

question of right, I say, it is difficult to comprehend how diplomatists can know so little of the state of things and of the public feeling in the Roman States as to entertain a dream of his resurrection of the constitutional regime. The people are not made for such a regime; they will not have it, and they have evinced that feeling by their votes whenever the question has been opened. To impose the regime is to force on them and on the Pope the yoke of the minority, which has already sacrificed both one and the other. It is to prepare for Rome a fresh revolution, and for the Pope another exile. The French have a terrible mania for imposing on other people their ideas and their laws."

TAKING THE VEIL.

On the 8th inst. two young ladies went through the ceremony of "taking the veil," or entering upon their noviciate, previously to being professed as nuns at the new convent of the Good Shepherd, the second Catholic institution of the kind in Hammersmith. One of the ladies, whose name did not transpire, is from Guernsey, and entered as a lay-sister. The other, Miss Ryder, is highly connected, and, as we were informed, is a convert to the Catholic faith. Amongst the friends who attended to witness her separation from the world, were the Hon. Mrs. S. Murray, the Hon. Miss Frazer, and the Hon. Miss Methuen. Her brothers and sisters were also present. The young ladies kneeling down, a hymn was chanted by a choir of girls from the cloisters to the Virgin Mary. The Rt. Rev. Dr. Wiseman then said a low mass, at which the two noviciates and the entire community received the sacrament; and afterwards, assuming his episcopal insignia, delivered a lengthened exhortation to them. The reverend prelate's discourse was followed by prayers special to the occasion, and the blessing of the robes, &c. The ladies then withdrew to cast aside their worldly attire—Miss Ryder being dressed as a bride; with a rich lace veil suspended from her head (the lay-sisters plainly), and returned in the garb of the order of the Good Shepherd, when they were invested by the bishop with the veil, as an emblem of modesty and purity, and to conceal them from the eyes of the world. They also received from his hands a rosary, to remind them "that they were consecrated to the Blessed Virgin." More prayers being said and hymns sung, they kissed each of their "Sisters in Christ," and after bowing before the altar, left the sacred edifice.—*Liverpool Journal.*

FATHER MATHEW.

The private accounts from America represent Father Mathew as suffering very much from the heat of the climate, and the labour of receiving deputations and attending public meetings. The party spirit which runs so high in some localities, especially amongst some of the Irish, has been a cause of much annoyance to him. Some fault has been found here, with an answer alleged to have been given by Mr. Mathew, in reply to an address from some violent Irish politicians. There are reasons for believing that he never wrote, or caused to be written, a single line of the answer; and further, it is believed that he never saw the answer in question, until it went back across the Atlantic in the Irish papers. This much is certain, that the sentiments in the answer are at variance with the entire tone of what fell from Mr. Mathew, both in public and private; and it is extremely improbable that any society of Irishmen in America could force him to express political opinions hostile to the English government, a thing which he refused to do, again and again, during the rule of O'Connell and the repeal association. Those who censure an absent man, should remember that Mr. Mathew has lost his health in the temperance cause, and notoriously injured his family, besides expending his own means.

On Sunday, the 2d of September, the lady of Mr. John Sparrowe, justice of the peace for the county of Lancaster, made a public renunciation of the Protestant faith in the Catholic Chapel of St. Alban's, Blackburn.

ST. PATRICK'S SOCIETY PICNIC.

Wednesday being the day appointed for the Pic Nic of the Society, the Maid of Erin at an early hour hoisted at her mast head the green flag with the harp and the motto "Erin go bragh." From 9 o'clock the wharf was crowded by those who wished to see the party start. And party followed party in quick succession, each with its attendant loads of hampers, baskets, &c., giving fair promise that nothing would be wanted at Oak Point to render them comfortable. At 10 o'clock we left the wharf, the band playing Patrick's Day in very good style, and we proceeded slowly up the river; when we arrived at Indian Town we found waiting for us there nearly as many as we had on board. We are certain that the entire party by this time was over three hundred, of whom about one half were ladies. After a few minutes delay we again proceeded on our way up the river.

Oh! what Society can equal an Irish one, when forgetting every thing that has so long divided them, they thus appear in their true character. Life, and spirit, bright and sparkling-wit, fun and humour, real and genuine Irish fun, rich and racy, animated all. Scarce had the steamer left Indian Town when the dance began, Quadrilles, Waltzes, Polkas and Contra Dances, were kept up without intermission, nor were the reel and jig forgotten. And when the steamer turned her head to the landing place, the general exclamation was, is it possible we are there. There we were, however, and it was near 2 o'clock. A long table, laid in a beautiful avenue by the river side, the trees meeting beautifully overhead, served as the dining place of many of the party. Others scattered in little groups over the green sward seemed anxious to enjoy the beauties of the scenery while they took their repast, and all was good humour and enjoyment; when suddenly a party of Orangemen, numbering perhaps one hundred, deployed on the green to the sound of fife and drum, bearing their flags and wearing their Orange washes. This at once checked all disposition to enjoyment. The Catholics of the party believing it intended as a counter-demonstration were much offended, and many of them proposed at once returning to the boat. Some said that the Messrs. Parks must have been acquainted with it, and should have taken some steps to avoid so disagreeable a meeting; and they expressed their indignation openly. The Messrs. Parks were most anxious to remove this impression; they protested repeatedly that they knew nothing of it; and Mr. Thos. Parks went to the Orangemen, and told them that the ground was his and that he insisted on their leaving it, adding that they may have chosen some other day if they wished to come here. The band of the steamer was on the green, and Mr. William Parks ordered them to play for none but the party that came in the boat. Indeed both gentlemen, as well as all the members of the committee did all in their power to prove that there was no wish or intention on their part, that any thing of the kind should occur; and the Protestant gentlemen of the party were quite indignant at the insult offered them and expressed their feelings repeatedly. The Orangemen in the meantime, continued to hold their position, on the green; and it being determined by all of our party, that it was best to treat them with utter contempt, a dancing party was got up, and they danced as merrily on Patrick's Day as if there was not an Orange ribbon in New Brunswick. The Orangemen not liking this treatment marched off towards the river, playing the Boyne water. They returned a few minutes after, and with their usual good taste passed quite close to the dancers, rattling away at their drum, but the party never noticed them; no one even looked at them, and they left the ground as crest fallen and humiliated a pack of fools as could well be seen. A few remained on the ground wearing their scarfs but they were not noticed, and we saw some of them slipping off their badges and putting them in their pockets. They appeared generally a set of poor ignorant boors, who if asked what their colors meant, could not tell. We think it fair to state that we saw no arms with them, with the exception of a few old rusty swords, carried by some of their officials. The gentlemen of the Pic Nic party now generally mounted green. The Protestant gentlemen and particularly those of the Society, leading the way. The ladies were all busy wearing oak leaf chaplets, with which all were furnished in a few moments.

Some of the young women who came with the Orange party were happy to see join in the dance. After a short time, the restraint and gloom that hung over every body passed away; and no one seemed to think of any

thing but how to enjoy himself and add to the enjoyments of the day. Dance followed dance on the green sward and it was with much reluctance, the party returned to the boat at five o'clock. With a hearty cheer we got under weigh and again started homewards, and reached Indian Town before 8 o'clock; the amusements on the way home being kept up with even more spirit and animation than during the day.

We have seldom spent a day more pleasantly than this. We felt proud and happy to see our countrymen and fair and lovely countrywomen, thus meet together, to evince their love for their native land, exiles as they are. Love of country is a noble feeling in any man, how much more so in an Irishman, for his poor country requires all his love, and shame on the recreant who refuses it. Oh, what a glorious era it would open, if Irishmen would always come together with the same feelings they showed on Wednesday, with the same wish to rise and elevate the character of their country by thus uniting heart and hand, determined that it should be no longer true that

"While your tyrants joined in hate,
You never joined in love."

—St. John Freeman, Sept. 22.

The Cross;

HALIFAX, SATURDAY, SEPTEMBER 29

M. POWER, PRINTER.

TEMPERANCE.

We have denounced the shocking vice of Drunkenness, and given a painful description of some of its terrible effects. Some of our Alcoholic readers have been offended, and we dare say, we are now about to displease some of our friends in the opposite extreme, because in performance of our promise we proceed to discuss the injuries inflicted on the Temperance cause by the Intemperate advocacy of its friends. But we are pledged to the truth, and we shall be as unsparing in one case as in the other. If newspaper essays, and public speeches, and enthusiastic meetings, and processions, and cards and medals, and badges and banners, and picnics and steamboat excursions, and sudden deaths, could produce any effect, Halifax ought to be a model of Temperance to the whole world: But, in the moral, as well as the physical world, we have no faith in galvanism. It may produce a momentary vitality; but it is sure to be followed by collapse and death. All mere human influences and arguments may succeed for a time, but they will produce no lasting reformation. A thorough change of the heart can be produced only by Him who created it. Without His grace, His divine assistance, all human attempts are vain. Meetings, speeches, processions and the other modes of exciting enthusiasm above alluded to, may be all very useful in their way; but they are only temporary expedients, not enduring remedies. The influence of example is indeed powerful for good or for evil; and we know from holy writ that "a brother who is helped by his brother is like a strong city." But this fraternal association, in order to produce its legitimate effect, should be founded on religion. This is our solution of the failure of so many human attempts to reform the morals of mankind. Religion was excluded, or if not altogether discarded, was made to play a subordinate part in Temperance movements. The old land marks of morality were thrown down, a new standard set up, and a mere portion of one of the Cardinal virtues was supposed to compensate in the possessor for the loss of all the others. We say a

mere portion,—because moderation in drinking is only one branch of the virtue of Temperance. Then, the nature of the obligation resulting from a Temperance Pledge, was in many instances unduly exalted, and this at the expense of some of the most sacred duties of religion. Those Catholics who habitually neglected the essential obligations of their state were glad to purchase a cheap reputation for virtue, by joining a Temperance Society. They might never confess, nor communicate, nor observe the fasts or holydays of the Church, nor render justice to their neighbour, nor pay their lawful debts, nor discharge their duties to their families, nor restrain their wicked tongues; but the Temperance Pledge was a convenient-cloak to hide all these deficiencies. It was often observed that those who were the loudest in their Temperance professions, were the saddest specimens of Christianity in every other respect; and as one of the most common artifices of hypocritical vice is to decry the solid merits of real virtue, so the Teetotaler, who had nothing else to recommend him, was found to be the most rigid censor of his religious neighbour. Hence the intolerable pride, and conceit, and assumption of superiority, manifested by your red hot fiery advocate of Temperance. Upon all who really observed the virtue of temperance, not only in drinking but in every thing else, he looked down with sovereign contempt. The humble christian, who, during his life, had partaken of the gifts of God with sober moderation; who had never been intoxicated, nor brutalized by this degrading vice, was treated with scorn by the Pharisee, who wore the mask of Temperance to conceal his manifold crimes, and who cried aloud at the corners of the streets in the true spirit of his order,

"I give God thanks that I am not like the rest of men."

This pharisaical pride drove the hollow enthusiasts of Temperance to such a pitch of rabid and intemperate excitement, that they would coerce all mankind, exercise an odious espionage, deprive the people of God of Christian liberty, condemn what is lawful, proscribe what is innocent, and violently distort the sacred text itself in order to countenance their wild extravagance. Thus, it was taught that the wine so frequently mentioned in Scripture was *not wine at all*; that Christ did not institute the Eucharist under the species of wine, and that therefore other liquors should be used for that sacrament; that in no case was it lawful to use wine, even in dangerous illness; that the Pledge was more solemn than a Vow, or an Oath, or a promise made before God's minister even in the holy tribunal of Penance, with other monstrous absurdities both in faith and morals. We are, of course, writing for Catholics, and writing not to decry the virtue of Temperance—God forbid!—but to point out some of the causes of its failure. The loudest, noisiest, busiest, most intolerant, most censorious, most forward Temperance men in Catholic Parishes and congregations, were, with few exceptions, both at home and abroad, public disturbers, rebels against the Church, censors of the Clergy, scoffers