

himself a jurisdiction as unlimited as ever was claimed by Hildebrand for the See of Peter.

The second article on our list contains a masterly analysis of the philosophical schools of Scotland and Germany. The great problem which the chief writers of these schools—Hume, Reid, Kant, &c.,—have attempted to solve, is—How are we to arise, from mere *sensism*, or *sensible* experiences, to the idea of causality, or cause and effect? Our senses can take cognizance only of *phenomena*; from our "sensible experiences," we can, at the best, attain only to the apprehension of "invariable antecedence and consequence," or phenomenal coincidences. But, if from these coincidences, we attempt to infer a *causal nexus* between them, or a *power* exercised by the one on the other, our logic is that of the old lady, who attributed the rapid growth of the Goodwin Sands; to the falling in of the steeple of Tenterden church. Thus the consistent *sensist* can never assert, either cause or effect; or from his premises—i.e., his "sensible experiences"—conclude to *necessary* being. He cannot even affirm any substance as *necessarily* underlying the phenomena which his senses apprehend; nay! he cannot even assign any *necessary* objective existence to these phenomena; and therefore, in the words of the *Reviewer*, he loses "not only the external world, all objective reality, but all substantive existence, and falls into pure *nihilism*, since phenomena cannot exist without a subject.

In his notice of "Know-Nothingism," the *Reviewer* differs with those who declare it to be dying out, ruined by its internal dissensions:—

"We do not believe that there is any real dissension in the order, or that there has been any real modification of its principles, and perhaps it has never been more formidable than at the present moment."—p. 474.

What are the ulterior objects of this—now more than ever formidable—party, the *Reviewer* also tells us:—

"They tell us, 'the right to worship God according to the dictates of one's conscience, is to be preserved inviolate,' and in the same breath declare their intention to deprive Catholics, as far as the law can deprive them, of this very right! Everybody knows that the end and aim of the party, aside from the attainment of power and place, is to restrain the free profession and practice of the Catholic religion. They in our Legislature, last winter, even passed an act which, in their understanding and intention, discriminates between Catholics and Protestants, and excludes Catholics from every office under the State government. They have enacted an infamous test oath; but, happily, Satan failed them for the moment, and did not assist them to frame the oath so that a Catholic cannot take it, if he sees proper. Their iniquity lied unto itself. They not only aim to deprive us of our civil status, and therefore of our religious freedom, but they do it under the false pretence that our Church is a 'political-ecclesiastical hierarchy.'"—pp. 484, 485.

If these things be true—and who can doubt that they are true?—if this be the "end and aim" of the Know-Nothing party in the United States—and if that party was never more formidable than it is at the present moment—all we need say upon the matter is, that the United States do not offer a desirable shelter to the Irish Catholic emigrant; and that he is no friend to Irishmen, and no true Catholic, who counsels him to make his future home there.

Of the remaining articles of this very excellent number, we have left ourselves scarce room to speak. The last, on "The Irish in America," will be eagerly read; and will go far, we trust, to remove the prejudices of those who think that Dr. Brownson is inclined to undervalue the benefits conferred by the Irish immigration on his native land. It is to that immigration that the neighboring Republic is indebted, not only for its canals, its railroads, and the development of its material resources, but for its Catholicity and consequently, its Christian civilisation. With a few extracts from this article, we shall conclude our notice of *Brownson's Quarterly*, which, we trust, may long continue to be a favorite amongst Catholics of all origins, whether Celts or Saxons:—

"Every people has its demagogues, and after all these Irish demagogues are no worse than our Yankee demagogues, it indeed so bad; and if the Irish people may be influenced by demagogues, every body knows that the native American people can be influenced still more by them. No people on earth were ever more completely under the control of demagogues than have been, and are, the descendants of the Puritans in this ancient Commonwealth of Massachusetts. While we confess we do not like Irish demagogues, we are bound to say that we do not consider them as worse than our own, and that we dislike them, not because they are Irish, but because they are demagogues, and we dislike all demagogues.

"But setting aside the demagogues, and coming to the Irish people themselves, even as we find them in this country, we appeal to every one who knows them intimately, if they do not at least equal, in all the private, domestic, and social virtues, any other portion of our population. Every national character has its defects, and traits not pleasing to people of other nations, and there are traits in the Irish character that we do not like; but when we look at the amiable qualities and solid virtues of the Irish people as a body, we are obliged to confess that they are unsurpassed by any people on the globe. The two works named at the head of this article describe the Irish peasant as he is at home, but they describe him very much as we find him here. Our readers know that we never allow them to forget our American character, or our Puritan descent, and that we always scrupulously abstain from everything which might be construed into a flattery of the Irish; but in these times, when so much injustice is done them by our Evangelicals, and every effort is made to excite a native American prejudice against them, it is but common justice to recognise their virtues, and to rebuke the contemptuous tone in which they are too often spoken of. The American national type is derived from the English, and the people of this country will always be an Anglo-American people in their predominant character; but

he knows little of the Anglo-American who doubts that his character is mellowed, and greatly improved in its flavor by its contact with the Irish Catholic. There is no portion of our population superior to that in which there is a large infusion of the genuine Irish element. Take even the Irish peasantry who come here; and you are struck with their industry, their quiet and loyal dispositions, their domestic virtues, and their warm and tender domestic affections. Visit their families, and you feel that you are in a pure and healthy atmosphere, and your hearts are melted by a love of parents to children, of children to parents, of brothers and sisters for each other, that you have never found in the families of Puritan origin. They have their vices, no doubt; but what people has not? Their vices attract our notice, not because they are greater or more numerous than ours, but because they are different. Every people is tolerant of its own national vices, and intolerant of the national vices of others. The vices of the Irish are seen at a glance; they are all open, on the outside; the vices of the Yankee are concealed or disguised. The Yankee hides his vices, the Irishman his virtues.

"The Evangelicals underrate the intelligence of the Irish peasantry. As a general thing, they do not read as much as the Yankees; they are not acquainted with so many speculative opinions in religion and morals, but they have even more natural shrewdness, and have more real, solid intelligence in all that relates to what is highest and best in human life. Much which we call knowledge, and which they have not, is nothing but acquired ignorance. Nine tenths of the knowledge we Americans boast of is nothing but sheer ignorance dressed in the garb of science. If you rise from the poor and illiterate to the educated and easy class of the Irish population of the country, you will find, as a general rule, that they are better trained and better informed than the corresponding class of Americans of Puritan descent. Their ideas are clearer, and their information more exact. Not a few of the best scholars and business men of the country are Irish, or of Irish descent. In point of manners and the graces and qualities which adorn society, the difference is very great, and by no means to the advantage of the Anglo-American. You never find that ignorance, that coarseness and vulgarity, in the low Irish, that you find in the low Englishman or Anglo-American. There is in the least cultivated Irishman or Irishwoman a natural sweetness, an instinctive delicacy of feeling, a propriety and even elegance of expression, that you will hardly find in the same class of any other people. The Englishman is blunt, and in the Anglo-American we find, usually, something hard and angular. Neither will in fact take the highest polish, and neither is pleasing unpolished; but the Irish please us in their least polished state, and are susceptible of the highest polish. You will find in this country no more highly polished society than you will find in Irish American circles. It is well to remember that all the Irish in this country are not servant girls and mud-diggers, though these are not to be spoken lightly of. The great mass of the Irish were, no doubt, poor when they landed here, but they are not all poor now. Many of them and their children have acquired a respectable share of the wealth of the country, and occupy by no means an inferior social position. We have mingled a little in society, but the most charming society we have ever found is that of the better class of Catholics; and among Catholics we have found none more charming than in Irish Catholic families who have retained their faith and are well off in the world. Society in its best sense is never found except among Catholics, or where Catholic influences predominate. We know excellent, amiable, and well-bred people amongst Protestants, but we always miss in them a certain sweetness, freedom, and grace, which we find among Catholics of a corresponding class. The Catholic religion brings out to their best advantage all the social qualities of our nature, and in no people does it do this more effectually than in our Irish Catholic population."—pp. 543, 544, 545.

A writer in the *Toronto Catholic Citizen* complains of the insults and ill-treatment to which the students and ecclesiastical Professors of St. Michael's College are subjected, by the inmates of the Rev. Dr. Ryerson's Model School, whenever they are obliged to pass by the gates of that institution. This has become so common of late, and the conduct of Dr. Ryerson's pupils, so intolerably offensive, that our Toronto cotemporary feels himself obliged to call public attention to the subject, in hopes of shaming the Methodist Chief Superintendent and his "Model School" pupils, into better manners. "Last year," our cotemporary adds, "a somewhat similar offence was committed by some few of the students of Upper Canada College. On its being made known to Mr. Principal Barron, the most ample apology was offered, and an assurance given, which has ever since been kept, that a repetition of the same disgraceful and insulting conduct would not occur." We think that the Methodist minister might take a lesson from Mr. Barron.

We are authorised to say that Mr. D. McGee, the talented editor of the *American Celt*, may be expected in town about the end of the month. He will first visit Quebec, and lecture there; and, on his return, will deliver three lectures in Montreal before the Young Men's St. Patrick's Association, by whom he has been invited.

We have received a letter from a subscriber in Prescott, complaining of the disgraceful Postal arrangements betwixt that place and Troopstown, which is distant from Prescott only ten miles. Letters and papers from Montreal to Troopstown are, through the incompetence or sloth of the Post-Office authorities, allowed to remain in Prescott from the Saturday, sometimes to the Monday and often to the Wednesday of the following week, without being forwarded to their destination. Our correspondent invokes the attention of the proper authorities to the slovenly manner in which the Post-Office business is conducted; and asks:—"Why there should not be a mail from Prescott on Saturday?" We suppose the reason is the trifling additional trouble it would impose upon that most excellent person—"Jack-in-Office."

THE ARCHBISHOP OF PARIS.—In reply to a question that has been put to us, we have to state that the silly paragraph which has lately gone the rounds of the greater part of our Canadian non-Catholic press—to the effect, that the Archbishop of Paris had issued his Pastoral, wherein he denounced the doctrine of the "Immaculate Conception"—is an egregious hoax. Our cotemporaries have been fairly "done," by relying too much upon their English exchanges, wherein this absurd story first made its appearance. The *Record*, an evangelical organ, was, we believe, the first thus made a fool of—and, as the old saw says, "one fool makes many."

The Governor and suite passed through Montreal on Wednesday on their way to the Upper Provinces.

HOTEL ROBBERIES.—Some of the perpetrators of the late extensive depredations in our City hotels have been arrested; and the Police have a clue, it is said, to their accomplices. Some of the persons implicated are very respectably connected.

THE HERALD AND THE GLOBE.

Ev'n Ministers, they had been kenn'd,
In holy rapture
A rousing whid, at times, to vent,
An' nail'd wi' Scripture.

THE TORONTO GLOBE.—The glorious news of the long-hoped-for victory of the Allies and destruction of the Russian stronghold in the Crimea, and the rejoicings thereupon, have left us neither time, space, nor inclination sooner to notice the "great Globe's" growlings and mutterings under the castigation which we lately felt it our duty to inflict upon him. The reader will remember that the *Bourgeois Muckewrath* of the Toronto press, lately "vended" the "rousing whid," that "liberty of speech is practically as completely lost in Montreal and Quebec as it is in Rome and Naples;" and sought to "nail it" with the alleged fact that, during his recent visit to our city, the ex-Roman Catholic Priest, and distinguished opponent of Popery, Dr. Murray, "did not dare to speak" in any of our Protestant Churches—adding that "no man who valued his life or limbs would venture" to do so. We told this pestilent politico-religionist, who seeks place and power by pandering to, and exciting the religious prejudices of those whom he calls his "broad Protestant" readers, against their Roman Catholic fellow-Christians, that a more base and malignant slander had never been penned or published—that he knew full well the absurdity of his comparison of Montreal and Quebec to Rome and Naples; and that, furthermore, he had been guilty of wilful falsehood in reference to his "venerable Kirwan's" reception and treatment in Montreal, that "distinguished opponent of Popery" not only having lectured in one of our Protestant churches, but by public advertisement in all our Protestant papers, while we had ourselves—simply as a matter of news—published a full report of his lecture, for the edification and information of "all whom it ther go; and we were not surprised to find the *Globe* voiceless, speechless, mute. Even he could not summon might concern." The force of falsehood could no sufficient effrontery to own to his readers how grossly and wickedly he had deceived them, and belied the people of Lower Canada, Protestants as well as Catholics. His ministerial conferees of the *Leader* and *Spectator*, however, hoping to manufacture a trifle of political capital for their patrons out of the affair, propped the prostrate behemoth with taunts regarding his punishment at the hands of a Lower Canadian opposition journal—see how these oppositionists love each other, cried they—and thus afforded him a chance, in answering them, to evade the confession of his guilt and keep his readers in darkness as to our effectual exposure of his unprincipled conduct. Accordingly, the *Globe* at last breaks silence, and, as Pope most justly said of his great prototype on Fish street Hill,

"Like a tall bully, rears his head and lies!"

as follows:—

"We may remark that the *Herald* is not the organ of the opposition in Lower Canada. It is not a journal which can be relied upon for the support of any set of principles. It is used too much to serve personal ends ever to be trusted. It has been Tory, liberal, annexationist, free trade, and protectionist, varying with every breath of public opinion. It is now the organ of the Grand Trunk, and cannot support the views of the opposition in regard to that enterprise; receiving much of its pecuniary support from the old French Roman Catholic party, it is not to be relied upon for opposing their designs."

Now, we may remark upon this tissue of malignity and nonsense, that it is just as much deserving of credit as the *Globe's* other statements, viz., that liberty of speech is as completely lost in Montreal and Quebec as it is in Rome and Naples; and that the "venerable Kirwan" "did not dare to speak," while in our city, from the tender regard which he, poor man, had for his "life and limbs." But supposing the *Globe's* estimate of the *Herald's* political and moral standing, as a journal, to be as true as it is false—nay, supposing, as the convicted slanderer says, that we were prompted to defend the character of our country from the base and mendacious aspersions of the *Globe*, by "petty malice" and (save the mark!) "jealousy of its managers"—supposing all this to be true—what then? Would it in the slightest degree excuse or even palliate the abominable wickedness of these "managers," in prostituting whatever religious convictions and feelings they may possess, vilely slandering their fellow-subjects in this city and in Quebec, and in seeking to light the fires of religious fanaticism and persecution throughout the length and breadth of the land, solely that they—the managers of the *Globe*—might attain the objects of their unprincipled ambition? To use their own phrase, "we throw not." Let the *Herald's* character be as "horrible an' awful" as the managers of the *Globe*, with all their unscrupulous contempt for truth and decency, can paint it, and it cannot relieve these managers of one feather's weight of their culpability, in seeking to rouse the fanatical passions of their Upper Canadian "broad Protestant" readers against their Roman Catholic neighbors and fellow-subjects, by misrepresentation and, still worse, by deliberate falsehood. The *Herald's*, doubtless, viewed by the managers of the *Globe* as the scaffold on which they have been punished, and hence their virulent abuse of its managers; but they should remember Charlotte Corday's memorable words: *C'est le crime qui fait la honte, et non pas l'échafaud.*—It is the crime, and not the punishment, of which they ought to be ashamed.—*Herald.*

SOCIALISM—ITS ALARMING PROGRESS.—In our Tuesday's issue we took occasion to remark on the evil tendency of certain communistic doctrines, the promulgation of which is, as yet in Canada, somewhat cautiously ventured upon. There are, however, as we previously stated, parties prowling through the country instilling their villainous tenets into the minds of our unsuspecting community, through the medium of public lectures. The lecturers are from the States, and there is every reason to suppose, that they are the paid and accredited agents of a well-known and acknowledged organisation. To such an alarming extent has the diffusion of these doctrines progressed, that the time has arrived at which it would be folly to disguise the fact of the prevalence among our neighbours of much laxity in the domestic ties of society through the poisonous influence of this species of inculcation.

Evening lectures upon light, popular, and interesting subjects are sure to be attended by a class of persons, whose minds are peculiarly adapted for the reception of a novel and dangerous principle, enunciated in a jaunty manner, and interlarded with racy anecdote. Looking across the line, to the land, *par excellence*, of quackery and mountebankism, we behold a population of 20 millions, everywhere tinged with political, social and religious laxity,—everything made to subserv a dishonest and filial voluntarism,—religion ostensibly paraded, but utterly ignored in practical life,—society artificial and heartless,—with a political status of questionable stability, and of an easy moral virtue. Looking, we say, at these salient points of character of our neighbours, there is less cause for surprise, that all the many crudities of their restless nature should find a genial soil; but amidst the more staid and sober character of our Canadian population, it would not be less a matter of surprise than of regret to find, that the moral poisons of the designing and unprincipled could be so widely disseminated as to afflict any considerable portion of our community, with a predilection for, or even tolerance of, Social or Mormon doctrines.

The subject is of such paramount importance, however, that we hold it our duty to sound the alarm—to announce that danger is abroad,—that the devil stalks forth in comely and attractive guise; and has already his aids and his agents not only in the low and illiterate, but among those who are willing to prostitute the talents that should serve a better purpose.—*Toronto Colonist*, Oct. 2nd.

LAWLESSNESS IN THE TOWNSHIPS.—We are sorry to hear that there have been some very disgraceful proceedings at Leeds, arising from a determination of a part of the inhabitants to resist all organization of Municipalities. Some months ago a large mob attacked in the most furious way the Mayor and Councilors at the place at which they were convened to meet. A subsequent attempt to perform their duty, a week since, by the Municipal authorities, was resisted with even greater violence. The road officer having undertaken to repair the road in front of the farms of some of the ringleaders of the disturbers, and who refused to conform to the law by repairing the road themselves, was assaulted and beaten in a most brutal way.—*Quebec Gazette*.

A writer in the *Christian Guardian* complains sadly of the immorality of the young Methodists and Methodistesses of Toronto. It seems that on Sunday afternoons, hundreds of these interesting creatures of both sexes—"who have no intention of forming a matrimonial connection"—go off in couples from the tabernacles and conventicles where the elders do congregate—and that, insensible to the charms of nasal psalmody, these abandoned slaves of Satan give themselves up "to an astonishing degree" to what the writer calls the "sinful and detestable habit of *Sabbath strolling*." This "*strolling*"—as the *Guardian* for the sake of decency calls it—is surely as bad as Sunday ball-playing. Why then do not the children of the saints invoke the aid of the Police to put an end to the "sinful and detestable practice?"

The *Commercial Advertiser* is responsible for the following interesting reminiscence of Mister George Brown:—

"There is a scandalous story of Protestant George in his Penitentiary Commission days, having been sorely smitten by a Catholic petticoat, who not having a proper appreciation of his attractions, gave our solemn brother the *mitten*. No wonder that since his young affections ran to waste, George has hated where he loved. This is entirely confidential, and we don't want the *Colonist* to repeat it."

A DESIRABLE ACQUAINTANCE.—"We are acquainted" says the *Commercial Advertiser*—"with two yards and a quarter of as dignified humanity as ever shed lustre on a deaconship, an exemplary citizen, a worthy church member, a rich and respectable man; one who possesses a large amount of influence, has sat in Parliament, and who will discourse to you by the hour on virtue, honesty, and the consolations of religion; yet this man was the most notorious forger and counterfeiter that ever cheated the galleys, who has grown rich."

[Our cotemporary, we suppose, alludes to some members of the French Canadian Missionary Society.—Ed. T. W.]

✂ We will pay no attention to the communications of any anonymous correspondent.

Births.

At No. 110, St. Elizabeth Street, on the 8th inst., the wife of Mr. John Wilson, of a son.

At 49 Great St. James Street, on 9th inst., Mrs. A. Davidson Parker, of a son.

Married.

At Quebec, on the 8th inst., in St. Louis Chapel, by the Rev. Mr. Nelligan, Edward J. Charlton, Esq., Editor "Quebec Colonist," to Elizabeth, daughter of the late Mr. Thomas Doyle, of that city.

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