

APRIL 30, 1892.

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Suffering Children Our girl was a beautiful baby, fair and plump...

One Complete Cure offensive to the smell and dreadful to look at...

She Suffered Fearfully with this terrible humor. Being urged to try Hood's Sarsaparilla...

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GROSSE ISLE. 1847.

BY JAMES M. O'LEARY, OF OTTAWA.

CONTINUED FROM OUR LAST.

The sickness and mortality of the captains, mates and seamen of emigrant vessels were proportionally great.

The great demand for passages to America induced many owners of vessels to fit them out, whose captains were ignorant of the trade and of the means to be adopted to preserve the health of their passengers.

On the 30th October the "Lord Ashburton," from Liverpool, reached Grosse Isle. She left with 481 passengers, of whom 107 died at sea.

The steamer "Alliance" was sent from Quebec to the island to bring the sick and the healthy, the tottering and the dying direct to Montreal.

On Sunday morning, the 7th November, the "Richard Watson," from Sligo, arrived at Quebec with 165 passengers.

When the health officer at Quebec, Dr. Parent, visited them, he saw, among other visible instances of destitution, three poor children, the youngest about two years of age, sitting on the bare deck, perfectly naked, huddled together shivering, for winter had now set in.

Some of the men's attire bore no semblance to tailor's work, their shirts being tied with cord. Not a passenger on board owned even a box.

Upwards of 2,000 persons were driven from those estates. They were sent out in nine vessels, namely the "Transit," "Carrick," "Springhill," "Nunna," Marquis of Breadalbane, "Eliza Liddell," "Lady Sale," "Richard Watson," and the "Acorns."

In every section of the British North American provinces repeated remonstrances were published against the iniquitous system of transferring to their shores the needy, the helpless and the aged of Ireland.

What was the character of the emigration? The emptying of poor-houses and hospitals, the shipment of the starving, the penniless and the fever-stricken, not in small numbers but in multitudes, crammed on board of ship, as if they were beasts, uncared for as to food and medicine, and their prospects upon landing in Canada altogether left to that chance assistance which Government aid or private benevolence could supply.

And what was the result? Four thousand and ninety-two died at sea; 1,190 died on board of ship at Grosse Isle; 3,389 died in Grosse Isle; 712 died in the Marine hospital at Quebec; 3,390 died at Point St. Charles, Montreal; 71 died in St. John, N. B.; 130 died at Lachine; 863 died in Toronto, and 3,048 in other places in Ontario—sixteen thousand eight hundred and twenty-five out of an emigration of 97,953, though I feel confident the mortality was far greater. However, I have given official figures.

In their temporary sojourn in Canada the Irish emigrant, fresh from the fever sheds of Grosse Isle, scattered pestilence and death far and wide, depriving society of some of its best, its most valuable and its most cherished members.

Such conduct on the part of the landlords of Ireland, in sending them out, was most cruel to the emigrants themselves, rendering most bitter the last sorrows of a shortened life, by casting them out from their native soil to die at sea or in a distant land.

Quebec and Ontario were not alone in the infliction of indigent and diseased emigration, so recklessly forced upon them, for each and all of the colonies suffered more or less from those causes.

In New Brunswick, for example, upwards of 15,000 emigrants landed at St. John. They comprised aged and worn-out people, widows and orphans, sent off at the expense of their former landlords to relieve their estates from supporting them.

According to official returns the number of passengers that sailed for Quebec was as follows:

Table with 2 columns: Cabin Passengers, Steerage Passengers. Rows: Adults, Children from 1 to 14 years of age, Infants.

Table with 2 columns: Adults, Children from 1 to 14 years of age, Infants. Rows: Sailed from (England, Ireland, Scotland, Germany).

Table with 2 columns: Adults, Children from 1 to 14 years of age, Infants. Rows: Sailed from (England, Ireland, Scotland, Germany).

Now, for the countries from which they sailed.

Table with 2 columns: Cabin Passengers, Steerage Passengers. Rows: Adults, Children from 1 to 14 years of age, Infants.

Table with 2 columns: Adults, Children from 1 to 14 years of age, Infants. Rows: Sailed from (Belfast, Liverpool, etc.).

Table with 2 columns: Adults, Children from 1 to 14 years of age, Infants. Rows: Sailed from (England, Ireland, Scotland, Germany).

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the tide of emigration, while at the same time we took such precautions as were in our power to investigate as far as possible the sufferings to which we foresaw that even this spontaneous emigration would most probably give rise to.

In alluding to a report from the Colonial Land and Emigration Commissioners, he says: "In this very able document your Lordship will find it to be shown that it would have been practically impossible, and that, if possible, it would have been inhuman and unjust, to have interfered by an exercise of the authority of the Legislature or of the Executive Government to detain at home the multitudes who, during the past year, have endeavored to escape from misery and starvation by emigrating from Ireland to America; and also, that the emigration of so large a number of persons who had previously suffered so severely from the consequences of that visitation with which it pleased Providence to afflict us, inevitably led to the breaking out of disease which could not be prevented from spreading itself from the emigrants to the inhabitants of the colonies to which they flocked."

It has been beyond the power of either the Executive Government or of Parliament to prevent the effects of the calamity by which Ireland has been visited from being severely felt in other parts of the British Empire on both sides of the Atlantic."

It then alluded to the measures which from the experience of '47 might be considered best adapted to improving the mode of conducting emigration for the future, and continued: "I observe it is stated in the reports now before me, that there have arrived both in Canada and in New Brunswick during the present season a large number of persons, totally destitute, and that a considerable burthen is likely to be thrown upon both provinces in the maintenance of emigrants of this description, consisting of women and children, and of the aged and infirm."

I am of opinion that it would form a very proper provision in any law to be enacted by the provincial legislature, that in every case in which the local authorities of the port at which an emigrant ship arrived, saw reason to apprehend that any of the emigrants might become a burthen upon the colony, they should be empowered to require from the captain, before the vessel should be permitted to clear out on her return voyage, security for the repayment of any expense which might thus become necessary, on account of such emigrants, within one year after their arrival."

In the same letter he reminds the Governor General that should the Parliament of Canada pass a law respecting immigration, "the regulations should not, by their severity, throw needless obstructions in the way of intercourse between the Queen's Dominions on this and on the opposite side of the Atlantic, which is of the utmost importance to both."

With regard, therefore, to any bill for the regulation of emigrant ships which may be tendered for your acceptance by the other branches of the Provincial Legislature it will be your duty to carefully consider its provisions, before you assent to it and to decline doing so if you should judge that it is of too injurious a character.

And thus closed the year 47. A word or two about Grosse Isle. It is nearly three miles long, by one mile broad at its widest part and is situated about thirty miles below Quebec in the open channel of the St. Lawrence. Its surface is generally rocky, and picturesque, nicely wooded, with patches of arable land here and there.

All that is left to-day to mark the fever of '47 is the cemetery, a dreary waste fringed by trees, without a cross or headboard and with only a marble monument, on the hillside bearing the following inscription: "To the memory of Dr. Benson, of Dublin, Who died in this hospital May 27, 1847. Dr. Alexr. Pinet, of Valenciennes, Died July 24, 1847. Dr. Alfred Mallot, of Verchere, Died July 22, 1847. Dr. John Jameson, of Montreal, Died August 2nd, 1847. Aged thirty-four years. These gentlemen were assistant medical officers of this hospital, and all died of typhus fever, contracted in the faithful discharge of their duty upon the sick."

On one of the sides of this monument the following inscription appears length-wise: "In this sequestered spot lie the mortal remains of 5,424 persons, who, flying from pestilence and famine in Ireland in the year 1847, found in America but a grave. Peace to their ashes."

Grosse Isle. Far from their own beloved Isle These Irish exiles sleep, And dream not of historic past Nor ever of their country's woe; Down where the blue St. Lawrence tide Sweeps onward wave on wave, They lie—old Ireland's exiled dead, In cross-crown'd lonely grave.

Sleep on O hearts of Erin, Who gather golden grain; Our freighted souls still greet you Beyond life's troubled sea; In every Irish heart and home, Where prayer and love abound, Is built an altar to your faith— A cross above each mound.

No more the patriot's words will cheer You humble toil and care— No more your Irish hearts will tell The beads of evening prayer; The dirge that swells at distant want Lies buried in your grave, Down where the blue St. Lawrence tide Sweeps onward wave on wave.

O, tillers in the harvest field, Who gather golden grain; O, pilgrims, by the wayside, Who sweep for grief and pain! And ye, who know that liberty O'ertwinds a shining blade, Four forth your souls in requiem prayer Where Irish hearts are laid!

Far from their own beloved land These Irish exiles sleep, Nor dreams nor faith-crown'd shamrock Nor lives o'er them creep; But fragrant with the maple leaf, Sweeps on with freedom's tide, And consecrates the lonely Isle Where Irish exiles die! —Thomas O'Hagan.

THE MOTHER OF GOD. Antigonus Casket. In a late issue of the Presbyterian Witness a writer who signs himself D. B. Blair uses such language as the following in reference to the title, "Mother of God," under which the Catholic Church invokes the Blessed Virgin Mary: "It is a grovelling and a fatal error to designate her by that heathenish, idolatrous and blasphemous title."

These are the words of a fanatic who huris epithets at whatever arouses his frenzied zeal, heedless of their meaning and propriety. With the aid of her whom Catholics have always honored as the Mother of God, we shall show that they are the words of one who knows not whereof he writes. Mr. Blair does not, indeed, content himself with mere assertion in denying that Mary is the Mother of God. He makes an attempt at argument, the reasons he alleges in disproof of the Catholic doctrine being these three: (1) The Blessed Virgin could communicate only the nature which she herself possessed; not having a divine nature, she could not be the Mother of God, by giving to Him that which she had not, and could not confer; (2) There is no warrant in Scripture for this doctrine, since nowhere in Scripture is Mary called the "Mother of God;" (3) The title, "Mother of God," was never given to Mary by the Christians of the first three centuries; it was only in the fourth century that this title was bestowed upon her. It is worthy of note that the first two of these objections were urged by the heresiarch Nestorius himself against the Catholic doctrine, though, as regards the former of the two, Nestorius, starting from a false principle, was logically led into error, while Mr. Blair, as we shall see, falls into the same error by fallacious reasoning, while professing to hold the true principle. Let us now examine it, it is admitted that the Son of God took human nature from the Virgin Mary. Now the human nature of Christ, the Son of God, did not constitute a human person; it had no personality of its own, but subsisted in the Person of the Word. This is the Presbyterian teaching as well as the Catholic, for Mr. Blair quotes the Shorter Catechism as affirming that Jesus Christ "was, and continueth to be, God and man in two distinct natures and one Person for ever." And here the question arises, Of whom was Mary the Mother? "Of the Man Christ Jesus," answers the writer in Witness. And the Man Christ Jesus, who was He? Was He a human person, really distinct from the Deity that dwelt within Him? If so, then indeed Mary was not and is not the Mother of God, but the mother of a man, a not only a man, being, perfect if you will, yet still only a man. But this is Nestorianism, pure and simple. If Mr. Blair chooses to hold with Nestorius, his position on the question at issue will be logically unassailable, but theologically indefensible. Let us as he is to give Mary her true title, we think he is scarcely prepared to reject the doctrine taught in his catechism, and embrace Nestorianism. Since then, according to the doctrine of Scripture, Jesus Christ truly is and is called man, not because He is a human person, but because He, who is by nature the Son of God, has a human nature like ours; and since, according to Scripture also, Mary is the Mother of Jesus Christ, she is therefore the Mother of the Son of God, and therefore the Mother God—the word "God" here standing for the second Person of the Blessed Trinity subsisting in two distinct natures, the divine and the human. The term son is correlative to mother, and like it denotes, not a nature, but a person. It is false and absurd to say that Mary is the mother of the human nature of Christ; she is the mother of Christ, and Christ is God, not solely, but God made man.

Now a word about the fallacy which underlies this objection. We are told that as Mary had not a divine nature, she could not communicate it to her offspring, and could not therefore be the Mother of God. This is to confound nature with person, and, in effect, maker with mother. The writer forgets that every mother is the mother of a person, and that she is such, not because her offspring derives from her its whole nature and being and personality, but because she conceives and brings it forth into the world. In bringing this new being into existence in the human parent plays but a very subordinate part. It is God who creates the soul, God who unites the soul with the body taken from the mother, and one person, but a person, in the union of soul and body results in one human nature and one human personality; in the case of the Child that was born of Mary, the union of soul and body resulted indeed in one human nature, but this nature had never for a moment a human personality; it subsisted from the first in the Person of the Word, who thus became the Word made flesh, of whom Mary was the Mother. Either she was not at all a mother, or she was Mother of the Incarnate God. If the principle on which this objection is based were pushed to its logical conclusion, no woman could be called a mother; for no woman ever conceives, strictly speaking, is not human at all, much less a child or rational creature, until it is vivified by a rational soul. "But," insists Mr. Blair, "God, who brought Mary into being, existed before her." True, the Son of God was from eternity, but not as the Word made flesh. When we affirm that Mary is the Mother of God, we always mean that she is the Mother of Jesus Christ, the God made man.

Every orthodox Presbyterian—and no doubt Mr. Blair is one—holds firmly to the doctrine of the Atonement, and adheres to the teaching of the Larger Catechism touching the mediatorial office of Christ, as set forth in the following passage: "It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person." "To put this same doctrine in other words, it was necessary that the Mediator should have a divine and human nature, and yet be one and the same Person, and that, too, Divine, in order that the sufferings and death He endured in His human nature should be in very truth the sufferings and death of a God, and thus possess divine efficacy and infinite merit. He denies the Atonement and contradicts the plain teaching of Scripture who denies that God the Son redeemed mankind by His sufferings and death on the cross. But if Mary is not the Mother of God the Son, then God the Son has not shed His blood to redeem mankind, the world's ransom has not been paid; for the Gospel vouches for no fact more distinctly than that it was Jesus, the Son of Mary, who died upon the cross. If we hold that the sufferings of Christ in the flesh were the sufferings of a Divine Person, to whom "the proper works of each nature" are to be attributed, how can we deny that the birth of Christ in the flesh was the birth of a Divine Person, and that she who gave Him birth was the Mother of that Divine Person? Clearly there is no other

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