

SCŒUR DE CHARITE.

Sister of Charity—your'd to God—
Through life and death abiding,
Blessings upon her downcast face,
Rapt adoration bring!

Much had I wish'd to gaze on thee;
For a child, where I've been,
In regions chill and void of faith,
Is that sweet vision seen

And yet the world, perchance will say,
Thou art not wondrous fair;
No sunny locks, no sparkling eyes,
No blushing cheeks are there:

Nor dewy garlands thee bedeck,
Nor gems from Eastern mine;
The lowliest widow might not wear
Raiment more poor than thine

But in that sorrow'd cheek I read
Of many a vigil spent
O'er those, by sickness or by sin,
In more than prison pent.

What hope and peace those looks convey!
Like rays that come and go,
Though cottage casement on some head
Bow'd down with mortal woe.

The suffering child will brighten up,
And smile on thee,—his friend;
And minds uneasy feel that yet
Their griefs may have an end.

Our angels round about us haunt,
But them we may not see;
A visible spirit thou art sent
To make our troubles free.

And not the rudest reveller,
In lanes or squall'd street,
Thy saintly presence can behold,
But gives thee reverence meet.

For in that worn, yet placid brow,
A soul most meek and holy,
To the world is half reveal'd,
Not sad, though melancholy.

Sweet saint! I shall not ever know
Thy early home or name;
No more than thou that summer land,
Far distant, whence I came.

But blessings on thee! for in thee
True beauty I discern
And lessons through my life to last,
In one short hour I learn.

—Dolman's Cath Mag.

BISHOP HUGHES' LETTERS.

We find the following candid expression, says the Catholic Telegraph, of the Editor's opinions in the last number of the "Belmont Farmer," a Whig paper of Ohio. We think it worthy of notice because it requires no small degree of moral courage, to make such an announcement in the midst of a population, which has most probably, derived all its conceptions of the Catholic Church from books and papers, whose sole object is the misrepresentation of her doctrines and the slander of morality. The Editor will not deem it impertinent in us to wish, that he may be in all things like the apostle, except his chains. He will be then a Christian and a Catholic.

We acknowledge the receipt of 'Letters by the Right Rev. John Hughes, D. D., Bishop of New York, on the importance of being in communion with Christ's One, Holy, Catholic and Apostolic Church.' We belong to no visible church and may therefore not be able to make a nice distinction between the truths and errors of religion, but we will candidly acknowledge that we have given the Bishop's letters a careful perusal and think we are none the worse. Indeed we have never seen before the Catholic religion put in so fair a light, and with Agrippa we could say 'Almost thou persuadest me to become a Christian.'

THE IRISH AND THE ENGLISH.—Sir—At the present moment, when charity, sneaking from her post in Printing-house square, declares that we Irish are 'all bad'—that Nicoll's assertion, "That God still lingers there, The blackest heart hath signs to tell" may be true, provided the heart be not an Irish one—permit me to mention one instance of Irish sympathy with the Saxon in his hour of need. The instance to which I allude is this—After the great fire of London, when many thousands of its inhabitants had not a roof to shelter them, when they were without house or home, or wherewith to purchase a mouthful of victuals, then did the Irish consult together, and send them over ninety thousand head of cattle to help them over their difficulties. Is not this written in the chronicles of England?—SAMUEL MURPHY LANGLEY.—Daily News.

[From the Boston Pilot] REV. MR. GILL.

This Rev. Gentleman will soon leave us, to meet destiny and death in his native land. We can say, that a better specimen of an Irish Priest we never met, than Father Gill.

We extract the following eloquent passage from the Preface to his book of Sermons, recently published in this city.

"I am about leaving for my native land—the land of the suffering and the oppressed—the land made dear to my heart by persecution and wrong.

"I bring with me a mind saddened by contrasts. I am returning to a land where education was proscribed, and is still fettered, I am leaving a land where abundant provision is made for the education of all. I am going to a land where the atrocious policy of political economy suffers millions to die of starvation on the public highways, and I am leaving a land where plenty seems and hunger is never felt. I am returning to a land where oppression domineers in every relation of life—from the government down to the reckless, cold blooded tyranny of despotic landlordism, and I am leaving a land where all are happy, because all are free. Am I not then returning with a heart saddened by painful contrasts to my own dear island of sorrow?"

"America! Glorious Republic! Young Giant of Nations! you have heard poor Ireland's cry, and your big heart throbb'd with feeling. You ran to the rescue, and saved thousands—thousands upon thousands left to perish and to die, by their unstarved and iron-hearted rulers

"May God bless you, America! May God speed your flight, young Eagle of Freedom!—May you soar for ever, conquering and unconquered! May your star-banner be as enduring as the starry firmament above it. May peace and plenty, and happiness, ever dwell in your land—the asylum of the unfortunate—the home of the oppressed. Adieu, America, land of the open heart and the open hand, a priest from a persecuted country is leaving your shores, but leaves after him the full blessings of his heart.

T. E. GILL.

Boston, Feb. 15th, '48

COMMEMORATION OF THE LIBERATOR IN NOTRE DAME.

Committee for the Defence of Religious Liberty, Paris, Jan. 5, 1848.

Sir—I am charged by the Committee over which I preside to submit to you, in the name of the friends of Catholic liberty, the following proposition:

On Thursday, the 10th of February, the funeral oration of your immortal father will be delivered in the Cathedral of Notre Dame, in the presence of His Grace the Archbishop, by the first orator of France, and perhaps of the Church, the Rev. Father Lecondaire. The Archbishop of Paris will have expressed to you his desire to see at this memorable solemnity you, Sir, and the other members of your family. This desire, permit me to assure you, is shared in by all the Catholics of our capital; and above all, by our noble and pious youth, whose solicitations have obtained from the chief pastor of this diocese the celebration of the memory of the great O'Connell, by honours which until now have not been rendered at Notre Dame save to kings and the inheritors of thrones. But the accomplishment of this desire on which they count will not suffice them. They desire, and the members of this Committee desire at least as much as they, to have you for a brief space in a reunion less solemn and more intimate.

We, therefore, wish to ask the honour of your presence, with all the members of your family, who can accompany you, at a banquet to be offered to you by the Committee, in the name of the French Catholics, on Sunday, the 13th, or Monday, the 14th February, or any other day it may be more convenient for you to name.—In consenting to grant us this favour, you will contribute, Sir, to draw closer those ties already so ancient between Ireland and France, ties which to us are so dear, and in which we proudly rejoice, since the example of your incomparable father has taught us how to combat for God and for freedom.

Entreating a favourable answer, and that you will accept the assurance of the very high consideration with which I have the honor to be your very humble and obedient servant.

THE COMTE DE MONTALEMBERT, Peer of France.

To John O'Connell, M. P.

CATHOLIC POPULATION, OF BOSTON.—The number of Catholics in this city has hitherto been underrated. We have no complete census but from recent data we can form a reasonable conjecture of our numerical strength. This estimate we form from the number of baptisms and deaths in the city during the past year, which we will publish next week. Another source of information is the number of those who have approached holy communion during the time of the Jubilee. We stated in our last issue that about twelve thousand persons had received Holy Communion in the Cathedral during that time. It would have been more correct to say that there had been about twelve thousand communions, including the monthly, weekly, semi-weekly or daily communicants. We have however ascertained that at least seven thousand different persons have, during the Jubilee, been admitted to communion in the Cathedral. At St. Mary's, there have been at least three thousand; at St. John the Baptist's two thousand. We have no positive information about the four other churches of the city, but we can safely set down the number of communicants at three thousand, making a total of fifteen thousand in the city proper of Boston. In this computation we do not include Roxbury, Charlestown, Cambridge, or any of the neighboring towns. Taking the number of communicants to be one out of three in the whole population, we have a total of forty five thousand Catholics in Boston. We form, therefore, more than one third of the entire population of the city, which is almost one hundred and twenty-five thousand.—Catholic Observer.

LOCKPORT, January 19, 1848.

Mr. Editor—Bishop Timon was here from the 8th to the 17th inst., and gave confirmation on Sundays the 9th and 16th. It was really a glorious sight "the good fight of faith" against the devil, the world, and the flesh. We noticed several converts receiving this same holy rite, which was administered by SS. Peter and John to the converts of Samaria, whom St. Philip the Deacon, had converted and baptised. The Bishop also gave a spiritual retreat of eight days to the congregation. It is thought that 1200 persons received the Holy Communion. The Bishop's impressive instructions were listened to by all with every mark of attention and profound respect. A large number of the most respectable Protestants were present. By his persuasive words many a stray sheep was brought back to the fold of the Church and induced to partake of the heavenly food which, for its nourishment our Saviour has left in His Church.—New York Freeman's Journal.

BOSTON.—On Sunday, the 30th ult., the Rt. Rev. Bishop administered the Sacrament of Confirmation, in St. Benedict's Church, Springfield, to seventy-five persons, of whom upwards of thirty were adults, and several were converts to the faith. On the preceding Friday and Saturday, Very Rev. Dr. Ryder had given a course of three lectures on the principal points of Catholic Doctrine. The church was crowded, and among the audience were many Protestants who certainly are inexhaustible, if they still persevere in their errors, after hearing the discourses of the learned Jesuit.—Catholic Observer.

CINCINNATI, O.—We learn from the Telegraph that Messrs. Leo Louis Gavienzel (formerly a Lutheran minister) and Gaspar Henry Burgess, students of the seminary, were ordained subdeacons by Rt. Rev. Bishop Purcell, in the Cathedral, on the 18th Dec; on St. Stephen's Day, M. Gavienzel was ordained Deacon, and on the 25th January, Conversion of St. Paul, priest.

MALTA.—Died on the 17th ult., at Mgr. Caruana, Bishop of Malta, aged 69. He had occupied that see for sixteen years, and was distinguished for his firmness and wisdom in difficult circumstances.

Count Xavier de Mérode, a young officer of a noble Belgian family, has just quitted the army and gone to Rome, with a view to the Priesthood. His expectations in the world were great, as he had served with high distinction in Africa under General Lamoriciere, and had gained the Cross of the Legion of Honour.

ORONO.—The Catholic missions in this territory are producing great fruit. In a single excursion into New Caledonia, Fr. Nobili has lately baptised about 600 Indians and built four new churches. Since the year 1838, when the first missionaries arrived in Oregon, more than 6,000 have been added to the fold of Christ.

FIRE.—BUROKA.—St. Peter's (Catholic) Church, in Troy, N. Y., was entirely destroyed by fire, on Thursday morning last. It contained in organ valued at \$2000, which, together with the Church, was insured for \$6000. The edifice was an elegantly building of vast dimensions, the oldest part of wood, with a modern addition of brick. From an obliging Trojan correspondent, we learn a curious religious fact. In Troy it is the practice for the sextons, when they hear in alarm of fire, to run to their churches, give the bell a few pulls, and then mount to the belfrey to ascertain the place of the fire, after which, if necessary, they ring the alarm further—this is done at the expense of the city. In this case the sexton of the Sixth Street Presbyterian Church struck a note of alarm, and then, on ascending and ascertaining that the Catholic Church was on fire, promptly refused to ring any more or to have the bell used by others for an unholy purpose. The consequence was that the people in the streets not hearing the alarm continued desisted, and all the engines but one hindered, hence among other causes the total destruction of the church. There were some of the other sextons that exhibited the same silence and bigotry. We can only advise them to undertake their own funerals as soon as possible—after burying their retreating pastors.—Boston Chronotype.

IMPORTANT RELIGIOUS ARRIVALS.—The Herald states that seven or eight Jesuits, formerly belonging to Fribourg, in Switzerland, arrived in that city in the last French steamer, and also that a number of other members of the same society of Jesus, have arrived by recent vessels from the Continent. During the last six months we have had more religious arrivals in this port, of Jesuits and others, than at any time during many years past. Driven from Europe by fanaticism, they come here, where they may carry out the precepts of their Divine Master without let or hindrance.—Philadelphia Times.

THE LEVANT.

ANTIOCH.—On Sunday, the 24th October, the Catholics of Antioch assembled at the place called Orospronon (according to tradition, the scene of the ministrations of St. Peter, St. Paul, and St. Barabas) in order to assist at the Divine Sacrifice, in thanksgiving for Pope Pius IX., and for the prosperity of his reign. Fr. Basil de Navarra, the Missioner Apostolic of Antioch, celebrated High Mass, which was followed by the Benediction of the Blessed Sacrament. Many Nestorians and Greek schismatics were present. A silken hanging, which covered the right side of the church, was adorned with the portrait of Pius IX., and beneath it the following inscription:—"For long years of prosperity unto him, whom they would preserve safe as the apple of their eye—the hundred and sixth Pontiff—Pius IX.—the legitimate successor of St. Peter, Prince of the Apostles—the faithful Church of Antioch, and her new children of the sixteenth century offer to the Most High their unanimous supplications."—Gazette Piemontaise, Dec. 4.

SYRIA.—A correspondent of the Morning Chronicle states that the French Government have formed a commission of inquiry into the religious state of Syria, composed of Messrs. Lattemand, Bore, and Leroy—the Superior of the Lazarists. The French are also building (says the same authority) a large establishment at Beyrout for the Sisters of Charity.

FRANCE.—A general meeting of the Parisian Conferences of the Society of St. Vincent of Paul, was held on Sunday week. It was stated in the report that the King of Holland, though a Protestant monarch, has approved of the establishment of the society in his states, after a careful examination of its statutes.

Births.

- FEBRUARY 25—Mrs. Sullivan, of a son.
" 25—Mrs. Mahar, of a daughter.
" 28—Mrs. Walker, of a son.
" 29—Mrs. McGee, of a daughter.
MARCH 2—Mrs. Curran, of a daughter.

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