

different light to the teacher whom the Church inspires. In his last years, Gerson could not even endure any society but that of children.—He lived with and taught them, or rather he sought to receive instruction himself from these innocent friends of his Saviour. He counted on their intercession, and assembled them on the eve of his death to beg that they would pray for him, saying, 'Seigneur, ayez pitié de votre pauvre serviteur Jean Gerson.'

The Cross;

HALIFAX, SATURDAY, FEB'Y. 10.

THE CLARE COMMISSIONERS.

During the entire controversy on the School question in Clare, which so much disgusted the public some time ago, we refrained, for obvious reasons, from any allusion to the subject; and it we allude to it now, we do so for the purpose of performing an act of justice to an estimable young Clergyman whose name has been unwarrantably mixed up with that truly ridiculous affair. The name of the Rev. Mr. Carmody, of Meteghap, was appended to some document or documents connected with the celebrated Academics in Clare, and the investigation held thereupon. Now, we have seen a private Letter this week from Mr. Carmody himself, in which he declares "that he knew nothing of his name being mixed up with it, until he read it in the public prints, and that he never gave his sanction to any such thing."

We were going to add that this is "passing strange," but we cannot be surprised at any thing, when we remember that the Bishop of the Diocese himself was shamefully calumniated in the progress of this paltry squabble, and this during his absence. It was unblushingly asserted that he subscribed Twenty Pounds towards the expenses of a contested Election, in which two Catholic Candidates were opposed to each other. The Father of Lies himself never told nor insinuated a baser falsehood. We have good authority for stating that the Bishop never subscribed for any Election in the whole course of his life, much less for the mighty contest in Clare. Thus we might add this lying report to the thousand and one falsehoods which were so profusely circulated in 1847 concerning the Bishop and his Clergy.

There is however, a vicesemblance in this last calumny which calls for our especial notice, and which, under all the circumstances, adds considerably to the wanton malignity and ingratitude of those who gave it currency.

It is true that the Bishop gave Twenty Pounds in Clare; but it is false that he gave it for Electioneering purposes, and no one knows this better than Mr. Comeau, one of the sitting members, who actually received the money from his Lordship, and who is now in town.—But, when was it given, and for what purpose?

It was given in July, 1846, full thirteen months before the General Election, and at a time when there was not one word about such an event.

For what purpose was it given?

There are hundreds in Clare, and some now in Halifax, who could satisfactorily answer this question. For the benefit of the uninitiated, however, we must relate a small history.

For a great number of years a fierce dispute had existed amongst the Acadian French in Clare, respecting the boundaries of certain lands which were granted at two successive periods to two large bodies of French settlers. The families who received the first grant were called the *Shore Party*, because their farms lay along the shore of St Mary's Bay. The later comers, who settled in the woods behind the lands of the former, were called the *Concession Party*. It seems that in times past, when the land was not so valuable as it is now, the Concession party made unconscious inroads on the grounds of their neighbours. This state of things was further confused by the disputed boundary lines of surveyors. The dispute was growing hotter from year to year, and at length both parties went to law. When we say that upwards of one hundred families at both sides were deeply involved in this litigation, our readers may form some idea of the harrassing excitement that was produced in Clare. The Digby lawyers were well fed, but the sad harvest reaped by the litigants was scandal, dissensions, malice, and all uncharitableness. In fact, the whole district was divided into two parties who were pitted against each other in hostile camps. The principle in-

olved was tested over and over in the Law Courts, and the Law invariably decided in favor of the *Shore Party*. Their opponents, however, relying on the strength of their case, would not be satisfied, and after each defeat they returned to the struggle with new dollars and fresh courage. On this that their own lawyers told them their case was hopeless, but they forced the lawyers to go on. This was the melancholy state of things when the Bishop made his Visitation in Clare in July, 1846. He found the people of the district in open war with each other, vast sums of money having been already expended, and no appearance of a termination of the business until one or both parties should be ruined. The Bishop interfered for the sake of peace, and the cessation of scandal. He addressed them several times on the subject, and invited all parties to come before him, with all the evidence, oral and written, which they could produce in favour of their respective claims, promising to decide by an equitable arbitration if possible. The two parties assembled accordingly, and the Bishop patiently listened to every tittle of evidence which they had to produce.—(We give our particulars from an eye witness, who was present during the whole time). He then earnestly recommended a charitable settlement of the dispute. And having heard that the *Shore Party* had offered, before Law proceedings were first begun, to divide the disputed territory with their opponents, he proposed that all their legal expenses should be refunded to them on condition that they should renew their peaceable offer. They naturally replied that they were now in a different position—that after three years of harrassing litigation the Law of the Land had decided in their favor, and that some of them were upon in actual legal possession of the whole of their portion of the disputed territory. (This amounted to about 40 acres, as we have heard, in ever one case.) Nevertheless, for the sake of peace, and to show their respect for their Chief Pastor, who had taken so much trouble on their account, they adopted the suggestion of His Lordship. Too much praise cannot be given to Mr Bourneuf, who was one of the *Shore Party*, for the straight-forward and manly part he acted in this affair.

When the above liberal proposal was made to the *Concessionists*, they hesitated for a long time, and finally refused to pay a penny of the Law Costs. It was then that the Bishop, fearing that themselves and their families would be ruined by a protracted litigation, put his hand in his pocket and offered them Twenty Pounds towards refunding the Law Costs. This sum was given by His Lordship to Mr Comeau, the spokesman of the *Concessionists*, who was influenced, no doubt, by a laudable desire to promote the interests of his own friends. A Deed of Agreement was drawn up by the Bishop, and was immediately signed by about 50 of the litigants. The rest signed soon after. All the minor difficulties of the case were adjusted by him in a satisfactory manner; the Law proceedings were stayed, and that desolating fire brand was extinguished in the District. In all this we believe that the Bishop discharged the duties of a Minister of Peace. But what shall we say of those who would insinuate in the newspapers and otherwise that the Bishop gave this money to oppose the election of this same Mr. Comeau thirteen months after, and thereby to promote excitement and contention in the very district, the pacification of which had cost him so much trouble?

We shall not add another syllable to this plain statement, unless to express a hope that the journals which gave circulation to the above calumnies will also print their refutation. As for the parties who, in his absence, have wantonly dragged our Bishop's name into the most contemptible newspaper squabble we have ever read, and with which he had no connection whatsoever, we leave them to the grace of blushing, if such a grace has not long since departed.

PRUDENTIUS.

We have received the closing number of the *Cathemerinon* of Prudentius; and we beg to express our gratification and thanks to the worthy translator—an old Alumnus of St Mary's College, Halifax—who, with so much credit to himself, has placed before our readers the beauties of this ancient poet. None but those who have read the original can estimate the labours of our gifted Correspondent, or the happy facility with which he has transfused the genius of Prudentius into English versification. When

the Poem shall be finished, we hope the entire will be published in a more durable form than the columns of a Newspaper; for we are sorry to say that English Catholic literature is sadly deficient in works of this kind. The beauties of our numerous Catholic poets are confined to the dead or foreign languages, and every laudable attempt like the present, to make them familiar to the English reader, should be hailed with gratitude and delight by every friend of religion.

We should be sorry that the *Cathemerinon* of Prudentius would close our connection with M. A. W.; and we sincerely hope that his poetical pen will still further delight our readers. There are several beautiful Hymns in the *Peri Stephanon* of Prudentius, which seem to court his patronage; or if he wish to exchange the devout Spaniard for some other Christian Poet, we are sure he will feel no difficulty in making a selection.

If the *Cathemerinon* should be republished in a Book form—as we earnestly hope, for the benefit of Catholic Colleges and Schools—we think the Latin text should accompany the translation. The accuracy, fidelity and beauty of the latter cannot be sufficiently perceived unless placed in juxtaposition with the former.

CURIOUS STATE OF THINGS IN IRELAND.

The recent accounts from the land of suffering and persecution are more startling than any thing we have heard of for a long time. Society seems to be breaking up, and resolving itself into some of its original elements. The small farmers are emigrating in shoals.

The lands are deserted and in many cases untilled, though the burthens on land have increased to an alarming extent.

The iron-hearted landlords are at length beginning to reap the just reward of their iniquities. No one pities them. Cast off and rejected by England who hitherto supported them at the point of the bayonet, they are execrated in Ireland, in Europe, throughout the world.

God's vengeance has already overtaken them in a signal and striking manner. Their parks and mansions have in several instances been purchased by the Poor Law Commissioners, and many a squire's house is already occupied as a Supplementary Pauper Asylum.—Whosoever does not behold the finger of Providence here is blind and stupid.

But the end is not yet. The cries and groans of the poor down-trodden Irish have pierced the ears of the Lord God of Sabaoth; and the Lord has arisen to judge their cause, and to avenge it.

The English arms too are doubly tarnished in this inhuman struggle. Fifty thousand bayonets have been forcing the starving Irish to maintain the silence of the grave, to support a devil-born Church by their tears and blood, to endure a slavery more bitter than death itself.

But the English army was not sufficiently disgraced. It is now to be recruited from the *Poor House*, or rather from the outcasts of the Pauper Asylum!

We do not joke. In some parts of Ireland, the paupers applying for relief are ordered to go to the *Recruiting Sergeants* of the District, and if on approval by those swaggering Cockaders, they refuse to enlist, they are immediately cut off from the Poor Law Bocks! This is indeed the most delicate compliment that has been paid within our memory to Queen Victoria and the British Army. From the porridge Pan of the Poor House to the Canteen of the Barrack there is now but one step. 'Enlist or Starve' will be the motto of the new Battalions. We suppose they will be dieted on stirabout and water gruel to enable them to fight the frog-feeding French, if Nap the 2nd should by and bye take it into his head to play over again the pranks of his uncle, and to fulminate a new Berlin Decree against 'the nation of shop keepers!'

Not many days have elapsed, according to the *Dublin Freeman*, since a crowd of half starved, shivering wretches who were denied admission at the Poor House, were seen at an early hour grouped around the Castle Gate of Dublin, waiting for a chance of enlistment. Oh! if "Corporal Cobbett" were now alive, how he would apostrophize, "the Envy of surrounding nations, and the admiration of the world!"

The celebrated "Battle of the Salt Herrings" which was formerly fought on French ground will be superseded one of these fine days by "the Battle of Rotten Potatoes and Stirabout."

Oh! England, England! great indeed is thy fall! and terrible is the humiliation which God has still in store for thee!

BURIAL RIOT.

A painful struggle which according to the *Honesdale Democrat*, amounted to a riot occurred lately at the burial of a Catholic lady of Honesdale, whose husband, a Protestant, insisted that she should be interred in a Protestant grave yard. The step-father a respectable Catholic, claimed for her Catholic interment, conformably to her dying request; but the President Judge of the district, being consulted declared that the will of the husband was paramount. Unfortunately the friends of the deceased resolved to enforce her wish, and a disgraceful contest occurred, which happily ended without bloodshed. The interment finally took place in Protestant burial ground.

We take the above from the *Philadelphia Catholic Herald*. It exhibits one of the least of the unhappy consequences of what are called 'Mixed Marriages.' Those mixed marriages are an unmixed curse, and have caused the damnation of thousands. They are reprobated by the Divine and Natural Law, they are declared sinful by the Church, they have been detested by various Popes who declare that the Church 'abhors' them; they are unaccompanied by the sacrament of marriage, and are thus void of all grace or blessing. And yet, *soi-disant* Catholics will contract such heathen alliances, and expose their own souls as well as those of their unfortunate children to everlasting damnation.

How much better for Mrs Gilmoro of Honesdale, (the unhappy Lady alluded to above,) to have married a member of her own religion, or to have remained single all her life, rather than contract a criminal alliance with her brutal bigot of a husband, the enemy of God and of his Holy Church! Even the Disciple of Love St John gives this warning. 'If any man come to you, and bring not this doctrine (of Christ) receive him not into the house, nor say to him God speed you.' (2 Epist v 10.) And St Paul says to Titus. 'A man that is a heretic after the first and second admonition, avoid.' (iii 10.) What would these Apostles say to a Catholic, to a privileged child of the Church, to a member of Christ's mystical Body, who has the criminal courage to *intermarry* with heretics, and especially with those who detest the Church, and Faith of Christ? What would they say especially to *Catholic females* who place their temporal and eternal happiness in the keeping of one who is most likely to ruin both—who deprive themselves of the grace of the Sacrament of Marriage—who exclude Jesus Christ and his Blessed Mother from their profane nuptials—who contract a mere human, natural, carnal alliance, without benison or priest—who surrender their souls and bodies to the tender mercies of 'heathens and publicans' that 'will not hear the Church'—who bind themselves as wives in disgraceful bondage to those cruel men who sport with their religious feelings in life, and pursue them with unrelenting ferocity to the grave!—What would St Paul or St John say to them!—Or rather, what will the Judge of the living, and the dead say to them at the last day!

TO CORRESPONDENTS.

Notus Scotus is respectfully declined. Ours is not a political Journal, and any thing he has to say respecting the present Government *pro* or *con*, will appear much more appropriately in a secular paper.

Our correspondent *Amicus* is rather unreasonable. He writes us a second letter, though we excused ourselves for not printing the first. We do not wish to enter into the College Question, because we have no wish to beat the air, or run a-muck against a windmill. We will wait patiently until the Government plan is propounded, if they have a plan. We do not believe with *Amicus* that it is their intention to deprive the youth of Nova Scotia of every opportunity of acquiring a classical education, or one superior to that which can be obtained in the Common Schools, for that would be to shut out from them all hope of reaching any of the respectable professions, and to transform the Province into another Bœotia. They will not, we think, incur the Horatian reproach:—"Dam vitant stultitia in contraria currant."

THE HALIFAX CATHOLIC DIRECTORY.

In this little volume,—which has been lately published, and which is indispensable in every Catholic family,—besides much other useful matter, there is an Explanation of all the Psalms used at *Vespers*, on Sundays, by the Catholic Church.

"One of the military," announced in our list of subscriptions last week, as giving 2s. 5d. towards the Propagation of the Faith, is Christopher Seagrave, Private of the 97th Regiment.