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THE CROSS.



NEW

SERIES

VOL. I.

No. 21.

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 31, 1846.

CALENDAR.

- JUNE 1—Sunday III. after Pentecost—St. Eucherius—Pope and Martyr.
- ... 2—Monday—St. Eugenius—Pope and Confessor.
- ... 3—Tuesday—St. Mary Magdalen of Pazzi—Virgin.
- ... 4—Wednesday—St. Francis Canacolo—Confessor.
- ... 5—Thursday—St. Ferdinand—Confessor.
- ... 6—Friday—St. Norbert—Bishop and Confessor.
- ... 7—Saturday—Feast of the Apparition—St. Michael, Archangel.

LITERATURE.

ODE TO TRANQUILITY.

Tranquility! thou better name
 Than all the family of fame!
 Thou ne'er wilt leave my riper age
 To low intrigue or factious rage;
 For oh! dear-child of thoughtful Truth,
 To thee I gave my early youth,
 And left the bark, and blest the steadfast shore,
 Ere yet the tempest rose and stared me with its roar.

Who late and lingering seeks thy shrine,
 On him but seldom, Power divine,
 Thy spirit rests' Safety
 And Sloth, poor counterfeit of thee,
 Mock the tired worldling. Idle hope
 And dire remembrance interpose,
 To vex the feverish slumbers of the mind:
 The bubble floats before, the spectre stalks behind.

But me thy gentle hand will lead
 At morning through the accustomed mead;
 And in the sultry Summer heat
 Will build me up a mossy seat;

And when the gust of Autumn crowds,
 And breaks the busy, moonlight clouds,
 Thou best the thought can't raise, the heart amuse,
 Light as the busy clouds, calm as the gliding moon.

The feeling heart, the searching soul,
 To thee I dedicate the whole
 And while within myself I trace
 The greatness of some future race,
 Aloof with hermit-eye I scan
 The present works of present man—
 A wild and dream-like trade of blood and guile,
 Too foolish for a tear, too wicked for a smile!

Coleridge.

[From the Banner of the Cross.]

"THE OFFENCE OF THE CROSS."

In the earliest and purest ages of the Church—long before the name of Popery was heard of—THE cross was justly considered the most appropriate symbol of the Christian religion. This blessed sign of our salvation, made of wood or stone, was in common use as a church ornament, &c., being frequently placed on steeples, towers, pinnacles, &c.; besides being interwoven with all the curious and beautiful forms of Gothic ornament in the interior of churches and sacred places, and very generally used as a simple and significant emblem to mark the spot where reposed the ashes of the sacred dead. How strange that Christians should ever be found objecting to such pious and innocent use of a sign, which it might be supposed could never be seen without forcibly reminding them of the sacrifice which was made for them by the pre-

acious blood-shedding of the Redeemer! A painful instance of sectarian bigotry on this subject is related by a correspondent of the (Utica) *Gospel Messenger*. Not long since he was called on by the Presbyterian minister in his place, accompanied by a Mr. Parker, the author of a book entitled "Journal of an Exploring Tour beyond the Rocky Mountains, under the direction of the A. B. C. F. M."—copies of which he had with him for sale. He was induced to purchase one, and quotes from page 285 the following account of an Indian burial:—

"The night of our arrival a little girl, about six or seven years of age, died; and on the morning of the twelfth they buried her. Every thing relating to the burial was conducted with great propriety. The grave was only about two feet deep—a mat was laid in the grave, then the body wrapt in its blanket, &c. In this instance they had prepared a cross to set up at the grave, most probably having been told to do so by some Iroquois Indians, a few of whom I saw west of the mountains. One grave in the same village had a cross standing over it, which, together with this, were the only relics of the kind I saw during my travels in the country. But as I viewed a cross of wood of no avail to benefit either the dead or the living, and far more likely to operate as a salve to a guilty conscience or a stepping stone to idolatry, than to be understood in its spiritual sense to refer to a crucifixion of our sins, I took this which the Indians had prepared and broke it in pieces. I then told them that we placed a stone at the head and foot of the grave, only to mark the place; and without a murmur they cheerfully acquiesced in our method."

Who can help feeling indignant at such a revolting specimen of Puritanical irreverence? The correspondent of the *Messenger* makes the following appropriate comments on the disgraceful deed:—

"On this piece of history a great many reflections naturally present themselves to a pious mind. In another place, the author acknowledges that he was only able to converse with these Indians by means of signs; and yet that sign more expressive than any other of the great and distinguishing doctrines of the Christian Religion is here condemned, and the cross, the simple emblem of our faith (not a crucifix) is rudely destroyed. Really it seems to me, that the conduct of this Missionary was more barbarous and unchristian than that of the Indians to whom he was sent. The one would use a stone at the grave 'only to mark the place;' and the other erected a cross, not merely to mark the place, but also as an emblem of the faith in which the believer died. But the cross might 'operate as a salve to a guilty conscience,' and so I suppose this Christian Missionary would have no

"salve" for a guilty conscience; or possibly the wooden cross might prove a "stepping stone to idolatry," as though the fact of its having a spiritual meaning would be more likely to make it an act of idolatrous worship than a mere senseless stone. But enough—the fact of such an outrage on the Christian faith being perpetrated by a Missionary of the American Board, ought to be published to the world."

THE TRAPPISTS.

Concluded.

The following anecdote recalls us to the early days of Christianity:

"Peter Fore had been a lieutenant of grenadierz. He bore about him the marks of several engagements, in which he had proved himself the bravest of the brave: but he was also wicked and depraved. The blood of many a murdered man, and the curse of many a dishonoured maid, were upon his head. So reckless and abandoned had he at length become, that twelve warrants were at one time out against him. But in the darkest depths of guilt there is an element of correction. He heard of the wonders of La Trappe, and determined to seek for admission. Starting from his place of refuge, he travelled in a few days over two hundred leagues, through bye-paths and under heavy rains; and on a cold day in winter presented himself at the gate of the convent. His eye was wild and blood-shot; his features haggard; his look indicative of despair. The hardships he had undergone imparted a savage fierceness to his whole demeanour. He asked admission, and obtained it. The repenting sinner, be he who or what he may, was sure to be received; and Fore was not unworthy of the kindness during the few weeks he survived,—for alas! his course of penance was short. His iron frame was broken by the hardships he endured. Ulcers began to form in his chest. Reduced to extremity, he asked to be laid upon a bed of ashes, and died in the warmest sentiments of compunction."

Among those who visited the monastery, and learned a lesson from the example of its inmates, was the well-meaning but unfortunate monarch, our own James II. Once the sovereign of three kingdoms, but then an outcast and an exile, he came to learn resignation in the sanctuary of religion. About the period that he visited La Trappe, the cannon of Limerick was carrying destruction among the ranks of William, and the banks of the Shannon resounded with the tumult of armed men. Had James taken his stand among them, and died upon the field that was red with the blood of his devoted followers, the world would regard with more sympathy his fallen fortunes, and his star would have gone down in glory. But if his destiny is mournful, and his after career without honour in the world's estimation, and no halo surrounds his latter days, it is yet not with-

out interest for the Christian observer. He bore his reverses with dignity, and hallowed his sufferings by patience and enduring fortitude. God chastens those whom He loves; and better may have been the crown of thorns which was given him to wear, than any that earthly monarch ever wore. It was on an autumn evening in the eventful year 1690, that James rode up to the gate of the convent, attended by a few friends, Lord Dumbarton among the number. He was kindly received by the abbot, and after partaking of his hospitality, attended evening service in the chapel. After communicating on the following morning, and inspecting the respective occupations of the religious, he visited a recluse that lived some distance up the mountains. His solitude was never interrupted, save by an occasional visit from his abbot, and he spent the greater part of his time in prayer. In the recluse, James immediately recognized an officer who had formerly distinguished himself in his army. He asked him at what hour in the winter mornings he attended service in the chapel of the convent, and was answered, at half-past three. 'Surely,' said Lord Dumbarton, 'that is impossible. The way is dark and dreary, and at that hour is highly dangerous.' 'Ah!' said the old soldier, 'I have served my king in frost and snow, by night and day, for many a year; and I should blush, indeed, if I were not to do as much for the Master who has called me to his service now, and whose uniform I wear. The afflicted monarch turned away his head. His attendants remarked that his eyes were filled with tears. On his departure the following day, he knelt down to receive the abbot's blessing, and on rising he leant for support on the arm of a monk that was near him. On looking to express his thanks, he saw in him another of his followers, the Hon. Robert Graham. He too had been an officer in his army, and lost besides a splendid fortune in his service. His majesty spoke a few words of kind recollection. Even the solitudes of La Trappe were filled with the ruins of his greatness. These visits he repeated each year as long as he was able; and to his dying day cherished a most grateful remembrance of the benefit which he derived from the edifying lives of the abbot and community.

We conclude with the following excellent remarks of the Review, on the tendency of austere institutions like that of La Trappe.

To some who may cast their eyes over these pages, a life like that which we have described, will seem nothing but the veriest fanaticism. We have often before now heard the names of Paul, and Anthony, and Francis, and De Rance, classed in the same category with the Fakirs of Hindostan. There is in modern civilization, and occupying an important place, a desire of ease and comfort, an anxiety to provide for man's mere physical nature, which, however useful and praiseworthy, is not all that man requires. Who can tell the various shades of character, of disposition, of usefulness, of which society is composed, from those who are clothed in soft gar-

ments in the houses of kings, to those whose dwelling-place is in the desert, and whose food is the locust and wild honey? Shall we say that the Baptist in the wilderness, where from childhood he had been sanctified by God's spirit in lonely meditation and rigorous abstinence, was not as great and useful as the merchant, the soldier, the courtier, or the monarch; or that, in the divine economy, he had not his own high function to fulfil? We should rather think it was this previous preparation, hallowed as it was by heavenly influence, that elicited from the Saviour the magnificent eulogy, 'Amen, I say to you, there hath not arisen among those born of woman, a greater than John the Baptist!' No doubt, the example thus afforded, was never intended for universal adoption. Those who are specially called to such a life, are, and have been, comparatively few; but in every age of the christian dispensation, as before it in the old, there have been found persons like Elias, and the Baptist, and Paul, and Anthony, whose home was to be the desert, and who were to serve God in solitude and in prayer. Some called away from the busy abodes of men in the very innocence of childhood, ere yet that the world and its corrupting influence had tarnished the purity of their souls; others who were summoned to weep in solitude, and eat the bitter bread of compunction, over the wanderings of a sinful life; others whose mind and disposition were little adapted to the ways of men, and who determined to flee for ever from seductions which they were afraid openly to encounter; others whom God's spirit set apart to pray, with a strong cry and tears, for the welfare of their people, and like Moses, to extend their hand to heaven upon the mountains, while the people were battling upon the plain. Who will say that, even in these evil days, the fate of empires, and the destiny of peoples, are not more influenced by some poor and unknown solitary, whose voice ascends to heaven in secret, than by the movements of armed men, or the intrigues of diplomatic agency, to which they are generally ascribed? The Trappist, and similar institutes, are not to be viewed independently in themselves. They are but parts of the Christian system, which must be considered in their bearing upon the whole. It was no small service for the Trappist institution, to have given the corrupt times in which it originated an example of penance and mortification. We know of no lesson more needed by the voluptuousness of those among whom De Rance lived. The almost pagan tendency and epicurean morality, or immorality, of the day required to be checked and censured by example of Christian mortification. The same service which the monks of the Thebaid rendered to the tottering empire of the Cæsars, was conferred by the Trappists upon the libertinism of their own. De Rance was to the Longuevilles and the Montmorencys, what Anthony and Arsenius were to the degenerate children of Constantine. The marvellous and ever-abiding spirit which presides over the children of God, will always provide a fitting and adequate

remedy for the disorders of the time; and the salt of the earth will never be wanting, when the corruption of human nature requires it to be applied."

'A Protestant clergyman, whose church was in the neighbourhood, was a guest at the house of that upright and excellent man, the Duke of Leinster. He had been staying there three or four days; and on Saturday night, as they were all retiring to their rooms, the Duke said,—'We shall meet to-morrow at breakfast.' 'Not so,' (said our Milesian Protestant,) 'your hour, my lord, is a little too late for me; I am very particular in the discharge of my duty, and your breakfast will interfere with my church.' The Duke was pleased with the very proper excuses of his guest, and they separated for the night; his grace, perhaps, deeming his place more safe from all the evils of life for containing in its bosom such an exemplary son of the Church. The first person, however, whom the Duke saw in the morning, upon entering the breakfast-room, was our punctual Protestant, deep in rolls and butter, his finger in an egg and a large slice of the best Tipperary ham secured on his plate. 'Delighted to see you, my dear Vicar,' said the Duke; but I must say as much surprised as delighted.' 'Oh, don't you know what has happened?' said the sacred breakfaster—'SHE IS NOT WELL.' 'Who is not well?' said the Duke: 'you are not married—you have no sister living—I am quite uneasy; tell me who is not well.' 'Why, the fact is, my lord Duke, that my congregation consists of the clerk, the sexton, and the sexton's wife. Now, the sexton's wife is in very delicate health; when she cannot attend, we cannot muster the number mentioned in the rubric; and we have, therefore, no service on that day. The good woman had a cold and sore throat this morning, and as I had breakfasted but slightly, I thought I might as well hurry back to the regular family dejeuner.' 'I don't know that the clergyman behaved improperly; but such a church is hardly worth an insurrection and civil war every ten years.—[Rev Sydney Smith.]

General Intelligence.

The *Kerry Examiner*, a political paper edited by a Catholic, animadverted in very severe language on the conduct of Geary and his announcement at Belfast. In consequence a suit was instituted against the Editor by the Rev. Gentleman. It came out on the trial, that Mr. Geary had not made the statement, that 800 Catholics had turned Protestants with their Priest in Dingle. This had been said by one of his friends. He had simply said that a priest in Dingle and 800 Catholics had become Protestants. And he showed that by going over the country around Dingle for a considerable distance, and counting back for some dozen years the number of adhesions to Protestantism thus found, might be about what he stated!

On the trial, the *modus operandi* of the mission was gone into. The Correspondent of the *Cork Southern Reporter* says:

"It was in truth an extraordinary history, and, as such, deserves to be placed on record and obtain as much publicity as possible. I have heard since I came here, and from truth-telling persons, accounts of the "system" and its operation, at which you would shudder; but for the present all I can say is, that I won't lose sight of them. Such was the demoralizing effect thus produced, and such the moral debasement resulting from it, that on one occasion, when, as it would appear, the funds were running short, and consequently the supplies were also shortened, that the "converts" (most inappropriately so styled) became dissatisfied with the treatment that they were getting, and fifteen of them absolutely joined in a written application to another proselytising minister at Milltown, in the same county, a Moravian or Baptist, to know how much he would give them if they left the Parson and Protestantism, and went over to him and his doctrines."

We give the deposition of one of the witnesses concerning his own conversion to Protestantism.

John Power was called, and came on the table. He was a most singular looking being, wrapped up in an immense old fuzze coat, and from his language and demeanour evidently very ignorant, but from the way in which he related his story I should say it bore all the impress of plain, unexaggerated fact. When sworn and told to sit down, he squatted himself crosslegs, after the Turkish fashion, on the table, amid roars of laughter, was placed by the crier in the witnesses' chair; and told to answer the questions put to him. I give you his examination in his words. He was examined by Sir Colman O'Loughlin, but it was found necessary to give up putting questions to him "say his say" after his own fashion. Here it is:

I live in Dingle when I'm at home; I'm a fish joulter; I go to Mass now, but I went to Church for a spell, in regard that I got something for it; the way that happened was this. I was coming from Kharney uv a night and hurrying home; I drove my horse too fast, and he died; that left me idle for a while 'till I'd earn the price of another. Well, I was walking up the street one day when I came across one of the Soupers that used to be reading the Bible for Gayer in the houses, wherever he'd be let; what are you doin' says he; nothin' says I; well, says he, would you go to work if you got it; I would to be sure, says I; very well, says he, go up to Mr. Gayer's yard in the morning, and fall to work there—what's the hire, says I? Ten-pence says he; well, away wid me in the morning, and I was set to work filling a load of manure; in the course of the day Mr.

Gayer came into the yard, and he kem up to myself; tell me, my man, says he, wor you always at labouring work—No, says I; what else, says he—fish-joulting, says I; and why didn't you stick to it, says he—so I up and tould him how the horse died on me coming from Klarney; well, says he, would you go to Church if you got another one in place of him, and myself said I would. What kind of a horse would you ax says he? From four to five pound of a horse, says I (laughter,) (meaning, of course, a horse of the value of £4 to £5). Well, he said he'd give him to me if I went to Church next Sunday—"come to Church a Sunday, says he, wid me, and I'll give you the horse." Well I went to Church a Sunday, and a Monday I went for the horse (laughter.) Go in the country, says he, and agree wid a horse, and I'll pay for him (great laughter). So I did, and bedad I couldn't agree with nera horse there (loud shouts of laughter.) I waited till Saturday, and then I bought one, and down wid me to Gayer till he'd pay for him. What did you give for him, says he—four pound, says I; never mind your horse, says he, and I'll get you a better way of living; very well, I held up, and in the course of a quarter I axed him for the horse again, and he said he'd get me a better way of living widout a horse at all; well I held up (on) for the course of a year or so, because I was getting work and pratees from him.

Sir Colman O'Loughlin—Did you pay him for the potatoes?

Witness (with a look of amazement)—Why should I pay him—didn't I go to Church wid him for 'em? (Great laughter.) Well, I stood there, and left my hirein' on his hands till I had eighteen weeks in him, (laughter), and then I stopped. Says I wid myself, I'll go for the money now, but I didn't that time, and I stopped till I had twenty weeks and three days in him (renewed laughter.) Well, I axed my hire of him, since he wasn't up to his word about the horse, and accordingly I didn't get it (shouts of laughter). Well, wid that I processed him at the Court in Dingle, and I got a decree on him for my twenty weeks and three days (laughter); wid that he put an appeal on me, and I was cast, because I wasn't able to back myself in the Court; before the appeal was tried he sent me a message by Jack Lacy to go to Church again, and that I'd get 30s. to buy a pig, and a pound to buy pratees, I tould him I wouldn't, and that's all I have to say.

Sir Colman O'Loughlin—Used your wife and daughter go to Church with you?

Witness—My daughter used, and she used to get clothes from them, and I had no wife then, I was a widow—(great laughter).

SWITZERLAND.

We insert the remarks of the N. Y. Freeman's Journal on the affairs of this unhappy country.

We expressed last week an intention to give at some future time an analysis of the pending controversy in the Swiss cantons. We have a few remarks upon that subject which we take the present opportunity of laying before our readers.

The Swiss Liberals, a politico-semi-religious faction, have been the authors of all the recent evils which have convulsed the organization of the confederacy of Cantons to its centre, and threatened its dissolution. This faction is the offspring of the Radical Rationalism of Germany. There it sprang up and was transplanted to the Swiss soil by the return of those sent to complete their studies at German universities.

The unsafe doctrines of that school found a speedy growth in the new field, and plenty in a fit state to receive them. They were caught up and spread with avidity.

This faction was most clearly anti-religious and desirous of revolutionary change, but, in order to accomplish its incendiary designs, it became first necessary to root out those institutions of religion and that love of order which follows wherever their influence prevails. This was no easy task, but when does fanaticism stop in its headlong course to calculate consequences or the chances of success?

The Catholic Church has been the protector of religion and of state government in the cantons, over whose prostrate remains the revolutionists could alone make good their way to power. Against her, therefore, all their force and all their malice were directed.

It was resolved to destroy the Catholic power, and for that purpose they labored to attain a controlling influence in the cantons of Zurich and Berne, which were Protestant, and through them to act upon the other cantons not Catholic, in order to form a union for the purpose of depriving the Catholic religion of its interests, rights and power in the Federal Diet. In order to effect this purpose a most unprincipled course was pursued,—but one which was not without its cunning. By means of political associations and coalitions, and through popular outbreaks, which were in active fermentation as far back as 1830, the faction in question succeeded in obtaining power.—The abuses of that power are plentiful in the history of the Swiss Confederation for the years intervening between that period and the present outbreak. Suffice it to say religion suffered, and regulations were enforced subversive of all independence in spiritual affairs. In order to succeed further the same faction has more recently directed their attacks against a class of men who were not alone obnox-

ious to the Protestant party, by reason of their Catholic objects and aims, but unfortunately and undeservedly had concentrated upon themselves the hostility of many who should have been found among their most ardent supporters.

The Jesuits became the point of attack from the coalition, having for its main and guiding object not alone the destruction of that order, but the overthrow of the Catholic interest and influence altogether.

The population of Switzerland is somewhat more than two millions, and of these about twelve parts out of twenty are Protestants, and the others Catholics. There are twelve and a half anti-Jesuit cantons which comprise about the entire Protestant population and a large portion of the Catholic. This is a most lamentable fact, but it only proves how well the faction has selected the immediate point of attack in the accomplishment of their main object. They have taken advantage of the political disaffection of a class of the Catholic population to the objects of that attack.

In the Catholic canton of Lucerne, one of the confederacy of twenty-two, it was resolved by a large majority in the Grand Council to place the superintendence of education within its borders in the hands of seven members of the order of Jesus who were to arrive, by invitation, among them for that purpose. The resolution was subsequently submitted to the communes severally, of which the canton is composed, and they unanimously confirmed the action of the Council. In this satisfactory manner was manifested the will of Lucerne in the regulation of its own internal affairs, a right guaranteed to the separate governments of the several cantons. But they were not suffered to enjoy that right without molestation. They were threatened, and their constitutional powers as a member of the Swiss confederation violated. Violence, not remonstrance, was resorted to, the public peace broken, and the independent rights of the canton of Lucerne trampled under foot.

The violent scenes which accompanied and followed the outrage are known to all. The question finally came before the Swiss General Diet, and is as yet in a situation of doubt and uncertainty.

The following article from a Paris paper indicates that in all probability the Swiss have already plunged into the horrors of a civil war.

[From the Journal des Debats, April 3.]

INVASION OF LUCERNE BY 4000 FREE CORPS AND REFUGEES.

At a late hour we received intelligence that on the 1st inst. the free corps of Argau, reinforced by volunteers from the radical cantons, and the refugees from Lucerne, amounting together to 4000

men, had entered the canton of Lucerne. They had advanced beyond Surzes, a small town five leagues from Lucerne, and probably had gained possession of the city itself, which had only 2000 men to defend it.

At Bale, all the men from 18 to 25 years of age had entered the Burgher Guard, for the maintenance of order and the protection of the city; but at Berne, the proclamation against the free corps, instead of arresting the movement, had only excited the people the more. The agitation began to extend to all parts of the canton. At Nidau two cannon had been seized. In the canton of Soleure the same effervescence prevailed.

A letter of the 30th ult. from Argau says:—The government of Lucerne, instead of endeavouring to conciliate parties in its canton has redoubled its prosecutions. Fresh warrants of arrest are daily issued, and consequently we have daily arriving in this canton hundreds of fugitives, almost all armed.

Two days ago the number of these fugitives amounted to nearly 2000, of whom 1500 at least are armed, and a great many have uniforms. The news they bring can only increase the irritation of the neighbouring cantons, which are overburdened already with emigrants.

The different governments have taken all the measures dictated by the conclusion of the Diet; but they already find themselves inundated, and the Council of State of Argau would have been overthrown had it ventured upon energetic measures—for these could have ended in nothing, since the soldiery would have refused to act.

In this state of things it convoked the Grand Council, which has this day sent to the Vorort a request that the diet may be immediately convoked. This convocation, it is feared, will come too late. As soon as the news of the government having put impediments in the way of the projects of the Lucerne refugees was spread abroad, free corps were at once formed at every point, and set out on the march. Even the more distant cantons have taken part in the movement.

To day nearly 50 men have arrived from Schaffhausen, in post or private carriages; there are some also from St Gall, the Grisons, and Glaris; others are coming from Zurich and Berne; Bale Country is coming en masse: and in Argau and Soleure there is not a village that does not send out at least ten fighting men.

This evening all the free corps will be united at Zofingue and its environs. They will, no doubt commence their operations in the night, and to-morrow morning, or at least at mid-day, will in probability be at the gates of Lucerne. It is not expected that they will meet with any resistance unless indeed, the smaller cantons should come forward.

The Basle Gazette of the 24th ult., quotes a letter of the 23d, stating that the Free Corps in Argau had been reorganized; that orders had been given to the chiefs of the communes to provide vehicles for the conveyance of the Free Corps to a rendezvous, and perhaps for the use of the wounded; and that an incursion into Lucerne was fixed for the 26th or 27th instant.

SUDDEN DEATH OF THE REV. JOSEPH O'SULLIVAN, PARISH PRIEST OF ENNISKEANE.—It is with feelings of deep regret we have to announce the awfully sudden death on yesterday of this venerated clergyman—one of the oldest Catholic priests in the diocese of Cork. The circumstances under which this afflicting visitation took place were such as to invest the proceedings of yesterday, in Bandon, with a melancholy and touching interest, which has cast a deep gloom over the entire Catholic community there. Truly did the sad event illustrate the expressive warning conveyed in the passage of Holy Writ, who says "In the midst of life we are in death." So it was with the lamented clergyman whose demise it is our melancholy duty to record. He entered the chapel of Bradon, yesterday, to assist at the celebration of the office and high mass for the repose of the soul of Dr. M'Swiney, and at that part of the ceremony where the "Dies Iræ" was chaunted by the choir, he complained of being taken ill, and was assisted by his curate, the Rev. Mr. Sexton, to leave the chapel, from whence he was conveyed to Mrs. Mahony's house, South-main street, where medical aid was speedily afforded, but, notwithstanding the most judicious treatment that could be adopted, it pleased Almighty God to take him to himself within an hour after the first symptom of illness was manifested; this venerable servant of his church, than whom among the clergy of the diocese there was none more beloved as a zealous pastor, or more thoroughly estimable in every relation of private life. He was ordained in the year 1799, and his first appointment was as curate at Carey's-lane chapel, in this city, where his talents as a preacher caused him to be greatly esteemed by his flock, and in 1814 was promoted to the parish of Enniskeane, in which he continued up to the day of his death a period of 31 years. His honored remains were this day conveyed to Bandon for interment in the parish chapel of the district, in which he so long and so worthily ministered.

We are indebted to the *Catholic Cabinet* for the following religious news:—

RELIGIOUS PROFESSION.—On March 25th, Miss Eleanor White took the white veil of a novice, in the Convent of the Ladies of the Visitation, on

Broadway, St. Louis. The name given to her was Sister Mary Bernardina.

The Missouri Legislature, during its last session, has chartered St. Vincent's School of St. Louis. This Free School, under the direction of five Sisters of Charity, is daily frequented by 300 girls. The Sisters, in order to extend the sphere of their usefulness have already commenced a two story addition, measuring 40 by 30 feet. When completed, the whole building will be about 100 feet long, and will accommodate 500 pupils.

DIOCESS OF PITTSBURGH.—While we sincerely sympathise with our fellow-citizens of Pittsburg at the recent calamity that visited their city, we have reason to be thankful for the preservation of the Catholic churches, which sustained no injury. A very laudable spirit has been manifested in many places, and measures taken to relieve the sufferings which have been created by this sad disaster. We hope that this example of charity and philanthropy will be widely imitated. We read the following in the last No. of the Pittsburg Catholic:

"Yesterday was set apart by the mayor and city councils to be observed as a day of humiliation fasting and prayer. We believe every portion of the community readily complied with this order. At St. Paul's cathedral divine service commenced at half past ten. The Bishop delivered a feeling exhortation—animating all to convert to their spiritual gain the present calamity, and draw from it those lessons of instruction which a chastening Providence intended it should convey.

ST. AUGUSTINE'S CHURCH.

We take the following from the *Catholic Herald*:—

"There appears to be no disposition on the part of the Courts to indemnify this congregation for the malicious destruction of their property nearly a year ago. They have again adjourned without reaching the case. This is certainly a very great inconvenience to the members, as well as dishonourable to the city. How long are the corporation to be disgraced?"

We perceive by this that the cause is now on the calendar and will probably be reached the ensuing term of the Court.

We feel great interest in the result, in common with all Catholics throughout the country.

We would take this opportunity of giving a hint in advance to our Philadelphia friends, which we hope they will take seriously into consideration and act upon.

A full and complete report of the trial should be taken and in a form to be preserved. Apart from the great interest which will accompany that trial through all its stages, there are certain facts connected with the burning which will then be, for the first time, established accurately under oath and which should be preserved carefully as evidences of the deed and of those who did it. This may prevent much cavilling hereafter.

If the trial took place at New York, where we could attend, our readers might depend upon a complete report. As it is not so, we must rely on the Catholics of Philadelphia to do as they ought in the premises.

Perhaps our suggestion is superfluous. The editor of the *Spirit of the Times* is always wide awake and will not be found napping on this approaching occasion.

We must, notwithstanding, again repeat that a complete and accurate report of the trial in question is of the last importance.—*New York Freeman's Journal*.

SPAIN.—Spain, so long a victim of British Protestant intrigue and French infidel philosophy, has never entirely forfeited her Catholic faith. The recent debates in the Cortes, on the indemnity to the church, for the late spoils, have demonstrated that she is still "energetically faithful to her Catholic instincts." The deputies, of various political complexions have, almost without a single dissenting voice, voted for the complete independence of the church and its ministers, frankly established and strongly guaranteed.

CHINA.

A Canton letter of November 1st, published in the Commercial Advertiser, says that the French have secured some advantages in their treaty with China which were not stipulated by either the English or Americans. One of them is (according to the current report in Canton at the date of the letter), that Roman Catholic missionaries assuming the Chinese dress, are to be allowed access to any part of the empire; and the people of China are permitted to embrace the Christian religion whenever they may choose.—*Nat. Intel.*

DIOCESS OF DETROIT.—A new female religious association, called "The Sisters of the Blessed Virgin of the Cross," have lately established themselves in the village of Bertrand in this diocese, for the education of female youth. It is also the intention of the Sisters, who are now eleven in number, to open schools among the Ottawas at Aibre Croche, and among the Pottowatomies at Pokegan.

DIOCESS OF CHICAGO.—Confirmation.—On *Lou Sunday*, the 31st March, the Right Rev. William Quarter administered the sacrament of confirmation in the Cathedral of St Mary's, Chicago. *One hundred and thirteen* persons were confirmed. Some were converts to the Catholic faith, and two of that number had the happiness to be baptized by the bishop on holy Saturday, previous.

LIBERALITY.—The late J. Mager, an ancient merchant of New Orleans, and a native of France has bequeathed \$5,000 to charitable purposes. He died in the most edifying sentiments of religion, and his funeral was attended by all the orphans of both the Catholic Orphan Asylums of the city.

SPIRITUAL RETREAT.—During the last week of Lent—holy week—the Catholics of Chicago enjoyed the privilege of performing the exercises of a Spiritual retreat. The bishop opened the retreat on Monday evening, at 4 o'clock. He gave instructions twice each day, while the retreat lasted, at 9 A. M. and 1 P. M. Clergymen were constantly engaged in the confessional, and it was with difficulty they were able to hear the crowds of penitents that approached the tribunal of penance. It is said that at least *one thousand* persons approached the holy communion on Easter Sunday! On holy Thursday a large number had also the happiness to communicate.—*Freeman's Journal*.

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Halifax, 9th Jan., 1845. JOHN P. WALSH.

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

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