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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 30.

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, JULY 24, 1847.

## CALENDAR.

- JULY 25—Sunday—IX after Pentecost, St. James, Apostle.
- 26—Monday—St. Anne, Mother B. V. M. G.
- 27—Tuesday—St. Paschal Baylon C.
- 28—Wednesday—St. Victor J. P. M.
- 29—Thursday—St. Felix II, P. M.
- 30—Friday—St. Martha, Virgin
- 31—Saturday—St. Ignatius of Loyola, C.

## THE ACADIANS OF NOVA SCOTIA.

We have received the most gratifying accounts from various parts respecting the dispositions of the French Catholics in Nova Scotia and Cape Breton. Everything had been done to conceal from them the abominable attacks on their religion and clergy for the last six months. But their eyes are now fully opened. They understand the real character of the Tory hypocrites who have had the audacity to solicit their votes.—There was a time when their forefathers were driven forth at the point of the bayonet from their happy homes—when their churches were demolished, their priests hunted into the wild woods, their buildings set on fire, and themselves transported like felons into distant lands. Do the Tories, and haters of the Catholic religion imagine that the French Catholics of Acadia forget all this? Do they think they can blind any Catholic so far as to make him believe they would not enact the same scenes over again if they dared, or if they had the power? With the virulent and abusive articles of the Tory Press staring him in the face, how could any Catholic be imposed on? The two Bishops of the Province, all the Priests, the Religious Orders of the Catholic Church, the sacrifice of the Mass, the seven Sacraments, the Saints of God, the most Blessed Mother of our Saviour, all have been abused, calumniated, insulted, held up to the most scornful ridicule by the villainous, mercenary, degraded, and lying press which supports the Attorney General and the bigotted pack of Tories who follow in his wake. What grosser insult could be offered to any Catholic, French, Scotch, Nova Scotian, or Irish, than to ask his

vote, or interest, or countenance for any one of this Tory gang, May we not virtually translate such a Tory appeal into the following terms?

“Monsieur ———, or Mr. ———, as the case may be; I have come to ask your vote and interest at the approaching election, and I know you will vote for me, because I am one of the tail of the Attorney General, and one of the supporters of this Tory and Anti-Catholic Government.

Vote for me, because the Tory Papers which support me and which I support in return, have been every week, nay, almost every day, for the last six months, abusing your religion, your clergy and your Bishops.

Vote for me, because my Papers have called you ‘a damnable idolator, a priest-ridden, and superstitious creature, an image worshipper, a cake and wafer eater!’

Vote for me, because my papers have spoken of the Immaculate Virgin Mother of God, as if she were a Harlot, and of the Saints of God as if they were so many felons.

Vote for me, because we have called your Eucharist ‘guts and garbage—cakes and wafers,—the gutter vomitings of a mad dog—the breadden idol’—(We dare not commit to paper the other horrid blasphemies.)

Vote for me, because we have laughed at your Mass and its ceremonies—because we have turned into ridicule the episcopal robes of your Bishops, and the sacred vestments of your priests.

Vote for me, because we have spat upon, and covered with all the slaver of our foul venom all the objects that pertain to religious worship, even the sacred vessels in which you pretend the Body and Blood of Christ are consecrated.

Vote for me, because if my party get into power, we will keep up the No Popery cry, we will trample on all the rights and feelings of Catholics, we will exclude them from all office, we will patronize and reward their bitterest enemies.

Vote for me, because my Tory Father or Grandfather robbed, despoiled, exiled, and murdered your ancestors—burned their houses, destroyed their corn,—mutilated their cattle, and banished their priests into the fastnesses of the forest.

By the memory of all these insults—vote for me.

By the memory of your persecuted fathers—vote for me.

By the memory of your Churches set on fire—vote for me.

By the memory of burned homesteads, pillaged property, and profaned altars—vote for me.

By the memory of the bitter tears, painful exile, and broken hearts of your innocent and murdered ancestors—vote for me.

We ask again, is not this what a Tory does, when, with the unblushing impudence of the Devil, he presumes to ask a Catholic, especially a French Catholic, for his vote? We should like for instance to see the Tory Candidate for Argyle making those adjurations to the French Magistrate there, John Bourque Esq., and imploring Mr Bourque to give him his vote and interest, that he may strengthen in Parliament the Anti-Catholic faction. We should like to see Mr. Ryder appealing to the Abbe Goudot, and conjuring him by all those tender reminiscences, to vote against his own whim, his honesty, and liberal Parishoner, Simon D'Entremont, and to put himself—Tory Ryder—in, that he may betray his constituents as he did before, and help the Tories to abuse the Catholics.

Only imagine the little Tory Lawyer, from Digby appealing to a French Catholic in Clare for his vote and interest, and reminding him that he has been receiving for a long time the money of a large portion of the French to carry on a useless law-suit, and to perpetuate divisions amongst that worthy people.

Vote for me, He might say, because I received your money, and kept up your law suit in despite of several decisions of a court of Justice from which I knew it was impossible for you to succeed. Vote for me, because I am supported by the Tory Press who have been abusing your Bishop for the last six months—aye, that very Bishop Walsh who spent a whole week amongst you last year to settle this law suit, and who in order to promote peace and harmony amongst you, and to save you from the blood sucking harpies of the law, gave Twenty Pounds out of his own pocket, to help to pay your bill of costs in a foolish and expensive suit.

We need not run through the entire list. But we will copy from a Tory Paper of the 9th inst., a list of Tory Candidates paraded in capital Letters, to which we beg the especial attention of the Frenchmen of St. Croix, St. Mary's, Couberic, Meieghan, St. Michel, St. Anne, Eelbrook, Pubnico, Chezzet-cooke, Minudie, and Tracadie.

County of Yarmouth—E. W. B. Moody, Township of do.—John Sanders. Township of Argyle—John Ryder. Township of Digby—Charles Budd. County of Halifax. We are ashamed to mention them. Township of Halifax—Andrew Uniacke and Thomas Grassie. Township of Amherst—W. W. Bent. County of Sydney—Patrick Power!

We now seriously ask, can any one of the above lot of avowed Tories expect a single French vote, or indeed the vote of any Catholic or Liberal Protestant? Do they not deserve to be ignominiously ejected from the house of any French Catholic which they should dare to enter for the insulting purpose of asking a disgraceful vote?

We cannot yet state with accuracy the names of the Tory hypocrites who intend to solicit French votes in Cape Breton. But we are quite sure the honest Frenchmen of Arichat, Discouse, Margaree, Cheticamp, &c., will duly estimate the vile schemers, and treat them accordingly.

## MORE TORY AUDACITY!

The slandering Journals of Toryism have been frequently asserting during the past controversy, that the intelligent and enlightened amongst the Catholic Body shared in *their* feelings and sympathised with the Tory Protestant cause. We took no notice of those vaourings because the well known feelings of the Catholics of the Province, were a sufficient refutation of this Tory lie. They have dared to repeat it within the last fortnight. We now, once for all, deny this basefaced calumny upon the Catholics of Halifax and Nova Scotia. We dare them to the proof. We call for arguments and not for brazen assertions. We ask for names and evidence. Who are those "intelligent, and enlightened Catholics" that patronize Toryism, and blush at the defence of their calumniated religion, and lick the hand of dastard bigotry which would strike them to the earth? Again, we ask, *who are they?*

We pause for a reply.

## TORY HYPOCRISY.

The Tories have attempted for some time past, to play off their low wit at the expense of some of their Catholic opponents, and thus, on the subject of intemperance. The Pharisees! After having inundated the County of Halifax with poisonous Rum, and transformed the coloured people of Hammond's Plains and Preston into stark staring maniacs, by the infernal potations with which they supplied them, they have the insolence to prate about Temperance. The white washed sepulchres! They talk about Temperance! They whose drunken myrmidons perambulate our streets by night, and disturb the repose of the peaceable inhabitants by their orgies. They who have invaded the honour and peace of families along our shores, and merited the threat of the horsewhip, from the legitimate guardians of morality. They who have trafficked upon the simplicity of the poor coloured man, and robbed him of his reason, in order to extort a maniac shout of Toryism. Ah! the souls of those Africans are as dear to God, as those of the Tories themselves; and as sure as that God is a hater of iniquity, so sure will his vengeance fall on those emissaries of hell who have reduced his creatures to the level of the beasts of the field. Shame, shame, and everlasting disgrace be on the heads of the heartless monsters who have deliberately poured their liquid fire down the throats of their unsuspecting fellow creatures!

Where are the patrons of Temperance! What has become of Judge Marshall! Why is Beannah Murdoch silent! Why do not the Office Bearers of the Temperance Societies come forward, and record their indignant protest against these intoxicating and brutalizing battalions of Toryism! What are the Tory Parsons about, or the holy Lecturers and Reverend Declaimers on Temperance!

We call upon all the Saints who congregated at the late Tory Bible Meeting, to come forward and vindicate the cause of outraged humanity, the cause of virtue, and the cause of God, by protesting solemnly against those Drunken Crusades of Toryism.

## TORY INTIMIDATION.

We have received from many quarters an account of sundry threats uttered by Tories against Catholics and Liberals whom they think they can terrify by a tyrannical denunciation. All we shall say for the present is, let them carry their threats

into effect if they dare. We will watch them well, and we promise them they shall not escape with impunity. We pledge ourselves most solemnly, to publish the name of every Tory miscreant who shall attempt to punish any man for the free exercise of his constitutional rights. Whilst their drunken delirium lasts, they may fancy they are privileged to do what they please; but we will soon undeceive them. The present excitement will speedily pass away; not so, the recollection of their villainy. They will bitterly regret the inauspicious day on which they commenced their present infamous career.

#### TORY TREACHERY TO THE QUEEN.

A correspondent has written to complain that some of the foreign officials employed in this city to the prejudice of the natives, have been tampering with the Liberal voters, and calling on them *not to vote against the Queen*, or against Her Majesty's Government! We find it difficult to believe this, though we know our correspondent to be a person of undoubted veracity. None but a madman would thus expose himself to be kicked out of his situation at a moment's notice. If the particulars given in this case be correct—and we do not mean to doubt them for a moment—a proper application to Lord Grey at Downing Street will bring instant and effectual redress.

#### TORY PERSECUTION OF THE FRENCH IN NOVA SCOTIA.

We publish to day, a few interesting passages from Halliburton's History of Nova Scotia, the perusal of which may be of some use to the present descendants of those ill-treated, and innocent men. In order to estimate Tory atrocity at its full value at home and abroad, we must examine it by the light of history. The time is not so far distant when here in Halifax, the Tories would not allow a Catholic priest to shew his face. In those rampant days of Toryism, Mass was said by stealth in the woods near Birch Cove, and the terror-stricken Catholics had to creep out there, as well as they cou'd. Even as late as good Father Jon's time, one of the lawless, graceless Tories of the day applied to the Governor to have the Popish Priest prosecuted and driven out of the town. Any one who examines the records of our Provincial Parliament for the latter part of the last century will behold some specimens of Toryism there, which should call a blush into the cheeks of some of our present Tories, who would imitate, if they had the power, all the rascality of their forefathers.

#### POETICAL GEMS FROM THE HALIFAX TORY PRESS.

"How dreadful stupid who believes  
A sinful Priest can pardon sell,  
Or yet pray back a soul from Hell!  
He's surely of the Dev'l's kind  
Who thus deludes the vulgar blind!

—Tory Paper of the 8th inst.

"How dreadful stupid" those must be who imagine that Catholics will vote for the Tories!

"He's surely of the Devil's kind" who intoxicates with fiery and poisonous rum the coloured people in the County of Halifax.

#### KETCH HARBOR.

A correspondent from this place writes to ask us whether the names of any Catholics who should be so degraded as to vote for the Tories in any part of the Province, should not be taken down in the respective localities, and the lists if any, sent for publication to the Cross. We think it a capital idea, and we hereby pledge ourselves to the Catholics of Nova Scotia and Cape Breton that we will consign such willing slaves to eternal notoriety in our columns, if properly authenticated lists be sent to this office. At the same time we must repeat our conviction that there will be no necessity for any such thing.—Let the Tories get a good political thrashing now, and we shall never hear of the Anti-Catholicery again. Who's afraid of the villains!

#### EELBROOK.

We are delighted beyond measure, to hear that the differences amongst the French in Argyle have been settled and that they will vote as they ought, against the Tory and Anti-Catholic Candidates, Ryder and Moody. This is cheering, and creditable to all the parties concerned. We always knew that the Abbe Goudot, and Squire Bourque were too intelligent to suffer the Frenchmen of Eelbrook to be humbugged by the Popery hating, crocodile Tories.

#### LIVERPOOL.

Some Tory Gohemouch has been reporting in town, that the Catholics in the district of Liverpool will take no part whatsoever in the coming election. We nail this calumny at once, because we have too high an opinion of our fellow Catholics to believe such a thing possible. We know they will do their duty, and record their votes like men and christians, against the dastardly enemies of their name and creed. Now or never, is the time to strike a home blow, at the tottering faction who would trample on every Catholic in Nova Scotia if they could. The Tories have put us on our trial before the whole country, and made the No Popery cry their watchword. The Catholic who would not vote against them now, deserves to be branded slave for the rest of his life, and to have the finger of scorn and contempt pointed at his cowardly countenance.

#### ST. MARY'S CATECHISTICAL SOCIETY.

The annual meeting of this most useful Society was held after Vespers on Sunday last, the Bishop in the chair. The officers were elected for the ensuing year. We will publish next week the Secretary's report of the proceedings.

An examination of the children in catechism will be held in September next.

#### ST. PAUL'S CHURCH—HERRING COVE.

The New Church at Herring Cove was dedicated to the Almighty on Thursday last, under the invocation of the Doctor of the Gentiles. From an early hour the Cove and surrounding neighbourhood presented a very animated appearance. Flags and streamers were waving in all parts, and groups of well-dressed and happy looking people were wending their way along the various roads which led to the House of God. The Steamer which was engaged for the accommodation of the Catholics of the City, left the wharf at about ten o'clock, and arrived at Herring Cove in about an hour. She was received with cheers, and repeated rounds of musketry. She brought, it is said, upwards of five hundred passengers, and some additional hundreds, who were anxious to be present at the ceremony.

one of the day, were unavoidably left behind at the Steamboat wharf, as the Boat made but one trip. The ceremony of the Dedication was performed by the Rt. Rev. Dr. Walsh assisted by the Vicar General and five other Priests—viz: Rev. Messrs. Doyle, Putnam, Hannan, Phelan, and McLeod. When the Building had been blessed, and dedicated as a House of Sacrifice and Prayer, Mass was sung by the Rev. Mr. Doyle the resident Priest, and an appropriate Sermon was delivered by the Very Rev. Mr. Connolly from the 1st verse of the 83d Psalm. "How lovely are thy tabernacles, O Lord of Hosts!" At the close of the Sermon a Collection was made, and the very handsome sum of about Eighty Pounds was subscribed towards the completion of the Church.

During the remainder of the day, the numerous visitors were scattered in various directions enjoying the pure air, and interesting scenery of a part of the Halifax coast, with which many of them were previously unacquainted. Refreshments seemed to be in great abundance; the worthy inhabitants of the cove were most attentive to their numerous visitors, and through the fields in all directions we saw innumerable public dinners, which were partaken with a hearty enjoyment, inspired, no doubt, by the salubrious breezes that were wafted from the surrounding ocean. On the whole, we have seldom witnessed a day of purer, or more innocent recreation. It seemed to be a complete revival of those ancient Wakes or Patrons which were held by our Catholic forefathers to commemorate the Festival of the Tutelar Saint of their Parish Church. About five o'clock the Steamer returned to the cove, and the festivities of this happy day were terminated in so peaceful and edifying a manner, that we hope our fellow Catholics in town and country will enjoy many a similar treat on future occasions.

**CHEZZETCOOKE.**

The communions last week at Chezzetcooke amounted to Four Hundred. The entire settlement availed themselves of the precious advantages of the Jubilee.

**ST. PATRICK'S CHURCH NORTH END.**

The Treasurer begs to acknowledge the receipt of the following subscriptions for this Church, which in many instances, are subscriptions renewed for the second or third time:—

Rt. Rev. Dr. Walsh	£10	0	0
Rev. Mr. Daly	1	0	0
Mr. James Laughlan	2	0	0
Denis Heffernan	1	12	6
Patrick Kenny	1	0	10
John Crotty	0	10	0
Peter Walsh	5	0	0
Win. Connors, Hotel	1	0	0
Edward Farrell	1	0	0
Michael Bulger	1	0	0
Jeremiah O'Neill	1	0	0
Michael Conway	1	0	0
Michael Murphy	1	15	0
Messrs. Nugent & Ritchie	2	0	0
Mr. John Skehan	1	0	0
Patrick Going	1	0	0
Michael Holland	1	0	0
George Smith	1	0	0
Michael McDermott	2	0	0
Charles Reilly	1	0	0
Thomas Walsh	2	0	10
Thomas Buckley	0	10	0
Michael O'Shaughnessy	0	5	0

Lawrence Brennan	0	5	0
M. Hoskens	0	10	0
M. Bride	1	0	0
John McGrath	0	10	0
John Lane	0	10	0
Bartholomew Walsh	1	0	0
Thomas Holden	0	10	0
John Power	0	5	0
Richard Archibald	0	2	6
Matthew White	0	10	5
W. Shea	1	0	0
Timothy Grady	0	5	0
John Maher, Baker	5	0	0
P. Stephens, P. E. Island	1	10	0
William Skerry	5	0	0
Edward Daly	1	0	0
Philip Holden	1	0	0
Rebecca Carroll	0	6	3
Mr. Martin Fehmet	1	0	10
Michael Walsh	0	10	0
James Whelan	0	12	6
Honble. Michael Tobin	7	10	0
John Meagher, Esq., Bay Chaleur	5	0	0
Mrs. J. Meagher, do	2	10	0

(To be continued.)

**TREATMENT OF A FRENCH PRIEST BY THE INDIANS.**

Le Pere Ralle, who had been a Missionary among the savages forty years, resided at Norridgewoack at this time, and had erected a Church there. They loved and idolized him, and were at all times ready to hazard their lives for his preservation. He was conversant with the English and Dutch languages, and master of the several dialects of the Abenaki nation. His literary attainments, though of little use to him in such a situation, appear to have been very respectable, and his Latin, in which he generally addressed those gentlemen at Boston with whom he had occasionally a controversial correspondence, was pure, classical and elegant. As both these persons were supposed to have instigated the Indians to hostility, as well in Nova-Scotia, as on the confines of New-England, and were in the immediate interest of the Governor of Canada, they became very obnoxious to the English. Measures were therefore concerted to arrest them, and carry them to Massachusetts as prisoners. Previous to the last affair at Annapolis, Castine had been surprised and actually imprisoned at Boston, but partly owing to a dread of exasperating the Indians, beyond all hopes of reconciliation, and partly from a difficulty of considering him a traitor who had never acknowledged himself a subject, it was deemed prudent to release him. The Indians still continuing hostile, an expedition was fitted out in Massachusetts, consisting of 208 men, with orders to proceed up the Kenebec, and attack their principal village. On the 12th of August, 1721, they arrived at Norridgewoack, where they surprised the enemy, and defeated them with great slaughter. Having plundered the Church and hewn down the Crucifix, and whatever else they considered emblems of idolatry, they destroyed the building and pillaged the encampment. Charlevoix informs us that the Pere Ralle, though unprepared was not intimidated, and advanced towards the English in order to attract their attention to him, and thus screen his flock by the voluntary offer of his own life. As soon as he was discovered, he was saluted by a shout and a shower of bullets, and fell, together with seven Indians, who had rushed out of their tents to shelter him with their bodies, at the foot of a cross which he had erected in the middle of the village. He adds that the savages, when the pursuit had ceased, returned to weep over their beloved missionary, and that they found his body perforated with balls, his head scalped

his skull broken with the blows of hatchets, his mouth and eyes filled with mud, the bones of his legs fractured, and his limbs dreadfully mangled. After having bathed his remains with their tears, they buried him on the site of the Chapel, where the preceding evening he had celebrated the sacred rites of religion.—*Haliburton's History of Nova Scotia, volume I, page 104, 105.*

### TREACHERY, CRUELTY AND VIOLATION OF TREATIES.

An expedition for that purpose, consisting of a frigate, mounted 40 guns, another ship of 16, and a third of 8 guns, with transports, for the conveyance of 700 men, were entrusted to Sir William Phipps who appeared before Port Royal, Annapolis, on 20th May, 1690. The garrison of this place was composed of no more than 86 men—the works were in a very indifferent state of repair, and most of the cannon dismounted. Manival, the French Governor, sent Monsieur Petit a priest, to treat with Sir William, who required an unconditional surrender. This was peremptorily refused by the Priest, who proposed the following articles of capitulation:—1st. That the soldiers, with their arms and baggage, should be transported to Quebec, in a vessel to be provided by the English. 2d. That the inhabitants should be maintained in peaceable possession of their properties, and that the honour of the women should be observed. 3d. That they should be permitted to enjoy the free exercise of the Roman Catholic religion, and that the property of the Church should be protected.

Sir William agreed to these conditions, but refused to commit them to writing, intimating that his word as a General was a better security than any document whatever. Manival was obliged to rest satisfied with this assurance, and the following day went on board the frigate, where the capitulation was verbally ratified in the presence of Des Gautins, the French Secretary; and the keys of the fortress formerly surrendered. Upon an examination of the fortifications, the English were surprised at the weakness of the place, and regretted it is said, having granted to the Garrison such favourable terms—according to the French writers, they soon found an excuse for violating them. While Manival was on board the frigate, a quantity of stores was discovered in the possession of the inhabitants. Sir William construed this into a breach of the capitulation, using it as a pretext for annulling the terms, he disarmed the soldiers, and imprisoned them in the Church. He confined Manival to his own house, under the charge of a sentinel, plundered him of his money and clothes, and gave up the place to general pillage, from which neither the Priests nor the Churches were exempted. He then left a person in charge of the fort, and constituted six of the principal inhabitants justices of the peace, and having compelled the people to take the oath of allegiance to William and Mary, re-embarked his men, carrying with him the Governor, a sergeant, 38 privates and two Priests.—*Idem. vol. I, page 69, 70, 71.*

### VIRTUOUS SIMPLICITY OF THE ACADIANS AND THEIR BARBAROUS TREATMENT.

Hunting and fishing, which had formerly been the delight of the Colonists, and might have still supplied it with subsistence, had no further attraction for a simple and quiet people, and gave way to agriculture, which had been established in the marshes and low lands, by repelling with dikes the sea and rivers which covered these plains. These grounds yielded fifty for one at first, and afterwards fifteen or twenty for one at least; wheat and oats succeeded best in them, but they likewise produced rye, barley and maize.—There were also potatoes in great plenty, the use of which was become common. At the same time these immense meadows were covered with numerous flocks. They computed as many as sixty thousands head of horned cattle; and most families had several horses, though the tillage was carried on by oxen. Their habitations, which were constructed of wood, were extremely convenient, and furnished as neatly as substantial farmer's houses in Europe. They reared a great deal of poultry of all kinds, which made a va-

riety in their food, at once wholesome and plentiful. Their ordinary drink was beer and cyder, to which they sometimes added rum. Their usual clothing was in general the produce of their own flax, or the fleeces of their own sheep; with these they made common lincens and coarse cloths. If any of them had a desire for articles of greater luxury, they procured them from Annapolis or Louisburg, and gave in exchange corn, cattle or furs. The neutral French had nothing else to give their neighbours, and made still fewer exchanges among themselves; because each separate family was able, and had been accustomed to provide for its own wants. They therefore knew nothing of paper currency which was so common throughout the rest of North America. Even the small quantity of gold and silver which had been introduced into the colony, did not inspire that activity in which consists its real value. Their manners were of course extremely simple. There was seldom a cause either civil or criminal, of importance enough to be carried before the Court of Judication established at Annapolis. Whatever little differences arose from time to time among them, were amicably adjusted by their elders. All their public acts were drawn by their pastors, who had likewise the keeping of their Wills; for which, and their religious services, the inhabitants paid a twenty-seventh part of their harvest, which was always sufficient to afford more means than were objects of generosity.

Real misery was wholly unknown, and benevolence anticipated the demands of poverty. Every misfortune was relieved as it were before it could be felt, without ostentation on the one hand, and without meanness on the other. It was, in short, a society of brethren; every individual of which was equally ready to give and to receive what he thought the common right of mankind. So perfect a harmony naturally prevented all those connexions of gallantry which are so often fatal to the peace of families. This evil was prevented by early marriages for no one passed his youth in a state of celibacy. As soon as a young man arrived to the proper age, the community built him a house, broke up the lands about it, and supplied him with all the necessaries of life for a twelve-month. There he received the partner whom he had chosen, and who brought him her portion in flocks. This new family grew and prospered like the others. In 1755, all together made a population of eighteen thousand souls. Such is the picture of these people, as drawn by the Abbe Reynal. By many it is thought to represent a state of social happiness, totally inconsistent with the frailties and passions of human nature; and that it is worthy of the poet rather than the historian. In describing a scene of rural felicity like this, it is not improbable that his narrative has partaken of the warmth of feeling for which he was remarkable; but it comes much nearer the truth than is generally imagined.—Tradition is fresh and positive in the various parts of the United States, where they were located, respecting their guileless, peaceable, and scrupulous character; and the descendants of those, whose long cherished and endearing local attachment induced them to return to the land of their nativity, still deserve the name of a mild, frugal and pious people. The allegations against them collectively, and which were undoubtedly just against many of them as individuals, were these; that being permitted to hold their lands after the treaty of Utrecht, by which the Province was ceded to Great Britain, upon condition of their taking the oath of allegiance, they refused to comply except with the qualification that they should not be compelled to bear arms in defence of the Province; which qualification, though acceded to by General Philipps, was disapproved of by the King. That, from this circumstance, they affected the character of Neutrals; yet furnished the French and Indians with intelligence, quarters, provisions, and assistance, in annoying the Government of the Province and that three hundred of them were actually found in arms at the taking of Fort Beau Sejour. That, notwithstanding an offer was made to such of them as had not been openly in arms, to be allowed to continue in possession of their land, if they would take the oath of allegiance without any qualification they unanimously refused. A scrupulous sense of the indissoluble nature of their ancient obligation to their King, was a great cause of their misfortunes. To this we may add an unalterable attachment to their religion, a distrust of the right of the English to the territory which they

inhabited, and the indemnity promised them at the surrender of Fort Beau Sejour. Notwithstanding which, there could be no apology for such of them, as, having obtained the advantages of neutrality; violated the conditions on which they were granted, and without which, from the nature of the case, there was no just foundation to expect they would be continued. It was finally determined, at this consultation, to remove and disperse the whole people among the British Colonies; where they could not unite in any offensive measures, and where they might be naturalised to the government and country.

The execution of this unusual and general sentence, was allotted chiefly to the New-England Forces, the Commander of which, from the humanity and firmness of his character, was well qualified to carry it into effect. It was, without doubt, as he himself declares, disagreeable to his natural make and temper, and his principles of implicit obedience as a soldier were put to a severe test by this ungrateful kind of duty; which required an ungenerous, cunning, and subtle severity, calculated to render the Acadians subservient to English interests to the latest hour. They were kept entirely ignorant of their destiny until the moment of their captivity, and were overawed, or allured, to labour at the gathering in of their harvest which was secretly allotted to the use of their conquerors.

The orders from Lieutenant-Governor Lawrence to Captain Murray, who was first on the station, *with the plagiarism of the language, without the spirit of Scripture*, directed that if these people behaved amiss, they should be punished at his discretion and if any attempts were made to destroy or molest the troops, he should take an eye for an eye, and a tooth, and in short life for life, from the nearest neighbour where the mischief should be performed. To hunt these people into captivity was a measure as impracticable as cruel, and as it was not to be supposed they would not voluntarily surrender themselves as prisoners, their subjugation became a matter of great difficulty. At a consultation held between Colonel Winslow and Captain Murray, it was agreed that a proclamation should be issued at the different settlements, requiring the attendance of the people, at the respective posts on the same day; which proclamation should be so ambiguous in its nature, that the object for which they were to assemble could not be discerned; and so peremptory in its terms, as to ensure implicit obedience. This instrument having been drafted and approved, was distributed according to the original plan. That which was addressed to the people inhabiting the Country, now comprised within the limits of King's County, was as follows:—

“To the inhabitants of the District of Grand Pre, Minas, River Canard, &c; as well ancient, as young men and lads:

Whereas, his Excellency the Governor, has instructed us of his late resolution, respecting the matter proposed to the inhabitants, and has ordered us to communicate the same in person, his Excellency, being desirous that each of them should be fully satisfied of his Majesty's intentions, which he has also ordered us to communicate to you, such as they have been given to him; We therefore order and strictly enjoin, by these presents all of the inhabitants, as well of the above named districts as of all the other districts, both old men, and young men, as well as all the lads of ten years of age, to attend the Church at Grand Pre, on Friday, the fifth instant, at three of the clock in the afternoon, that we may impart to them what we have to communicate to them; declaring that no excuse will be admitted on any pretence whatever, on pain of forfeiting goods and chattels, in default of real estate.—Given at Grand Pre, 2nd September, 1755, and 29th year of his Majesty's Reign.

“JOHN WINSLOW.”

In obedience to this summons, four hundred and eighteen able bodied men assembled. These being shut into the Church (for that too had become an arsenal,) Colonel Winslow placed himself, with his officers, in the centre, and addressed them thus:

GENTLEMEN,

“I have received from His Excellency Governor Lawrence, the King's Commission, which I have in my hand; and by his orders you are convened together, to manifest to you his Majesty's final resolution to the French inhabitants of this his Province of Nova Scotia, who for almost half a century, have had

more indulgence granted to them than any of his subjects in any part of his dominions; what use you have made of it you yourselves best know. The part of duty I am now upon, though necessary, is very disagreeable to my natural make and temper as I know it must be grievous to you, who are of the same species; but it is not my business to animadvert; but to obey such orders as I receive, and therefore, without hesitation, shall deliver you His Majesty's orders and instructions, namely—that your lands and tenements, cattle of all kinds and live stock of all sorts, are forfeited to the Crown; with all other your effects saving your money and household goods, and you yourselves to be removed from this his Province.

Thus it is peremptorily his Majesty's orders, that the whole French inhabitants of these districts be removed; and I am through his Majesty's goodness, directed to allow you liberty to carry off your money and household goods, as many as you can without discommoding the vessel you go in. I shall do every thing in my power that all those goods be secured to you and that you are not molested in carrying them off; also, that whole families shall go in the same vessel, and make this remove, which I am sensible must give you a great deal of trouble as easy as His Majesty's service will admit; and hope that, in whatever part of the world you may fall, you may be faithful subjects a peaceable and happy people. I must also inform you, that it is his Majesty's pleasure that you remain in security under the inspect and direction of the troops that I have the honour to command.” And he then declared them the King's prisoners. The whole number of persons collected at Grand Pre, finally amounted to 483 men, 337 women, heads of families, and their sons and daughters, to 527 of the former, and 578 of the latter; making in the whole 1923 souls. Their stock consisted of 1260 oxen, 1556 cows, 5007 young cattle, 193 horses, 8690 sheep, and 4197 hogs. As some of these wretched inhabitants escaped to the woods, all possible measures were adopted to force them back to captivity. The Country was laid waste to prevent their subsistence. In the district of Minas alone, there were destroyed 255 houses, 276 barns, 155 out houses 11 mills, and 1 church; and the friends of those who refused to surrender, were threatened as the victims of their obstinacy.

In short, so operative were the terrors that surrounded them that of 24 young men, who deserted from a transport, 22 were glad to return of themselves the others being shot by sentinels, and one of their friends who were supposed to have been accessory to their escape, was carried on shore to behold the destruction of his house and effects, which were burned in his presence as a punishment for his temerity and perfidious aid to his comrades. The prisoners expressed the greatest concern at having incurred his Majesty's displeasure, and in a petition addressed to Colonel Winslow, intreated him to detain a part of them as sureties for the appearance of the rest, who were desirous of visiting their families, and consoling them in their distress and misfortunes. To comply with this request of holding a few as hostages for the surrender of the whole body, was deemed inconsistent with his instructions, but as there could be no objection to allow a small number of them to return to their homes, permission was given them to choose 10 for the District of Minas, (Horton) and 10 for the District of Canard (Cornwallis) to whom leave of absence was given for one day; and on whose return a similar number were indulged in the same manner. They bore their confinement and received their sentence with a fortitude and resignation altogether unexpected, but when the hour of embarkation arrived, in which they were to leave the land of their nativity for ever—to part with their relatives and friends without the hope of ever seeing them again, and to be dispersed among strangers, whose language, customs, and religion, were opposed to their own, the weakness of human nature prevailed, and they were overpowered with the sense of their miseries. The preparations having been all completed, the 10th of September, was fixed upon as the day of departure. The prisoners were drawn up 6 deep, and the young men, 161 in number, were ordered to go first on board of the vessels. Thus they instantly and peremptorily refused to do, declaring that they would not leave their parents, but expressed a willingness to comply with the order, provided the:

were permitted to embark with their families. This request was immediately rejected, and the troops were ordered to fix bayonets and advance towards the prisoners, a motion which had the effect of producing obedience on the part of the young men, who forthwith commenced their march. The road from the chapel to the shore, just one mile in length, was crowded with women and children; who on their knees, greeted them as they passed with their tears and their blessings; while the prisoners advanced with slow and reluctant steps, weeping, praying and singing hymns. This detachment was followed by the seniors, who passed through the same scene of sorrow and distress. In this manner was the whole male part of the population of the District of Minas put on board the five transports, stationed in the river Gasperaux, each vessel being guarded by 6 non-commissioned officers, and 80 privates. As soon as the other vessels arrived, their wives and children followed, and the whole were transported from Nova Scotia. The haste with which those measures were carried into execution did not admit of those preparations for their comfort, which, if unretarded by their disloyalty, were at least due in pity to the severity of their punishment. The hurry, confusion, and excitement connected with the embarkation, had scarcely subsided when the Provincials were appalled at the work of their own hands. The novelty and peculiarity of their situation could not but force itself upon the attention of even the unreflecting soldiery; stationed in the midst of a beautiful and fertile country, they suddenly found themselves without a foe to subdue, and without a population to protect. The volumes of smoke which the half-extinguished embers emitted, while they marked the site of the peasant's humble cottage, bore testimony to the extent of the work of destruction. For several successive evenings the cattle assembled round the smouldering ruins, as if in anxious expectation of the return of their masters; while all night long the faithful watch dogs of the Neutrals howled over the scene of desolation, and mourned alike the hand that had fed, and the house that had sheltered them.—*Idem. vol. 1, page 170, 181.*

(To be Continued.)

## POETRY.

(From the New York Freeman's Journal.)

### O'CONNELL'S HEART.

By Mrs. ANNA H. DORSEY.

Bear it on tenderly,—

Slowly, and mournfully,—

That heart of a nation which pulsates no more:  
The fount that gushed over with freedom's high lore,—  
Through years over Erin, it brooded and wept,  
It watched while she slumbered, and prayed when she slept;  
And the Saxon raged on, that their chains had not crushed  
The souls of a people, whose harp they had hushed.

Bear it on tenderly,—

Slowly, and mournfully,—

'Twas broken at last—when the famine plague's glaive,  
And the spade turned the shamrock in grave after grave—  
When the angels of God turned weeping away  
From the want-stricken earth and its famishing clay:  
And the wail of the dying, which rose from the sod,  
The dying—those martyrs to Faith and their God—  
Came like the wild knell, of its hopes fairest day,  
Is it strange, that its life tugged quickly away,

Bear it on tenderly,—

Slowly, and mournfully,—

Oh God! how it struggled to burst the vile chain,  
That fettered thee, Erin—but struggled in vain!  
How humble to God, to the Saxon what scorn,  
To thy friends, true and loving—thy foes proud and stern!—  
How strong, like a barrier of angels it stood.

Crying "Justice! we struggle for Justice—not blood."  
And in Christ's lovely name, chided back the mad throng  
That in liquid, were thirsting for blood for their wrongs.

Bear it on tenderly,—

Slowly, and mournfully,—

From Erin's sad sun-set, to Italy's light,  
Where the sun shine of glory has sprung from the night,  
Where the golden-eyed spirit of Freedom's new birth,  
Aroused by a voice which thrills through the earth  
Will with the fair angels, keep vigils around thee,  
Reminding that freed from the fetters that bound thee,  
Released from life's anguish—its watching, its weeping,  
It soars far beyond where its ashes are sleeping!

Yes—bear it on tenderly.—

Slowly and mournfully,—

From Lough Foyle's dark waters, to Shannon's broad wave  
To the rough Munster coast which the Ocean tides lave,  
Comes a sad note of wailing, it swells like the sea,  
It sounds from the hill tops and streaks o'er the lea.  
Oh Erin! Oh Erin! what crime hast thou done,  
That the light should be blotted away from thy sun,  
Thy Faith be down-trodden—thy blessings all flee,  
And thy sons, and thy daughters, be martyred with thee!

Bear it on tenderly.—

Slowly, and mournfully,—

Where sleep the Apostles, where martyred Saints rest,  
Lay it tenderly down near the shrines of the best,  
For the spirit that lit up its casket of clay,  
Has gone with the lustre of faith round its way  
Appealing before the tribunal of heaven,  
Oh Erin! for thee, that thy chains may be riven,  
And the day hastens on, when the Saxon shall wonder,  
And flee from the wrath of its answering thunder.  
Norfolk, (Va.) July 2, 1847.

## General Intelligence.

### HIS HOLINESS AND THE DISTRESSED PEOPLE OF IRELAND.

A notice appeared lately in our columns of a rosary and an autograph letter from Pope Pius IX., which were on their way to England to be disposed of for the benefit of the suffering Irish.—We are now requested to state, that this valuable gift has arrived, and is at present in possession of the lady by whose friends it was sent from Italy. The rosary consists of 11 agate beads, set in gold with the head of the Saviour engraved on cornelian, pendant from a small gold tassel at one end; to the other is attached a ring to suspend it from the finger when used in prayer. On the letter (of which we subjoin a translation) we need make no comment—it speaks for itself. The managers of the London Joint Stock Bank, 69, Pall Mall, have kindly undertaken to exhibit the rosary and to receive subscriptions; and the noble names of Shrewsbury Arundel, and Surrey, Stourton, M'Farlane, Thockmorton, Sir J Kempt, and many others which are already on the list, leave little doubt that the hope of realizing £100 in the fulfilment of the intentions of the benevolent and liberal minded Pontiff will be hastily accomplished. We ought to add,



that His Holiness's letter is addressed to his sister in-law, the Countess Mestaj.

"Beloved Sister-in-Law—To the Siences lady who has communicated to you her praiseworthy intention of affording some relief to the poor Irish suffering from the scourge of famine you may send the enclosed rosary, accompanied by our full and general blessing to all who are occupied in, or who contribute to this pious labour.

"The peace of our Lord be with you and all your family.

"PIUS P. P. IX., ✠ Pope."

—*London Times.*

### DERRYNANE AFTER THE LIBERATOR'S DEATH.

(Extract of a letter received by a Friend in Clonmel.)..... "I have been at Darrynane Abbey during the past week, and to me, who visited it about three years ago, when all was joy and gladness, it was a sad dreary scene. I perfectly recollect hearing the melodious voice of our illustrious Liberator, cheering on his favorite pack of beagles, while ascending one of the highest hills in that locality. But you can scarcely imagine how dreary and desolate the Abbey looked last week. Here and there I perceived a few of the peasantry, bearing on their countenances the deepest impressions of grief. No sound on any side was heard, save the roaring of the wild Atlantic..... Soon after I visited the chapel connected with the house, where Mass is celebrated every morning by the Rev. J. O'Sullivan, who resides in the Abbey. On the right of the Altar is a large chair or pew where the poor Liberator used to sit. It has a back about seven feet high, and this pew is now covered with fine black cloth, the door fastened, and no one is to be allowed to enter it again."—*Tipperary Free Press.*

### LEEDS.

The Catholics of Leeds have sustained a heavy loss in the deaths of three of their Pastors from fever, within the short space of a month. We had hardly solemnised the funeral rites of the Rev. Mr. Wilson, when the dreaded and fearful report spread rapidly amongst us that Mr. Walmsley had caught the infection, that he was worse, that he was dead. In the meantime, Mr. Metcalfe, we knew, was in the last stage of the same fearful disease, and we were in hourly expectation of hearing of his death; he expired on the Friday, and was buried on the Saturday; thus has the cup of our grief been filled and made to overflow—

"Requiem æterman dona eis Domine."

—*Correspondent of the Tablet.*

### CONVERSIONS,

On Trinity Sunday last Mr. S. Payne, of Forme, was received into the Holy Catholic and Apostolic Church at Downside College, by the zealous and indefatigable labourer in the vineyard of the Lord, the Rev. Mr. C. H. Davis. After the reception, the rev. gentleman gave him a very impressive and pathetic discourse, exhorting him to correspond faithfully with the duties he had undertaken, to prepare for trials and persecution, and to press earnestly forward to the prize which was set before him. It was obvious that the reverend gentleman felt what he spoke, as his feelings sometimes nearly overpowered his words. And on Sunday last Mr. Payne, with several other converts received the Sacrament of Confirmation at the same place, which was administered by the Right Rev. Dr. Ullathorne, Bishop of the Western District. We also perceived in the chapel at the same time Dr. Wilson, Bishop of Hobart Town, who, we think, is looking very well.—*Id*

The Rev. R. Ormsby, M. A., late fellow and tutor of Trinity College, Oxford, and public examiner for the responsions examination in that university in 1845, has resigned the assistant curacy of St Paul's, Chichester, to which he was lately appointed, and conformed to the Roman Catholic Faith. Mr. Ormsby was according to a statement in the *Standard* of Wednesday, originally a member of the Lincoln College, and took the degree of B.A. in the first class of Literæ Humaniores in 1840.—*Church and State Gazette.*

### ORDINATION OF MR. NEWMAN.

Mr. Newman was ordained Sub-Deacon and Deacon at Rome in Whitsun-week, and on Trinity Sunday received the Priesthood at the hands of Cardinal Fransoni in the Church of the Propaganda.—*London Times.*

### CHRISTIAN SACRIFICES.

The twenty four Catholic priests of Liverpool are, by the typhus fever, brought in by the Irish emigrants, reduced to eighteen. All the four priests of Glasgow are laid up with fever.—Three Priests have died of the fever at Leeds.—*Tablet.*

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