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THE CROSS



NEW

SHIPPERS

VOL. 2.

No. 16.

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, APRIL 18, 1846.

CALENDAR.

- APRIL 19—Sunday—Low Sunday.
20—Monday—St Vincent Ferrer, Conf.
21—Tuesday—St Anselm, Bishop, Confessor, and Doctor.
22—Wednesday—SS. Soter and Causus, Popes and Martyrs.
23—Thursday—St George, Martyr.
24—Friday—St Fidelis of Sigmaringa, Martyr.
25—Saturday—St Mark, Evangelist.

By virtue of powers received from the Holy See the Bishop published last week a Plenary Indulgence which may be gained by the faithful in the Diocese of Halifax on any day between Holy Saturday and Ascension Thursday. The conditions are, to approach the sacrament of Penance with contrite dispositions, and to receive the Blessed Eucharist worthily. It is also recommended to pray most fervently for the propagation of the One, Holy, Catholic, and Apostolic Faith.

CEMETERY OF THE HOLY CROSS.

The business of this Cemetery has been conducted for nearly three years with a considerable degree of regularity, and with very little trouble or expense to the parishioners. An experiment was made in regulating the charges in 1843. The charges at funerals in the old Cemetery at St. Mary's were nearly all abolished, and an uniform rate was established on such low terms that almost the entire Managing Committee of twenty-four, confidently predicted, that it would

be impossible to keep up the establishment with such insufficient means. The sum charged for all the funeral expenses did not in many instances cover the bare cost of digging the grave, especially in the winter months. In order to make up the deficit, to afford gratuitous interment to the poor, to complete the Mortuary Church, to build a lodge for the sexton, to provide his salary, and to keep the resting place of the dead in a state of progressive improvement, it was one of the regulations in 1843 that an annual collection should be made for the Cemetery Fund in the September of each year. No such collection has since been made—the sums received for family plots have been principally expended in paying off a debt of £200 which was borrowed to complete the Church and Cemetery—the Sexton is still without a lodge, and the ordinary receipts for interments at the present low rate, are not sufficient to pay one half of his moderate salary. As for further improvement in the grounds, it is entirely out of the question. An incredible number of persons have been buried gratuitously. We will most probably enter into details in a future number, from which the Parishioners will see that some change is absolutely necessary. Those who now cry out against the impolicy of the miserably low tariff of 1843 should remember the unprincipled excitement and villainous clamour that were raised on this delicate

point at the time, by those who habitually reviled all that was sacred.

Some hundreds of bodies have been already interred in the New Cemetery. The Clergy of St. Mary's have performed in connection with those funerals the most severe, laborious, and inconvenient duties. The Church Bell has been rung, palls, &c., supplied, and all the comforts of religion afforded. How much has the Church or the Clergy received for all those services since 1843? We are ashamed to answer the question at present.

One thing is clear, that something must be done, and that speedily. A small house for the sexton is indispensable, and should be commenced without delay. Provision too should be made for his salary, which, God knows, is doubly earned.

HOLY WEEK.

On Tuesday in Holy Week the Second Clerical Conference was held at St. Mary's for the district of Halifax, at which were present, the Bishop, Very Rev. T. Conolly, V. G., and the Rev. Messrs. Doyle, McDonnell, Tracey, Nugent, Hannan, Phelan, McIsaac and Hennessy. On Wednesday evening the office of Tenebræ was chaunted at the Cathedral, and on Holy Thursday morning a Pontifical High Mass was celebrated by Rt. Rev. Dr. Walsh, assisted by Rev. Messrs. Tracy and Hennessy, as Deacon and Sub-deacon, and Very Rev. Mr. Conolly as Master of Ceremonies. During this Mass the Holy Oils were solemnly blessed according to the rite in the Roman Pontifical, and in addition to the Clergymen above named, the Rev. Messrs. Power and Lyons from Liverpool and Lunenburg were also present. An appropriate altar was fitted up, on which, after the solemn procession, the Most Holy Sacrament was reposed. In the evening, the Office of Tenebræ was again chaunted. On Good Friday morning the Mass of the presanctified was celebrated by the Bishop, assisted by the Rev. Messrs. Hannan, and Hennessy, as Deacon and Sub-deacon. In chaunting the Passion, the Right Rev. Celebrant was assisted by Rev. Edmond Doyle, and Rev. Alexander McIsaac. After Mass Vespers were said and the altar stripped, as on the previous day. At the conclusion of the office of Tenebræ in the evening, the Passion-Sermon was delivered by the

Rev. Mr. Tracey to an overflowing audience. During the entire day on Holy Thursday and Good Friday crowds of fervent worshippers visited St. Mary's to adore our Lord in the great mystery of his Love, to meditate on his bitter Passion and to perform the salutary devotion of the Holy Way of the Cross. On Holy Saturday morning the Bishop commenced the solemn ceremonies of Easter Eve by blessing the New Fire and the Five Grains of Incense for the Paschal Candle which was afterwards blessed by the Deacon. The Twelve Prophecies from the Old Testament were then chaunted, the Bishop singing the Orations between each. His Lordship and the Clergy then went in procession to the Baptismal Font where the Easter Water was solemnly blessed by the Bishop with all the usual ceremonies. The procession then returned to the High Altar, where the Bishop and his attendants prostrated whilst the Litanies of the Saints were chaunted by Rev. Messrs. Tracy and McIsaac. The Organ Choir, who had rendered most valuable services on the two preceding days, gave the Responses of the Litanies with fine effect. The Bishop and his attendants having exchanged their violet vestments for white, his Lordship celebrated the Pontifical Mass of Easter Eve, the Bells were rung out at the Gloria in Excelsis, the joyful Allelulias were intoned, and the glad Season of the Pasch was ushered in with all its wonted solemnities.

ST. MARY'S AND ST. PATRICK'S TEMPERANCE SOCIETY.

On Thursday evening, the 2d instant, a very instructive and eloquent Lecture on Temperance was delivered in the Parochial School Room, by the Rev. Mr. Nugent, President of the Society. We publish a report elsewhere. There was a numerous and respectable attendance. The Temperance Band also played several airs during the evening, and the whole affair passed off in the most agreeable and rational manner. We hope we shall be often gratified with a repetition of this Literary and Musical treat. Such lectures, and such delightful evenings, will not only be most creditable to the Society, but most useful to the cause. On Sunday evening after Vespers, the Rev. President after having made some appropri-

ate remarks delivered the Temperance Pledge to 34 persons.

The Rev. Edmond Doyle has been appointed a Commissioner of Schools for the Western District of the County of Halifax. We are gratified in noticing this appointment, and we hope, before long, to make similar announcements for other parts of the Province. If Catholics have not hitherto received their fair share of patronage and influence, we must again repeat that themselves alone are to blame. We have not yet heard how the claims of St. Patrick's School have been received.

During the past Lent an extraordinary number of the faithful complied with the Paschal observances, and on Easter Sunday morning, several hundreds received the Holy Communion. It was announced that for the convenience of adults and converts the sacrament of confirmation will be soon administered in St. Mary's Church. There will be a Confirmation at the Church of Herring Cove on St. George's day the 23rd inst.

A Discourse delivered by the Rev. Mr. Nugent, President of the St. Mary's and St. Patrick's Temperance Society, on Thursday evening, the 2d instant.

Although I can say but little of a cause which has exhausted the eloquence of its ablest advocates I should think myself wanting to what I owe this Society if I hesitated to throw my mite into the store of eulogy and admiration which have so highly enriched it. To impress any principle upon the mind it must be frequently repeated, when by such repetition it becomes our own—when we see its influence upon the conduct of others, the object of meetings like the present, must be acknowledged to be of high, intrinsic importance. The scattered embers are easily extinguished, but when the fire is concentrated, when it acts upon a mass of material, we know the powerful effects it can produce. If the soldiers of an army were allowed to attack the enemy, each in his own way, defeat and disaster would be the inevitable consequences. Without a unity of purpose, a constant drilling and training, the frequent inculcation of order and watchfulness, the bravest army would fall a prey to a confederation of savages. If a man discovers by experience that the use of a certain liquid is injurious to the interests of his soul and of his body, if he finds that the

same discovery, on their own part, has been made by a thousand others; who will deny that the mutual communication of their thoughts and feelings upon the subject will not influence and sustain the decision they have made to abandon it? If the philosopher, the orator or the politician had confined his speculations within the limits of his chamber, their truth would be just the same, but who does not see the mighty events to which their publication may give rise? And thus it is with every thing. If we want to inculcate any principle, we must first make it well understood—we must then repeat it over and over again—we must meet to ascertain its progress, to foster, to encourage it, and make it live in the glow which pervades our own hearts and minds. To come nearer home—if every teetotaller here to-night remained away from our meetings, and contented himself with a silent approval of the principles he professed, I have no hesitation in saying, considering the ordinary course of things, that the cause of temperance in Halifax would soon cease to attract even a passing notice. For good or for evil man can accomplish nothing in a state of separation from his fellow-men. The life of a principle is its dissemination through a Society, inculcating its importance and exemplifying it in their conduct, and in this, if I am not greatly mistaken, consists the entire utility of Temperance Societies. The first converts to any cause are generally the most zealous in the promotion of its success. But the stability of the cause itself must be based upon more solid grounds than the enthusiasm of its early defenders. A principle which is not intrinsically just, useful, and salutary, must owe its propagation to purely accidental causes, and when these are removed, reason resumes its sway, and wonders at the delusion under which it labored. These observations are trite, but their application is obvious. If the cause of temperance is good, if its principles are defensible, if they concern us practically, if experience approves and consolidates them—they cannot fail, even with an abatement of a great portion of the enthusiasm which marked their origin and early progress, to influence the conduct and interests of multitudinous masses of the human family. Before the time of Father Matthew, the vice of intemperance in Ireland was a crying evil—several attempts had been made by persons, not bound by any religious tie, to the great body of the people, to arrest its progress. We cannot deny that their motives were pure and disinterested, but their exertions were uniformly unsuccessful. The political and religious opinions of those men—their alliance in many instances with those whom the people had been taught to distrust—and that feeling which makes us look with suspicion upon the favors given by

an enemy, frustrated every attempt, made before Father Matthew's time, to make the Irish people embrace the cause of temperance. The rapidity, however, with which it subsequently seized upon the mind of the nation, shows that it required nothing but a leader in whom the people could and would place confidence to render its progress lastingly successful. Such a leader did arise, and by a simple, earnest, energetic appeal to the hearts and minds of his countrymen, accomplished one of the most remarkable events of the nineteenth century. Enthusiasm, however, will not sustain a cause, if there be nothing else to support it. Vicious habits are not easily eradicated. Unfortunately, they sometimes triumph over reason, interest, and opinion—there is no cause that will not be embraced and abandoned by persons of unsettled convictions and weak morality, but like stragglers on the rear of an army, they serve rather to impede than promote the cause they have embraced, and by flying away upon the first symptom of defection, throw an air of ridicule upon the firm and manly veterans who would die before they abandoned their colours.

Men are beginning to appreciate the cause of temperance, not because its most numerous adherents happen to belong to this or that country, though this consideration will never cease to lose all its influence, but because reason and experience have convinced them that it is intimately connected with their interests, religious, social, and political. Total abstinence from intoxicating drinks is not a dogma of religion to which we are all bound to subscribe. It is a problem whose truth must be tested in the agitation of public opinion—and such opinion to be efficacious must be imminently true. I cannot subscribe to the fanaticism which would proscribe and anathematize those who differ with me in opinion, but I would sift their arguments and allow my own to be brought to the touchstone of reason. Ireland has the high honor of making the temperance movement a peculiarly national movement. We are proud of this. The vast numbers of our countrymen and their descendants who have sought discipleship under Father Matthew, leave little room to doubt that their religious and national feelings had been embarked in the cause. This was quite natural. A great movement commencing upon our own soil will, in all its successive developments, retain the hue of the country which gave it birth, and though we may approve of it for its own sake, and admire its intrinsic worth, the memory of our religion, our country and our countrymen cannot fail to influence and sustain our admiration. But as I hinted in the beginning of this discourse, the cause of temperance

must eventually depend upon its own unaided truthfulness and excellence.

When I last delivered a lecture in this room I took a brief view of the social and political consequences of the great moral movement of our times, I endeavoured to show by some examples, that liberty and the power to defend it, were always within the reach of a sober people, and that slavery and degradation were usually allied with drunkenness. I will endeavour to lay before you this evening a few of the more popular arguments in favor of temperance derived from its intrinsic value. I do not presume that I will be able to make many converts to the cause, but the few reasons I may adduce will, I trust, convince those who are already teetotallers, that they may well congratulate themselves upon having chosen a part, which reason, experience, and their own interests shall and must approve.

I believe it is generally admitted that ardent spirits or alcohol properly called, were not known until discovered by an alchemist in the 13th century. It is quite certain that during many ages of the world their use was not known among men. If we find that immoderate indulgence lessens the averaged period of human life, if we find that even the moderate use of spirits or other intoxicating drinks does not contribute to prolong it, I think it would not be too much to conclude that teetotallers are safer than those who combat their principles. If on the one hand there is security, and danger, or, to say the least of it, inutility on the other, no reasonable man will regret that he has made a choice so consonant with common sense and sound reason.

If there be any question upon which medical men have pronounced authoritatively, it is that of temperance. Those who have devoted long lives to the study and economy of the human system, and who have had the best means of knowing what is either useful or injurious to it, are the best judges of the manner in which it ought to be treated. Now if we find these men almost unanimously declare that ardent spirits are hurtful to the system—it is a strong presumptive argument, that in abandoning them we are consulting for our best interests. Alcohol was at one time confined to the druggist's shop,—it was used occasionally as a stimulant. Unfortunately its dispensation was not always to be left in the hands of science, and if the world has many calamities to deplore, think the consequences of its use are among the very greatest.

It has never yet been proved that ardent spirits contain any nutritive properties. They may arouse the indolent into momentary activity, but such activity is ever followed by mental and bodily languor. Unnatural stimulants are always accompanied

the power to produce depression. The constitution of the strictly temperate man, all other things being alike, is better calculated to resist the changes of climate—to sustain wet, hunger, fatigue, and disease, than that of the person who indulges in the use of ardent spirits. I recollect perfectly well when the cholera, in the year 1852, committed dreadful ravages in the town in which I was born in Ireland, that of those attacked by that direful malady, there was scarcely a hope entertained of the recovery of the drunkard—whilst those of temperate habits were rarely attacked, and in most cases survived. During the last eight years, that period in which we have seen temperance principles so fully developed, men of sober habits have been engaged throughout the world, in the most laborious occupations, and it has been found, that so far from being unfitted to discharge their duties by refraining from intoxicating drinks, that they have displayed more activity and energy of mind and body, than could possibly be hoped for under a contrary system. Guided by science, and under the influence of temperance, the sailor who is rocked upon the high and giddy mast looks down unmoved upon the threatening billow—with a clear head and a steady hand he guides his ship across the waters, and in every casualty his ready mind no sooner perceives the danger, than it suggests the remedy. Faithful to his principles he looks upon the wonderful works of God, as displayed in the mighty ocean he surveys, and with a heart susceptible of the best impressions blesses upon many an occasion, the happy day, when he renounced the intoxicating poison which made him a silly, blaspheming creature, with all the vices of the animal, but with none of its redeeming qualities. The life of the soldier is often one of extreme trials and hardships. Hunger and thirst, wet, cold and fatigue, long marches and counter marches, the burden of his accoutrements, night watches and all the other accidents of war, press upon him mercilessly from time to time, seeming to demand of necessity some stimulant to sustain them, yet it has been invariably found that so far from his position being ameliorated by the use of ardent spirits, he falls a victim to hardships which his more sober companion in arms has been able to surmount.

It was long thought that in very high or in very low latitudes, in the extremes of climate, the use of ardent spirits was indispensable. This has been proved to be either the result of prejudice or of fallacy. An experiment was made in the West Indies, sometime previous to the Emancipation of the Slaves in the year 1834, upon several estates worked by that class of people. It was found that total abstinence from ardent spirits contributed in no small degree to the health and strength of the slaves, and to the amount of property raised by their exertions—whilst the use of intoxicating liquors increased the bills of mortality to a fearful extent among the non-temperate population of the neigh-

bouring slave estates. There may be some persons listening to me to night who have occasionally traded in warm climates. I put it to them to say whether the position I have laid down is not strictly true—perfectly consonant with their experience. The human frame is utterly unable to resist the enervating effects of alcohol, taken in warm climates. The periodical diseases of such countries have not swept away more victims than ardent spirits aided by the action of a powerful sun. Persons of intemperate habits are generally those who in such places fall prostrate before the first casualties that present themselves. I was speaking, a short time ago, to two very intelligent men of the 77th regiment, lately arrived here from the island of Jamaica; our conversation turned upon the habits of the military doing duty in that, and in the other islands, I was not at all surprised when I was told that soldiers of strictly temperate principles were seldom found in the hospitals, and that though the climate did not well agree with a European constitution, the sober man did not find it very injurious. So that the idea that ardent spirits are necessary in warm countries, is rather the creature of imagination acted upon by a diseased appetite, than of common sense and actual experience.

Some persons of my acquaintance have been saying, that in a country like Nova Scotia, where the cold of winter is often so intense, the use of ardent spirits cannot be well dispensed with. I do not think this opinion is well founded. There are many listening to me who took the pledge five or six years ago—I appeal to them—the coldest days of each succeeding winter have seen them exposed in the open air, working for themselves and their families—they have felt the fiercest rays of our summer sun—wet, cold, hardship, and fatigue have been often experienced by them; and yet I question much, if, when they rose in the morning to their daily toil, with clear heads, and fibres unshaken by drink, they did not bear convincing testimony to their employers, that the man who cried down Father Matthew's principles, was a false prophet, and a shallow and a shabby moralist.

We do not know that any experiment has proved the utility of alcohol. If it be useful at all it must be as a stimulant. There is nothing, however, which it can effect when employed in that way, that cannot be accomplished by other stimulants more powerful, and less creative of diseased appetites. But we do know that its use has brought incalculable woe into the world, and this consideration alone should influence every reasonable man in his decision upon the subject. The effects of extreme cold are not obviated by the use of intoxicating drinks. Several crews of vessels upon exploring expeditions had from time to time attempted to winter in high northern latitudes. It was found that those crews who used spirituous liquors paid the penalty of their lives in the attempt, whilst among those to whom

they were not furnished, the number of deaths was comparatively trifling. The effects of intemperance upon the constitution, are not, it must be admitted, as discernible in cold, as in warm climates, their influence however is everywhere more or less pernicious. That the power of enduring physical privations of every kind, is closely connected with temperate habits, is a fact established upon the best testimony. If the drunkard so easily falls a victim to disease, it must be admitted that the use of intoxicating liquors predisposes the constitution to its reception and its ravages.

There are certain classes of people to whom ardent spirits are more injurious than to others. Persons of active pursuits, and strong muscular power, do not so readily perceive the evil consequences of indulgence, as those of delicate frame and weaker constitution; but if the former class so frequently feel the injurious effects resulting from the use of ardent spirits, the latter can find safety only in pure, total abstinence. Those whose employments do not demand much activity of body, persons of sedentary habits, and of mental avocations should never indulge in the use of intoxicating liquors. The most energetic system cannot throw off all the effects of alcohol. The weak system is made still weaker by its use. Our real or imaginary evils are never lessened by the temporary forgetfulness which may attend indulgence in the use of ardent liquors. Mental depression, bodily languor, loss of appetite, nervousness and delirium, an imagination conjuring all the ghastly and frightful shapes of Hell before it, fancying itself the common aim of a thousand supernatural persecutors, are things which a little attention to the habits of the drunkard will enable us to perceive. Every effort to seek temporary relief from our misfortunes by the use of alcohol, plunges us deeper and deeper into the misery we would shun. Health, reputation, utility, progress, and the higher interests of the soul, are all involved in one common ruin by the drunkard, until death, anticipating his ordinary arrival, snatches from the world one who was unworthy to live, and unfitted to die. Consult any file of temperance journals, and you will find a clear, but shocking elucidation of the principles I have laid down. I do not think that any language used by the most zealous advocate of temperance, has exaggerated the horrors of the picture traced out by the life of the drunkard. A due estimate of vice, and of human degradation belongs not to man, but we know enough to pronounce that of all the vices which exclude us from Heaven, drunkenness, that vice which saps the foundation of every virtue, is one of the most heinous and detestable. I once knew a family in Ireland, who were blessed with peace and competence. The father of this family was a religious and industrious man, and his wife was a model to all her neighbours. Cleanly, frugal and sober, their little home was the resting place of every

virtuous affection. Too poor to excite the jealousy of those around them they were rich enough in all the blessings of contentment. Their children, though young, felt the full influence of the example of their parents, and gave a bright promise of the future. It was delightful to mark the tone of mutual confidence and endearment which bound that family together. Seldom did the face give expressions to any feeling which virtue did not approve, and lightly did such feeling influence the heart. When the poor man is virtuous, his home is the best nursery of religion. Every night did the parents and the children kneel down together to pray to their Maker. The worship of the pure heart is an incense agreeable to Heaven, and their hearts were of the purest. But virtue is triumphant only when it perseveres in the midst of difficulties, when it is purified by trial and sorrow. And alas! what a change was here! A time came when the memory of that once happy family was held up as a warning to the profligate and the drunkard. In an evil hour the card-table and public house were resorted to as a remedy against some imaginary distress, and they soon broke down every restraint upon the baser passions. It is needless to tell the sad tale of every intermediate misfortune, for it would be only a particular instance of cases without number—rags, wretchedness, poverty, ruined health, and ruined reputation. The children grew up adepts in vice, a curse to their neighbourhood—the mother died of a broken heart, and the father ended his life on the gallows, having been hanged for highway robbery. It would be strange if these results did not often follow the use of ardent spirits—it would be strange if men who have a poison in their brain would not commit extraordinary acts. Hence it is that the man, who, before he began to use it, was an excellent husband—a kind, indulgent, and affectionate father, has been found murdering his wife, and dashing out the brains of his children upon his own hearth-stone—The consequences of the use of ardent spirits are not confined to those who immediately use them—diseases are hereditary in many instances—a predisposition to insanity is often transmitted to the children of the drunkard—general debility—emaciated limbs, fickleness of purpose, inconstancy of character, and a long train of other evils are often the only stock in trade with which the offspring of the drunkard must encounter the ills of life, and should the child continue the practice of the parent, there can be no hope of the future but in the utter extirpation of the demoralizing cause by successive generations of sober men.

‘Liberty,’ says an acute writer, ‘without intelligence and virtue, must perish. Distilled spirits deprave the mind and the heart, and thus poison the fountains of liberty. Our rights are founded on our duties, and ardent spirits, by making us regardless of our duties, render us unworthy of our rights and

unable to support them. How can he love his country, who loves no part of it, not even his wife and his child? How can he watch the public interests, who cannot guide his own affairs? How can he be bound by oaths who spurns moral restraints? How can he support national virtue who is the victim of vice? How can he be a freeman who is a slave to drink? No drunkard can be a true patriot." He may call his muddy passions by the name of public spirit, and love of country, he may rant and cry out against tyranny and tyrants, but when we see the brandy bottle in his hand from morning till night we are very much inclined to designate his spirit and his patriotism, sheer conceit, mere hollow pretension.

I have merely taken a hurried glance at a few of the arguments by which the cause of temperance is supported. Some of the very strongest have not been spoken of at all. I intended to enter at some length into the distinction often made of the proper 'use' and the 'abuse' of ardent spirits, and to show that in the main it is purely chimerical, and that its practical adoption is the very beginning of sottishness. It was less, however, for the purpose of hearing a lecture on the subject of temperance than for that of supporting the band that you came here to-night. You have heard nothing that you had not known before, nor do I seek any merit or notoriety than that of being an accidental means of bringing you together to stamp a virtuous cause with your approbation.

A very daring robbery lately committed in Halifax has created considerable excitement, and especially since the unhappy perpetrator has been discovered. It is generally supposed that he committed this crime in order to give annoyance to his family who would not gratify his unreasonable demands during a career of dissipation which he has run for some time past. But we do not see how his family are at all accountable for the misdeeds of such a person. We have heard that he was once as well disposed, and as well conducted as any member of them, and that he was a remarkably kind husband. We fear that intemperance, that frightful source of misery, has been his ruin. His whole case is an awful warning to those who indulge in intoxicating liquors. We have heard some remarks on this painful subject which are both unchristian and unfeeling. No one should presume on his own strength, or his own perseverance in a virtuous cause. No man knows what he may come to, before his death, and he that stands should take heed lest he fall. We will

add that if every family were to be blamed for the sinful deeds of a refractory member, very few would escape in this world of affliction and crime. We have known very few families in our experience who had not some domestic pest or calamitous member that was a constant source of uneasiness and sorrow. Whilst, therefore we condemn and deplore the crimes of the guilty, let us respect the feelings of the innocent, and tremble for our own frailty.

LITERATURE.

CORPUS CHRISTI AFTERNOON.

(Concluded.)

"And it shows, too," said Alfred, "what fine fellows those old knights were. Where would you find a modern nobleman that would act as Rodolph did? And why should they not? Is it that they are ashamed? Why should not an English gentleman, who has a priest living with, or near him, and has often little or nothing to do, be glad to know when he is going to take the holy Viaticum to a sick person, perhaps in his very grounds, and consider it an honour to accompany him, and join him in the prayers, and at any rate do honour, as Rodolph did, to the Blessed Sacrament."

"Alfred," said the old colonel, quite moved, "you are right, my boy, and you completely put me to shame, for not having done as you suggest; but what you have said shall not be lost on me at least. However, I must put in a good word for the moderns, and tell you an

ANECDOTE OF CHARLES II. OF SPAIN.

which is very like the history of Rodolph, whose descendant he was. On the 20th of February, 1685, this king went to take a drive in the environs of Madrid. The day was remarkably fine, and the place was crowded with people. Suddenly a priest in surplice, attended by only a boy, approached; and the king doubting whether he was going to give the holy communion, or only extreme unction, questioned him, and was answered that he was bearing the holy Viaticum to a poor man in a cottage at some distance, and had been able to procure no better attendance, owing to the fineness of the day, which had left no one at home.

"In an instant, the king opened the carriage door, and leaping out, fell upon his knees and adored the Blessed Eucharist; then, with most respectful words, entreated the priest to take his place, shut the carriage door, then walked at the side, with his hat in his hand. The way was long

and tedious, but the good king went it cheerfully, and arrived at the cottage, opened, himself, the carriage, handed down the priest, and knelt while he passed. He entered into the poor house, and after the Holy Sacrament had been administered, went up to the bed, consoled with kind words the dying man, gave him abundant alms, and made ample provision for an only daughter whom he had left.

“He now insisted on the priest’s again taking his place in the carriage. But the good curate, seeing how fatigued the king was, entreated him not to think of walking back, and at length yielding to his importunities, he consented to go in the second carriage, while the priest went alone in the first. When they reached Madrid, the king got out, and again took his place, uncovered, by the carriage door. But by this time the whole city was in commotion. The Confraternity of the Blessed Sacrament came forth with lighted tapers, and the nobility came forth in crowds, to follow the footsteps of their sovereign. In magnificent state, the procession reached the church of St. Mark, where benediction was given, and when the king came out, a vast multitude assembled there, greeted him with a burst of enthusiastic applause, which showed how far from lowering himself in his subjects’ eyes, is a sovereign who pays due homage to the King of kings.

“This incident naturally recalled to mind the piety of Charles’s ancestor, and was commemorated, in conjunction with it, in a Latin inscription, of which, no doubt, Alfred will be able to give us the translation.

RUDOLPHI AUSPURI
ERGA
SANCTISSIMAM EUCHARISTIAM
RELIGIO
CAROLI SECUNDI
HISPANIARUM INDIARUMQUE
REGIS CATHOLICI
NOVO EXEMPLO REPRESENTATA MATRITI
A. D. MDC. LXXXV.
XX. FEBRUARII.*

“It means,” said Alfred, “The devotion of Rodolph of Hapsburg to the Blessed Eucharist repeated anew in the example of Charles II. Catholic king of Spain and the Indies, at Madrid, February 20, 1685.” This is indeed a noble example, and comes more into our times. Indeed, I think I have heard you say, that in Spain, if ever any one in a carriage meets the Blessed Sacrament going to the sick, he dismounts and gives it

*Bolandiste. Acta SS. Maji, in fine.

up to the priest, as a matter of course.”

“Yes,” rejoined the colonel, “and no one would think of using a new carriage till it has carried the Blessed Sacrament. I have been told by a friend who long resided in that country, that upon getting a new carriage from England, he has kept it for days harnessed, at the parish church door, till the Viaticum had to be taken to some sick person; that its first use might be dedicated to the service of God and His most sacred institution. But, hark! there’s the bell for prayers—we must reserve our stories, for there are plenty yet in store, till next Corpus Christi.”

“I wish it was not so far off,” said one little grumbler, as they all tripped away cheerfully to chapel.

Rev Mr. Tracey, R. C., parish priest of Ballybricken, Waterford, has been presented by his friends with a gold watch, chain, and seal, for having restored concord among the agitating Repealers of that locality.

BIRTHS RECORDED.

AT ST. MARY’S.

- APRIL 13—Mrs Alice Keating, of a Son.
“ Mrs Margaret Kennedy, of a Daughter.
“ Mrs Anne MacNamara, of a Daughter.
“ Mrs Ellen Mulcahy, of a Daughter.
“ Mrs Mary Flahavin, of a Daughter.
14—Mrs Honora Delaney, of a Son.
17—Mrs Margaret Hunt, of a Son,
“ Mrs Eliza Boland, of a Daughter.

INTERMENT'S.

AT THE CEMETERY OF THE HOLY CROSS.

- APRIL 11—John Bryan, native of Ireland, aged 56 years.
“ Isaac Keating, native of Halifax, aged 56 years.
12—James Doyle, native of Wexford, Ireland, aged 50 years.
14—Mary, infant daughter of Richard and Mary Wallace, aged 15 days.

Published by A. J. RITCHIE, No. 2, Upper Water Street, Halifax
Terms—FIVE SHILLINGS IN ADVANCE, exclusive of postage

All communications for the Editors of the Cross are to be addressed (if by letter post paid,) to No. 2, Upper Water Street, Halifax.