

His Lordship the Bishop of Burlington, after spending a few days amongst us, has returned to his Diocese. One object of His Lordship's visit was to solicit the assistance—the prayers and alms—of the faithful of Canada for his almost destitute diocese, in which there are but five priests for the wants of the entire Catholic population. The Bishop is also busily engaged in the establishment of a Catholic Orphan Asylum; the want of which, in a semi-heathen country, is sadly felt. For this good work especially does he demand the assistance of the Catholics of Montreal, upon whom it has strong claims—in that the Asylum in question is tended by the Sisters of the Providence Convent from this City, to whom so many of our people are, under God, indebted for the life and health which they yet enjoy. Sister Katrine, who for a time had charge of the St. Patrick's Hospital, is amongst the Sisters now with the Bishop of Burlington; and we are sure that the mention of her name will suffice to arouse the warmest sympathies of our Irish Catholics. Contributions will be received by the Rev. Mr. O'Brien at the Seminary, or at St. Patrick's Church.

On last Tuesday, we had the pleasure of assisting at a beautiful and touching ceremony at the Hotel-Dieu, viz., the reception of the holy habit by Sister B. Byrne. This young religious made her first vows a year ago, and has now entered upon the second stage of her probation. A solemn mass was said by the Reverend Superior of the Seminary, who presided on the occasion. It was the first time we had witnessed the reception of a cloistered nun, and the scene was beautiful beyond expression. The sacred recesses of the cloister partially opened before us; the calm and cheerful resignation of the young sister who was thus devoting her life to the service of God in his afflicted creatures; the soft, sweet voices of the nuns as they chanted the solemn music appropriate to the occasion,—all was in such perfect harmony, so sweetly touching, that we could truly say as we looked and listened—"Was never scene so sweet, so fair!"

The *Savannah Republican* of the 21st instant, announces the death of the Rt. Rev. Francis Xavier Gartland, Bishop of Georgia, of yellow fever, contracted in the course of his assiduous attendance on the sick. His Lordship was a native of Dublin, but came to America when a child; he received his education at Mount St. Mary's College, and was consecrated Bishop in 1850.—*R.I.P.*

The attention of the Corporation has been drawn to the exorbitant prices extorted for fire-wood; and Dr. Nelson deserves the thanks of the community for his unremitting efforts to procure for the poor a sufficient supply of this indispensable necessary of life. We are happy to say that the Harbor Commissioners have, at last, abolished the unjust privilege hitherto accorded to a few grasping speculators, of storing their wood on the public wharves, and thus greatly increasing its cost to the community. We may, in consequence, anticipate a reduction in the price of fuel.

We would remind our readers that the splendid statue of St. Patrick, lately imported by Mr. Sadlier, and purchased by the Young Men's St. Patrick's Association, will be raffled for at the approaching St. Patrick's Bazaar—which will open on or about the 9th of next month. We trust that the required sum will be made up amongst our own citizens, and that thus we shall not lose this handsome specimen of the fine arts, as an ornament for one of our churches.

A fire broke out on Tuesday night in St. Paul street in the shop of Mr. R. Scholes, which communicated to the neighboring leather store of M. M. Calibert and Frere. The engines were promptly on the spot, and the flames were soon got under.

We have received a communication from a "Scotch Catholic," which, as containing severe reflections on the conduct of certain persons named therein, and as implicating to a certain extent a highly respected Catholic ecclesiastic, we decline, for the present, publishing; more especially as the subject to which it relates will, it seems, have shortly to be discussed in our Courts of Law.

STATE-SCHOOLISM.—A correspondent of the *Bathurst Courier* complains of the "rapid demoralisation" of the youth of his district; arising in part from the culpable negligence of the School Trustees, through whose mismanagement the school has "become a school of vice, as well as a public nuisance to the whole neighborhood."

We have received the first number of a new bi-weekly paper in the French language, published under the name of *La Patrie*. The prospectus is ably written, and promises well for the principles on which *La Patrie* is to be conducted. "Our religious institutions," says this document, "are so bound up with our nationality, and the whole country owes such a debt of gratitude towards the Clergy, for the sacrifices they have made to encourage education, for the devotion in times of general calamity, and for their inexhaustible charity, that we shall be happy to manifest towards them our respect and esteem."—Such sentiments do equal credit to the head and heart of our cotemporary; we trust he will always act up to them.

It is intended to erect a Monument at Quebec in honor of the brave men who fell in battle before the walls of that City. A subscription for that purpose is now about being taken up.

THE PRESS.—The Hon. Attorney General stated the other day in his place in the House, that, so far from the Ministry "buying up the press," he had had gentlemen of that profession in his office for hours, freely offering themselves as tools, and begging for employment. That there are dirty dogs in the world, with strong stomachs for dirty puddings, is very probable; but Mr. Drummond should either have given us their names, or else have held his peace.

"LOSS AND GAIN; OR, THE STORY OF A CONVERT." By John Henry Newman. Boston: Patrick Donahoe.

Religious novels are at a discount, and few sane persons will, deliberately, and of their own free choice, sit down to the perusal of a controversial work of fiction. The prejudice against this style of novels, is, perhaps, not ill-founded; for, for the most part, they are the veriest trash ever imposed upon the public, under the guise of literature. Too feeble in argument to do good, they are generally so stupid and deficient in interest, as to present no attractions to the reader; and the only sensation they excite is, that of wonder, that any publishers could be found mad enough to encounter the risk of publishing them. And yet they do issue from the press, in no inconsiderable numbers.

The work however, whose title is given above, will be found an exception to the general rule; and we think that Mr. Donahoe, of Boston, has done no little service to the American Catholic community, by bringing out a cheap, and handsomely printed edition of a work, but too little known on this Continent; though it has been, for some years, well known to, and appreciated by, the public on the other side of the water. We venture to prophecy for it an equally favorable reception on this.

"Loss and Gain" is not, in the words of its author, "intended as a work of controversy in behalf of the Catholic religion;" but as a description of the state of mind which generally precedes conviction; and which in this instance, by the Grace of God, leads to the conversion of the hero, Charles Reding, a young Oxford student, destined for the Anglican Church.—Plot there is none, and the incidents are few; but we are presented with a lively and most amusing series of sketches, in which the different parties—"High Church—Low Church"—and "Broad Church"—into which the Establishment is broken up, are cleverly portrayed with all their characteristics traits—from the very Rev. Dr. Brownside, Huntingdonian Professor of Divinity—to the Rev. Mr. Bateman, whose whole soul is absorbed in medieval architecture, rood-lofts, *piscines* and *sedilia*; whilst the Rev. Mr. Vincent stands as the type of the genuine *via media* Anglican, in his hatred of "systems, party," and "extreme views."

There is much quiet fun in these pages, which is not the less acceptable as coming from such a grave personage as Dr. Newman. Nothing indeed can be cleverer, and, at the same time, more gentlemanly and free from malice, than the manner in which he quizzes the different classes of Oxford society. Take, for instance, the following scene in the Rev. Mr. Vincent's rooms, where he has just been entertaining a party of his young friends to a most substantial breakfast. Mr. Vincent, be it remembered, is a moderate man; a Churchman, an observer of the Rubrics too; but moderate even in that observance:

"At this moment the door opened, and in came the maniple with the dinner paper, which Mr. Vincent had formally to run his eye over. 'Watkins' he said, giving it back to him, 'I almost think to-day is one of the Fast's of the Church; go and look Watkins, and bring me word.' The astonished maniple, who had never been sent on such a commission in his whole career before, hastened out of the room, to task his wits how best to fulfil it. The question seemed to strike the company as forcibly, for there was a sudden silence, which was succeeded by a shuffling of feet, and a leavetaking; as if, though they had secured their ham and mutton at breakfast, they did not like to risk their dinner. Watkins returned sooner than could have been expected. He said that Mr. Vincent was right: to-day he had found was 'the Feast of the Apostles.' 'The Vigil of St. Peter,' you mean Watkins," said Mr. Vincent; 'I thought so. Then let us have a plain beefsteak, and a saddle of mutton; no Portugal onions, Watkins, or currant jelly, and some simple pudding, Charlotte pudding, Watkins—that will do.'—p. 50.

Equally amusing is the following scene at an evangelical reunion where the conversation affected to be "profitable."

"Have you seen the last 'Spiritual Journal'—asked No. 1, of No. 2, in a low voice. No. 2 had just read it. 'A very remarkable article that?'—said No. 1—"upon the death bed of the Pope." 'No one is beyond hope'—answered No. 2. 'I have heard of it, but not seen it?' said No. 3—"A pause—'What is it about?' asked Reding. 'The late Pope Sixtus the Sixteenth,' said No. 3; 'he seems to have died a believer.' A sensation; Charles looked as if he wished to know more. 'The Journal gives it on excellent authority' said No. 2; 'Mr. O'Niggin's, the Agent for the Roman Priest Conversion Branch Tract Society, was in Rome during his last illness. He solicited an audience with the Pope, which was granted to him. He at once began to address him on the necessity of a change of heart, belief in the one Hope of sinners, and the abandonment of all creature mediators. He announced to him the glad tidings, and assured him there was pardon for all. He warned him against the figment of baptismal regeneration; and then, proceeding to apply the word, he urged him, though in the eleventh hour, to receive the Bible, the whole Bible, and nothing but the Bible. The Pope listened with marked attention, and displayed considerable emotion. 'This was not all?' continued No. 2; 'he called together the Cardinals, protested that he earnestly desired God's glory, said that inward religion was all in all, and forms, nothing without a contrite heart, and that he trusted soon to be in Paradise—which, you know, was a denial of the doctrine of Purgatory.'—'A brand from the burning, I do hope,' said No. 3. 'It has frequently been observed,

said No. 4, 'nay, it has struck me myself, that, the way to convert Romanists, is, first to convert the Pope?'—'It is a sure way at least,' said Charles timidly.—p. 89.

The quiet irony of the above could not be excelled by Thackeray; and yet there is not the slightest approach to caricature or exaggeration. It might easily pass for a short-hand report of the namby-pamby little-tattle of an evangelical *soirée*.

The work abounds with similar happy hits at the cant of the day, and exquisite delineations of character; true to life, but, at the same time, free from all uncharitable satire. If the author, personified as Reding, smiles occasionally at the foibles of the Puseyites, or the cant of the Low Churchmen, there is no malice in his smile. Only once, when grievously tormented with the Rev. Dr. Kitchens, author of an unctuous Tract—"The Spiritual Elixir"—does he betray any symptoms of irritation. Dr. Kitchens will force his Tract upon him:—

"The 'Elixir' has enlightened millions; and I will take on me to say will convert you in twenty-four hours. Its operation is mild, and pleasurable, and its effects are marvellous, prodigious, though it does not consist of more than eight duodecimo pages. Here's a list of testimonies to some of the most remarkable cases. I have known one hundred and two cases myself, in which it effected a saving change in six hours; seventy-nine, in which its operations took place in as few as three; and twenty-seven, where conversion followed instantaneously after the perusal. At once, poor sinners, who five minutes before had been like the demoniac in the Gospel, were seen sitting clothed, and in their right mind. Thus I speak within the mark, Mr. Reding, when I say I will warrant a change in you in twenty-four hours. I have never known but one instance in which it seemed to fail; and that was the case of a wretched old man, who held it in his hand a whole day in dead silence, without any apparent effect; but here *exceptio probat regulam*; for on further inquiry we found he could not read. So the Tract was slowly administered to him by another person; and before it was finished, I protest to you, Mr. Reding, he fell into a deep and healthy slumber, perspired profusely, and woke up at the end of twelve hours, a new creature, perfectly new, brand new and fit for Heaven, whether he went in the course of the week. We are now making further experiments on its operation, and we find that even separate leaves of the Tract have a proportionate effect. And what is more to your purpose, it is quite a specific in the case of Popery. It directly attacks the peccant matter; and all the trash about sacraments, saints, penance, Purgatory, and good works, is dislodged from the soul at once!"—p. 210.

We fear that we have indulged too largely in extracts from this fascinating work; but our excuse is to be found in our anxiety to recommend it to our Catholic readers, as one of the best, and most amusing works of controversial fiction that have hitherto issued from the press; and in which the solid learning, and dialectical ability of the writer, are not less remarkable than his lively humor, his correct taste, and Christian charity, which he extends, not only to Low-Churchmen, but to "Muggletonians, Methodists," and "Plymouth Brethren."

"LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD." Translated from the French of the Abbé Orsini, by Mrs. J. Sadlier. Messrs. J. & D. Sadlier, Montreal and New York.

The tenth number of this admirable publication has issued from the press. We have so often commended this work to the public, that it is unnecessary for us to say more. The present number contains a handsome engraving of Reuben's famous "Descent from the Cross."

MANUAL OF THE SACRED HEART: containing a Novena and other Practices and Exercises. For the use of the Members of the Confraternity of the Sacred Heart of Jesus; and others who are desirous of practicing this devotion. New York and Montreal: D & J. Sadlier & Co.

We have received from the publishers a copy of this very useful work. It contains a variety of devotions to the Sacred Hearts of Jesus and Mary.—It is a well printed volume of nearly 300 pages, neatly bound, and is sold at the very small sum of a quarter of a dollar.

The Address of the "Young Men St. Patrick's Association"—has been pretty generally copied, and approved of, by the Irish Catholic press. An "*Irish Catholic*" writes to us as follows:—

To the Editor of the True Witness.

Montreal, September 26, 1851.

DEAR SIR—I have read with much interest the Address of the President of the Young Men's St. Patrick's Association, and would beg to call the attention of my countrymen throughout the Province to the plan therein laid down. Nothing can be better calculated to promote the interests of Irishmen in these Provinces. I am pleased to see that it is well received by the great mass of those to whom it is addressed; and if there are a few who stand aloof, muttering about "selfish motives," "undue influence," we must only treat them as they deserve—that is, with silent contempt, and go on our way without minding them. We have a great object in view, and it requires the co-operation of all to carry it out. Irishmen—Catholic Irishmen—are scattered over the vast extent of these Provinces: in some places they are very strong, in others comparatively weak; why not concentrate the strength of the whole by a regular and systematic organisation, such as the Address proposes? At present, for want of any such organisation, our influence is nullified. We are numerous enough to become a power in the State, if we will only concentrate our energies, and learn to act together for the attainment of a common object. For this purpose, no better plan could be devised than that which is brought before us in this Address. Let no man sneer at it as a vague speculation, or impracticable project. It is a wise and well-digested plan, by no means difficult in its execution, and likely, if well carried out, to do more for the Irish people in the Pro-

vinces than any measure ever brought forward in our time. It is for want of some such measure, again I say, that our poor countrymen and countrywomen are left to wander unattended and forlorn, year after year, as it were, in a land of strangers; landing on our wharves in hundreds, with no sort of adequate provision made for their comfort or direction. Did we not see them, this very summer, huddled together for days and nights on the wharf of this city, without a roof to cover them; exposed by day to the scorching heat of an almost tropical sun, and by night to the chilling dews which brought disease and death to the already exhausted frame? Ah! Mr. Editor, we all saw these things, and our hearts ached at the sight; but what could we do? The evil was beyond our power, scattered and disorganised as we now are. It is a melancholy fact, that the immigrants are cruelly neglected here, and that, at present, we are powerless to assist them. Very true; but let us only effect this junction of all the St. Patrick's Societies throughout the Province, and, my life for it, we shall soon be in a position to protect our immigrants, to assert and maintain our own just rights, and to command that influence to which, from our numbers, we are entitled. Secret societies of all kinds are, of course, condemned by the Church, and no good Catholic will ever join any such. But the association now recommended is to be public in its constitution, public in its objects, and, in a great measure, purely benevolent in its operations, for the direction and protection of our own people.

The conception of this excellent plan, as also the production of the Address, are due to Mr. Devlin.—He already deserves well of his countrymen here, who have, in numberless instances, profited by his well-known professional abilities; and I am fain to hope that this Address will make him still more favorably known. If his plan be only carried out, he will be ranked amongst the benefactors of our exiled countrymen in this part of the world; and all who may have a share in its execution will deserve our best thanks. Hoping to see the matter speedily taken up,

I remain, Dear Sir, yours, &c.,

AN IRISH CATHOLIC.

REMITTANCES RECEIVED.

St. Johns, C.E., £. Gethins, 12s 6d; Toronto, P. Doyle, 15s; Lloydstown, B. Flanning, 10s; St. Alexandre, Rev. Mr. Dasorey, 12s 6d; Cooksville, J. Holland, 10s; Storrington, M. Donnelly, 5s; Renfrew, Rev. Mr. Byrne, 15s; T. Costello, 15s; Russelltown, E. McGill, 6s 3d; St. Andrews, (Ont.) Rev. Mr. Thibault, £1 5s; St. Mark, Rev. Mr. Leveque, 12s 6d; Sandwich, C. Cole, 15s.

Per A. Stuart Macdonald, Cornwall—D. Phelan, 12s 6d; J. S. McDougall, 12s 6d; A. Grant, 12s 6d; D. McMillin, 12s 6d; J. Denney, 12s 6d; D. McDonald, 12s 6d; D. A. McDonald, 12s 6d; P. J. McDonald, 12s 6d; A. McDonald, Esq., 12s 6d; V. Annable, 6s 3d; A. McArthur, 6s 3d.

Per P. H. McCawley, Picton, C.W.—H. McCarrin, 5s; J. Bradley, 5s; Patrick Furlong, 5s; A. Hayes, 5s; M. Daly, 5s; J. Finnegan, 5s; J. McEroy, 5s; P. Kenny, 5s; P. Sullivan, 5s; J. Mulligan, 5s; Mrs. Call, 5s; W. Syon, 5s; Alexander Shannon, 5s; J. McCullough, 5s; D. McCawley, 5s; J. O'Donnell, 5s; P. Phelan, 5s; J. Redmond, 5s; R. English, 5s; Miles O'Leary, 5s; T. Maguire, Esq., 5s.—Wellington, C.W.—J. McCanna, 5s; D. Donovan, 5s; M. Redmond, 5s; J. McCormack, 5s; R. McCartney, 5s; D. Coonan, 5s; R. Lamb, 5s; P. Drummond, 5s; J. Kells, 5s; T. Callihan, 5s.—Kingston—T. Early, 6s 3d; Louis Lashapell, 6s 3d; J. O'Neil, 5s; J. Lowry, 5s; M. Goulding, 5s; P. Grace, 5s; A. H. Gibson, 5s; P. Meale, 5s; M. Quinn, 5s; M. McNamara, 5s; A. Jordan, 5s; J. Garaghty, 5s; J. McHale, 5s; R. Howard, 5s; P. Bough, 5s; J. McCawley, 5s; E. Beaurpie, 5s; B. McWilliams, 5s; W. Seymour, 5s; J. Beaurpie, 5s; I. Basanob, 5s; T. Ahern, 5s; P. Kilduff, 10s; Mrs. Delany, 12s 6d; P. McDonnell, 12s 6d; R. Coady, 15s; M. Flanagan, 12s 6d; P. Cample, 5s; P. C. Mordock, 12s 6d; T. Bowes, 12s 6d; H. Bowman, 12s 6d; J. Moore, 12s 6d; D. Gorman, 12s 6d; P. Curtis, £1 5s; C. Donahoe, 12s 6d; W. Hanlon, 6s 3d; P. Brown, 12s 6d; R. Cunningham, £1 5s; J. Malloy, 12s 6d; Rev. A. McDonnell, £1 5s; P. Farrell, £1 5s; P. Pigeon, 12s 6d; T. McGovern, 6s 3d; J. Reynard, 15s; J. Bowes, 12s 6d; J. Kane, 12s 6d; T. Baker, 12s 6d; J. Murphy, 12s 6d; J. Meagher, £1 5s; John Meagher, £1 5s; C. Graham, 6s 3d; E. Cummings, 12s 6d; D. Sullivan, 12s 6d; M. Farrell, 12s 6d; T. Ahern, 12s 6d; P. Hanly, 12s 6d; D. Kane, £1 5s; Brown & Hart, 12s 6d; E. Kelly, 12s 6d; J. King, 12s 6d; C. Farrell, 12s 6d.

From THE BRITISH PROVINCES.—Relative to the movement of Sir Edmund Head, the new Governor-General of Canada, the *New Brunswicker* says:

"We are informed that His Excellency the Lieutenant Governor will leave Fredericton on Monday or Tuesday next, and will hold a farewell levee in this city on Wednesday the 27th, leaving the following day in the steamer for Portland. His Excellency will proceed to Boston, there to meet the Hon. Mr. Manners Sutton, our next Lieutenant Governor, and after conferring with him, will proceed to Quebec."

FATAL ACCIDENT.—On the afternoon of Sunday last the 24th inst., a young man named Emanuel Vedriguee, son of Mr. E. Vedriguee of Long Point, being on a visit at his uncle's, Mr. Octave St. Hilaire, at Riviere des Prairies, went out shooting along the bank of the river. Stopping to rest himself, he leaned upon the muzzle of his gun, which unfortunately by some accident went off. He received the whole charge in his shoulder, and died in a couple of hours.—*Gazette*.

FATAL ACCIDENT.—A well known carrier named Armstrong, was accidentally killed on Sunday last, at the Lorette Fall. He had gone thither with a pleasure party, and was endeavoring to obtain water for his horse from a ledge of rock near the bridge, when, unfortunately, he lost his balance, and was precipitated from a great height to the shoals beneath.—*Quebec Chronicle*.

CENSUS OF HAMILTON.—The census of the city of Hamilton is published, as completed the 1st July. It is considered in complete, from having been taken when a great number of persons were absent from the city. The actual number given is 18,596, from which the *Spectator* infers that the real number may be taken at 20,000.—*Toronto Leader*.