

again, he went with the book to the Bishop; again did the Bishop condemn it; upon which M. Pepin set to work catechising the poor ignorant Prelate.

"I interrogated him upon certain portions of the Bible, in the commandments, and in 1. Tim. iv—false doctrines—prohibiting to marry—commanding to abstain from meats, &c; but the Bishop grew quite excited,"—p. 46—and we suspect, turned him out of the house, as an impertinent vagabond. However, M. Pepin adds:—

"This conversation closed the friendly acquaintance which had so long existed between me and my only religious counsellor." M. Pepin then set up on his own hook; though for two years he still attended the Bishop's church, always taking his Bible with him, to test the doctrines he heard preached. About the same time he abandoned making the sign of the cross; evidently M. Pepin was fast becoming a "babe of grace."

At last, one Sunday, M. Pepin and wife, entered a Methodist chapel, where the preacher seems to have been one of the "roarers" or ranting sort, from the way he preached, prayed, and sang hymns. "Such a prayer!"—thought poor M. Pepin—"as human being never made before." It was all up with M. Pepin; he felt first a kind of all-overishness—then he burst into tears and wept profusely—then he "got happy;" and at last discovered that—"with the strangers at Jerusalem on the day of Pentecost—the Holy Ghost had fallen upon him while he listened to the preached words."—p. 50. We need not follow the blasphemous rignarole any further.

And so M. Pepin became a Protestant; gave up Popery and cart-driving, and took to tract-peddling, and preaching the word "both up and down the Detroit River, and at times on both sides."—p. x. (This is the greatest missionary feat yet on record.) Thus did Mr. Pepin manage to make profit and Godliness pull together in harness.

"Yet while God blessed us on one side, persecution poured in like a flood on the other, and soon some of the strangest reports imaginable were circulated."—p. 54.

Would our readers believe it? It was reported—strange, incredible, as it must appear—that this Mr. Pepin was but a "Souper;" bought up cheap by the Methodist Society, as an agent to dispose of their stock in trade, of bibles, and hymn books, amongst French Canadians. These unconverted Papists made mouths at him; but "being full of the love of God"—p. 59—Mr. Pepin heeded none of these things. Indeed, he "was so graciously sustained in these persecutions that at times he could not but believe that God had interposed for his good in a very special manner."—p. 58.

It is evident that the work of which we have thus given a brief sketch, deserves no further notice at our hands. To refute, or to examine seriously, the silly tales which these pretended converts from Catholicity put forth, as their reasons for leaving the Church, would be as tedious, as unprofitable, and unnecessary. No one believes them; even the silliest Protestant old woman, when she reads their monstrous histories, is not silly enough not to know that they are lies; and lies too, which have not even the merit of novelty to recommend them. The story of the Bible, read for the first time, and the wondrous effect produced, since the day of Luther has been the excuse put forward by every one, to whom confession and fasting, continence, examination of conscience, restitution of goods unjustly acquired, reparation for wrong done, penance and good works, are burdens too grievous to be borne. It is no use arguing against such absurdities or to expose their falsity; the best way to treat them, is to laugh at them—but to pray for the poor wretches who have recourse to such miserable artifices to conceal the real causes which led to their renunciation of the Catholic truth.

BROWNSON'S QUARTERLY REVIEW, FOR OCTOBER.

The following is the list of the contents of the present number:—

- I. Uncle Jack and his Nephew; or, Conversations of an Old Fogie with a Young American.
- II. The Know-Nothings; or, Satan warring against Christ.
- III. Sumner on Fugitive Slaves.
- IV. Works of Fisher Ames.
- V. Church and State.
- VI. Literary Notices and Criticisms.
- VII. End of the Eleventh Volume.

The second article on our list will, doubtless, prove the most generally attractive, as containing such explanations as the learned editor thinks fit to offer of certain obnoxious passages in an article in the July number of his *Review*, headed "Native Americanism," and which have elicited the unmeasured condemnation of a considerable portion of the Catholic periodical press in the United States.

Upon that article we purposely refrained from offering any comments; because, in the first place, it treated of a subject on which it would have been almost presumptuous for a stranger to American nationality to offer an opinion; and, in the second place, because, although several passages therein seemed susceptible of the interpretation put upon them by the learned Doctor's opponents, we felt confident that he would, in good time, offer such an explanation as would suffice to remove any prejudices which the misapprehension of his real meaning might have occasioned. For this explanation we were content to wait, assured from our knowledge of Dr. Brownson's real sentiments towards Irish Catholics that it would give satisfaction to all reasonable minds. The event has fully realised our expectations.

It seems to us that Dr. Brownson's position, as editor of the *Quarterly Review* which bears his name, has not been properly appreciated; and that

his object in writing the article on "Native Americanism" in July last, has been greatly misunderstood; although we must admit that, from want of proper precautions on the part of the writer—who did not anticipate the storm about to burst upon him—several passages in the said article were susceptible of the offensive interpretation put upon them.

Dr. Brownson edits his *Review* as a Catholic, and as an American attached to, and proud of, his American nationality; yet, as a Catholic, always keeping his nationality subordinate to his Catholicity. For a similar reason, he treats, and we think very properly, all other nationalities in the United States—Anglo-Saxon or Celtic—Irish, English, or German—as of but secondary importance; distinguishing his fellow-citizens, not as Irish-Americans, or German-Americans, but simply as Catholic, and Non-Catholic Americans. Now his object in writing his article on "Native Americanism," was, to show that the Catholic was a better, and more conservative American citizen, than the Non-Catholic; that the American institutions were in peril, not from the Catholic, whether foreign born or of native origin, but from the hordes of Non-Catholic demagogues of European growth, whom the late conservative reaction in the Old World has driven to seek a refuge in the New; and from whom are recruited the ranks of the "Know-Nothings"—a faction, not patriotically American, but simply democratically anti-Catholic; and whose hostility is directed, not against Irish or German foreigners, but against Irish and German Catholics.

"Our article was written," says the *Reviewer*, "by one who combines in his own person the character of a staunch Catholic, and a natural born American citizen, who wrote to re-assure his Non-Catholic countrymen, to prove practically to them, that there is nothing in Catholicity to offend their nationality, and to caution his Catholic friends of foreign birth and education against so obtruding their foreignism, which, as a matter of course, adheres to them, as to offend the national sensibility; to separate in the minds of both parties, the Know-Nothing movement from the question of nationality, and to make it obvious to every one that the 'Know-Nothings' are not a national party, and have not the slightest claim to be regarded as such, though, through an ordinary confusion of ideas, they are just now able to enlist on their side, to some extent, the honest feeling of American nationality."—p. 451.

Therefore, the Doctor recommended the Catholic naturalised citizen, of whatever origin, to refrain from speaking or acting as if he were not really and truly, in heart, as well as in name, an American citizen; to be content with the designation of Catholic American; and not to qualify his American citizenship, with the prefix of Irish, or German; as if he were still nationally distinct—in spite of his naturalisation—from his Catholic fellow-citizens native born. In this advice there was surely nothing to offend the Irishman, or the Catholic.

But, in view of the rapidly increasing immigration, in which of late years the Catholic element has been more than balanced by the large infusion of an eminently anti-Catholic, infidel and democratic element, the Doctor hinted at the policy of revising the naturalisation laws, in order to preserve American institutions from the assaults of these Non-Catholic, and eminently democratic foreigners. Now as the country will most certainly not discriminate betwixt these *mauvais sujets*—the offscourings of Liberalism, the scum of Protestant Europe—and the sound, conservative and Catholic body of immigrants, he recommended the latter to waive their right to naturalisation, "if, by so doing, they could prevent these Non-Catholic immigrants from being naturalised."—As to the prudence of this advice, we cannot presume to offer any opinion; but we may say at least that in it there is nothing contrary to the teachings of our religion; nothing therefore to justify the abuse which some Catholic journals have cast upon the Doctor's head, as if he had broached some monstrous heresy. As little can we see in it any want of respect towards Catholic Ireland. For Protestant Ireland, and for Protestant Irishmen, Dr. Brownson has as little respect or sympathy, as he has for Protestant England, or Protestant Mormons; but of the Irish Catholic, faithful to his religion and to his nationality, he ever speaks in the warmest terms.

"As to the accusation brought against us of insulting the Irish Catholics, amongst whom are nearly all our friends and associations as a Catholic, we repel it with all the indignation and scorn compatible with Catholic meekness and humility. For the ten years since we became a Catholic we have labored as a writer and a lecturer with the honest intentions, and with what ability God gave us, to serve the great body of Irish Catholics, in the only way in which we believed we could serve them. We have not appealed to their warm sensibilities as Irishmen; we have not despatched them with praise; we have not addressed them as children who could not endure a rough, manly voice; we have addressed them as men, strong men, full-grown men, who could hear and applaud the plain truth honestly spoken. We shall continue to address them in the same manner, if we address them at all."

And it is thus that men, honest intelligent men like to be spoken to; and we trust that Dr. Brownson will not forfeit their good esteem, because that he, an earnest and honest man, speaks to them, as to honest men, and as sincere Catholics, who value the interests of Catholicity above every earthly consideration. He may be mistaken indeed, in some of his views; but we are certain that he would not willfully mislead. In concluding this notice, we may mention one fact which speaks volumes in favor of the soundness of the Doctor's policy; and that is, that he has been most bitterly denounced by the *Irish American*, the *Citizen*, and other journals of a similar stamp. Whom they condemn, the Catholic is, almost at once, and without further questioning, prepared to absolve.

Whilst however we acquit the *Reviewer* of all design to offend his Irish coreligionists, and whilst de-

precating the bitterness of the attacks which have been made upon him, we cannot but confess that we did, and still do, regret the appearance of the article on "Native Americanism;" because we thought, and still think, that it was very ill-timed, at a moment when the current of popular prejudice was running strong against the Irish Catholic population. Irishmen have their failings no doubt, as have other men; and it is meet that they should be warned of them by their friends; we fear, too, that it is true, that, of the Irish immigration, a portion, led away by the frothy declamations of ribald demagogues, have provoked censures not altogether unmerited. But, on the other hand, what does not society in the United States owe to the Irish and Catholic immigration! What a stinking mass of corruption would it not be, had that immigration not occurred! and which, under Providence, has been the means of redeeming it from the filthiest sensualism and heathenism. The Irish Catholic immigrant has contributed vastly to the material progress of the country; but far more has he contributed to its higher, its moral and religious progress. He has not only fought its battles, worked out the riches of its soil, and developed its magnificent material resources, but he has given to it that pearl of great price, without which the rest were worthless; he has brought with him the cross, and that faith which never, either in adversity or prosperity, the genuine Irishman can wholly cast away. These considerations should make the American Catholic slow to blame, swift to praise, his Irish brother.

Besides, at the time that the article in question appeared, the Irish Catholic was the victim of a most ruthless and unmerited persecution. From North to South the howl of demonic Protestantism had been raised against him; whilst the law of the land was impotent to protect the obnoxious Papist. This then was the moment for his friends to rally round him, to forget his faults, and to remember only his virtues. It is cowardly to strike a foe when down; ungenerous is it to taunt a friend with his short-comings in the hour of his adversity. It was thus that the friends of Job dealt with the holy man in his afflictions; but Job answered and said—"You are all troublesome comforters."—xvi, 2. We do not mean to liken Dr. Brownson to Elihu the Themanite; but we cannot but think that, with the best intentions, he selected an inopportune moment for proffering advice to the Irish Catholics; and that, in consequence, the advice has been productive of more harm than good. We speak diffidently, because it is possible that what to us, strangers, may appear ill-timed and uncalled for, may, to him, better acquainted with the wants of the society of which he is a member, have appeared truly "a word in season."

We have scarce left ourselves space to notice the contents of the other articles in the *Review* before us; but we trust that it is by this time so generally read by the Catholics of Canada, that any notice from us is almost a work of supererogation. We cannot however refrain from inserting the following kind and flattering letter from the Sovereign Pontiff to Dr. Brownson; written in acknowledgment of the receipt of a copy of the Doctor's writings, which were laid at the feet of the Holy Father by the Bishop of Boston, during his Lordship's late visit to Europe:—

"PIUS IX. POPE."

"Beloved son, health and apostolic benediction. Our venerable brother, John Bishop of Boston, brought to us your letter of the 26th of last December, in which you offered us several works written by you. He spoke to us with merited praise of those same books of yours, and therefore we are in a greater degree rejoiced and consoled by your sentiment of truly filial devotion, obedience, and piety towards us, and this Holy See, which your letter expresses throughout. With our suppliant vows and prayers we beseech the God of Mercies and Father of Lights that with His celestial protection He may cherish and guard these sentiments, which we trust you will always preserve. And as a token of our so great benignity, and as a pledge of our gratitude to you for the service you have done us, we add our apostolic benediction, which we lovingly impart, with the poured forth affection of our paternal heart, to you yourself, beloved son, and to your whole family."

"Given at St. Peter's at Rome, on the 29th day of April, in the year of our Lord 1851, and the eighth year of our Pontificate."

"(Signed.)"

PIUS IX. Pope."

Such a token of the approbation of the common Father of the Christian world, must amply console the learned Doctor for the injustice that has been done him in other quarters; and forms an appropriate finale to the Eleventh Volume of "*Brownson's Review*," to which every sound-hearted Catholic must wish long life and prosperity.

The *British Colonist* of Toronto, writing on the Reserves' question asserts that "Catholics are even more deeply interested in the event than Protestants; because at them the blow is ultimately aimed." Our Protestant cotemporary fully endorses the following from the *Globe*:—

"There is nothing more certain than that the conversion of the Reserves to secular purposes will be followed by an attack from all sections of Upper Canadians upon the endowments of the Lower Canadian Church, and that it will be followed up to a conclusion with zeal and energy. We say nothing can be more certain, because the demand which will thus be made will be reasonable and just, and will commend itself to the feelings of a very large majority of our population. How would such a movement answer the purposes of Sir A. McNab, in his connection with Mr. Morin? Not at all. Sir Allan would find himself deserted by the whole body of his supporters; who would not submit for an hour to his abolition of Protestant endowments, and the preservation of those of the Roman Catholics in their integrity, if he went with Mr. Morin in defending the Lower Canadian Church lands."

His Lordship the Bishop of Toronto passed through Montreal in the early part of the week, en route for his Episcopal city. His Lordship we are happy to say is in excellent health.

We regret to say that a great part of one side of the Bishop's church, now building on the site of the old Catholic cemetery, was blown down during the violent gale on Wednesday last.

THE NEW CEMETERY.—The *Minerve* informs us that the works connected with the Catholic cemetery at the *Côte des Neiges* are rapidly advancing towards completion; and that it will be opened for the reception of its inmates during the course of the autumn. The lots are being marked out, preparatory for sale.

Canada is now left almost entirely to itself for protection. Garrison duty at Montreal, Kingston and Toronto, will henceforward be performed by the Royal Canadian Rifles, which corps has been augmented by enlistment from the different regiments which have just left our shores. The 16th regiment are still at Quebec, which place will retain a garrison of about a thousand British troops.

We learn from the Boston papers that Sir Edmund Head, and suite, arrived at the Revere House, on Saturday last: where they will await the arrival of His Excellency Lord Elgin.

The *N. Y. Tribune* publishes a report of—Mr. Leary, Master of the Barque "Mary Morris," from Glasgow, as having fallen in with, on the 28th Aug., in lat. 53° 26', long. 16° 7', the hull of a large iron vessel, painted black, with all her wood work destroyed by fire. It was blowing heavy, so he did not board the wreck, which seemed to have machinery in the hold. It is thought that this hull may have been all that remains of the ill-fated steamer, the *City of Glasgow*, of which, with her 300 passengers, no tidings have been received since she sailed last spring.

THE GREAT PROTESTANT CHAMPION.—The *Commercial Advertiser* has a paragraph to the effect that the infamous Achilli—commonly known as "Be-lial," or "Beastly" Achilli—is now delivering a course of Protestant lectures at Boston. The thing seems incredible; there are indeed certain cities mentioned in history, in which Lectures by "Achilli" would not have been out of place; but these were destroyed long ago by a storm of fire and brimstone. However, is no business of ours—Protestants have an undoubted right to chose their own teachers, and lecturers.

TO CORRESPONDENTS.—"A Teacher" in our next.

ST. MICHAEL'S COLLEGE OF TORONTO.—We take great pleasure in informing the friends of this Institution, that its prospects for the present year are most flattering. The numbers of the pupils has been increasing ever since the re-opening of the collegiate course on the 20th ult.—*Catholic Citizen*.

YOUNG MEN ST. PATRICK'S ASSOCIATION, MONTREAL.—In the *Mirror* of last week we inserted Mr. Devlin's Address, delivered at the close of his official term. It is an able and lengthy document, and Mr. Devlin eloquently and feelingly depicts the misery and misgovernment entailed upon our poor countrymen by the hereditary hatred entertained to our creed, and the official determination of excluding Irish Catholics from any post of honor or emolument in the Province. He calls upon his countrymen to unite together, to form societies throughout the land, to make known their wants and wishes, to insist upon obtaining, in the government of this Province, that consideration and influence to which they are entitled. That patriotic combinations of this kind would be of great service, we all know; and we heartily respond to the call thus made, and exhort our friends to energetic action. There is nothing so essential to our cause and our political advancement than union and zeal in asserting our rights and defending our liberties. We must speak out boldly, declare our manifold grievances, and withhold our countenance and support from all parties disposed to perpetuate the old system of partiality and exclusion. There is nothing impossible to Irishmen if guided and incited by motives of patriotism; and when the enlarged franchise comes into operation, their power at the elections Municipal and Legislative, will be overwhelming. Much blame attaches to ourselves as to the extent and continuance of those evils. We are too fond of helping others and neglecting our own friends. We have too low an estimate of our own abilities, and far too many consider themselves as destined to be "hewers of wood and drawers of water." This is induced by that inferiority to which we have been accustomed in poor Ireland. But we must shake off this lethargy, we must assume a lofty and manly attitude; we must write, speak, agitate, until we convince our rulers of our determination to be placed upon an equality with all other men, no matter of what creed or country. We shall do our duty on all such occasions; and we would remind all concerned of that poetical quotation, rendered sacred to liberty by the illustrious O'Connell—"Hereditary bondsmen, known you not, Who would be free, themselves must strike the blow?"—*Toronto Mirror*.

Birth.

In this city, on the 1st instant, the wife of Mr. John Gillies, of a daughter.

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