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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 26.

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, JUNE 26, 1847.

## CALENDAR.

- JUNE 27—Sunday—V after Pentecost, St. William, Abbot.  
28—Monday—St. Leo II, P. C.  
29—Tuesday—St. Peter and St. Paul.  
30—Wednesday—Commemoration of St. Paul.  
JULY 1—Thursday—Octave Day of St. John the Baptist.  
2—Friday—Visitation of B. V. M.  
3—Saturday—St. Paul, I, P. C.

## FUNERAL OBSEQUIES AND MOURNING FOR THE LIBERATOR OF IRELAND.

The Irishmen of Halifax have been nobly consistent in their attachment to the Father of his country. They loved him in life; they mourn and honour him in death. Never were shed more bitter tears than were poured forth over O'Connell's bier in Halifax. In no part even of the Green Isle itself could deeper sorrow be manifested. When the prayers of the faithful were requested on Sunday last at the various Masses, for the repose of his soul, deep drawn sighs, scalding tears and afflicted countenances proclaimed the intensity of public feeling. After the Bishop's Mass in the Cathedral, his Lordship pronounced an eulogium on O'Connell which lasted nearly an hour and a half.—He minutely described the degraded and miserable condition of Ireland when this mighty man was born,—traced him step by step in his brilliant career from his earliest struggles to his latest triumphs—reviewed his character as a benefactor not only to his own beloved country, but to the whole Empire and to the whole world—dwelt at considerable length on the varied brilliancy of those splendid talents with which God endowed him, on his universal philanthropy, his enlightened liberality, his enlarged love of human kind, his unchangeable goodness of heart, his forgiving disposition, his noble deeds of kindness to his personal enemies, his many social qualities, and rare domestic virtues. The chief part of the discourse however was confined to the delineation of this great man's character, as a Catholic and a devoted member of Christ's Church. O'Connell's long life of

martyrdom for the Catholic Faith, his tender piety, his devout, frequent, and regular participation of the Sacraments in the midst of almost superhuman labours, his extensive acquaintance with the dogmatical and moral doctrines, as well as ritual observances of the "Pillar and Ground of Truth" his astonishing controversial powers, the taunts, and jeers and sarcasms which he endured so long and so nobly from the enemies of the Cross of Christ, his triumphant expositions and defences of the Catholic Religion within and without the walls of Parliament, his edifying sentiments and prayers throughout his last illness—these and many other points of his wonderful career were successively alluded to. Fast and frequent flowed the tears of the audience, and fervent were the prayers that were offered up for the everlasting rest of Ireland's greatest champion. At the High Mass the Vicar General also made the most affecting allusions to the character of the Illustrious deceased, until his feelings seemed to have become too big for utterance. We never knew the magical influence of O'Connell until now, the strong and lasting hold which he has taken in the very depths of the Irish heart.—Each individual bewailed his loss as if he had been bereaved of an affectionate parent. O'Connell was worthy of Ireland, and certainly Irishmen are proving that they were worthy of him. Wednesday was appointed by the Bishop for the solemn obsequies, and on Monday Evening Mason Hall was crowded with the true hearted countrymen of O'Connell, who met to prepare for the mournful occasion, to record their undying attachment and veneration for their Glorious Chieftan, and to offer the tribute of condolence to his afflicted family. It was resolved that they should assemble at an early hour on Wednesday, and walk in procession to assist at the Office and High Mass in the Cathedral—also that all the shops should be closed on that day and every mark of public sorrow exhibited. A suitable address was voted to the family of the Liberator, and it was determined that every Irishman in Halifax should immediately go into mourning.

Wednesday last the 23rd inst., was kept as a Holyday of National sorrow, chastened by religious feeling. The Great Bell of St Mary's tolled its mournful peal throughout the morning.

The afflicted sons of the Church met in silent sorrow. They were attired in the habiliments of grief, but their external mourning was only a faint shadow of the intense grief within. The consoling ceremonies of religion commenced at a quarter of eight o'clock by the Office of the Dead which was chaunted by the Bishop and Clergy. The entire Church was hung in mourning, and a catafalque was erected in the middle of the Nave. When the Office had concluded, the Rt. Rev. Dr. Walsh and his assistant clergy proceeded to the Altar, and was robed in the Episcopal vestments for the celebration of High Mass, the Rev. Messrs. Phelan and Daly were Deacon and Sub-Deacon, and the Very Rev. Mr Connolly acted as Master of Ceremonies. The solemn Mass for the Dead was then celebrated by the Bishop, during which the organ choir rendered very valuable assistance. At the close of the Mass his Lordship in Mitre and Black Cope proceeded to the Catafalque, the *Libera*, &c., were sung, the coffin was sprinkled with Holy Water, and incensed, and the various versicles and Prayers were sung. The Church was crowded in every part, and never did any one present behold before so impressive a spectacle of grief.

Honour to the sterling and warm-hearted Irishmen of Halifax! And when we say that they are worthy of the country which gave them birth, we pronounce their greatest eulogium. "Sad, silent, and dark were the tears that they shed." They were not, however, transient tears.

"The tear that they shed though in secret it rolls,  
Shall long keep his memory green in their souls."

Oh yes, now indeed we can appropriate those other beautiful lines of Erin's greatest Bard:—

"It is not the tear at this moment shed,  
When the cold turf has just been laid o'er Him,  
That can tell how Beloved was the Chief that's fled,  
Or how deep in our hearts we deplore Him.

'Tis the tear thro' many a long day wept,  
Thro' a life by his loss all shaded;  
'Tis the sad remembrance, fondly kept  
When all lighter griefs have faded!

Oh! thus we shall mourn, and *His memory's Light*  
While it shines through our hearts, will improve them,  
For Worth shall look fairer, and Truth more bright,  
When we think how He liv'd but to love them.

And as buried Saints have given perfume,  
To shrines where they've been lying,  
So our hearts shall borrow a sweet'ning bloom  
From the image He left there in dying!"

### THE JUBILEE.

The devotional exercises of the Jubilee closed at St. Mary's on last Sunday, and we are happy to record that this holy season has been the source of benediction to thousands. Never, within the memory of man, did so many of the faithful approach the Holy Communion in Halifax, in the same space of time, as during the last three weeks. From six in the morning each day, until late at night, devout worshippers were to be found in God's Temple, and very abundant alms were also given for the relief of the poor. We have reason to hope that the many good works which were performed during the late Jubilee will obtain for the Catholics of this community, many more precious graces from Heaven.

### FEAST OF ST. ALOYSIUS.

"*Laudate Pueri Dominum; Laudate Nomen Domini.*"

On Monday last, 21st inst., the Feast of St. Aloysius, the Juvenile members of the Society of St. Aloysius, solemnised the day in honour of their holy Patron by religious exercises at St. Mary's. Having assisted at Mass in their surplices, they all received the Holy Communion. This was followed by a Thanksgiving, and the Hymn *Iste Confessor* was sung in honour of the Saint, who, on account of his angelic purity, innocent life, and ten years, was constituted by Pope Benedict XIII., the special Patron of all Christian Students.

### PRESBYTERIANISM AND THE HOLY SCRIPTURES.

(Continued.)

The hypothesis on which this article was framed is, since the Scripture contains every thing, is of itself sufficient, without tradition or any thing else, and the sole rule of faith and practice, it must, of course, be clear and open to all; but there is an unlucky text of St. Peter which states boldly and uncompromisingly that there are things in the Scriptures hard to be understood, and Catholics do not fail to urge this text, with advantage against us. We must, then, lay it down in our Confession, that in things not necessary Scripture is indeed obscure, but in things necessary it is clear even to the unlearned. This article opens a wide field of inquiry, but we must confine ourselves to a few points. What, we ask, are those things which are necessary, and about which Scripture is clear? The Presbyterians evidently mean their doctrines as contained in the Confession of Faith, the Larger and Shorter Catechisms, &c. Be it so. But unhappily, as blind men seeking to avoid one danger, fall into another, they assert this without proof, and may be met by stricter logic with the reply, that those things are necessary which are clear, and not the reverse; and then, that it is necessary for salvation to believe there once lived a man called Methusalem,—for this is so clearly stated in Scripture that no one believing the Scriptures, ever did or ever can call it in question; and, on the contrary, that it is not necessary to believe in the divinity of our Lord,—for this is not clear in the Scriptures, since there were many who questioned it in the fourth century, and there are many who do not believe it now, and deny that it is taught in the Scriptures at all. But granting the necessary articles may be settled by some other process, let us look at the proofs which Presbyterians adduce to establish their position, that Scripture is obscure only on matters which are not necessary. These proofs are in the text from St. Peter. But this text proves the very reverse. It says there are things hard to be understood in the Scriptures, which some wrest to their own destruction. If they can wrest these things hard to be understood to their own destruction, they must be necessary to salvation; for if not, no misapprehension of their sense could involve destruction. The things, then, of which St. Peter speaks, are not unnecessary things, but necessary, and which it is necessary for salvation rightly to understand. The Presbyterians, therefore, prove on Scriptural authority the opposite in their notes of what they assert in the text, as is usual with them.

Nothing but pride and ignorance could ever induce any one to deny that there are things in the Bible obscure and hard to be understood. That the obscurities and difficulties pertain to things important and most essential is obvious from daily experience, and from St. Peter who would not have spoken of them, if they concerned neither faith nor salvation. Suppose an ordinary reader, on finding in the Bible that the eyes of our first parents were opened, imagines that they were previously blind or had an additional eyelid; that one commentator thinks the forbidden fruit was an apple, and another that it was an orange, and still another that it was a fig; that one believes that the whale which swallowed Johah was a shark, and another that it was some other kind of fish now extinct, and this one

when he reads St Paul's declaration, "A night and a day I have been in the deep," concludes that he was on a plank upon the water, and another that he was under the water, will it be necessary to conclude that one or the other of these wrests the Scriptures to his own destruction, and must necessarily be lost? Nobody can believe it. Then it cannot be of such interpretations as these, or the misapprehension of such matters as these, St Peter speaks; but we must understand him to speak of such matters as Christians generally, and Presbyterians particularly, hold to be necessary. For instance, St Paul tells us, "Abraham believed and it was reputed to him for justice", are we, therefore, to hold ourselves secure, if we only believe, but are careless about everything else? So of innumerable other questions which immediately concern religion and morality.

Presbyterians, then, evidently fail to make out that the obscurities of Scripture are confined to things which are not necessary; let us see if they succeed better in making out that it is clear in things necessary,—clear not for the learned only, but also for the unlearned, and not by extraordinary means or helps from above, but by the due use of the ordinary means. Their whole proof of this rests on the texts from the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path," "The entrance of thy words giveth light; it giveth understanding unto the simple." David, writing his Psalms under the influence of divine inspiration, says the word of God is a lamp to his feet, a light to his path, and therefore, every Presbyterian, in case he has the written word, is to conclude that he is equally privileged? David says in the same Psalm, "I rose at midnight to give praise to Thee." Shall we, therefore, conclude, forthwith, that all Presbyterians rise at midnight to sing Psalms? But admitting the text to be applicable to all Christians, nothing proves that David spoke of a word known to him by his own reading of the Bible, or even by the common tradition of the Jews and consequently the text proves merely that knowledge of the law of God, when once obtained, however obtained, whether by reading the Bible or from oral tradition, is a lamp and a light. It does not say this knowledge is obtained or obtainable from reading the Bible, much less does it say the Bible by the due use of ordinary means is clear even to the unlearned in all necessary things. Any man knowing the true religion, might and would apply the words to himself, even though unable to read a syllable. The text, moreover, makes no reference to the distinction between things necessary and things unnecessary. If, then, it prove the necessary facts of the written word to be clear, it proves the unnecessary facts to be equally clear. Finally, it is presumable that St Peter knew the Psalms of the royal prophet, and the particular passage in question, at least, as well as modern Presbyterians know them, and he expressly and solemnly asserts that there are things in the Scriptures "hard to be understood; which the unlearned and unstable wrest to their own destruction. But it is unnecessary to say more on such proofs as these. Presbyterians cannot be supposed to place any confidence in them themselves.

There is no need of dwelling longer on the fact that the Scriptures are not clear in everything necessary. It is altogether silent on many points of great consequence, as we proved in our former article, and it barely alludes to others no less important. After what we have said we may conclude the discussion of the clearness of Scripture with the remark, that Presbyterians must have an unenviable share of assurance to assert, as they do, and apparently without blushing, notwithstanding these words of Scripture, "If any man be sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil," &c., or these other words, "Take ye and eat, this is my body, . . . . Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord," that it is clear there is no such thing as the Real Presence in the Eucharist, and that Extreme Unction is a Popish imposition; or to assert, as they also do, in the face of the declaration of St Paul, "He that is without a wife is solicitous for the things which belong to the Lord; but he that is with a wife is solicitous for the things of the world, how he may please his wife: and the unmarried woman thinketh on the things of the Lord, that she may be holy

both in body and in spirit," 1 Cor. vii. 32, 34, that it is, nevertheless, clear from Scripture that monastic vows of perpetual celibacy are superstitions and sinful snares. While they reject Catholic dogmas and practices so unequivocally expressed in the Scriptures we can only smile at their simplicity, or grieve at their impudence in asserting that they find clearly stated in Scripture all the rules enjoined for keeping Sunday, and all the impediments to marriage originating in consanguinity or affinity. They can quote long Scripture passages on these points it is true, but these passages are from the law of Moses, which every one admits to have been abrogated by Christ, yet this is nothing to Presbyterians. They are bent upon finding Scripture authority for the practice they have determined to adopt, and they can hardly be expected not to succeed—in some way; especially since their people were blessed with a plentiful share of ignorance and credulity. We would, however, since they insist on quoting the law of Moses, when it suits their premeditations, recommend them to go the whole length of the thing; and, if they will quote the Old Testament for the keeping of Sunday, let them keep also the "Sabbath of years," and leave their land fallow every seventh year, Lev. xxv. 4. Let them also keep all the laws of Moses on marriage; and in particular the law in Deuteronomy xxv. 6, 10. They would then preserve at least some show of consistency. But enough on this branch of the subject.

We have now reached the eighth article, which will detain us a little longer.

"The Old Testament in Hebrew (which was the native language of the people of God of old) and the new testament in Greek (which at the time of the writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic, so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have a right unto and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore they are to be translated into the vulgar language of every nation into which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures have hope.

"Matt. v. 18. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Isa. viii. 20. To the law and to the testimony, &c., Acts xv. 15, John v. 46, John v. 39. Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me. 1 Cor. xiv. 6, 28. Col. iii. 16. Let the word of Christ dwell in you richly," &c. Rom. xv. 4.

Before proceeding to consider the real merits of the question involved in this article, we must say a word or two on the remarkable appositeness of these Scriptural authorities. We have so often been compelled to notice the peculiar beauty and force of Presbyterian logic in the application of Scriptural texts, that our readers may be well nigh surfeited, as we confess we are ourselves. Too much of a good thing says the proverb, is good for nothing. Nevertheless, we must sit yet longer at the feast. Christ said, "One jot or one tittle shall not pass from the law till all be fulfilled"; therefore the Hebrew and Greek copies of the Scriptures which we now have are authentic, and have been kept pure in all ages! It is not easy to surpass this. But add, for the greater edification of pious Presbyterians, therefore the Bible of King James is authentic, correctly translated and perfectly pure! The marvellous appositeness of this proof is in the well known fact, that St. Matthew from whom it is taken, wrote his gospel in Hebrew, and that Hebrew text is lost and we have only a translation of it! Again. "To the law and to the testimony"; therefore, if we have a religious controversy to settle, we must run and learn Hebrew and Greek for it is only by appealing to the Hebrew and Greek copies that we can have a reasonable hope of arriving at the truth. Wonderful logic! Who but Presbyterians could ever have compassed it? St. Paul found fault with certain primitive Christians, who, having received the gift of tongues, were eager to speak

in the church in unknown languages. He wishes them to show more moderation, and to speak in them only where there is an interpreter. Therefore the Scriptures are to be translated into the vulgar tongues, distributed everywhere to all, and in every language? But, if so, why did not the Apostles themselves draw this conclusion, so "good and necessary" in the view of our learned acute Presbyterian divines, and give us from their own hands a Latin, a Syriac, an Arabic, a Gallic Testament? It is singular how much superior as logicians our Presbyterian divines are to the Apostles, and how inconsistent the neglect of the Apostles must appear to them. But the Presbyterians live in modern times, have the advantages of modern progress, and therefore must naturally be supposed to surpass the Apostles, who lived a long time ago, and had only the lights of divine inspiration.

We shall restrict what we have to say on the article under consideration to three questions, namely: 1. Are the Hebrew copies of the Old Testament and the Greek copies of the New, *which we no possess*, more "authentic" than the Latin Vulgate? 2. Is there a positive obligation upon all men to read the Scriptures? And 3. Is the distribution of the Scriptures to all indiscriminately in the vulgar tongue an effectual way of making *the word of God dwell plentifully in all*, and of attaining the end for which it was given?

1. The Latin Vulgate, put by the side of the Hebrew and Greek copies of the Scriptures we now have, will not suffer by the comparison; and our Douay Bible, made from it with remarkable accuracy, is superior to the version of King James, though this last purports to be made from the original tongues, since the Latin Vulgate is at least as good a Representative of the word of God as the modern copies of the original tongues now in our possession, and as the English version made from it is a far better performance than that of the translators appointed by the royal theologian. If we possessed the autographs of Moses and the other Jewish writers in Hebrew, and those of the Apostles themselves in Greek, no one would be found, of course, to contest their superiority; though, after all, they would be found to agree substantially with our modern Bible. But the autograph is lost and the manuscripts or printed copies of Hebrew and Greek Bibles are only transcriptions of other copies which are also lost, and which themselves were only transcriptions. To tell the number of transcriptions there have been in ascending from a modern Hebrew Bible to Moses would puzzle greater men than even Westminster divines. This being understood, it will not be disputed that our present copies of the Hebrew Bible may and must have mistakes and errors, unless indeed it be contended that God has by a continual miracle directed the hand of every copyist. These errors and mistakes if it is true, do not affect the substance of the text, or prevent it from representing the substance of the dogmas, morals, and history recorded by the sacred penman; but they are blemishes and blemishes which place the Hebrew and Greek text as low as and even lower than an early translation, in which there must have been fewer chances of accidental variations, and in which such as did occur were more likely to be corrected. Such a translation is the Latin Vulgate, at least in the view of Catholics who respect, indeed, the Hebrew and Greek copies, but are far from considering them the only or even the most authentic monuments we now have of divine revelation.

Presbyterians seem, in their Scriptural quotations, to intimate that everything, even to a single jot, or comma, in the Hebrew and Greek copies is correct; but this it is well known is not the fact. The several Hebrew and Greek manuscripts extant are known to differ from one another by something more than jots and commas. Which of these manuscripts is the one Presbyterians declare to be genuine, the one immediately inspired? Open Griesbach's edition of the New Testament, and you shall find scarcely a page which does not present various readings, all of which are supported by Greek manuscripts, and with no possible means of determining in all cases which is the genuine reading. Who, in the face of this fact, can unblushingly assert that God by his providence has so watched over the Hebrew and Greek copies of the Bible, that they are absolutely pure, and in nothing differ from the autographs themselves? Every one who can read a word of Hebrew and Greek, and

compare editions, knows such an assertion to be false. The simple fact, then, that the Old Testament was written in Hebrew, and the New in Greek, is not, then, in itself a reason for preferring our present Hebrew and Greek copies to authentic versions, possessing the requisite qualities. The Latin Vulgate may, then, represent the word of God as well as the received Hebrew text, and we hesitate not to say that in many things it actually does represent it even better. Not to enter too far into Biblical criticism, we select a couple of examples from many others we might adduce. Genesis, iv. 8, we read in the Vulgate, "And Cain said to his brother Abel, Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel and slew him." In the Hebrew the words *let us go forth abroad*, are wanting, and hence the royal theologians in the Protestant version translate, "And Cain talked with Abel, his brother; and it came to pass, when they were in the field, that Cain rose up against his brother and slew him." The Vulgate here is far preferable to the Hebrew, and Moses must have written as in the Vulgate, and not in the modern Hebrew. The proof of this is in the fact that the Septuagint has these words, "Let us go forth abroad," the Targum of Jerusalem has them, and so has the Pentateuch of the Samaritans; and this last must be for the learned high authority. Hence St. Jerome, who had the Samaritan Pentateuch under his eyes, was induced to retain the reading which we have in the Vulgate. The context itself confirms this reading. The modern Hebrew says that Cain spoke to Abel, but, unless we add the words in the Vulgate, he is made to speak without saying anything. Moreover, if we admit that Cain said, "Let us go forth abroad," the following words, "And when they were in the field," &c., come in naturally, and with perfect propriety. Here are sufficient considerations for preferring the reading of the Vulgate to that of the modern Hebrew.

## INHUMANITY OF THE PEOPLE OF BOSTON.

We extract the following from a letter addressed to the Editor of the Yarmouth Herald by a Correspondent at Boston. We are of opinion, that no language can be too strong, for the reprobation of such unfeeling treatment to helpless men, women, and children, who had crossed three thousand miles of Ocean, to escape all the horrors of famine. We feel it our duty to publish one case of agony and death, which will make every friend of humanity shudder.

Amongst the passengers of the ill-fated Mary was a family consisting of a father and mother, and 4 children. This entire family were in good health when they arrived in the harbour of Boston. But they would not be permitted to land. They were forced again to encounter the dangers of the Ocean. Mark the sequel. The father sickened and died. Three of his children followed him.—The unfortunate widow caught the fever from hardship and grief, and she and her only remaining child are now in hospital at Melville Island. We ask the authorities at Boston; is no one responsible to heaven for those four murders? But we must give our promised extract from the Yarmouth paper:—

"The case of the poor emigrants from Cork, who came to our harbour in the British Brig Mary, and were sent back to Halifax because the Captain would not give bonds for their support, is exciting a good deal of feeling and discussion among our citizens as it certainly should. We do not know what authority passed the law by which they were refused a landing. That law was probably made to meet the case of paupers shirked off by the European alms-houses and unjustly thrown upon us. But surely, even if right in other circumstances, it would be better that it should remain a dead letter at the present time of European famine. Where is the man, who would as an individual repel from his house the poor starving wretch from Ireland or elsewhere, appealing to him for aid in the last human extremity? Why, then, in this awful crisis, should we do the same thing as a government?

The poor people on board the Brig Mary when they learned that a landing was refused them, rose and laid hold of the windlass to prevent the raising of the anchor. Capt. Sturgis was obliged as the reports have it to draw a cutlass upon them and drive them below. We do not believe in any such obligation. No law can oblige any body to fight Mexican wars, nor to draw cutlasses upon starving strangers. We think our city officers are bound to show what they did, and why they did it in this case. And if there is any law requiring them to be so inhuman the citizens at large should redeem the honour they gained in sending the Jamestown to Cork, by seeing to it that such a law is abrogated, or our city officers absolved from their allegiance to it. Let us not be disgraced by any more such hoggish, fiendish transactions. Better starve ourselves than be so.

Yours, &c.,

VANCOUVER."

#### TO CORRESPONDENTS.

We have received the Letter from Antigonish signed GÆL, in reply to some anonymous traducer of the Catholics, who corresponds with the Criminal of the Guardian from that quarter. As we are anxious to print this valuable communication entire, we must defer its publication until next week.

With regard to the complaints of Scorvus, we are bound to inform him in justice to ourselves that we found it impossible to decypher some portions of his M. S. Hence arose the misprints to which he alludes.

#### CONDUCT OF THE ROMAN CATHOLIC CLERGY.

The 'Tralee Chronicle,' a Conservative paper, contains the following:—"I cannot, for the life

of me, understand how the priests of this country are enabled to live, what between the great privations to which the necessity of their people, and the physical exertions to which their attendance on the dying and the dead subjects them,' was the remark of a respectable Protestant clergyman a few days ago outside our office. It would be a heartless bigotry in us were we not to bear our testimony to the high eulogy contained in those few words of a minister of that faith to which our affections and our convictions cling. They are performing their duties at this crisis in a manner the most exemplary—indeed, we might say, with a heroic devotion. Death and want are busy amongst them. We have already recorded the passing away of some of them to whom we were bound by ties of warm friendship—that religion of the affections, which knows no sectarian distinction, but offers up its incense wherever purity of heart and lofty virtue have fixed their sanctuary. At the present moment, in this diocese, there are no less than eight Roman Catholic clergymen on the bed of fever, contracted during their ministrations. As men, as Irishmen, and as Christians, we cannot but accord to this stricken class of our countrymen our sincere and unaffected sympathy."

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#### General Intelligence.

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#### DEATH OF THE REV. M. POWER, OF DUKENFIELD, NEAR MANCHESTER.

This young and pious Ecclesiastic breathed his last on the morning of the 11th ult., after the short missionary career of one year and six months.—While administering the last comforts of religion to the dying of his neighbourhood, he caught the fever which, alas! is now making fearful ravages amongst the priests and laity of this district.—Though during life he lived unacquainted with disease of any species, and was gifted with more than ordinary strength, yet did this malignant disorder during the short space of eleven days put a period to that missionary career, every moment of which was employed in promoting the spiritual welfare of those who were committed to his care. In the College of St. John, Waterford, of which county he was a native, he commenced and ended his education. While a student in this College, he availed himself of every opportunity of acquiring the sanctity and learning necessary for the exalted office of the priesthood; and so ardent was he in the cultivation of both the one and the other of these qualifications, that his superiors never found him guilty of a violation of any, even the slightest rules of the College, or deficient when called upon to explain the subject matter of his studies. His heart was so inflamed with the love of God and ruled by prudence, that he was al-

ways treated by his fellow students more as a superior than an equal. During the short period of his missionary career, he endeared himself to every class by his unaffected piety, disinterested zeal, and unpretending talent, and though death sealed his eyes in another land than his own, without being able to give a parting glance at his afflicted mother whom at least he hoped to see once more; though his grave lieth far, far from where the bones of his fathers are gathered together, yet will his afflicted friends be partly consoled at hearing that nothing that the art of two of the ablest physicians could suggest, or the unceasing kindness of two Rev. Brothers, with one of whom he lived could alleviate, were left untried. His funeral was attended by twenty four of the clergy of the surrounding districts, being as many as could be spared from their laborious duties. On either side of his remains during the High Mass, stood as mourners, the Rev. Mr. Fisher and his brother, and five Rev. Gentlemen with whom he commenced, and ended his education; and as the splendid leaden coffin in which his mortal remains were enclosed, was laid into its final resting place, a feeling of the deepest anguish seized the assembled multitude, and the tears which trickled down each cheek proved how devotedly his bereaved congregation loved him—May his soul rest in peace, and may we imitate his rare virtues.—*Correspondent of the Tablet.*

### GREAT HAYWOOD.

A solemn service was performed at the Catholic Chapel in this place, for the lamented Colonel Sir Charles Chichester, Knt., who died at Toronto, Canada East, on the fourth of April last, after an illness of only four days, having received all the rites of the Church. He made a most happy and edifying death. We are assured that Sir Charles Chichester was the only Catholic Colonel in the British army, and his gallant conduct in Spain is matter of record. We find in a Toronto paper a very full account of the gallant Colonel's funeral. On the Tuesday after his death a Solemn High Mass was sung, at half past ten in the morning, at St Paul's Church in Power street, the Rev. Messrs. Carrol, Proulse, MacDonough, Kirwan, and Ryan, the choir, and the sacristy boys assisting. The 31st Regiment was drawn up in line opposite the residence of the deceased in Peter Street. The body attended by eight of the oldest grenadiers of the Regiment, was borne on a gun carriage to church, the troops presenting arms as the procession passed. The procession was of extraordinary length embracing the firing party, head quarters, and three companies of the 81st, the colours, officers, soldiers, and band, all muffled and craped; the wagon, with three officers on each side of the cof-

fin on which were the stars of knighthood; the deceased's Charger; the Chief Mourner; Commandant, the Officers of the Regiment, and the Garrison; Civil Officers of the City; private friends. At Power Street, the clergy met, and received the body in procession, between the lines of soldiery. After the funeral prayers three volleys were fired over the the grave and the procession returned.

### BALLYSAGGARTMORE NEAR LISMORE.

#### EXTREME DESTITUTION AND LANDLORD CRUELTY.

Amid the scenes of desolation and misery that are spread over Ireland, it may appear invidious to make a selection; but the heartless tyranny and inhumanity displayed by some landlords in this neighbourhood induce us to bring the case before our readers, in hopes that the same charity that has so kindly soothed the miseries of other districts may be induced to pour a little balm into the wounds of this, and to rescue from the cruelty of Irish landlords of the worst kind the perishing victims of their heartless tyranny.

We extract the following details from the special reporter of the *Cork Examiner* :—

“The United parishes of Lismore and Ballyduff contain, as nearly as I could ascertain, a population of 12000 inhabitants, and embrace an extent of Country amounting to upwards of 75,000 acres.—the labouring population have disposed of every marketable article, either of comfort or necessity; they have sold their bedding, household furniture, and wearing apparel.

“The melancholy tale of hunger and starvation, of deaths from destitution, from fever, dysentery, are are in the mouths of hundreds of unfortunate beggars, and fully confirmed in their worn out and emaciated countenances.

“Deaths in the streets and victims of famine expiring on the roads, and in the fields, are witnessed daily in those parishes, and are daily increasing.”

But about two miles to the north of Lismore lies Ballysaggartmore, the scene of our tale. It contains including the tenby and mountain land, 8,000 acres. Thirty years ago it was a sterile barren, uninhabited mountain track. As soon as its present proprietor, Arthur Usher, formerly known as Arthur Keily, Esq., came into possession, he removed several of his tenants from good and productive land and located them in this mountainous wild in order to reclaim it. The first seven years it was to be rent free, the next they were to pay 5s per acre, and for the following seven 12s 6d per acre. The barren nature of the soil has required the most untiring energy of the tenants and the expenditure of almost all they possessed to make it produce its only crop—the potatae. Whilst that lasted they ma-

naged to keep their rents paid; but since its failure, they have been unable to pay, and immediately the landlord, with the fierce avidity of a vulture, was down upon them. The opportunity of getting into his own possession land rendered valuable by the labour of those tenants was not to be lost; regardless of all they had done, reckless of the fate of themselves, he commenced the work of destruction.)

"Some of these very men, respectable and intelligent tenantry, told (says our authority) with tears in their eyes, in their own expressive style, that their cabins had been razed to the ground, and themselves and their children compelled to sleep during the night under the open air! Others of them mentioned that they had been induced by the promise of a few pounds, to assist in the work of demolition; but when the cabin had been levelled the money was withheld! At Ballysaggartmore, a scene as novel as it was terrific presented itself.—I counted from twelve to fourteen houses in some instances levelled to the ground, with the exception of a portion of the walls; in other cases the roofs torn off, the windows broken in, and the doors removed. Groups of famished women and squalid children still hovered round the places of their birth, and endeavoured to shelter themselves from the piercing cold of the mountain blast by cowering behind the walls, or seeking refuge beneath the chimnies."

All other tenants were strictly forbidden to offer any shelter to those who were ejected

As a specimen of the character of this cruel landlord we give the narration of one of the sufferers:—

"Tim Hallahan (a feeble old man, upwards of eighty years of age) said in the presence of the Very Rev. Dr. Fogarty:—"I am upwards of forty years in Ballysaggart; and about thirty years ago, when Mr Usher came in for the property, my lease ran out; I had twelve cows, a pair of horses, and forty sheep, when I first came to the place; he then took the best land from me, where he planted trees and left me a spot towards the mountain, and put me to the cost of building a house there; he then promised me a lease but did not give it to me;—in about nine years after, he removed me out to the mountains altogether, and made an agreement to give it to me—for the first seven years for nothing for the next for five shillings an acre; and for the last seven years, for twelve shillings and sixpence. I owe him one year's rent, due last March. I have about ten acres of middling land, which would produce Rye, but it was all black mountain turf and heath when I went there, I have about an acre of corn set, but I have no seed for the rest of it; I have nothing to support me now, for that is all I want; I met Mr. Usher to-day (Saturday) and followed him down the walk. "What do you want?" said

he. "After spending my whole life on your property," said I, "will you allow me to die of hunger?" "Have you not land?" he then asked.—"What good is it to me, Sir," says I, "when it has failed on me, and on the world?" "Give it up," says he, "and go into the work-house."

This model of landlords seized all that another tenant possessed, and did not leave the family as much as would get them their supper that night. Mr. Usher canted his horse for himself, and took him into his farm yard.

Two other families when ejected, attempted to erect a wretched shed against the sides of a ditch, but the agent came and tore it down.

Eighty-seven individuals are already ejected, and between seven and eight hundred are processed.

The Report concludes by enumerating the advantages that will be conferred on the community in general, and these destitute tenantry particularly, if effective assistance be immediately rendered.—An extensive tract of country, which formerly supplied in times of scarcity a great portion of the counties of Cork, Tipperary and Waterford with potatoes, and produced large quantities of oats, will be made available for the requirements of human existence; and an impoverished and oppressed peasantry, on the very threshold of destruction, will be restored to comfort, happiness, and comparative independence.

#### ITALY—ROME.

The *Roman Advertiser* states that—

"Those members of the Sacred College of Cardinals who had been created by his late holiness, have directed that a *Concorso* should be published by the Pontific Academy of St. Luke, for the object of providing a monument to Gregory XVI. The Academy has issued its propositions with the conditions required from the Sculptor, who may be of any nation, but must be resident in Rome. Designs are to be presented in plaster, the figures not less than two Roman Palms high, to the examination of the *Concorso*, in the month of June, 1848, with the names of the competitors in a sealed letter; which designs will be afterwards exposed for a week to their Eminences above-named. The sum appropriated to this work will be 15,000 scudi."

A letter dated Rome, May 8th, says:—

"It was not without astonishment that Europe learned the arrival in this city of Chekib Effendi, the Ottoman Ambassador at Vienna. This diplomatist has been constantly the object of attention from the Pope's family. During the dinner given in his honour, Count Mastago, the Pope's brother, gave a toast to the Sultan's health; he added that the true dangers for the Catholic religion did not



at present proceed from those who are in possession of Constantinople, but from those who coveted its possession."

The correspondent of the *Daily News* observes that it having been the intention "to get up a feast on the Patron Saint day of the Pope, (May 5), at the suggestion of his Holiness a collection was made instead for the poor. It amounted to 7,000 dollars, which was distributed partly in bread tickets, and the remainder given towards establishing an Infant School.

## RELATIONS BETWEEN THE HOLY SEE AND ENGLAND.

The following is (in substance) taken from a private letter just received from Rome, and we believe may be implicitly relied on.—When His Holiness heard of the defeat of Mr. Anstey's (or Mr. Watson's) Bill, he exclaimed—"The question of sending a Nuncio to England is now put to rest. I will never consent to renew my diplomatic relations with England so long as a vestige of the penal laws remains in that country." God bless Pope Pius IX.

That Pius IX. is a great and good man is pretty well known by this time of day; but the man of human sympathies, the man of feeling, is predominant even above the statesman and the legislator. At the farewell audience of Bishop Wilson, previous to his return to the antipodes (where there are half-a-dozen R.C. bishoprics), the Pope said, presenting him with a splendid golden chalice, 'Be kind, my son, to all your flock at Hobart Town, but be kindest to the *condemned!*'"

## LANCASHIRE.

PRAYERS AGAINST PESTILENCE.—By direction of the Rt. Rev. Dr. Brown, V. A. of this district, the prayers against pestilence are to be said in all churches and chapels, under his jurisdiction, every Sunday and Holyday until further orders. His Lordship has also given directions relative to the visitation of the sick, calculated for the better preservation of his clergy, who, in the performance of their arduous and perilous duties have exhibited a spirit of zeal and self devotion, worthy of primitive times.—*Liverpool Mercury.*

Amongst the victims to typhus fever in Leeds last week, was the Rev. Richard Wilson, A. M., one of the priests of St. Anne's Roman Catholic Church.—*ib.*

## BIRTHS RECORDED,

AT ST. MARY'S.

MAY 2,	Mrs. MacNamara of a Son.
2,	" Barton of a Son.
2,	" Keily of a Son.
3,	" Delaney of a Son.
4,	" Duggan of a Son.
4,	" Allis of a Daughter.
4,	" Murphy of a Daughter.
5,	" Quinn of a Daughter.
6,	" Henderson of a Son.
6,	" Griffin of a Son.
8,	" Barton of a Daughter.
8,	" Brusher of a Son.
9,	" Martin of a Daughter.
9,	" McGuire of a Son.
10,	" Walsh of a Son.
11,	" Madigan of a Daughter.
12,	" Calnan of a Son.
14,	" Sullivan of a Son.
14,	" Reardon of a Son.
14,	" Redman of a Daughter.
17,	" Phelan of a Son.
19,	" Shea of a Son.
19,	" Buckley of a Daughter.
21,	" Moglar of a Daughter.
22,	" Dillon of a Daughter.
24,	" Young of a Daughter.
24,	" Fanning of a Daughter.
25,	" McMahon of a Daughter.
26,	" Kirby of a Daughter.
26,	" Kenniffe of a Son.
26,	" O'Brien of a Son.
26,	" Bulger of a Son.
27,	" Coakely of a Son.
27,	" Cooke of a Son.
28,	" McKinnon of a Daughter.
29,	" Farrell of a Son.
29,	" Hogan of a Daughter.
31,	" McLaughlin of a Daughter.
JUNE 1,	" Ryan of a Son.
2,	" Lynch of a Daughter.
3,	" Donovan of a Daughter.
3,	" Connolly of a Son.
3,	" Clyne of a Daughter.
4,	" Canely of a Son.
4,	" Sivan of a Son.
9,	" Roles of a Son.
9,	" Holden of a Son.
9,	" Lynch of a Son.
9,	" Elliott of a Son.
10,	" Dowd of a Son.
11,	" Neil of a Son.
14,	" Mahoney of a Son.
14,	" McCarthy of a Son.
14,	" Adams of a Son.
15,	" Murphy of a Daughter.
14,	" Cantwell of a Daughter.
17,	" Hollatan of a Daughter.
19,	" Walsh of a Daughter.
21,	" Connell of a Son.
21,	" Toole of a Daughter.
22,	" Dreen of a Daughter.
23,	" Mahoney of a Daughter.
24,	" Wallace of a Son.

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