

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