

## Poetry.

### THE SISTER OF MERCY.

AN IMITATION.

She wore a wreath of roses  
Upon her modest brow ;  
And her golden tresses floated  
O'er her vesture white as snow.  
She stood before the Altar,  
In youth and beauty's pride,  
To ask the King of Mercy  
To take her for his Bride,  
I gazed but for a moment,  
Yet methinks I see her now  
With that wreath of snow-white roses  
Upon her modest brow.

And once again I saw her,  
But the wreath was there no more,  
And o'er her golden tresses  
A sable veil she wore.  
Again before the altar  
She stood—accepted now,  
To breathe to Jesus, Mercy's King,  
The irrevocable vow.  
I gazed but for a moment,  
Yet methinks I see her now  
With that dark and flowing veil  
Upon her downcast brow.

And once again I saw her,  
With the wreath upon her head ;  
But the bloom of youth and beauty  
From her wan cheek was fled.  
She had died the death of Charity,  
For those to Jesus dear ;  
And she lay before the altar,  
Stretched on the funeral bier,  
I looked but for a moment,  
Yet methinks I see her now,  
With that wreath of virgin roses  
Upon her death-cold brow.

And often since I've seen her  
As first she met my sight :  
Her form oft floats before me,  
In visions of the night.  
And there is One beside her,  
To cheer her with His love ;  
The Spouse she chose on earth,  
Now her's in heaven above.  
O ! often thus I've seen her ;  
Yes, methinks I see her now,  
With a crown of diamond roses  
Upon her queen-like brow.

### The Cross ;

HALIFAX, SATURDAY, AUGUST 4.

M. POWER, PRINTER.

### EUROPE.

The news by the last packet is, in general, a confirmation in details of all we had previously known. The French are in Rome, and not by any means as popular as was at first pretended. The Keys of the city have been sent to the Pope by Oudinot, and the Pope has acknowledged the compliment, without committing himself to any declaration of future policy. It is rumoured that he is going for a short time to Naples, then to Beneventum, and if necessary to Bologna. The Neapolitan and Spanish Soldiers were preparing to give Garibaldi and his ferocious brigands a warm reception. He was also pursued by a division of the French army. Venice still holds out. It seems the English Government are beginning to meddle openly with the Roman question. They would be much better employed in improving the state of Ireland. The moderate party continues to gain ground in France, but as the finances are in a miserable condition, more changes and disturbances are naturally to be expected. In that distracted country the religious sentiment improves every day, and this is the only consoling feature in the midst of so much chaos and misery.

The laws against the Press were never so despotic as at the present moment.

Cholera has greatly increased in England and in some parts of Ireland. In the latter country there are some symptoms of reviving prosperity in consequence of the Queen's expected visit, and the prospect of an abundant harvest. But, the 12th of July has been disgraced by an awful and sanguinary affray between the Orangemen and the Catholics. The local authorities were not only guilty of shameful connivance, but in some instances, it is said, hounded on the murdering savages in the most open manner. The ruthless and fell spirit of Orangeism is the same all the world over. In Montreal and St. John, N. B. as well as in the North of Ireland, the Orange bloodhound leaves fire, desolation and ruin in his track. Perhaps the terrible events of the present year may lead to an effectual remedy both in Ireland and America for this giant social evil.

### ORANGE RIOTS, IN ST. JOHN, N. B.

We have hitherto maintained a profound silence on this melancholy subject. Not that we were indifferent to the loss of human life, to the agonies of human suffering, to the shedding of human blood. Our heart sickened in perusing the harrowing details of that foolish and savage encounter in which so many of our fellow creatures were hurried to their last account amidst all the excitement of wicked passion, and at a moment when they were least prepared to appear before the Judge of the living and the dead. In whatever point of view we consider it, the tragedy was a fearful one, and we know not which of the three parties concerned were most to blame, the Orangemen who revived this mischievous commemoration ; the magistrates who connived at it, or the Catholics who interfered with it. Surely all parties must look back upon that bloody day with feelings of the deepest remorse, if they have any conscience at all. Every good Christian must lament those deeds of violence whose effects can never be recalled. It is now nearly one hundred and sixty years since the Battle of the Boyne was fought. Rivers of blood have flowed since on its various anniversaries. How wicked and wanton at this time of day, and at this side of the Atlantic to make it a pretext for a further effusion of human blood ! No language is strong enough to reprobate the fell spirit of Orangeism which could have no motive in its criminal display but to annoy others, to wound their feelings, and goad them to desperation. We do not believe the history of any nation presents a parallel for the savage perpetuation of Orange spite against the unfortunate Catholics of Ireland. But what can be said for the authorities at St. John ? They must have known the object of the Orangemen ; they ought to have foreseen the natural consequences. It was a terrible experiment in the midst of so large a Catholic population. The sight of an Orange banner, or an Orange lily or an Orange procession on the 12th of July, is one which calls up the fiercest, bitterest recollections in the heart of an Irish Catholic. On the recent occasion, the

provocation was more than some of them could endure, because instead of listening to the counsels of religion they gave way to the impulses of nature. How much better, how much more creditable, how much more Catholic would it be to have looked on the whole scene with indifference, and to have prayed for the men who offered this insolent outrage to their feelings and their creed !

### TEMPERANCE.

We are glad to learn that our worthy friend, a Teetotaler, is resolved to follow our friendly advice. He will never repent for his resolution, and above all he will not regret it on his death bed. At the same time we must exercise our discretion in declining to publish his letter. It is too personal and severe, and might produce mischievous irritation instead of useful reform. We know there are hypocrites such as he describes who parade their temperance in great pomp before the public, and who frequently wind up a Grand Temperance Field Day in the private bar of a tavern. But what of this ? Has not every thing good been abused and perverted by the wickedness of man ? Has Religion herself escaped ? Surely we should not practice Temperance or any other virtue because it is fashionable or patronised by others, but because it is good in itself, well-pleasing to God, and profitable to our own souls. Moreover we cannot expect that meetings, or speeches, or processions, or cards and medals, or badges and banners, will produce a thorough reformation of the human heart. This can come only from God, and from his powerful grace. All human expedients may be useful to a certain extent but they can never supply the want of supernatural means. 'Without me' said Christ, you can do nothing.' This is especially true where the passions are to be mortified, and vicious habits removed. Let religion then be the foundation of your temperance. Love this virtue because it is pleasing to your Heavenly Father. Rely on Him for its observance, and distrust your own weakness. Be fervent and diligent in prayer ; be humble of spirit. Despise not others, nor think too highly of yourself because you belong to a Temperance Society. Flee from dangerous company, from the haunts of intemperance, from the thousand snares which are laid for you by the enemy of your soul. Above all, frequent the Sacraments. Approach regularly to the tribunal of reconciliation and at the holy Table of the Lord receive that divine food which will strengthen your soul against every assault. And as in a christian life we look not to the beginning but the end, pray continually for the gift of perseverance, not only in temperance, but in every other virtue. To nourish in your soul a constant love of this virtue and a horror of the opposite vice you cannot do better than meditate profoundly on the various passages of the Holy Scripture which refer to them. For the convenience of a Teetotaler, and of our other readers whom it may concern we will here subjoin a few sentences from the Book of Life.

'Wine is a luxurious thing, and drunkenness riotous : whosoever is delighted therewith shall not be wise.' Proverbs xx. 1.

'Who hath wo ? Whose father hath wo ? who hath contentions ? Who falls into pits ? Who hath wounds without cause ? Who hath redness of eyes ? Surely they that pass their time in wine, and study to drink off their cups. Look not upon the wine when it is yellow, when the colour thereof

shineth in the glass. It goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk.' Id. xxiii. 29.

'Give not wine to Kings : because there is no secret where drunkenness reigneth.' Id. xxx. 4.

'Use as a frugal man the things that are set before thee . . . and be not the first to ask for drink. How sufficient is a little wine for a man well taught . . . Watching, and cholera, and gripes are with an intemperate man, sound and wholesome sleep with a moderate man . . . Challenge not them that love wine : for wine hath destroyed very many. Wine drunk with excess raiseth quarrels, and wrath, and many fiins. Wine drunken with excess is bitterness of the soul. The heat of drunkenness is the stumbling block of the fool, lessening strength, and causing wounds.' Ecclesiast. xxx. passim.

'By surfeiting many have perished : but he that is temperate shall prolong life.' Id. xxxvii.

'Wo to you that rise up early in the morning to follow drunkenness, and to drink till the evening to be inflamed with wine . . . Wo to you that are mighty to drink wine, and stout men at drunkenness !' Isaias v.

'Wo to the crown of pride, to the drunkards of Ephraim . . . staggering with wine ! The crown of pride of the drunkards of Ephraim shall be trodden under feet. . . . But these also have been ignorant through wine, and through drunkenness have erred : the priest and the prophet have been ignorant through drunkenness . . . they have not known Him that seeth ; they have been ignorant of judgment.' Id. xxviii.

'Fornication and wine and drunkenness take away the understanding.' Osee iv.

'Awake ye that are drunk, and weep ; and mourn all ye that take delight in drinking sweet wine.' Joel i.

'Wine deceiveth him that drinketh . . . Wo to him that giveth drink to his friend, and presenteth his gill, and maketh him drunk !' Habacuc ii.

'And take heed to yourselves lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly.' Jesus Christ in St. Luke xxi. 34.

'Let us walk honestly as in the day ; not in rioting and drunkenness.' Romans xiii.

'But now I have written to you not to keep company : if a man that is called a brother be a drunkard . . . with such a one not so much as to eat.' 1 Cor. v.

'Now the works of the flesh are manifest which are fornication . . . murders, drunkenness revellings and such like, of the which I foretell you . . . that they who do such things shall not obtain the Kingdom of God.' Ephes. v.

'We are not of the night, nor of darkness. Therefore . . . let us watch and be sober. For they who sleep, sleep in the night, and they who are drunk are drunk in the night. But let us who are of the day, be sober.' 1 Thess. v.

'Speak thou the things that become sound doctrine that the aged men be sober . . . that they may teach the young women to be discreet, chaste, sober.' Tit. ii.

'The time past is sufficient to have fulfilled the will of the gentiles, for them who have walked in riotousness . . . excess of wine, revellings, banquettings.' 1 Pet. iv.

'Be sober and watch, because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour.' Id. v.

### A YOUNG SCAPEGRACE.

Early on Sunday morning last, the Church of Dartmouth was broken into, and the adjoining presbytery entered, from whence a trunk belonging to the Clergyman was carried off and hid in the woods. The daring young villain who perpetrated this scandalous outrage was at once suspected, and after much artful dodging and prevarication confessed the crime and pointed out the stolen property. Fortunately he was disappointed in his main object ; the apostolic poverty of the priests of Nova Scotia prevented him from capturing a large booty. We believe the treasury at Dartmouth did not amount to twenty dollars. It was known that the worthy clergyman was absent, as he had gone to officiate at Hammond's Plains on Sunday, and that the aged housekeeper was partially deaf. It was on the whole a shabby, disgraceful piece of villany, and the scoundrel who planned and executed it is very likely one day to adorn a gibbet. He was, we understand, caught some time since stealing the coppers out of the collection box in the same Church. It seems he has escaped for the present, though we cannot account for the conduct of the authorities who permitted it. Surely they may be held responsible for the next crime he commits against society. And yet, if he were detained and convicted, he would, most probably make his escape from the Penitentiary—that gross humbug—just like the other illegitimate Robbers at Saint Mary.