

actly where he—Mr. Logan—long ago, told the discoverers it was to be found.

The authority of Mr. Hunt of the Geological Survey Department is attacked by some of our contemporaries, because that he pronounced some of the specimens sent to him from Quebec for examination, to be undoubted coal; whilst others were as undoubtedly the black bituminous substance extracted from the fissures of the rock, from which however the coal was easily distinguishable. That the facts were as stated by Mr. Hunt is certain; but it must be borne in mind that he hazarded no theory of his own to account for the presence of the coal in the specimens sent to him for inspection; and though it is highly probable that some one may have been trying a practical joke on the savans of Quebec, we are certain that Mr. Hunt did not attribute it to the persons by whom the specimens were transmitted to him. It may have been the result of accident or negligence.

To settle the Coal controversy the friends of Mr. Rotterdam have but two things to do.

1. To give an exhaustive definition of coal.
2. To prove that the black bituminous and inflammable substance found in the fissures of the rock at Quebec agrees with all the terms of the said definition.

BROWNSON'S QUARTERLY REVIEW. Jan., 1855.

The following are the contents of the current number:—

- I. *Gratry on the Knowledge of God.*
- II. *Ritter's History of Philosophy.*
- III. *Radowitz's Fragments.*
- IV. *Luther and the Reformation.*
- V. *Russia and the Western Powers.*
- VI. *The Know-Nothings.*
- VII. *Literary Notices and Criticism.*

The unfriendly criticisms to which the *Reviewer* has been exposed on account of an article which appeared in his July number, will, we expect, be considerably modified after the perusal of the article which stands sixth on the above list. No one after reading it will suspect Dr. Brownson of any secret leanings towards the "Know-Nothings," or of any desire to deprive naturalized citizens of the United States of any of the privileges which the present laws guarantee to them. The *Reviewer* is a native American; and as such it is but natural that he should prefer the interests of America to those of any other country whatsoever. No one can blame him for this; and least of all will Irishmen look upon the love of country and father-land as a crime in an American. Still they cannot but regret that, from the manner in which he expressed his just, and highly laudable predilections in favor of his native land, he laid himself open to the imputation of harboring a desire to proscribe all "foreigners," and to deny to them the free enjoyment of the political privileges conferred on them as "naturalized citizens." This may not have been his meaning; and for our own part, we always believed that Dr. Brownson had been misunderstood; but it must be confessed that some passages in the late numbers of his *Review* were susceptible of the interpretation very generally put upon them.

In the present number however, there is no ambiguity of language. The *Reviewer* speaks out plainly and strongly against the secret society which, under the name of "Know-Nothings," has obtained such influence in American politics; and which under the pretence of excluding "foreign" influences, is in reality, bent upon reducing the Catholic population of the United States to a condition analogous to that of the Irish during the days of "Penal Laws" and "Protestant Ascendancy." "Know-Nothingism" is in fact directed rather against Catholics than against aliens. It would exclude the former; but it has a cordial grip of the hand for every rowdy ruffian from the hordes of European infidels, demagogues and cut-throats, whom hard necessity and the vigilance of the Police, have compelled to seek a hiding-place on this side of the Atlantic. By so doing, argues the *Reviewer*, the "Know-Nothings" will oblige the Catholics, in self defence, to form themselves into a distinct political party:—

"We regard this as a most grave objection to the Know-Nothing movement. It brings into our politics the very elements which, by recognizing the equal rights of all professedly Christian denominations, and granting special favors to none, it was the intention of our statesmen to exclude from them. The American principle is to leave religion to itself, and each religious community to the voluntary support of its own members, and free to follow with regard to them its own laws and discipline. The intention was to leave to the state, or the members of each religious denomination in their quality of citizens, in which all were equal, only secular affairs to deal with. All being free in their religion, and having all their religious rights protected, it was hoped the citizens might discharge their civil duties, and exercise their civil rights, without introducing into party politics their religious differences. Whether this truly American policy is, abstractly considered, the most desirable or not, it obviously is the only practicable policy in a country like ours, cut up as it is into a multitude of religious sects and denominations. The only sensible rule is either to exclude all religions but one, or to recognize the equal rights of all, and to grant them all equal protection, as involved in the protection of their equal rights as citizens. The former was wholly out of the question with us, and not to be thought of.—The latter was the rule adopted, and is the American policy. No class of persons in the country has more cheerfully accepted this policy, or more scrupulously conformed to it, than Catholics. It is this policy that the new party, if we understand it, proposes to subvert. It proposes to make religion an affair of state, and the religious differences of American citizens an element in our party contests. In this it is not only not American, but anti-American."

The injustice of this agitation against Catholics, is sought to be palliated by the plea, that it is not

against Catholics, but against foreigners that the "Know-Nothing" movement is directed. But of this plea the *Reviewer* makes short work, fully exposing the malignity and hypocrisy of the party who resort to it to cover their real designs:—

"But we are told that the movement is not directed against Catholics as Catholics, but as foreigners. The aim is, that 'Americans shall govern America.' Why then introduce Catholics at all? All foreigners are not Catholics, nor are all Catholics foreigners.—If Catholics are not to be opposed in their quality of Catholics, or their rights and privileges affected on account of their being Catholics, there is no occasion for dragging them into the discussion, and the declamations against them are not *ad rem*. The majority of persons migrating hitherto since 1852 are non-Catholics. The emigration from Ireland has fallen off greatly, and instead of being two-thirds of the whole immigration, as it was a few years ago, is now not one-third. Its proportion will continue to be less and less every year. The great body of the emigration is now from Germany, and three-fourths of the German emigrants are non-Catholics. If the movement is simply against foreigners, it must be against non-Catholic as well as Catholic foreigners. Why then is it necessary to attack Catholics as such?"

It is in view of the facts stated above, and of the dangers to be apprehended from the rapid influx of such a degraded and thoroughly corrupted class of immigrants as that which Europe is now pouring on the shores of the United States, that the *Reviewer* hints at the prudence of Catholics consenting to a revival of the naturalization laws. This perhaps, more than anything else, has been urged as a reproach against him; and yet, if the facts be as he asserts, there is apparently much good sense in his counsels. That the Irish Catholic immigration has sensibly declined, and is likely still further to decline, is not wonderful, seeing the greeting which awaits the poor stranger on his arrival in the "Promised Land."

"Let any one look at the poor emigrants as landed on our wharves, crowded into the wretched emigrant cars, and hurried away as so many cattle to the place of their destination, with not a sympathizing look, not a kind tone to greet them, unless they are so happy as to meet a countryman, and who, if he has been here long, is so changed that they can hardly own him, and he will not envy them the few advantages we give them. When we have seen in a Western town a poor woman from Ireland or Germany, with one or two children nestling around her, sitting on the wharf or in the station-house, waiting for a steamboat or car to carry her further on, and think with what flushed hopes she left the old country, and how wearied, disappointed, and desolate she now feels, we wonder how her strength can hold out, or her reason maintain its throne. The heedlessness, cruelty, and contempt with which the poor creatures are treated makes our blood boil with indignation at our own countrymen. No one seems to think that they have human feelings, or that life is precious to them. It was our lot recently to be on a train of cars which came in collision with a gravel train, and caused, perhaps, the most serious destruction of human life that has been caused by a collision on any railroad. The greater part of the persons killed and wounded were second-class passengers. The papers in giving an account of them called them *emigrants*. Persons who chanced to inquire of us concerning the particulars, to our statement of the horrors of the scene and the numbers killed and wounded uniformly added, 'But they were emigrants,' in a tone and manner that seemed to say, 'It is no matter, we need not care for them.' This feeling, we are sorry to say, is almost universal among our countrymen, and we confess ourselves shocked at this culpable indifference. These poor emigrants had fathers and mothers, sisters and brothers, as well as we, and as warm hearts in their own country loved them as love us, and as dear friends were grieved at their death as will at ours. Life was as much to them as to us, and as tender ties were broken by their sudden death,—we might, in the case to which we refer, almost say *murder*,—as would be by the death of those who look upon them with such extreme indifference. A man is run over. 'O, it is only an Irishman.' A man has fallen from a house and broken his back.—He is a foreigner, and we 'pass to the order of the day.' Need we be surprised if the immigrants do not fall in love with us,—if they do not readily fraternize with us? Love begets love, but hatred or contempt, cruelty or indifference, does not. It is a proof of the good temper and forgiving disposition of the poorer class of immigrants, that they are not more bitter towards us, and that they are, after all, disposed to become Americans. That the foreign immigrants are faultless we do not pretend, and our readers know that we have spared them no more than we spare our own countrymen. They have done, no doubt, many unwise things, many imprudent things, and some of them have done many wrong things; but justice compels us to say, that their account against us more than offsets ours against them, and whatever we may think of the policy of the naturalization laws as they stand, we have much to reproach ourselves with in our manner of treating them, and have no right to raise an outcry against them as a body, or on the ground of their being foreign-born."

The *Reviewer* thus disposes of the morality of the "Know-Nothing" movement:—

"Looking at the party from another point of view, we confess that, even if its objects were legitimate and such as we approved, we could not as an American republican, or as an honest man give it our support. It is a secret political society, and as such is opposed to the spirit of American republicanism, which demands open avowals and free public discussions. It is hostile to individual freedom, for it demands absolute obedience on the part of its members to their chiefs, who are more despotic in their sphere than any crowned head in Europe. It works in the dark, like the Secret Council of Venice, and is restrained by none of the checks of publicity. It is immoral, because in its very oath it makes falsehood obligatory on every one of its members. Whence comes the name of the party, Know-Nothings? It comes from the answer, 'I know nothing,' which one swears to give to every question put to him concerning the order.—The member swears to lie, binds himself to falsehood upon falsehood. Now, the very initiation must vitiate the moral purity of the member, and tend to destroy what little of moral principle we have remaining in the community. It takes a dishonorable advantage of its opponents. It knows who they are, and what are their purposes, but meanly skulks be-

hind the impenetrable veil of secrecy, and refuses to avow its purposes, or let it be known who are its members. These and a hundred other similar objections should induce honest and sober men to reflect on its character and tendency, and, if they have entered it without consideration, to withdraw from it as speedily as possible. There are no legitimate political objects in this country, where the people are supreme, that require a secret, subterranean organization, or that cannot be obtained openly, in a straightforward and manly way."

We have quoted so extensively from this article on the "Know-Nothings," that we have left ourselves no space for a notice of the other contents of the *Review* before us. But we have done so, because we believe that no little injustice has been done to Dr. Brownson, and because we hope that an attentive perusal of this article will have the effect of softening down, if not altogether removing, any prejudices which may yet linger in the bosoms of our Irish friends against one, whom all must respect as the most profound thinker and brilliant writer on this Continent—and in whom we firmly believe that the Church has an affectionate and obedient son, who may indeed be mistaken in some of his views, but whose highest ambition is, we are certain, to devote his talents to her service, and to the honor and glory of Him from Whom he has received them.

"THE METROPOLITAN CATHOLIC ALMANAC AND LAITY'S DIRECTORY."—Lucas Brothers. Messrs. Sadleir, Montreal.

We have here the Catholic statistics of the United States; from which we learn that there are seven Archbishops, and thirty-three Bishops, for forty one dioceses in the United States. (The see of Savannah is at present vacant.) Under these there are—1704 priests, who serve 1824 churches; thus showing that during the past year Catholicity has been rapidly progressing on this Continent. The increase for the U. States has been, during 1854—two Bishops, one hundred and twenty-nine priests, and one hundred and twelve churches. When we remember that only 14 years ago there were but 17 Bishops, and only 16 dioceses—482 priests, and 454 Catholic churches—in the United States, we must indeed be struck with the vitality of Popery. Well may the "Know-Nothings" feel alarmed for the Holy Protestant Faith; as the Yankee said—"Cuss it; these G—d—d Papists will be the ruin of spiritual religion yet."

CONVERSION.—The London *Daily News* announces the reception into the Catholic Church of a daughter of the celebrated French novelist, Madame George Sand, who had been brought up by her mother in ultra-Protestant, or Denying principles.

We are happy to have it in our power to inform our friends of the St. Patrick's congregation, that the bargain for the new organ for their Church is completed; and that on St. Patrick's day next they will in all probability have the pleasure of listening to the finest organ in Canada. We will give further particulars in our next.

THE REV. FATHER LARKIN, S. J.—The *Catholic Standard* says that this celebrated and eloquent Jesuit has arrived in England from Canada, and is about to officiate for some time in London.

We are pleased to learn that the Young Men's St. Patrick's Association will give their Annual Soiree on the 7th of February next, in the City Concert Hall. We have been given to understand that no effort will be spared on the part of its managers, to render it one of the most attractive entertainments of the season. Proceeds to be devoted to charitable purposes.

MUNICIPAL ELECTIONS.—ST. ANN'S WARD.—We have been informed that the worthy proprietor of the Franklin House, M. P. Ryan, Esq., has been requested to allow himself to be put in nomination as candidate for this Ward, in consequence of Mr. Larkin signifying his intention of retiring at the expiration of his term of office; and as Mr. Ryan has consented to do so, we have no doubt he will be returned without opposition. Mr. Ryan's qualifications are such as to fully justify the electors of this important ward to return him as their representative, and we need scarcely state we wish him success.

We are happy to learn from the *Pilot* that our excellent Chief Magistrate, at the request of a numerous body of the citizens of Montreal, has allowed himself to be again put in nomination for the office of Mayor for the ensuing year. The *Pilot* adds that it is not expected that there will be even the semblance of a contest.

VICTORIA BRIDGE.—The thaw of last week, having caused a *shove* of the ice, the scaffolding, and other temporary works of the bridge, have been carried away by the pressure, inflicting a loss of several thousand pounds. We are happy to learn however that the Piers have not suffered, and that there is no reason to suppose that the ultimate fate of the gigantic works in progress can in any way be affected by what has occurred.

Rumors are afloat of a change of Ministry. According to the *Quebec Observer*, Mr. Hincks is about to resume office.

We regret to see that serious disturbances have attended the Municipal elections at Kingston and Toronto. At the latter place one young man has lost his life.

PROTESTANTISM IN PIEDMONT.—Our readers may perhaps remember the joyful strains in which the conversion of whole districts to the Protestant Faith was announced to the world; it seems, though, that Protestantism is always and everywhere the same in this, that it can only "Protest"—if not against Popery—then against itself. We copy from the correspondent of the *Montreal Witness*.

"You have most likely heard speak of the lamentable schism which has taken place at Piedmont, in the midst of our most flourishing work of Evangelization, between the party of the Waldensians and the new Protestant Italians, who will no longer remain under the tutelage of the Waldensian Church."

Alas for "our most flourishing work of evangelization," if it produces only such results as these. "By this shall all men know that you are my disciples, if you have love for one another"—said Our Lord.—St. John, xiii c., 35. Apply this test to the Waldensians and other Protestant Italians, and it will be difficult to ascertain whose disciples they are.

A NEW DODGE.—We see by the English papers, which give an account of Gavazzi and his doings, that he has discarded the Cross, and lectures with a King James' Bible round his neck; to which, rolling the whites of his eyes about in a manner awful to behold, he frequently points as his "dear dear Bible." At this, of course, the audience are highly affected, and the lecturer slyly winking, laughs in his sleeve at the fools around him. The "Bible dodge" is however found to have a capital effect upon the sale of tickets.

The *New York Courier and Enquirer* of the 6th ult., publishes a statement of the number of persons shipped by four houses only in South Street, New York, for Europe, since the month of May last; whilst, at the same time, the number of arrivals of emigrants from Europe, especially of Irishmen, has greatly fallen off—a fact which must be gratifying to every well wisher to Ireland. It would appear that, at the lowest estimate, during the last seven months of 1854, upwards of Twelve Thousand persons returned to Europe; and, from the tone of the public press, there is every reason to hope that a still greater number will follow their example during the course of the present year. These facts should be strongly insisted upon by the Catholic press of Ireland; who should take care to point out to their readers that, of all countries in the world, the United States of America is that which offers the least attractions to the honest, virtuous Catholic, desirous of practising his religion without being thereby exposed to persecution. Catholicity is proscribed in the "Model Republic."

By orders of Her Majesty a medal with the word "Crimea," and an appropriate device thereon engraved, is to be conferred on our brave soldiers in the Crimea. "Clasps," also, with the words "Alma" and "Inkerman" will be distributed to the officers and privates who have distinguished themselves.

The *Catholic Citizen* complains of "the grossly immoral, indecent as well as infidel tendency of certain books" selected by the Rev. Dr. Ryerson, Chief Superintendent of Education, for the use of the Public School Libraries.

The *Quebec Mercury* says that many of the ship-builders at Quebec have closed their yards, and that the few hands still employed are glad to get two shillings a day, from the same masters who, during the summer months, were paying them fifteen shillings a day.

The Chief Engineer of the Fire Department of Montreal respectfully submits to the Fire Committee the Statement of the Fires and Alarms, from the 1st January to 31st December, 1854, with the amount of real estate destroyed, and the amount of insurance in the different wards. The Department have been called out 100 times. There have been 60 fires, 41 of which the engines extinguished, 19 put out without their aid, 31 alarms from chimneys being on fire, 5 beyond the city limits, and 6 alarms from burning rubbish within the city limits.

The following is the Statement of Fires and Alarms in the respective Wards, and the amount of insurance:—

Wards.	Fires.	Alarms.	In-sured	Not Insured
East	4	..	£1050 0 0	
Centre	8	2	1125 0 0	
West	7	3	2750 0 0	£100 0 0
St. Ann's	8	9	1025 0 0	505 0 0
St. Antoine	7	10	1190 0 0	749 0 0
St. Lawrence	9	4	1112 0 0	112 10 0
St. Lewis	4	2	25 0 0	12 10 0
St. James'	4	1	750 0 0	.....
St. Mary's	4	3	10 0 0	7 10 0

£9782 0 0 £1477 10 0

A. BERTRAM,  
C. E. F. D.

#### Birth.

In this city, on Saturday the 6th inst., the wife of George E. Clerk, Esq., of a daughter.

#### Died.

At Becancour, District of Three Rivers, after a few hours illness, Oscar Randolph, youngest son of Thor. Alexander Lambert, Esq., aged 11 months and 6 days.

At Quebec, on the 1st inst., in the 17th year of his age, Gilbert, fourth son of Mr. Peter McEachern, of that city.

At Three Rivers, on the 5th inst., at the residence of the Hon. Mr. Justice Mondelet, her nephew, Miss Lucie Boncher de Grosbois, aged 76, deeply regretted by a numerous circle of acquaintances and by the afflicted and the distressed who always found in her a comfort and a ready friend.