment; and her daughters in an insinuating address, feigned friendships, the art of supplanting and intrigue.

Disgusted with beholding such fair forms inhabited by such foul friends, I returned to gaze on the lump of clay I had once animated. I found it surrounded by my Catholic brethren, who had come far and near to show respect to the memory of a departed fellow Catholic; while my Protestant neighbours not to be a whit behind, had decked out my corpse in becoming attire to receive visitors, and a handsome coffin was placed in the room, that the curious may satisfy themselves as to its beauty and costliness. Lighted candles were placed at my head and feet, a crucifix on my heart, and my hands were encircled by a rosary. I believe they were reciting the funeral service, or offering up a *De profundis* for the repose of my soul; each seemed devotionally earnest in the responses: but their prayers pierced like so many swords my disconsolate, forlorn and naked soul. Oh, I exclaimed in maddened accents, 'had all these attentions been paid to me during the weeks of loneliness, suffering, and wearisome nights that were appointed me, before my day of life was closed!—Oh, if I had been indulged to join in prayers of devotion with some pious friends, I had not now awakened to the wretched conviction that their prayers can never avail me!—prayers!—they only mock my woe!' I felt an indescribable agony within me, I stamped with my foot, (for I still retained the human form though not its materiality,) I beat my

breast, I sobbed and tore my hands in hopeless misery. Suddenly I was reminded to my body. The surprise my resurrection occasioned, and the clamour which attended the relation of my supposed death, awoke me. A rising sun in June was shining on my eyelids.

The impression the dream made on my mind, led me to consider, how often we are negligent of that important duty, visiting the sick. It is certainly much easier to sit comfortably at home, and say a *De profundis* when we hear of a death, or when some circumstance recalls the memory of a departed soul, and we feel complacency at performing such acts of charity; but it requires a self-denial, and an exertion on our parts to seek the secluded alley, or trudge some eight or ten miles to an obscure corner of the country, to watch by the sick-bed, to raise the fallen, to cheer the faint-hearted, to rouse the sleeper in sin to a sense of his danger, or to pour the balm of consolation into the wounded spirit of some poor fellow traveller Zionward. We are too apt to 'dare say some one visits them who is far more capable of affording religious conversation than we are,' and we content ourselves without ever ascertaining if our suppositions are indeed facts, or endeavouring to procure a more capable person than ourselves to pluck the thorn from the dying sinner's pillow. We forget the great day of account; 'I hungered (for the bread of life;) and ye fed me not.' 'I thirsted (for the waters of salvation) and ye gave me not to drink. I was naked (of good works; and ye assisted not to clothe me (by prayers and penitential deeds.)—I was sick; and ye visited me not. In prison, (bound by the cords and chains of spiritual and corporal impotence), and ye came not unto me.' In vain shall we plead for mercy if we have failed to do it to the least of those to whom our Judge, in taking upon Him human nature, became a brother.

From the Catholic Telegraph.

#### MEXICO.

The latest intelligence from this unfortunate country, leaves no doubt on the mind of its total subjugation. The organization of her armies and the disheartening effect produced by such extraordinary victories, following each other in rapid succession, must convince the Mexicans if they be not blinded like the Egyptians, that they can contend no more with the physical arm of their northern invaders. Should they continue even the guerrilla warfare, they will be overmatched by men like Capt. Walker, who acknowledge no coercion, human or divine, and who will make them feel most sensibly that to the victor belong the spoils.

The result of the war has disappointed no one but the vain and distracted people of Mexico. Factions, the neglect of religion, brought on by the non-enforcement of ecclesiastical discipline, the mon-

strous injustice to which the nation was a party in the expulsion of the old Spaniards, and the evil effects produced by the intermarriage of the various races, have all helped to make the people of Mexico, a victim to the ambition of their hardy northern conquerors. The work, in all probability, is accomplished, the great battles are over, and the historian will have nothing more to relate but the ravages, murders and broils which will henceforth diversify the news from the seat of war.

A Catholic nation has been overthrown : the altars of our holy Faith have been profaned and the hope of plunder, often loudly proclaimed by many, will doubtless be gratified, notwithstanding the warnings of Generals, and of those who regard the honor of their country. Well, let it all happen! Let Mexico be humbled to the dust, let her factions be destroyed, her military chieftans struck down, her resources dissipated, and her cannon from her fortresses be forwarded to the United States to perpetuate the memory of her downfall. This is what was expected, but what will be the moral effect of all this bloodshed and lust of territory? What will be its operation on the mind of Mexico? A hostility like that which has so long subsisted between Protestant England and Catholic Ireland.— They talk of opening a field for modern religions, but no power of the sword can subdue the reason and conscience of a Catholic people. Whether Mexico be annexed, or left independent, the Church, will gain by the late terrible vicissitudes. If annexed, the zeal and vigorous action which has heretofore prevailed in our Church in the United States, will pass into the new territory. A new life will be infused, the Church will rely on her own capacities. She will place no dependence upon the State, she will be free to consult and provide a more thorough education, not only of the masses of the people, but also of her clergy. It would be impossible for any part of the population of the United States to remain stationary, and hence, if the Mexicans be incorporated in the great Republic, the wealth of her churches, which the imagination of mercenaries has so vividly described, will be insignificant when compared with that more solid wealth which springs from religion and imparts true glory to mankind. There is not the slightest danger to be apprehended that the Catholic Church will suffer any loss in its conflicts with error on Mexican territory. If she has withstood every attack here, with such fearful odds against her, she will be impregnable amidst the Spanish people, whose mind can form no idea of Christianity apart from the Church of Jesus Christ.

Should Mexico retain her independence, the late events, however they may be deplored on account of the blood that has been shed, will strengthen the Catholic Faith. God can bring good out of evil. The military chieftans whose incessant contro-

versies have inflicted so much injury on their native land, have received such heavy chastisement that they will probably disturb its people no more. In the perpetual clash of arms, the voice of religion was unheard or unheeded. There was no bond of union but that which existed between the more humble classes and the clergy. The devotion of the latter to the former is in every land the same, but henceforth we may justly hope, peace being restored, and the ambitious brought low, that the Bishops and Clergy who are the safety of a Catholic people, will be allowed to enforce the observance of discipline, elevate the standard of morals, and give to the Sunday that holy calm and rest which God had intended for his own honor and the people's spiritual and temporal happiness. Some dread convulsion was required to force reflection upon the Mexican people, and whether guilt has been incurred or not in the infliction, the consequences, through the favor of heaven, will be most productive of good. We all know what was the condition of Mexico; we all know how the influence of religion has been weakened, notwithstanding the high character which travellers freely give to the natural kindness of the people and the noble hospitality of the clergy, and their mercy to the Texan captives. It will now be a blessing if the good qualities of mind and heart, inherited by the Spaniard, be henceforth developed under the sacred care of the church.

‘Alas! alas, for our poor church,’ exclaims the Rev. Mr. Wilson, of the Church of England, in his letter to the Bishop of London. ‘Could you not have gone yourself to the chapel and seen the huge Cross on the table which I saw, and many of the early worshippers, before the service commenced, evidently aiding their private devotions by occasionally lifting up their eyes to it; and might not your Lordship have seen, as I saw, the clergy reverently making obeisance as they passed the chancel, and the readers turning from the people during the prayers; and moreover, the Popish book of devotion, entitled ‘The Garden of the Soul,’ lying on the shelves of the pews? And could you not have heard, as I did, the heterodoxy of the pulpit: the merit ascribed to penance, &c.; and was there nothing tangible for a Bishop in all this? . . . The Pastors of Margaret chapel are gone over to Rome, with many of the congregation. . . . There is Mr. Dodsworth—his curates are already gone over to Rome, and his congregation are fast following. And yet, my Lord, you do nothing to arrest the mischief!’

Your lordship must excuse me if I write strongly, for I write with wounded feelings, having just learned that a dear cousin of my own, and for many years a constant and devoted member of Mr. Dodsworth's congregation, has followed the example of the curates of that church.

Oh! my Lord, the responsibility of this wide-spread mischief, lies largely at your door!—Alas! alas! for our poor church.

IF SHE IS DOOMED TO FAIL, IT WILL BE THROUGH THE INFATUATED MIS-MANAGEMENT OF HER HEADS! And if so, what can we now fear, but that her sun is setting.

With deeply afflicted feelings, I remain your Lordship's faithful servant,

WM. CAVES WILSON.

#### FRUITS OF THE EPISCOPALIAN CONVENTION.

With much thankfulness, we have just noticed the conversion of Prof. Allen, an Episcopalian Clergyman of Philadelphia, and the esteemed and able Professor of Greek and Latin in the University of Pennsylvania. This step has been taken after no short period of deliberation, nor without an intense struggle against human motives. The Lady of Professor Allen and his five children were received into the Church next day after himself, and all seven were confirmed by Bishop Konrinc on the 22d inst.

The *Catholic Herald*, from which we learn the above, gives also an extract from one of the Editor's friends recounting the conversion of six persons in a village of New England. As the name and place were withheld from motives of delicacy, it would be against our custom to copy the letter though very interesting. The repugnance of converts to have their names mentioned, is certainly praiseworthy, but at the same time it deprives the faithful of a great consolation and encouragement to renewed prayer, which they would have, were we week by week to report the conversions that have taken place.—*N. Y. Freeman's Journal*.

#### OHIO.

The Cincinnati papers inform us that the consecration of Bishop Rappe took place in that city on Sunday, Oct. 10th. Bishop Rappe issued immediately afterwards a short pastoral to the clergy and laity of the new Diocese of Cleveland, and on Wednesday of last week took his departure for his See.

[From the Brighton Herald.]

#### FOREIGN PRIESTS IN ENGLAND.

SIR—Among the passengers by the Newhaven steamer to-day were an Italian Priest and a Monk, each dressed in the garb of their respective orders. According to our happy and equitable laws—laws confirmed by an assembly of 'most potent, grave; and reverend signiors,' during their last session—every Catholic Priest, or member of a Monastic

Order, being an alien, appearing in his robes in any other place than his own chapel, is liable to transportation; and the policeman at the Kingston Station was guilty of neglect of duty in not taking them into custody! Where was Colonel Sibthorp and Dr. Cummings? And will not a self-styled liberal contemporary, as on a similar occasion some time back, 'excite the police to do their duty.'—Now that an opportunity offers, let that Act, so zealously defended, be enforced. Yes, proclaim it to the world that the land which proudly boasts that no slave can breathe her air, makes a slave of him who comes, after his own manner, to worship the God of his fathers, as soon as he sets foot on her shores. Surely there is none so bigoted as to wish to carry out the strict letter of the law; and if it is useless, why not annul it? Why did its advocates contend so fiercely for what they were ashamed to use? Weak indeed must Protestantism be if it have need of such aids as these! Is a form of faith in danger from the form of a garment? Away with such petty persecution! Opposed to the Church of Rome we must ever be; but let us fight with worthier weapons, and 'steal no conquest from a noble foe.'

I remain, Sir, yours truly,

A PROTESTANT.

Brighton, Oct. 12, 1847.

#### BELFAST—SYMPATHY WITH THE POPE.

A large body of the friends and former supporters of Mr. D. R. Ross, one of the late members for Belfast, dined in honor of Mr. Ross, in the Music Hall. One of the toasts was, 'The health of Pius the Ninth, and success to his efforts in the cause of human liberty;' and the responsive thanksgiving on the Pope's behalf was made by Dr. Montgomery, head of the Remonstrant Synod of Ulster!—Although a Protestant, he claimed for Roman Catholics the same right of private judgment which he enjoyed himself. On that ground he could return thanks for the Pope: and he had another reason beside—the Pope was one of his own particular Church—he was a 'Remonstrant.' Eighteen years ago he (Dr. Montgomery) had remonstrated against ecclesiastical tyranny; and the Pope was a remonstrant against the political despotism of Austria, and had raised the standard of liberty in connection with the religious enthusiasm of the bulk of Europe. He did not care who was the man to establish public and social freedom among the nations, and liberty to promote prosperity and peace; but, believing that the Pope would yet become the regenerator of Europe, he felt that he was guilty of no breach of consistency in returning thanks for his health.—*Tablet*.

AN IRISH CATHOLIC UNIVERSITY.—We have the best authority for stating (observes the *Dublin Freeman* of Thursday week) that already effective steps are being taken for carrying out the project so warmly recommended by the Holy See in the late Rescript—the establishment of a Catholic university in Ireland. One of the Irish Prelates has put down his name for £10,000 as his guaranteed subscription to encourage the glorious work. A Parish Priest has proffered £500 for the purpose. These are deeds of generous munificence in the cause of education worthy of the days of the illustrious Leo X.

#### SWITZERLAND.

We feel bound to find space for the following letter addressed to the *Times*, and printed on Tuesday:—

Sir—For more than two thirds of my life a resident in Switzerland, it was with a feeling akin to patriotism that I hailed the articles in the *Times* on the present state of affairs in that country; this feeling was the more strongly excited from the fact that, no sympathy whatever seems to have been called forth in the English public in behalf of a wronged and undaunted minority, standing up with traditional courage for that which is their traditional birthright—liberty. This anomaly in a country where, in general, the weaker side meets with such ready and universal sympathy, is a strong instance of how much the cause of pure abstract justice needs the assistance of some already existing prejudice or passion to obtain it a favourable hearing on the part of the public, and how hard a battle the said justice has to fight, should the current of prejudice or passion happen to set in a contrary direction. This, unfortunately, is the case as regards Switzerland, and the cabalistic word “*Jesuits*,” has driven from as just and righteous a cause as ever graced the pages of history many whose feelings would otherwise have made them the first to enter the lists and fight in that cause a *l'outrance*. Not content with this result alone, this arch bugbear has caused many of my countrymen, and a portion of the public press, to fall not only into the negative error of not bestowing their sympathy where it was due, but into the positive one of holding up the same men carrying out the same principles, at one period to public detestation, at another to public praise.

Some two years back the persecution in the Vaudois church, by a section of that party whose joint efforts are being now directed against the Catholic League, created in this country, and more especially in Scotland, with whose ecclesiastical crisis it was supposed to have some analogy, a universal feeling of sympathy. The oppressed were made worthy of a crown of martyrdom, the oppressors were held up as objects of universal detestation; yet, now that these latter, banded with their political confreres in the other Radical cantons, are directing their attacks, without a shadow even of legality, against the political and religious liberty of independent allies, they are held up, thanks to the Protestant mania in England, as champions in a just cause. Does it not come to this absurdity—liberty of conscience is all very well for a Protestant, but we cannot allow it for a Catholic?

The real fact of the case, however, is, that the question is not, and never was, a religious one, and the cry of “*Jesuits*,”

is a mere blind to cover the real intentions of the Radical party, the cleverness of its adoption as such being proved by the way in which it has acted in this country.

The party who are now arming against the Catholic League is identical with that which tried to force the Gorman infidel, Strauss, into the theological chair at Zurich against the will of the people; who cruelly persecuted, as before mentioned, the Vaudois church, and who, wherever they have obtained a footing, have spread, by every means in their power, the principles of German infidelity and French communism. Never was the fable of the wolf and the lamb so truly illustrated. While stirring up moral filth of every description, and with it polluting the sacred stream of society, they turn round to the little cantons who only assert the right “of worshipping as their fathers did,” and say, “*Tu me troubles Peau.*”

No lover of the Jesuits, I deeply regret that in this instance the cause of liberty and patriotism should be identified with theirs; at the same time, were Lucerne at this moment to yield to the cry of “*A bas les Jesuites!*” she would most decidedly commit a political error. I believe I am perfectly correct in stating that a short time since there was a strong feeling at Lucerne in favour of taking the management of public education out of the hands of the seven Jesuits to whom it had been confided; but they justly considered that such an act would be, *de facto*, a concession, and as such the first link of the chain that should deprive them of their liberty.

Refute this principle who can, and till it is refuted I beg my countrymen not to allow their judgment to be warped by a meaningless party cry, nor to withhold their sympathy from a people dear to us from historical association, and a country to which many of us are doubtless bound by the most pleasing recollections.

I remain, Sir, your obedient servant,

B.

LUCERNE.—The *Univers* publishes the following proclamation, addressed to the people by the Government of Lucerne:—“We are ignorant of the fate reserved for us by the Almighty in His inscrutable decrees! Our adversaries stop at no violence, and even the horrors of a frightful civil war fail to touch their hearts. It is possible, nay, probable, for the Government must not conceal anything from you, that twelve and two half cantons may shortly decree war, and send its numerous battalions to invade your territory. That war, with which they threaten us, cannot be avoided by you, even by a fallacious peace, which you can only purchase by concessions and acts of weakness. People of Lucerne, do you wish to remain a free and sovereign people? Do you wish to maintain the rights of your holy faith? Do you wish not to sell in a cowardly manner your ancient liberties, and offer yourselves as a victim to your oppressors? If not, you must not seek a peace which you cannot depend upon; but do what your fathers did, prepare for war! Men of the militia of Lucerne—faithful and beloved companions!—turn your eyes to the mountains of primitive Switzerland, where dawned the first ray of Swiss liberty.—There you will find friends united in heart and mind with you, who will rise like one man, for they have just sworn, in the presence of God and their Government, to expose their lives to the last in the holy contest about to commence. Behold that courageous people which inhabits the valley of the Rhone, in the Valais, those brave inhabitants of the canton of Friburg, and our friends of the Zug; they also will side with us in the

struggle for our common rights. Look at all the valleys, the mountains, and you will find their hearts beating for us and for our cause. Behold, also, those cantons inhabited by our brothers of another creed; thousands and thousands of them are averse to war; they wish to maintain us immemorial relations, as faithful, dear, and loyal confederates. Cry, then, to those "Come and give us your hand! Let peace exist between us. Allow us to remain peaceably in our abodes, and we will not disturb you in yours. Leave us our rights, and you may freely enjoy yours." Cry to them from the bottom of your heart—"We wish to be a united, free, and peaceable people." And you, citizens of the canton of Lucerne, do not forget that a paternal hand has twice saved you from the dangers of a civil war, and confide in the arm of Providence, who watches over you. Fulfil your duty first, then raise towards Him your prayers with the candour of a child, with a pure soul, free from all hatred, even against your enemies, and await events in peace. The Eternal, who has twice saved us in so marvellous a manner, will not abandon us in the third and decisive struggle. Receive from us an assurance that we also will be faithful to you. With you and by your side we will march to battle for the repose, glory, liberty, rights, welfare, and religion of the canton of Lucerne, and we will loyally share with you all that the hand of Providence reserves to us.

Almighty God protect and guard our country!  
In the name of the Grand Council,  
J. HOHE, President.  
A. HAUTT and V. FISCHER,  
Secretaries.

Lucerne, October 6, 1817 "

GENEVA.—Here also the Catholics are not inactive, they loudly manifest their sympathies for their Catholic confederates, and at a recent review held by the authorities, entire companies of recruits, to the great scandal of the Radicals, cried out "The Jesuits and the Sonderbund for ever." The Parish Priest of Versoix was brought to trial for having denounced from the pulpit that impious war, and making it a case of conscience with the young men to take arms against their Catholic brothers. The clergyman, M. Moglin, has been punished by the stopping of his salary, and a demand on the Bishop for his removal.

#### DEATH OF THE RIGHT REVEREND DR RIDDELL, BISHOP OF LONGO, AND VICAR-APOSTOLIC OF THE NORTHERN DISTRICT

The lamented death of this beloved Prelate was communicated to our readers last week in a second edition, through a letter from the Very Rev. Mgr. Eyre, and a circular from the Vicar-General, the Very Rev. W. Hogarth.

A singular testimonial of respect and regret has been offered to the Bishop's memory by one of the journals of the locality, the Newcastle Guardian, which prints an express and extraordinary edition on Tuesday, in complement of its regular publication on Saturday, in order to give a full account of the ceremonial at the funeral, and particulars of the Bishop's family, &c. The latter portion of the matter is printed also in the Gateshead Observer. "The Bishop," says the Guardian, caught the prevalent fever whilst assisting his clergy in this town at a period when an able and devoted Priest (the Rev. James Standen) had died, and two others were necessarily ab-

sent regarding their health, after having recovered from the same disease. On Sunday, the 23d ult., on his return home after visiting some of the poor and sick members of his flock in Sandgate and other unhealthy localities, he complained of exhaustion and indisposition. On the Thursday following he removed from the chapel-house, in Pilgrim street, to Charlotte-square; on the succeeding Sunday a sudden change for the worse was experienced; and at a quarter past three on Tuesday, the 2nd. inst., he calmly resigned his soul into the hands of his Creator. The deceased Prelate was in his forty-first year, having been born on the 5th of February, 1807. His death, occurring as it did in the discharge of his pastoral office, to the sick and dying, has occasioned a painful sensation in the district, for his courtesy and urbanity as a gentleman, his zeal and unwearying devotion as a Priest, his grace and dignity as a Prelate, and his successful efforts towards raising the splendid church of Saint Mary's in Clayton street, had deserved and secured the esteem and love, not only of his spiritual children, but of those also who were not of his flock, whilst his many excellent qualities secured the respect of all sects and classes of the community."—*London Tablet*.

#### THE HIERARCHY.

Our readers are aware that for some time past rumours have been afloat respecting the re-establishment of the Catholic Hierarchy in England. These rumours, it appears, from recently received intelligence, are correct. The Propogand has already made a degree, changing the eight Vicariates into Bishoprics. The Vicariate of London is to be the Archbishopric of Westminster, and the other seven Bishops are for a time, at least, to be suffragans. The seven suffragan Sees are as follows—Plymouth, Northampton, Birmingham, Liverpool, Newport, Leeds, Newcastle-on-Tyne. Bishop Walsh was offered the Archbishopric of Westminster, but having declined it on account of broken health, it remains uncertain who will fill that high station. Bishop Wiseman was appointed for Birmingham. We have thus given the substance of a long article in the *Tablet* on the subject—not having room in this week's paper for the article.—*It*.

#### UNITED STATES.

We have noticed that the *Freeman's Journal* copies the following from a New York paper, respecting the progress of religion at St. Albans:

##### INCREASE OF ROMANISM.

"We learn from the St Albans (Vt) Republican that Roman Catholicism is greatly on the increase in that vicinity. Several influential families, members of the Episcopal Church, have recently joined the Roman Catholic Church in that place, and it is understood that nearly one half of the St. Albans Union church are inclined to the same faith. The Catholics outnumber every denomination in the place, and contemplate, in the spring, building a splendid edifice for public worship. Father Hamilton is the officiating clergyman of the parish."

Last Sunday morning the Rev. J R Bayley, of the Diocese of New York, preached an interesting and edifying discourse in St John's Church in this city. The Rev. preacher dwelt particularly on the veneration which the Catholic Church pays to the relics of the Saints, defending the practice, not only by the fact that it is in accordance with our natural instincts, but also by the fact that numerous instances of miracles wrought by means of the relics of the servants of God are recorded in the Bible.



The Rev Mr Bayley was formerly an Episcopalian minister. He was received into the Catholic Church some four or five years ago. We understand that when his Protestant friends discovered his tendencies, they told him that he could not learn what 'Popery' was, from books, or in his country at all—that he should go to Rome, and there he would soon see enough to 'cure' his 'Popish' leanings. Mr Bayley took the hint, went to Rome, and returned a fervent Catholic, although he was disinherited for the act.

It is, perhaps, a little remarkable that on the occasion above mentioned there were no less than three persons present, including the Rev preacher, who were formerly clergymen of the Protestant Episcopal denomination.—*P. C. Hld.*

MONIES RECEIVED ON ACCOUNT OF ST. PATRICK'S CHURCH, NORTH END, 7th DECEMBER, 1847.

WARD	No.	Collected by	£	s.	d.
	1	Collected by P. J. & W Compton	0	14	4½
"	"	" " " " " Jas Kelly & J. Tohill	0	12	0
"	"	" " " " " P Ryan & W. Walsh	1	0	7½
"	"	" " " " " P Morrissey & E Barber	2	10	0
"	"	" " " " " E Eustace & P Going	6	1	1
"	"	" " " " " John Barron & P Magee	10	0	0
"	"	" " " " " Charles Riley	2	16	10½
"	"	" " " " " D Hifferman & P Flinn	10	0	0
		Collected by Rev. T. L. Connolly	3	3	4
		" " " " " At the North End Church	12	0	0
		Donation from Mr. & Mrs M. Murphy	0	16	8
			£40	5	8½

COLLECTED BY P. J. AND WM. COMPTON.

A Friend, A Friend, 2s 6d. each; Thos Brennan, Jas Lanigan, Mrs Walsh, John Shea, Jas Kennedy, Richd McCarthy, 1s 3d. each; John Walsh, Thomas Sullivan, Dennis Shea, 7½d each.

COLLECTED BY JAS. KELLY AND JOHN TWHILL.

Patk O'Connor 1s 6d.; Mrs Mackey 1s 10½d.; John Doyle, John Gibbon, Mr Purvis, David Moffeth, and John Nowlan 1s 3d. each; Timothy Dullahenty, Willm Foley, Lawrence Kenny, Christopher Bannan and Mrs Dillon, 7½d each.

COLLECTED BY PIERCE RYAN AND WM WALSH.

Mr Geo Smith, Mortimer Dwyer, Owen Fitzgerald, David Hogan, John Dillon, Wm Turney, Jeremiah Lyons, Patrick Tobin, Titus Carter, James Leary, Patk Golden, John Willard, and Capt Cahoon, 1s 3d. each; Patk Connor, Michl Morrissey, Thomas McGee, John Webb, Lawrence Connor, Andw. Saul, and Mrs Mahon, 7½d each.

COLLECTED BY EDWD. EUSTACE AND PATK. GOING.

Mr. Patrick Donohoe, £1 0s 0d.; Timothy Driscoll 10s.; Richd McNeely 5s 2½d.; Patk Pendergrass 5s.; Thomas Ring Martin Fahnhert, Mrs McGlinn, Hugh McGlinn 3s 1½d. each; Peter Reily, A Friend, John Delaney, Michl Keating, James Brennan, Andrew Cullerton, Mr Handley 2s 6d. each; Mrs. Shortell, Walsh, Arthnr Brady, James Butler, Peter Martin, James Ohandlin, Peter Whalen, Samnel White, Willm Martin, James McCormack, Roht Porde, Richard Neville, Michl O'Brien, John Mahoney, Maurice Hollerin, Mc Donnell John O'Neil, Mrs O'Brien, Nicholrs Keating, A Friend, Wm O'Connor, Miss Carrell, Tobin, Peter Walsh, James Walsh, John Washington, Patrick Power, James Bennett, Mrs Fegan John McCroy, Mrs Mailon, John Perry, Michael Whalen, Cornelius

Hennesy, Pierce Larkins, Peter Nowlan 1s 3d. each. John Flemming, 1s. Martha Shea, M. Morin, Peter Burns, Michael Power, Patrick Rafter, William Hannigan, Thomas Fitzpatrick 7½d each; James Keating 6d.

COLLECTED BY PATRICK MORRISCY AND E. BARBER.

Mrs Barber 10s; N Flinn, 3s 1½d; Mrs P Lanigan. Condon, Flinton 2s 6d; Compton & Co 1s 10½d; Mrs Marks, John Tobin, junr, Mrs Leane, Dillon & Mallowney Mrs O'Sullivan, Michl O'Dwyer, Mrs Kelly, J McGrath Longard, Gunter Connors, Cowly, Reardon, Miligan, Howard, Liddy 1s 3d each; Mrs Doyle, Rode McCarthy, Mrs O'Sullivan, Vaughan, Boyle, Mahony, Mr Hurley 7½d each.

COLLECTED BY CHARLES RILEY.

Mr. Wm Skerry 7s 6d; Mrs Cronan, Michl Scallon, Michl Howley, Geo Weston, Peter Walsh, Mr Cunningham 2s 6d each; Ward & Condon, O'Brien 1s 3d each; Mr Cody, P Deegan, Edmd O'Donnell, T. Stapleton, S. Adams, Mrs Affleck, Pu, Crocket, Pitts, Saunders, Dunn, 1s 3d each; Mr Shea, Lynch, Barry, Anderson, Anty, Hagan, Grace, Power, Landerigan 1s 3d each, Jas Hurley 1s; N Power 9d; John Cronan, Mrs Burns, Delaney, Sheppard, Dunn 7½ each.

COLLECTED BY JOSEPH PURCELL AND TIMOTHY LINIHAN.

Michael Lonergan, Mrs. Flinn, Thomas Buckley, Lawrence Spruhan, John Canwell, Thomas Lonergan, Dennis Donoghue, Mrs. Donoghue, James Donnelly, Edward Metzler, John Butler, and Patrick Coleman, 1s. 3d. each; William Elworth, Jas Whelan, Mrs Ast, Wm. Caney, John O'Connell, Maurice Power, Patrick Healy, and Patrick Healy, 7½d. each.

A quarterly Meeting of St. Mary's Catechetical Society, will be held on to-morrow, Sunday Evening, immediately after Vespers, in the Vestry of St. Mary's. By order of the Presdt.

P. J. COMPTON, Secretary.

DISCOVERY OF ROMAN COINS.—Several Roman antiquities have been discovered near Thetford, in Norfolk, amongst which are coins of Cazaansus, Allectus, Nerva, Constantine, and several representing Romulus and Remus suckled by a wolf.

**BIRTHS RECORDED,**

AT ST. MARY'S.

December 3—	Mrs. Brien, of a daughter.
" 3	" Ray, of a daughter.
" 5	" Fitzgerald, of a son.
" 6	" Cahill, of a son.
" 6	" Coolin, of a son.
" 9	" Hughes, of a son.
" 10	" Whelan, of a son.
" 11	" Kavan, of a daughter.

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