

fort of the Lido; two regiments to be dissolved, Chioggia, Muzano, &c., to be occupied by Austrian troops.

The *Risorgimento* of Turin has the following from Florence, 20th inst, concerning the prohibition of the funeral ceremony in memory of Charles Albert:—"A subscription has been opened here for a funeral ceremony to be celebrated to the memory of the late Charles Albert, and permission had been applied for to Government for the purpose. The permission was delayed for some time, but was granted at last, and the ceremony was to take place in the Church of Santa Croce. Half the inhabitants of Florence intend to be present, notwithstanding the ceremony was to be restricted within the limits of the greatest simplicity. There was to be a simple inscription over the door as follows:—"To Charles Albert the Magnanimous," then the arms of Savoy over the cenotaph, nothing else. General d'Aspre even published an order of the day to his troops inviting the Austrian officers to assist at the ceremony. It so happened, however, that the Sardinian Ambassador, Villamarina, neglected an invitation to a great festival given by General d'Aspre in honour of the anniversary of the Emperor of Austria's accession to the Throne. General d'Aspre took offence at this, hastened to the Minister, and insisted on the funeral service for Charles Albert being suspended, which was accordingly done at the eleventh hour. Villamarina, it is said, incensed at such an insult, has written to his Government for authorisation to celebrate a funeral ceremony in the name of the Sardinian Embassy. The Tuscan Government has extended its prohibition to Pisa, Lucca, and all other principal towns."

#### THE SISTERS OF CHARITY.

We are pleased to notice, that while clergymen and physicians have been praised for their devotion to the sick during the recent prevalence of cholera in St. Louis, one or two papers have shown a disposition to accord some merit to that sublime society, the Sisters of Charity.

The St. Louis Reveille has the following notice of their heroic deeds:—

Another society, whose entire and noble exertions during the time of distress and death, have elicited the admiration of every class, we have not yet mentioned—the "Sisters of Charity." We had often thought of the institution as one which under many circumstances would prove of much service, but we had not fairly measured the extent of the good of which it is capable, nor had the remotest conception of the spirit with which its members fostered and carried out its principles. With no worldly inducement; unconnected by ties of blood, relationship, or even religion, to those they assisted; prompted, in fact, only by what they are considered the duty which one human being owes to another, they were out day and night, on missions of benevolence, endangering their health, regardless even of their own lives. We met them ourselves, on errands of charity, several times during the epidemic. Once, (we particularly remember) at one of our principal hotels, where a gentleman was about to die, with only the servants of the house to attend him; another time at a miserable, ill-conditioned house in Sheppard's grave yard, and again at the quarantine ground. High and low have experienced their kindness, and we hear no one speak of them but in terms of admiration. The principal and final object of their institution is charity, and this, so far as our opportunities will allow us to judge, they certainly carry out with unexampled nobleness.

The above calls to mind many similar acknowledgements which the conduct of those devoted women elicited from the press, the corporation of many of our cities, and various public bodies in 1832. In Baltimore and Philadelphia, they were called upon by the municipal authorities to take charge of the sick in the hospitals, alms-houses, prisons, &c., where it was very difficult if not utterly impossible to secure any other assistance. Theirs is the "soft tone" and the "soundless tread," and their self-sacrificing devotion to the comfort of the unfortunate victims of the pestilence drew forth the blessing of all who had the good fortune to be under their care, and expressions of admiration from all who witnessed their labors. They in truth seemed to be as Carlyle said—"the only creatures whom dastard terror had not driven mad," they descended fearless into all gulfs and bedlams, watched over the pillow of the dying, with help, with counsel, and hope, shone as luminous fixed stars when all else had gone out in chaotic night: honor to them!"

When the cholera abated in the larger cities, the sisters were withdrawn from the public institution by their superiors, and the city councils of Baltimore and Philadelphia adopted a series of resolutions highly complimentary in their character, and which were made made matter of record as a "permanent testimony" of their obligations to the devotedness, christian kindness, and benevolence of the sisters. The mayor also addressed a letter to the chaplain of the institution, from which we extract a paragraph, and did our limits permit we could fill our paper for weeks with such testimonials from the records of the past.

"The duties assigned me, as mayor of the city of Baltimore, being concluded this day, I cannot return to the quietude of private life without acknowledging the obligation which the board of health and myself are under to you sir, for your persevering attention to our afflicted fellow citizens, and through you to those invaluable Sisters of Charity, whose benevolent conduct has been of such essential utility in alleviating the horrors incident to the fatal epidemic, which a short period since, raged in our city. But their attention to the sick was not the only service rendered by the Sisters of Charity: they voluntarily furnished clothing, at their own expense, to the destitute orphans of those who fell victims to the cholera; thus exhibiting the finest system of unostentatious charity that could have been devised."

In Philadelphia, the city councils tendered a service of plate, which of course could not be accepted by the Sisters, as the rules of the order forbids their receiving any reward. In their mission of mercy and benevolence they are prompted and sustained by that religion, which says that their God is love—"that the very vital spirit of their institution is charity."—*Springfield (Ill.) Daily Register.*

Forty-two Sisters of Charity have died of Cholera in Paris the present season: a third of them had attended the hospitals in 1832. The records of their last moments are as edifying and beautiful as those of their devotion and pious calling.—*Catholic Herald.*

(From the Catholic Herald).

PHILADELPHIA, August 21.

Mr. Editor:—Being on last Sunday, the 19th, out at Richmond, and walking along the Richmond street, I had the pleasure to see a beautiful procession of zealous Catholics who came from Philadelphia, moving in the best order through Richmond, to a new Cemetery, which the Right Rev. Bishop Kenrick was about to consecrate. They were Germans, of St. Peter's church, corner of Fifth and Franklin. Every one was startled, and would not believe his eyes, to see a religious procession of Catholics, with flying banners, coming unimpeded from a city where five years ago churches were burnt down, and Catholic blood abundantly spilt by a fanatical, infuriated mob. But true is here the poet's word—"tempora mutantur et nos mutamur cum illis." Thanks be to God, thanks to the enlightened spirit of American liberty, which drives away every day more and more the spectres of bigotry and fanaticism. I congratulate the citizens of Philadelphia, because I can now say, convinced by a fact, that true religious liberty reigns in our midst, in the midst of the city once called the Churchburners' City. Allow me, Mr. Editor, to give a short outline of the procession. At first, my attention was attracted by a beautiful banner, of the Immaculate Conception of the Blessed Virgin. Her, as their mother and protectress, were following thousands, beginning with the little ones, boys and girls, of the German free school: after them another banner, representing St. Aloysius, the patron of a society composed of young persons of both sexes, who followed, every one decorated with a large silver medal, on blue ribbon. Now I beheld a splendid banner, of red damask and gold embroidery, representing a picture of the Blessed Sacrament, with adoring cherubim. Then I saw different societies of St. Peter's church, a great many wearing the regalia of St. Peter's Society. After the men came different societies of women and a numberless multitude of the faithful. For a mile and a half the sidewalk was lined by the uninterrupted file of the procession. Our Irish Catholic brothers of Richmond greeted their German fellow-brothers in Christ, and accompanied them to the Cemetery, where the Right Rev. Bishop already waited for the arrival of the procession, assisted by several German and English Priests. After some pieces of a mourning music, adapted for the occasion, the imposing rites of the Church began. At the conclusion, a young German Priest ascended

the pulpit and delivered an eloquent sermon, to an auditory of about 5000 men. At the end, the whole congregation sang the beautiful hymn, Te Deum, in German. Happy they returned home, having performed a public act of Catholic faith, thankful to God, thankful to their venerated Bishop, thankful to their Priests, the fathers Redemptorists.

MERCATOR.

LORETTO SOCIETY.—This sisterhood is now, we are happy to learn, in a highly flourishing condition, with good prospects for the future. At the late retreat given at the Mother House of Loretta, there were eighty-one members of the community in attendance, including twenty novices. At the close of the retreat, the Bishop Coadjutor made such arrangements as seemed best calculated to promote the welfare of the Society. The total number of members in the community is about one hundred and fifty. They are distributed through six establishments in Kentucky and four in Missouri. Among the houses in Missouri, is one located among the Indians, which is doing well. Most of the members of the society are natives of Kentucky.—*Catholic Telegraph.*

On Thursday, August 9th, at Georgetown, the Most Rev. Archbishop conferred the sub-deaconship on Mr. Hippolyte de Neckere, nephew of the late distinguished Bishop of New Orleans, and on the two following days the same gentleman was successively promoted to the deaconship and priesthood.—*Cath. Magazine.*

#### The Cross;

HALIFAX, SATURDAY, SEPTEMBER 22

M. POWER, PRINTER.

#### ST. PATRICK'S.

The failure of the crops for three successive years, and the general stagnation of commerce throughout British North America have been severely felt in Halifax. It was we understand, in consequence of this depression of the times that the collection for our fine Church of St. Patrick has been discontinued for some months past. Anxious as the clergy were to complete an edifice so creditable to the Catholics of the City, they did not wish to urge the Faithful too much, at a season of general distress. For the same reason, although Two Convents have been established here this year, the public have not been called upon for a single dollar; and even the Bazaar for the opening of an Orphan Asylum which is so much required in our community, is deferred until the beginning of next year. It is well known that the Catholics of Halifax have distinguished themselves both at home and abroad for their generous and truly Catholic spirit. We believe that more money has been collected in this town by strangers for the last ten years than in any other city of America with the same number of inhabitants, and all this whilst the most generous sacrifices were made for domestic institutions. During this summer, in addition to the opening of the Convents, we have had a handsome spire erected on the Church of Our Lady of Sorrows, and the adjoining Cemetery has been considerably enlarged and beautified; the Church and presbytery at the Dutch Village have been plastered and very much improved; the Church of Prospect, the Church of Her-ring Cove, and of Ferguson's Cove, have made considerable progress and are in a fair way of completion at no distant day. The Catholics in these suburban districts have behaved most liberally, and have been generously assisted by their brethren in Halifax. At the Eastern Passage the Church has been decorated with a spire, and other ornaments, an altar has been erected and the interior is now being finished. Similar improvements are going on in the Church at Hammond's Plains, and the good Acadians of Chezzetcook are at this moment busily engaged in roofing in their new Church. All the above are in the immediate vicinity

of Halifax, and all are indebted more or less to the pious munificence of the Catholics of our city. After the great fires of Quebec and St. John's, Newfoundland, we sent a generous subscription to those cities. The Catholic rent, the O'Connell Tribute, the Repeal Fund, the Irish Relief Fund, the Famine Fund, and indeed every national Fund, as well as the Fund for the Propagation of the Faith have received constant and spirited remittances from the people of Halifax. Vast sums have been also collected here for several monasteries and Churches in Ireland, England and America. We have never known an instance where any stranger has been prevented by our Ecclesiastical authorities from collecting here, notwithstanding the many heavy domestic claims upon our resources. We must say with great respect that we have sometimes wondered at the unlimited freedom which is given to all who come to solicit our alms, whilst in other towns and cities at this side of the Atlantic such permission, no doubt for strong reasons, is sternly refused. We must, however, respect the conscientious reasons of the Bishop who has more than once proclaimed from the pulpit in answer to some objections on this score, that he does not believe he has any right to prohibit a Catholic who comes properly recommended by his spiritual superior from any part of the Church, to collect for religious purposes. We have dwelt particularly on this subject, because we wish to show that if there be a clear stage for foreign collectors in any portion of America, it certainly is in the City of Halifax, and that this is the more remarkable because the wants of the Church in the Diocese of Halifax are as numerous and pressing as in any part of the Catholic world. It gives the Catholics of this city quite enough to do, to maintain their existing Churches and Institutions. But, outside the city, in a large, scattered and poor Diocese, it is well known there are not more than two Districts able to give a competent support to one Clergyman, much less to build, ornament or repair their Churches. The Bishop who is now on his visitation will travel between two and three hundred miles from this, and during the whole way will find but one priest who can afford to give him a day's entertainment. Knowing these facts as we do, and many others which from motives of delicacy we forbear to mention, we cannot sufficiently express our indignant surprise at a flippant and calumnious attack on the exclusiveness of the charity of the Catholics of Halifax, which lately appeared in the columns of the Tablet from the pen of a restless, pestilent busy-body who has been boring the English and Irish public for some time past with his interminable Epistles, in which disjointed metaphors, crude theories, bombastic bunkum, transparent vanity, and lackadaysical sentimentality are jumbled together in the most broken English that it was ever our misfortune to read. We are astonished at the patience of our able contemporary the Tablet, and at the facility he has afforded to such unpledged writers for revealing their literary nakedness to an amused and delighted public. We are still more surprised that he should permit any respectable Catholic community to be thus wantonly traduced in his columns. This new competitor with Joseph Ady, in Epistolary celebrity, has it seems recently returned from Ireland after a three months sojourn in London\*. He there corresponded with

\* In a letter to the N. York Freeman just published he says: "You may perceive by the above date, that I am returned from the mighty metropolis. . . . Nearly three months, and my liberty was restrained by the mighty environs of London (mighty fine English!) Now and then I went out as far as where I could look upon in the distance the green fields, &c." The Editor must have been from home when such namby pamby found its way into the columns of any respectable Journal.