

## THE CENSUS.

The census returns for the Province of Upper Canada, arranged according to the creeds of the population, are before us. From these it appears that the respective numbers of Catholics and Protestants are as follows:—

CATHOLICS.	NON-CATHOLICS, OR PROTESTANTS.
167,930	784,154
The Non-Catholic, or Protestant portion of the population is subdivided into the following sects:—	
Anglicans, . . . . .	223,928
Baptists, . . . . .	42,475
Congregationalists, . . . . .	7,931
Lutherans, . . . . .	12,035
Methodists of all varieties, . . . . .	208,613
No creed, or not given, . . . . .	39,137
Presbyterians of all sorts, . . . . .	204,622
Quakers, . . . . .	7,497
Unitarians, . . . . .	833
Universalists, . . . . .	2,688
Minor Protestant sects unclassified, such as Jumpers, Shakers, Tunkers, &c., . . . . .	31,345
	784,154

The Census for the same portion of the Province, by races, is given as follows:

English, . . . . .	82,482
Irish, . . . . .	177,055
Scotch, . . . . .	75,700
French Canadian, . . . . .	26,500
Other Canadian, . . . . .	523,327
German, . . . . .	9,721
American, . . . . .	43,460
All others, . . . . .	13,760

From the *Quebec Gazette* we learn that the "Other Denominations" comprise the following Protestant sects; and a precious lot of them there is to be sure, nearly a hundred:—

"Under the head of 'All Other Denominations' are the following:—Menonists and Tunkers, Bible Christians, Christians, Disciples, Protestants, Close Communion Baptists, Free Will Baptists, Second Adventists, Pagans—Indians, Children of Peace, Presbyterians not connected with any church, Moravians, Evangelical Church, American Presbyterians, Open Communion Baptists, Regular Baptists, Irish Presbyterian Church, Seceders, Associate Presbyterians, Cameronians, Old Menonists, Omish Church, Dutch Reformed Church, Evangelical Union, Low Calvinist, New Menonists, Latter day Saints or Mormons, Calvinists, Millerites, Freethinkers, Nonconformists, Plymouth Brethren, Anteburgers, Heathens, Irvinites, Reformed Lutherans, Apostolic Evangelists, New Jerusalem, High Calvinist, Inspired Church, Apostolic Irvinites, Associate Synod, Ingamites, Relief Church, Brethren, Reformationists, Not Baptised, Ebenezer Socialists, Gospel Christians, Deists, Dissenters, Perfectionists, Predestinationists, New Lights, Evangelical Nonconformists, Covenanters, Church of Christ, Campbellites, New Church, Believers in God, Reformed Presbyterians, Scotch Relief Church, Cosmopolites, Orthodox Quakers, Cardites, Arminians, Apostolic Church, 7 Day Baptists, Christian Brethren, Restorationists, Opposed to all creeds founded on the Bible, Reformed Baptists, Hapzie Bah, Rationalists, German Reformers, Christian Baptists, Democratic Gospel, English Church of Scotland, Infidels, Hesse Church, Cooperites, Carmelites, Reformed Tunkards, Bereans, Bethel Church, Disunionists, Greek Church, Non Sectarian, Pantheists, Unitarian Baptist, Danain, Free Enquirer, Follower of Jesus, Pathonite, Reformer of all Churches. Grand Total, 31,345."

## PUBLICATIONS RECEIVED.

ROME AND THE ABBEY:—Messrs. J. & D. Sadlier, New York and Montreal.

Any work from the pen of the elegant and accomplished authoress of *Geraldine* is certain of a hearty welcome from the reading portion of the Catholic world; and certainly the publishers, Messrs. Sadliers, have neglected nothing that art could accomplish to secure for the handsome volume before us a favorable reception. Whether *Rome and the Abbey* will be as great a favorite as its predecessor is, we think, doubtful. With all its merits of design, the present work is, we think, deficient in execution; with all its excellencies, it is wanting in interest, and this, at the present day, when readers read, not only for instruction, but for amusement, is an unpardonable offence in a work of fiction. We think too that we perceive more than once, a fault with which the greater part of the Catholic literature of the day may be justly reproached: we mean a tendency to exaggerate the merits, and to over-estimate the importance to the Church, of the converts who are daily leaving the ranks of Protestantism and infidelity, and fleeing for safety to the shelter of the Catholic Church. God forbid that we should deem it possible to over-estimate the importance, or even adequately to appreciate the value, of these conversions, in one sense.—One soul rescued from the foul paths of heresy, from the spiritual and intellectual mire of Protestantism in which it had wallowed—one brand snatched from the burning—one immortal spirit made an inheritor of the Kingdom of Heaven—is of infinite importance, of more value than myriads of worlds, and is the subject of rejoicing amongst the angels who stand before the everlasting throne. It is not then in this sense that we complain of the exaggeration of the merits of, and the undue importance attached to, the converts from Protestantism to Catholicity. What we mean is, that there is altogether too much fuss made about them—too much of a tendency to set them up as a distinct and superior order of Catholics; as if converts brought with them some accession of strength, and dignity to the Church; as if they did honor to, and reflected credit upon, her; and as if the Immaculate Spouse of Christ shone with a brighter light because of the credit reflected upon her by these glorious luminaries. More than once we have fancied that we have detected this spirit lurking in our modern Catholic literature, particularly in works of fiction; we have noticed it with regret, and we allude to it in the hope that the attention of others, better able to denounce it than ourselves, may be

called to it also. Spiritual humility is the virtue after which all Catholics should strive; more especially should spiritual humility be the characteristic of the convert, whose misfortune indeed (for we would not make it a subject of reproach) whose misfortune it has been to have been born, and educated, a Protestant, but who, by the grace of God, has been received into the bosom of the Catholic Church. This man should remember that, though it would be most ungenerous to reproach him with the accidents of his birth and education, it is equally ridiculous for him to suppose that he has any thing of which to boast, or in which to glorify himself. By the grace of God he is what he is—from the Church he has received all that he possesses; to her he owes in return the devotion of a life, that reverence and affection which a once erring, but now happily penitent and reconciled son, owes to his tender and compassionate parent. It is not for such a one to boast himself, or to lift up his eyes arrogantly, but rather to humble himself, and to walk softly before the Lord of Hosts. But to talk of the convert as conferring honor, as shedding lustre, upon the Church, is downright blasphemy. The convert from Protestantism brings with him to the Church nothing but his ignorance, his filth, and his infirmities; he comes to her that he may be instructed, that he may be cleansed, that he may be made whole; he comes to her, not as if the Church needed him, but because he needs the Church, because through her, and by her life-giving sacraments alone, he can be made a partaker of the blessings purchased for us by the sufferings of our Lord and Saviour. This exaltation, therefore, of the merits of converts to which we allude, and of which we complain, is not only in bad taste, but it is worse—it is little short of blasphemy; it is derogatory of the glories and intrinsic loveliness of our spiritual mother, who reflects light on all, but borrows light from none; and, we say it advisedly, it savors too much of worldliness and the old Protestant leaven to be aught, save disgusting to every humble and docile son of the Church.

Our old acquaintance, the *Montreal Courier*, has made his appearance under a new face, and will be known henceforward as the *Commercial Advertiser*. His personal appearance is much improved; we look for a corresponding improvement in his theology.

We are happy to learn that Mr. Bristow has resumed the editorial chair of the *Montreal Pilot*.

Have you been to see Mrs. Pelby's exhibition of scriptural statuary now exhibiting at the Odd Fellows' Hall, Great St. James's street? Because if you have not we heartily recommend you to avail yourself of the opportunity now offered. Independent of the artistic skill displayed, Mrs. Pelby's exhibition is doubly interesting to the Christian from the nature of the subjects treated. She has obtained the most flattering testimonials from many of the Prelates and Clergy of the Catholic Church in the United States, and will, we hope, be amply repaid for her visit to Montreal.

## To the Editor of the True Witness.

"It is Dr. Dill's belief that, though inferior agencies have not been wanting, the miseries of Ireland are chargeable on Popery above other causes, and that the remedy which would go to the bottom of her evils is to be found in the universal diffusion of Bible-truth among the Irish."—*Montreal Gazette*, August 21st, 1852.

Sir,—From the above extract it would appear that the learned editor of the *Gazette* adopts the opinions of the Rev. Agent to the Irish Presbyterian Church. We certainly thought that the man of the *Gazette* had better judgment, and less bigotry. The most illiterate man in the world understands that similar causes produce similar effects; every one knows that if one carpenter (for example) can make a plough or a cart, another carpenter can do the same; it needs only to be understood that the carpenter is the efficient cause; the augur, the plane, the chisel, &c., are the instrumental cause—wood or iron, the material cause of the plough.

We thought it necessary to be thus explicit, that the traducers of the Church of Christ might easily comprehend us; for their minds are become so obtuse, so materialised, that they can relish nothing it would seem, except what is of earth; for minds thus obfuscated, things must be very clear to be intelligible. Ireland was poor, and oppressed; a famine came and swept away the little that was left to her poverty. Many of her children were, by starvation, brought to a premature grave. The survivors, in many instances, have hardly the means of subsistence. The enemies of truth, when they ought to be moved with compassion, mock her, and exult in her distress. They cry, "ha! ha!" and clap their hands for joy, saying to her, "Popery has done all this." In sober sadness, we pity the blindness of her haughty traducers. The religion of the people, it is manifest, has nothing whatever to do with the evils that afflict dear old Erin; their sins may have brought this scourge on the people. But if, as Dr. Dill would have us believe, the distribution of holy books amongst them would be a panacea for all her wounds, why did it not save the Islanders on the coast of Scotland, *par excellence*, a Bible-reading nation? why did it not save Kilmarnock from a ruinous flood? We have not time, nor is it worth while to adduce the many facts we could produce from history, to disprove the very silly and very impudent assertion of Dr. Dill and his panegyrists. But as our traducers are so fond of talking about the Bible and gospel-truth of which they are so ignorant, we wish to remind them of a fact which will place the Rev. Dr. and his friends in no very decent company. The fact to which we allude is the fast, the hunger, and the temptation of our Divine Master in the Desert. Put Ireland in the place of Christ, for, like Him, she is fasting and hungry—put Dr. Dill, with his pride, and the wealth of Protestant England, Scotland, and Ulster, in the place of Satan, for, like him, Protestants love to tempt the hungry poor of Christ's flock; like Satan they display their riches and their glory, and seem to say to our poor destitute people:—"All these will we give if, falling down, you adore us;" then you will be able to understand how vile and how valueless are the remarks of this Dr. Dill. We

do not envy Protestantism her wealth, her filth, or her cruel fanaticism. We know that the Son of God has better riches, and better glory, to give those who will remain faithful and patient in enduring afflictions for His sake than those offered by Satan through Dr. Dill & Co. We know that He has said, "Blessed are the poor," and "Wo to you rich, you have your consolation in this world." We know that His Apostle has said, "Whom the Lord loveth, He chastiseth;" that but those whom He chastiseth not, are not His children, bastards; that the Royal Prophet has said, "In labore hominum non sunt, et cum hominibus non flagellabuntur. Ideo tenuit eas superbia." We do not, then, consider a nation's wealth, or a nation's glory, a proof that she is a favorite of Heaven, since the plainest words of revelation force us to believe the contrary. Temporal blessings were promised to Jews only, provided they continued faithful; the cross is the true Christian's inheritance. Hence the reasoning of our traducers, proves them to be enemies of God. If any one is a lover of this world he is made the enemy of God.—We are, however, not compelled to seek in revelation the cause of Ireland's woes. Every man who has any little knowledge of history must be convinced that the prostrate condition of the Irish can be ascribed only to her Protestant rulers. They hated Ireland because of the tenacity with which she clung to the faith; they regarded her as a living curse on their own infidelity, a martyr to the truth for more than three hundred years. They had no affection for her Catholic population,—they strengthened their hold on her by her cruel debauched aristocracy, most of whom are Protestants; these compelled their tenants to pay exorbitant rents whereby they gratified their pagan sensuality. The poor laborers suffered in consequence of this, for the farmer, compelled to pay high rents, could not afford to pay the laborer enough for his support. Hence it is that the family of the poor laborer, previous to the famine, might be seen as I saw them, with my heart oppressed with grief, seated round a basket, placed on a stool, taking their breakfast of dry potatoes and a little salt. We would like to see the Rev. Presbyterian, Dr. Dill, with John Knox's spirit, treated every morning to such fare as this. Not a murmur was heard from poor Paddy; like a true disciple of his Crucified Redeemer, he was patient and resigned to his condition. We suspect that the Rev. Scotch Dr. would exclaim in the cruel words of an Irish aristocrat, "it is very good food for the poor," but it would be a great cruelty to treat to the same fare a nice, sleek, delicately-bred Doctor, *mur Dhubairbh a bhean*. The famine came, and all the provision of the poor Irish laborer was destroyed; in his distress he had a right to expect relief from what people are pleased to call a paternal government. Would you like to know what kind of relief this paternal government afforded. I was a member of a relief committee; I ought to know something about the measure of relief afforded in 1846, and the following year. I admit that there was good care taken of the Protestant inspectors of relief committees; there was very good care taken of young Protestant paymasters, and inspectors of public works; for when any office of emolument was to be given, the man of the pet religion was, in most cases, selected. But the poor Catholic laborer, what care was taken of him? It was such a care as a greater desire to save the public money than the lives of the people would permit. In the midst of frost and rain, the poor people had to labor for sixpence a-day on the roads; yet this was found too liberal! It was decreed that the able-bodied should go to seek work from the superintendants of railroads, and let the feeble that remained support a sickly old father and mother. An old man who had in his family, his wife, a son and a daughter, presented himself before the committee; the paleness of death, the effect of insufficient food was in his face; his son, a soft young lad about seventeen, was also present, his countenance was little better than that of his father. The inhuman inspector of the committee ordered the young man to the railroad, where he had some chance of getting work, and more chance of getting none. The old captain, with his step-mother's heart, went to enjoy himself, and in a day or two death relieved him from the trouble of supporting any longer the pale-faced dying old parent, who left the committee, his cheeks watered with tears to appear there no more. This instance will, we think, suffice to prove how much we are indebted to paternal government. It will be easy to discover in the above remarks where the efficient cause of Ireland's misery exists. We would advise our very charitable evangelicals to meditate on the few stubborn truths we write, and to remember that riches will not profit in the day of revenge, with Him who has said:—"Vengeance is mine, and I will repay."

AN IRISH CATHOLIC.

On Saturday, the 31st ult., I was compelled to perform the Caesarian operation on Mrs. — of Pakenham. On Thursday, the 12th inst., all the sutures and needles were removed, and the external wound was found to have united nearly throughout its whole extent, a small portion in its centre being still open. The patient was able to sit up and walk about, no collapse having followed the operation. She is now well.—I remain, Mr. Editor, your sincere friend,  
D. M'GILLIS.

## REMITTANCES RECEIVED.

Quebec, M. Enright, £5; St. Jerome, J. Carey, 6s 3d; Toronto, T. Connor, £1 11s 3d; St. John's 3d; Brennan, 12s 6d; Pike River, P. L. Johnston, 10s; Rawdon, J. Rogan, 10s; Prescott, B. White, £1 17s 6d; Perth, J. Doran, £1 10s; St. Anne de la Pocatiere, Rev. L. A. Bourret, £1 16s 3d; Industry, Rev. Mr. Manseau, 12s 6d; Beauharnois, H. Bogue, 6s 3d; Marysville, M. Sweeney, 6s 3d; Pakenham, Dr. M'Gillis, 6s 3d; J. Levy, 6s 3d; Sydenham, Rev. J. O'Neill, £1 5s; L'Assomption, Rev. N. Barret, £1 5s; Kemplville, Rev. D. Farrelly, 12s 6d; St. Columban, Rev. Mr. Falvy, 12s 6d; J. Phelan, 12s 6d; Grenville, A. E. Mentmarquet, Esq., 12s 6d; J. Martin, 12s 6d; St. Aimi, Rev. Mr. Lecours, 12s 6d; L'Orignal, Rev. Mr. Tabaret, £1; Vankleek Hill, W. McRae, 6s 3d; D. M'Donell, 10s; Chelsea, P. Bennett, 6s 3d.

## CANADA NEWS.

We learn from Quebec that Major Campbell of St. Hilaire and our present worthy Mayor, Chas. Wilson, Esq., will be forthwith called to the Legislative Council.—*Herald*.

CITY COUNCIL, Aug. 18.—A letter was read from the Chief Clerk in the Governor's Secretary's Office, communicating that His Excellency had received a

despatch, informing him, relative to the Irish political convicts, O'Brien, Meagher, &c., "That, as these prisoners had been guilty of a most grave and serious offence, for which they had never expressed any contrition, and as their return to their native country freed from the punishment they had incurred, would be a fatal encouragement to lawlessness and crime, the Secretary of State had been unable to advise Her Majesty that the prayer of the petition should be acceded to."—*Ibid*.

FIRE.—A fire occurred on Thursday evening, upon St. Helen's Island, by which a barn, near the barracks, was destroyed. Fears were entertained in town, for a time, that the barracks themselves were being consumed. The fire was accidental. We have heard that it was caused by the sparks from the canteen chimney.—*Ibid*.

Mr. Perrigo, Chief Engineer of the Fire Department, tendered his resignation on Saturday last.

STEAMBOAT DISASTER.—BUFFALO, AUGUST 20.—The steamer Atlantic, which left here at 9 o'clock last evening, came in collision with the propeller Ogdenburgh about six miles above Long Point. The steamer ran across the propeller, striking her forward of the wheel-house on the larboard side. The propeller's engine had been reversed some ten minutes before the collision. The steamer continued in her course until she ran some three miles from the propeller before her engines were stopped, which was caused by the water extinguishing her fires. As soon as the damage to the propeller was ascertained, and fixed, she started for the steamer, and found her making water fast. The lake was covered for miles with floating fragments, and persons clinging to them for life. Every effort towards saving the lives was resorted to, but we have no doubt that a great many were drowned. The clerk of the Atlantic did not save his trip-sheet, and therefore he cannot tell how many were lost. He judges there were five or six hundred on board, a large number of whom were emigrants. The propeller picked up and took from the wreck over two hundred persons. It is impossible to say how many were lost.—The steamer Sultana took a large number of the saved to Cleveland. The Sultana went to the port of Coneaut at one o'clock. She will be able to give the names of those saved on her arrival at Cleveland. Capt. Peters, the first mate, and the clerk are known to be saved.—Seven of the crew are known to be lost. The steward was not on board—the assistant was lost. The Express Messenger, Mr. Haskins, was saved. The Express Company lost all their goods, and \$30,000 in specie. T. W. Bedell, agent of the Lake routes, is known to be lost. The supposition here is that the number 200 lost, is an exaggeration. The agent here says there were no more than four or five hundred on board when she left. The report here is that the collision occurred in a very dense fog off Long Point, the truth, however, is not known.

Five brick and four wooden houses were destroyed on Sunday night last at Quebec, by fire.

QUEBEC CATHOLIC INSTITUTE.—The Catholic Institute of Quebec, open for several months in the Old Lecture Room, numbers already 250 members. The library contains a number of books, which are every day being increased by the generous donations of the members of the Institute. A large supply of newspapers may be found on the tables also. The time of night study approaches with the season when the hours of manual labor decrease; the greater then should be the activity of the Institute, and the more animated should the hall appear from the attendance of its members. Many persons, after having read the papers, would still wish to hear an eloquent speech or lecture, and thus become instructed in an age when the desire of acquiring knowledge pervades every order of intelligence. Let the lecturing committee then, organise, and arrange a course of lectures for the autumn and winter seasons, and let these lectures be amusing, and, at the same time, adapted to the real wants of the members of the Institute. Those who have established this noble institution should not now remain inert or indifferent to its ultimate success; they should, by augmenting the very considerable number that already patronise it, render it more universal in utility and in its means of instructions. The erection of a new edifice for the Institute has been talked of, and we have heard the Curé of St. Roch say that he would, for his own part, contribute £500 towards the laudable undertaking. This is a truly liberal offer, and fit to arouse the generosity of the residents of St. Roch.—*Journal de Quebec*.

## Birth.

In this city, on the 18th instant, Mrs. Daniel Lanigan, of a son.

## Married.

By the Rev. J. J. Connolly, at the Parish Church, Peter Andrew Farrell, Color-Sergeant, 20th Regiment, to Miss Sarah Sheridan, of this city.

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## NOTICE.

THE UNDERSIGNED, on TUESDAY the SEVENTH OF SEPTEMBER next, will apply to the Montreal Board of Examiners for a DIPLOMA OF MODEL SCHOOL TEACHER. PETER SCANNELL.

August 26, 1852.