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THE CROSS.



NEW

SHIRES.

VOL. 3.

No. 48.

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 4, 1847.

CALENDAR.

- DECEMBER 5—Sunday—Second of Advent.
6—Monday—S. Nicholas B. C. Doub.
7—Tuesday—S. Ambrose B. C. and Doct Doub.
8—Wednesday—Conception of B. V. M Doub Hcl. with Oct.
9—Thursday—S. Eutychianus P. M. Doub.
10—Friday—Translation of H House of Loretto G. Doub.
11—Saturday—S. Damasus I P. C. Doub.

THE RIGHT REV. BISHOP POWER

In a late number we announced the melancholy event of the decease of the above estimable and excellent man. How inscrutable are the ways of Providence! Who that, a year ago, had seen Bishop Power in company with his Secretary, the amiable and beloved M Hay, would have supposed that the latter gentleman would have lived to deplore the death of his beloved Diocesan! Such, however, is our tenure of existence. 'In the midst of life, we are in death.' The shaft of the Destroying Angel knows no exception: it pierces the bosom of the young man, and of the weak; and none can evade its track, or mark its course.

Bishop Power sought not to evade its shafts—he sunk not from the battle ground of duty. He went forth to meet the grisly foe with the same calm composure with which he retired to sleep. He knew his life was in the hands of Him who gave it, and that when he again recalled, the fiat must be obeyed.—Serene, and unmoved, he made his way to the hovels of the poor, and to the bedside of the pestilence stricken.—He might have called to his aid the rural clergy of the diocese, and have devolved upon them the duties of ministering consolation to the dying. He might, without any imputation of cowardice, or of apathy, have adopted that course of self-preservation which might have promised a long continuance of a life so important to the Catholic Church in Western Canada. But he disregarded all calculations of personal safety, or of public gra-

pediency. He saw his duty, and he had no other thought than to discharge it. He saw his people suffering, and he obeyed the instructive impulse of his benign nature, by hastening to their relief.

Not easily, or soon shall we see his place occupied by a successor who will fill the blank left in the Church, and in the hearts of his surrounding children. Nor is it by the people of his own creed that the deceased is lamented. He has carried with him to the tomb, the regrets and the sympathies of those of all religious persuasions. Wherever he was known, he was beloved; wherever he came he left a friend. He was firm, yet urbane; inflexible in principle, yet courteous and conciliatory in demeanour; he never once forgot the sacred character of his office, yet he ever met his fellow men as men; and treated them with that consideration which a conviction of the universal brotherhood of the human family could dictate. He was a deep student, but his great book, next to the writings of inspiration, was the human heart. He knew all its weakness, and all its longings; and how well he applied that knowledge in his daily intercourse with mankind, his life, and his death may declare.

We cannot close these mournful lines, without giving expression to the gratitude which we feel to our Protestant fellow citizens for the respect manifested by them to the deceased Prelate. The shops, with but one or two exceptions, were all closed on the line of the funeral procession, and thousands thronged to honor the last obsequies of the Bishop of our church. 'Surely we are all brethren. Let us not fall out by the way.'

We have been furnished by a friend of the lamented Prelate, with the following sketch of his career:—

The Right Reverend Michael Power (the deceased Prelate) was born at Halifax, Nova Scotia, on the 17th of October, 1804. In his twelfth year he came to Canada, arriving here in June 1816, and prosecuted his studies at the Seminary of St. Sulpice, Montreal.

His theological studies were subsequently carried on partially in Quebec and Montreal. On the 18th August, 1827, being then in his 23d year, he was ordained to the priestly office, and immediately commenced his labors at Drummondville, in Lower Canada, at the same time having the clerical supervision of

the eastern townships, in the District of the Three Rivers, in which vocation he laboured with eminent success until September, 1831.

Subsequently to this he was appointed to the cure of all the missions on both sides of the Ottawa as far as Bytown, which he held for two years.

In September, 1833, he was inducted to the charge of the Parish of St. Martine, in the county of Beauharnois, where he labored with marked success for six years, when (in 1839) he was promoted to the Parish of Lapararie, of which he was the incumbent until his consecration, on the 8th of May, 1842, as Bishop of the Diocese of Toronto; which ceremony—gratifying to his flock and the members of the Church generally, and reflecting like credit on the deceased's exertions in the ministerial office, took place in his own Church at Lapararie. He formerly entered into possession of his See in the Church of St. Paul, Toronto, on the 20th of June of the same year, and was officially acknowledged by Her Majesty's Government as Catholic Bishop of Toronto, in the month of September next following.—*Mirror*.

We take the following from the New York Freeman's Journal:

The following is from a paper which we do not like even, to name in our columns. But if it uses such a communication to stimulate the thirst for Mexican gold, we will use it for a better purpose.

*THE VIRGIN OF GUADALUPE.

The Americans in possession of the imperial city of Mexico and the neighboring hill and fountain of Guadalupe, have a peculiar hold on the old Mexican race. By immemorial tradition the lord of the spot on which the Aztec eagle paused in its flight, is master of the Mexican valley. In the eyes of the masses, as in military science, Mexico falls with her capital. The prowess and skill that has reached and struck down the heap may easily reduce to submission the broken members. The second pledge of final obedience is in the guardianship of the dearest and most sacred object of the national veneration—the Church, rock and fountain dedicated to "Mary, the mother of Jesus, patron saint and perpetual intercessor of the Mexican people." This site has been always esteemed as highly hallowed ground by the native races from the date of their earliest records. A temple dedicated to a benignant goddess, the mediator between man and the higher duties, crowned at the time of the conquest, the remarkable hill now sacred to the name of her whom Scripture styles "blessed among women," and the medicinal fountain that boils continually at its foot, has ever been to the inhabitants of the plains a centre of religious pilgrimage. The stones of the heathen temple have been remodelled into a Christian Church, and science has explained the healing virtues of the fountain; but under all changes the natives throng to the place with reverential faith. Gen. Scott will find that his protection and respect for the sacred edifice of Guadalupe will do more to win over and disarm the populace than proclamations or bayonets. We started to visit the shrine of "Our Lady of Guadalupe" on one of those balmy cloudless mornings that are peculiar to the climate of Mexico, and after a delightful ride of three miles along a perfectly straight and level road, bordered by a double avenue of trees, glittering with scarlet fruit, our carriage drew up between the stately cathedral of Guadalupe and the over-brimming fountain of the Plaza. Not the fountain under the protection of "Our Lady," but such as belongs to many other towns of Spanish America, and which, with much less advantage of jet,

did not stop long, however, outside of the church, for it was a day of festival, and the Indian girls were celebrating with hymn and dance the praises of "the pure, the merciful, the sinners-pitying Mother of God." On entering the door the senses are confused and overwhelmed by the magnificence and profusion of the spectacle. Gold, silver, carvings, paintings, and statues crowd upon the eye in lavish display. Presently the towering columns and the noble symmetry of the vast arcades of the ceiling reveals their chaste splendor of pure white and burnished gold with brilliant distinctness. Then the eye turns with surprise and admiration to the wonderful choir, which stands, like a church within a church, in the immense central space of the nave. It is a miracle of rich carving and solid silver-work. A heavy balustrade, some feet high, of pure silver, rails in the passage from the choir to the altar, and the wide semi-circle in front of it. At short intervals silver statues with candle-holders in their hands crown the costly balustrade and the fence around the altar, while the altar itself shines an enormous mass of gold. More than a thousand pounds weight of gold and silver (some say more than a ton,) was used in the balustrade and altar ornaments of this splendid edifice, yet with all this outlay the church and shrine of Guadalupe are not so rich as Trinity Church of New York—has not had so many prosperous vestry men, nor affords to her Bishop a life so luxurious, or a house so elegant as our Trinity accords. * * * We state this from personal enquiry and observation, and only by way of parenthesis. This new church is at the foot of the hill of Guadalupe. On its sharp summit stands the original chapel built in consequence of an Indian named Juan Diego being directed in a dream or vision to call upon the Archbishop of Mexico to raise a chapel on that spot, to the honour and service of the "Virgin Mother of Jesus." At first the Archbishop hesitated, but when the vision was repeated to Juan Diego, with the gift of some roses gathered from the bare rock on which roses never grew before, which she threw in the lap of his mitta, or frock of native linen, and when on unfolding his mitta to produce the roses the copy of the vision was found impressed in glowing portraiture on its coarse texture; fate triumphed and the chapel rose. A steep and difficult path cut in the rock leads to this chapel which, like all the Mexican churches, is profusely decorated with gilding, paintings, and statuary, but has no special merit. The platform on which it stands commands a delicious view of the Valley of Mexico, smiling blandly on its bright vesture of eternal spring. At a few miles distance rises in solitary grandeur from the far-stretching level of the plain, the giant Chapultepec wearing like a helmet the fortifications that overawe the city. Such is the extreme purity of the air that we could trace with ease the long line of aqueduct that touches the base of the hill of Chapultepec as it passes into the city. Even then, as we fixed on it our admiring eyes, we spoke of Chapultepec as a lion in the gate to Mexico, and fixed the fourth of July as the period of its occupation by the American troops. We still think that expectation was but reasonable. The circular dome, rich in many colored mosaic-work, that covers the sacred fountain, attracts us at last to itself; and we descend the hill to partake of its waters. The edifice is of peculiar and most oriental character, as is natural, for it was erected by the descendant of the Moorish princes of Grenada, who died here in the odor of Christian sanctity. His portrait shows a noble looking man, and fitly decorates the interior of the building. The fountain

is circular, and not far from twenty feet in diameter, and as it bubbles continually like a bubbling caldron, seems a hot spring, and of the color of iron rust, but on taking it up in a glass, it is cool, transparent, and not of unpleasant taste.—Prayer, faith, fasting, exercise of mind, and copious use of the waters have produced many cures little short of miracles, on those who have tested its virtues thoroughly, and when a railroad to the city of Mexico shall invite visitors to its genial climate, this spring will be a favourite winter resort with our citizens. Before we left the village, we returned to the church to see the mitre of Juan Diego, with its miraculous picture of the Virgin of Guadalupe. It is framed in massive gold, and is placed directly behind the high altar. It is certainly a superior production, and artists say that, however executed, they know of no means of imitating its rich, yet delicate colors.—*New York Sun.*

DIOCES OF LOUISVILLE.

Our venerable and beloved Bishop, Rt. Rev. Benedict Joseph Flaget, will celebrate on next Thursday, Nov. 4th, the 37th anniversary of his consecration; and on the Sunday following, he will complete his eighty-fourth year. Let us fervently pray that he may be left many years amongst us, to cheer us by his religious and amiable gaiety and to edify us by his eminent virtues.—*Catholic Advocate.*

A LARGE COLLECTION

A collection was made in the St. Joseph's Church (Roman Catholic), Albany, on Sunday, towards the expenses of erecting a Catholic cathedral in that city, when the munificent sum of four thousand five hundred dollars was contributed in a few minutes! And this large amount was the donation of only 174 individuals—on an average of \$25 each!

ITALIAN MEETING.

A large meeting of the Italian residents of the city of New Orleans took place on Saturday evening last, the object of which was to express their approbation of the course of His Holiness, Pius IX. in relation to Italian freedom and Italian rights. Mr. Barelli was unanimously chosen President, assisted by a host of Vice Presidents. Dr. Natulli and Mr. Soutini addressed the meeting most eloquently in the Italian language, and speeches of the most patriotic character were delivered by Messrs. Preaux and Dimity. It was one of the most enthusiastic meetings that we ever attended, and did honor to the heads and hearts of those who proposed it.—*N. O. Delta, Oct. 19.*

The venerable Father Badin, who sung High Mass at the Cathedral on Sunday last is now in his 90th year, and has been in the Mississippi valley fifty-four years. He has been a witness of the infancy, growth, and matured manhood of the Great West. Old age sits lightly on his frame, and the blessings of temperance, and a guileless mind, are realized in the vigor and cheerfulness which animate the last days of a life well spent.—*Cin Times.*

ROME, Oct. 18.—Another *motu proprio* has emanated from Pius IX., giving a constitution to the *Consulta*, or Parliament, which he has convoked to

meet on the 15th of next month. It was published on last Friday afternoon, and gave occasion to another torch-light procession, illumination of the *Corso*, and Papal benediction.

CONDEMNATION OF THE GODLESS COLLEGES.

Fourteen months ago we made an announcement—then premature, but we believe not the less true in substance even then—that a decisive condemnation impended over the 'Godless Colleges.'—What the multitude and pressure of affairs have since impeded is now come to an end. The stroke is struck. The bolt is launched. The condemnation is pronounced. Nor has this decisive step been taken with any degree of heat or precipitancy. On the contrary, deliberation has been carried to its extreme limits. Time—for the length of which, even Propoganda apologises—has been given to consider the subject in every point of view. A survey of it has been made on all sides. Opportunity has been allowed on all sides for objections to be urged, for all the difficulties to be stated, and all the benefits to be dressed up to the best advantage. Every witness who wished to give evidence has been heard. Every authority has been consulted.

Moreover the months spent in consultation and inquiry have allowed whatever of factitious popular effervescence may have been mixed up with the local agitation against the Colleges to disappear. A famine past and a famine instant, though they had not lulled to sleep the vigilance of the guardians of the Church on this subject, had well nigh swept it out of popular recollection. Passion had calmed down into something very like forgetfulness. The great leader who brought to the Irish prelates the aid of popular enthusiasm, and who in so doing, gilded his last days with one of the most splendid services of his whole career, had passed away amidst the people's grief and tears. Famine and discord had weakened the civil strength of those who denounced the Colleges as dangerous and their fruits as evil.

Every precaution has thus been taken against imperfect and defective information; and if popular clamour could sway His Holiness from the exact path of right, that at least has been entirely removed and no occasion has been given to attribute the decision of the Holy See to a dread of mob law.

On the other hand, there have not been wanting substantial motives on the other side. Ferrara is still unevacuated. Austria still threatens. France still intrigues and plays false. The relations of northern Italy are still complicated and menace disturbance of the peace. England is supposed to watch with favour the struggles of Pope Pius IX. in behalf of good government and improved institutions

Switzerland is on the eve of civil war, and there England is reported to be hostile to the cause of justice and the Church. With regard to Italy, Rome is currently believed to have asked the aid of our Foreign Office—a belief which goes considerably beyond the facts. At all events the Pope has at the present moment a very great interest in keeping Lord Palmerston in good temper on Italian affairs, and changing the bias of his mind on the affairs of Switzerland.

Not merely petty temporal interests, but the greater interests of the Church might have seduced a weaker ruler into compromises and concessions under the pressure of these various difficulties. But this is the very time chosen by the Holy Father to prove to all the world how far his lofty mind soars above the miserable calculations of a temporary expediency; how devoted his great soul is to the one consideration of what is right; how resolved he is to brave all dangers, encounter all difficulties, subject himself to the burden of all responsibilities rather than wander one hair's breadth from the true path; how thoroughly he has bent himself to consider all questions on their own grounds; to deal with temporal affairs as with temporal, and with spiritual affairs as with spiritual; to decide Italian questions on considerations proper to Italy; Swiss questions on considerations proper to Switzerland; English questions on considerations proper to England; Irish questions on considerations proper to Ireland; and on no account, and under no pretence, to sacrifice one iota of the principles of Church discipline for any human bait which all the Powers of the earth united can propose to offer him.

Thank God, then, that the condemnation has come; but thank God also that it has been delayed. What the decision of the Holy See has lost in celerity it has gained in emphasis and meaning. If it had come in July 1846, along with the Amnesty, and before the Italian difficulties had commenced—it *might* have taken the colour of the Amnesty; it *might* have looked like a hasty concession to popular exigences; it *might* have been set down as one out of many attempts to conciliate popular favour and play the part of an ecclesiastical tribune of the people.

Fourteen months, however, make a great difference in this respect. The Pope is no longer in the first fervour of his rule. Whatever bloom once decked his sovereignty has vanished from it. From the regions of public applause, *fetes*, triumphs, processions, and the unmixed popularity of a reforming Prince, he has long since come down to the hard and stern realities of government. He has lived to bear, at least in part, the pressure of internal difficulties. He has had invasions to meet; Kings and Kaisers to look resolutely in the face. The tramp of hostile soldiers has sounded

in his ears, and subdued whispers of popular discontent have not altogether escaped him. Whatever illusions may have shed a transitory glory round the earliest months of this Popedom have passed away, and what Pius IX. now does he cannot be suspected of doing from momentary impulse or from anything but the solid dictates of judgment and a stern sense of duty.

The good effects of this measure are not likely to be confined to Ireland. The Papal Rescript, will be felt as a decisive stroke struck in every kingdom of the globe. Some such act as this was necessary to complete the portrait which public events up to this time have drawn only in part of his present Holiness. How widely has the belief spread that Pope Pius IX. was in every sense of the word a *liberal* Pope; that his political acts, misread by infidels and revolutionists, afforded an index of his ecclesiastical dispositions; that his concessions to the spirit of the time fixed a deep gulf between him and the old Gregories and Innocents of the Popedom; that a new spirit was being breathed into the Catholic religion by the secular influence of the time; that as Clement XIV. showed himself liberal to the Princes—the earthly rulers of the day—and cut off from the Church its most illustrious order of defenders, so Pius IX., having shown himself liberal to the Democracy which has succeeded the Monarchic influence of the eighteenth century, would, on due opportunity, follow the example of that most questionable Pontiff by emasculating the Church; making the poison of the world freely to circulate in its veins; cutting off whatever element in it seemed unsuited for a base and vulgar popularity; sacrificing its most sacred principles of discipline at the nod of its debauched enemies; shaping and fashioning it at the whim and pleasure of that world which its function is to resist and to subdue; making it a laughing-stock to the wicked and a stumbling-block to its own children by parading it in fantastic masquerade costume, symbolical of everything the most remote from its real character.

How widely have these most delusive hopes spread! How fondly have they been nursed and cherished! In every country, amongst weak, or wicked, or ignorant men this thought has made its way—that in a liberal Pop: was to be found a traitor to his own Church, an Apostle of some made scheme of universal fusion, a destroyer of the antiquated dogmas of Christianity. In some quarters it was seriously hoped that Mysteries would soon be dropped out of the Papal religion if once an ecclesiastic of “good sense” came to be seated in St. Peter’s Chair. Others not less seriously flattered themselves that a “benevolent Pope,” as the wax-work exhibition has christened him, would put an end to the shockingly unphilanthropic doctrine of eternal punishment. Nay, some visi-

onaries almost persuaded themselves that the Pope had, at least, the keys of *Hell* in a store-room in the Vatican, and that it rested with his mildness of temperament to drown them deeper than did ever plummet sound, and close for ever the Newgate of the spiritual world.

Hopes less wild and fantastic than these, but yet tending this way, have abounded in every part of the globe. That the present Pope is to make concessions in the Irish Church, in the English Church in the matter of the French University, in Russia, in Austria, in Switzerland, in Spain, in Portugal, in the East, and in we know not what division of the western hemisphere—these things have men both hoped and feared. The great question of the day—that of Education—was the great fear of the friends of the Church, the great hope of its enemies. Every country has its Education question, in which the same points, under innumerable varieties of form, present themselves for decision; and we feel persuaded that when the Catholic friends of these Irish Colleges consider the baneful effect that would have been produced all over the world by any appearance of concession to mere secular hopes and notions in the matter of education, they will themselves rejoice most heartily at the result of the Papal deliberations. If their judgments remain unconvinced in the particular case, they will at least feel it some alleviation of their disappointment that no other decision could have been so creditable in every way, so significant of spiritual strength, so calculated to breathe fresh ardour and heroism into the souls of the most zealous defenders of the Church wherever her foes beset and assail her.

In Ireland a not less happy result may be anticipated; for there, as well as elsewhere, have been sufficiently extravagant expectations. There, as elsewhere, the character of the Pope has been misconceived; the nature of his liberality mistaken; the springs of his civil and ecclesiastical policy profoundly misunderstood. There, as elsewhere, dreams have been nursed of a false peace, which can have no place till the Church militant shall have come to an end; a peace, the characteristics of which were to be universal philanthropy, toleration, charity, and the predominance of mere human philosophy, worth, and wisdom, over the doctrine and the character which are generated and preserved by inspiration of Divine Grace: a peace, to attain and preserve which, the odious exclusiveness of Catholicity was to be abolished for ever; and—not merely in civil laws—but in the language of its own claims, and the terms of its own institutions, it was to bring itself down to the miserable level of the sects.

These thoughts, unfortunately, are afloat in Ireland as well as elsewhere, afloat in quarters where the political liberality of the present Pope would

have marvellously strengthened them, and where they receive their best rebuke and most powerful discouragement in this solemn and deliberate decision, pronounced solely on Ecclesiastical grounds, by one whom, for his political career, these very Liberals cannot but admire and reverence, and who, in giving this decision, they know has not been influenced by antiquated social opinions, but deliberately propounds it as proceeding from the unalterable spirit of the Church.

This lesson, we are persuaded, will be worth many sermons and tons of logic. Henceforward it is no longer a matter of mere opinion; no longer a doctrine that is upheld by *this* Divine, and scouted by *that*; no longer a mere topic of dispute. Whatever private opinions each person may hold, there can now be no question about the thing to be *done*. The Bishops—and in them their clergy are included—can now have no hand in fostering, encouraging, or even permitting these establishments. Thank Heaven they are now placed in their true position—*outside* the Church. Whatever the Government may do, it can make them nothing more or less than *Protestant* colleges. They take their stand from this time forward with the Universities of Dublin, Oxford, and Cambridge, in—everything but learning! Catholic parents cannot always be prevented from sending their children thither—if indeed there ever be a thither in existence—but the whole power and influence of the Clergy must be directed against them, and the exceptions to the rule cannot be very numerous. The most latitudinarian adviser cannot, in his inmost conscience, approve of these colleges any longer, because now they are accompanied by no safeguard, offer no security, and present to the Catholic pupil nothing but unmixed evil and danger. No parent can entrust his children to the guardians who is not already careless about their Faith, and indifferent as to their eternal ruin.

But the whole question has now a brighter side; one which, presenting no triumph to either party, enables both to attain the end which both have in view. The Papal decision alters the state of facts upon which the minority of the Bishops have to form and pronounce judgment. The Church, too, has grown within the last fourteen months; and the very prelates who last year were firmly convinced that no better terms could be obtained from the Government must feel that circumstances which have since transpired have placed the Church on a loftier elevation, and enabled her to treat with improved chances of success. The blindest and least informed of laymen cannot avoid seeing that the Pope now speaks to the nations with a voice of greater authority than he did a year hence; that his resolve carries more weight; and that in the affairs of the world his power has been more than doubled in the short revolution of

the last twelve months. What might have been a good bargain two years ago, and under his revered predecessor, is a very bad bargain now, when the times are more favourable, and the minds, even of enemies and neutrals, are more disposed to justice.

Here, then, is a common ground, on which all can agree. No one thought that these condemned Colleges were the best that could be framed, but only that they were the best that could be obtained. The case is now altered: and without surrendering a single opinion, or falling into a single inconsistency, the ecclesiastics most disposed to assent to the Government measure may—or rather must—feel that a time has arrived to struggle for better things, and to throw all their strength and energy into the establishment of new Colleges, or a new University, thoroughly and rootedly Catholic, and in which not a brick even, not a nail, not a chip of wood or stone shall speak of any Faith but that once delivered to the Saints.

This is indeed a common ground on which all divisions of opinion may be merged. The question no longer is what terms shall be accepted from the Government—with what securities shall we be content—but how shall we all strive together to accomplish an object which the most glorious Pontiff of modern times has marked out for us, which does not admit of degrees, which no Government can disturb, and in the arrangements and management of which no serious differences can arise among Catholic prelates.

Once more we most heartily thank God that the question is put upon a footing, from which such happy results may be augured.—*Tablet*.

A FEW MORE WORDS UPON SWITZERLAND.

PARIS, October 26, 1847.

The last fortnight has been a singular confirmation of my letter upon the Catholic interests in Geneva. Though a war of religion is imminent between the different cantons in Switzerland, yet the conduct of our bretheren in Calvin's town evidently shows that the Radicals of the Protestant cantons will find it no easy task to march off the Catholics against the Sonderbund. The good people of Geneva lately sent off a message to the Diet, under the form of a petition, telling them that they will have nothing to do with such an impious war; whilst at a review of the militia in Geneva, the Catholics cry out in the very face of the Radicals, 'Long live the Jesuits.' By the Radical papers of the town we are told that this cry was the effect of wine upon a few heated brains; but can the same be said of the petition? And though the Diet has paid no attention to the former, yet the Radical Government of Geneva is perfectly aware that it is power-

less against the ill-will of its Catholic subjects. It is likewise highly probable that this bold step taken by the latter will have its effect upon the Catholics of the other half-Protestant cantons. In that part of the Jura which relates to Berne there is a most strong opposition against the war; the Grisons declare that they will neither give a man nor a farthing for the federal army, though they have consented to vote with the majority; and the three other cantons, or half-cantons, remain upon the footing of the strictest neutrality; in Argovia, the Catholics are ready to join the Sonderbund whenever an opportunity shall offer! And it is in this state of things that the clubs hurry on to war; it is with a half-disaffected army, with no confidence in the majority of their population, that they have obliged the Diet to decide upon a bloody contest, against one of the most warlike and compact bodies in the world—the Catholic primitive cantons of Switzerland. When one brings all this together, one is disposed to think Ochsenbien & Co somewhat infatuated.

And yet after all, they are, not so mad as we imagine. If the die be cast, it is probably, because they could not act otherwise. They have contracted secret engagements with the men of their opinions in Paris, and the latter it is said, push them onward, on pain of being dishonoured in the sight of revolutionary Europe. The latter party have indeed, founded its greatest hopes upon the success of the Swiss Radicals, because the central position of the Helvetic Republic would enable them to spread from thence their execrable principles over France, Italy and Germany. In the meantime, however, the inhabitants of the Catholic cantons are preparing a warm reception for their unnatural fellow-countrymen. From a letter which was written from Berne on the 22d of October, I see that the Friburghians have interrupted the road of Schwartzberg, by mining rocks which now block up the passage. On the 19th inst., three select battalions, and the next day, three others of the reserve, arrived at Lucerno, and had been all sent by the allies. In the cantons of Uri, Unterwalden, and Schwytz, the same activity is displayed, and all those who are called forth to form the contingent are ready to attend the summons. In Valais, three battalions are merely waiting for orders to march. Friburg is not to be behind hand. It would appear also that the inhabitants of Valais disguise themselves in order to ascend the Furca on the limits of Uri and Berne, and from thence pass on to Lucerne and Friburg, where they form excellent recruits for the Catholic army.

In the meantime, the government of Lucerne seems to forget no part of its duty; the Monks and Nuns belonging to some limitroph monasteries have been advised to leave their actual abodes as exposing them to too much danger.

You have seen in the papers that Deputies have been sent by the Diet to make one more attempt at negotiation with the separate cantons; but it is a downright hoax, a farce, a mask put on to wear the appearance of moderation. Every one is well aware that the deputies will not even obtain admission into some of the cantons, whilst in others, their visit will be perfectly useless.

In the midst of all these preparations, a rumour was circulated in Berne a few days ago, saying that the Pope had recalled the Jesuits from Lucerne, in order to prevent the bloodshed which is now imminent. I should not be astonished that the Radicals had given rise to this rumour to get out of the scrape by a *mezzo termini* similar to that which the French Government had recourse to in 1843. But is hardly possible to see what the cantons would gain by such a winding up of the hot contest, for the Jesuits are merely a pretext, and, if any proof were necessary in this respect, we should have it in the sitting of the 21st. The Deputy of Zug having offered that his canton should separate from the Sonderbund, on condition that the Radical majority would give up its pretensions to regulate the religious affairs of the Catholic cantons and guarantee their cantonal independence, and the other members of the league having likewise declared that this might become the basis of an amicable adjustment, the Radicals did not even condescend to discuss the proposal! In this situation the God of battles must decide; and next week will perhaps bring us the shocking news that this fratricidal war has at last begun.— In the meantime let us pray for the success of the just cause.

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A PARSON'S OPINION OF HIS STATE-CHURCH BISHOPS.

A writer in the Church and State Gazette (Parson's paper) who signs himself "Inferus sed non Inferior," thus characterises the bearing of the Bishops of the Law-Church party—

"There is a strong opinion abroad that when a man becomes a Bishop he forgets what he once has been, and isolates himself from his subordinate brethren. I have heard strange things of the haughty coldness sometimes witnessed in Episcopal palaces towards unbeneficed or poorly-beneficed Clergymen. I have seen enough to make me fear that these stories are not without foundation. Nothing can be more contemptible than the condescension which is measured by the rank, and not the worth, of the visitor; the open hand to the rich Rector—the stiff forefinger to the Curate—the endeavouring to prove to him (as a man and gentleman every whit his Bishop's equal,) by many a foolish and unworthy trick of speech and manner, that between him and his superior there

can be nothing in common. These measured condescensions and unchristian follies are the vices of men who find themselves in positions for which they were not born, and who in endeavoring to assume an aristocratic bearing, mistake an insult for an expression of dignity. It is plain that the only result of such conduct will be, to teach the big porter at the hall door a graduated scale of insolence towards those who are compelled to knock at it, but will never win for him who manifests it such heart-openings from the humbler labourers in God's vineyard as are absolutely necessary to give a Bishop knowledge of the men over whom he is set, and of the flocks committed to his charge..... Cannot the Ecclesiastical Commissioners perceive that the course which they are pursuing is likely to strengthen the belief abroad that Bishops do really count themselves to be a different order of beings from their Clergy? Cannot they see that £140,000 quietly spent in repairing and building houses for eight Bishops, and only 5,000*l.* granted to give the means of living to hard-working Clergymen, will strengthen the conviction? Cannot they understand that thousands granted to a Bishop without sacrifice on his part of any kind, and 200*l.* or 300*l.* granted to a clergymen on conditions which involve a heavy and personal charge, will surely teach the doctrine that they cannot be of the same flesh and blood, or members of the same spiritual body?"

It is a remarkable fact that during the last eighteen months no less than five clergymen of the Protestant Episcopal denomination have been admitted into the communion of the Catholic Church. 1. The Rev N. A. Hewitt; received in 1846. 2. The writer of this; received in June 1846. 3. The Rev E. P. Wadhams; received in July 1846. 4. The Rev W. H. Hoit; received in August 1846. 5. The Rev G. Allen received in October 1847. Of these, the first and third had been clergymen in that denomination from two to three years; the second, eight years; the fourth, ten years; the fifth, fourteen years. The first and third were unmarried men, and the former has received priests' orders in the Catholic Church; the latter is preparing for the same responsible vocation. The remaining three were married men; and being happily accompanied by their families in the change, they have the unpeakable happiness of beholding fourteen souls as precious to them as their own, gathered with them into the saving field of the Good Shepherd.

It would be very interesting to learn how many lay members of that denomination have been received into the Catholic Church within the same period. The number, however, must be very large, as we ourselves have heard of a great many

cases in different parts of the country.—*B. C. Herald.*

We are pleased to see so many indications that Milner's 'End of Controversy' has been doing much execution among Protestant Episcopalians. We have no doubt that all attempts to counteract its influence, will only be adding fuel to the flames. That Dr. Hopkins of Vermont, should feel particularly sensitive on this subject, is very natural, considering that the ablest and most accomplished clergymen in his diocese, and also a number of the most valuable portion of his laity, have lately transferred their allegiance to the see of St Peter. The uncaasiness of Dr. Jarvis is also very natural, considering that even a portion of his own family have made the same happy change. But their exertions to arrest the good work, are vain and impotent; except to give it additional impetus.

SWITZERLAND—THE OPPOSED FORCES.

The Liberals can muster 83,580 effective men, and 509 guns. The Catholic cantons cannot bring into the field more than 19,665 men and 111 guns. thus, the Sonderbund consists of the seven following cantons—

Cantons.	Troops under		
	Arms.	Reserve	Cannon.
Lucerne	2,250	4,500	40
Uri	223	450	5
Schwytz	630	1,260	10
Unterwalden .	420	840	6
Zug	240	480	6
Friburg	1,500	3,000	24
Valais	1,290	2,580	20
	6,555	13,110	111

DIOCESE OF GALVESTON.

We regret to learn from the Propagateur Catholique that the young diocese of Galveston has lately sustained a severe loss in the death of two of its clergy—the Rev. Messrs. Chazel and B. Rolands, and that Bishop Odin himself, whose health has been for a long time precarious, is now confined to his bed by the fever. We hope that the Right Rev prelate and his infant diocese will be remembered in the prayers of the faithful of this country.

CONVERSION OF AN ARCHBISHOP.

The Propagateur Catholique states that the Archbishop of Orfa, (a city of Asiatic Turkey) who formerly belonged to the ancient sect of the Eutychians, has abjured his heresy and confirmed to the Catholic faith. It is hoped that his example will lead to the conversion of great numbers who hold the same errors.

PENNSYLVANIA.

CONVERSIONS AT HOME.—On Wednesday, the 13th ult., the Rt Revd, the Bishop of Philadelphia, received into the communion of the Catholic church, the Rev George Allen, A. M., a clergyman of the Protestant Episcopal church and professor of Greek and Latin in the University of Pennsylvania. On the following day, the 14th, the same Rt. Rev Prelate also received into the Church Professor Allen's Lady and five children.

The Washington correspondent of the *Boston Pilot* says:

Two young ladies, (Misses Hunt and Freeman, both converts to the Catholic religion) were lately received as nuns in the convent of Georgetown.—The former has just completed her education at the academy, and returned after an absence of a few months, to the silence of the cloister, notwithstanding the many allurements which her station in life must certainly have held out to her. The Catholics here are most rapidly increasing, and our conquests are principally made among the most enlightened of our Protestant brethren.

Endeavour to find out what you really are, and when you have attained it, you will be less ready to speak, to act, and still less to applaud yourself.

ADVICE TO PARENTS.—The very best way to make your children love and respect you when old, is to teach them absolute obedience when they are young.

Persons who take everything which is spoken seriously, must be supposed to mean everything seriously which they speak.

BIRTHS RECORDED,

AT ST. MARY'S.

November 26—	Mrs Curran of a son.
" 26—	" Doherty of a son.
" 27—	" Long of a daughter.
" 28—	" Thomas of a son.
" 30—	" Shaney of a son.
December 1—	" Bolgan of a daughter.
" 2—	" Farrell of a son.
" 2—	" Minkings of a daughter.

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