

The *N.Y. Herald* has an article, upon John Mitchell and the "Know-Nothings," in which, in spite of many misrepresentations, and false arguments, the writer tells John Mitchell and his friends some home truths. It is true, that, in the conduct of a certain class of foreigners, resident in the United States, is to be found, to a certain extent, the justification of the "Native-American" movement. A vile rabble, a more utterly degraded and detestable class of human beings, than that which is recruited by the democratic and Protestant immigration from Germany and other parts of Europe, is certainly not to be found in any country on the face of the globe. Without honor, without religion, destitute of all respect for the laws of God or the laws of man, protesting against all authority, human as well as divine, these men have earned for the country which has given them refuge, an unenviable notoriety in the annals of rowdy ruffianism. These are they who, at Cincinnati and New York, and acting under the directions of Gavazzi and his *colloborateurs*, attempted the life of the Nuncio; and who, both before and since, have taken a prominent part in all the anti-Catholic, democratic and socialistic movements of the day. These are the true pests of American society; and if it were against these that the "Know-Nothing" agitation was directed, we should be inclined to hail the "Know-Nothings" as the best friends of their country in particular, and humanity in general; in error, certainly, as to their means, but highly to be praised as to their objects.

Unfortunately, however, it is not at all against these, that the "Know-Nothings" have declared war—but against the best and soundest part of the American population—the quiet, orderly, well-behaved, God-fearing, and law-abiding Irish Catholics—against the victims, not against the perpetrators, of those unmanly outrages upon churches and convents, nuns, and ecclesiastics, which have brought indelible disgrace upon the American national character. The "Know-Nothing" movement is not, as has been ably shown by Dr. Brownson—who, we may remark, *en passant*, has been either most wonderfully misunderstood, or misrepresented—is not a national movement, but simply Protestant, or anti-Catholic. Appealing in justification of its origin, to the excesses and disorders introduced by a certain class of immigrants, it serves but to perpetuate and exaggerate these same excesses and disorders; it imitates, or rather servilely copies, the worst features in the conduct of those whom it professes to condemn: it sympathizes with the offenders, and is formidable only to the friends of peace and order, of religion and good government. In a word, "Know-Nothingism" is but a Yankee "Orangeism," brutal and blood-thirsty as its Trans-Atlantic prototype.

It is from ignoring these facts that the *N.Y. Herald* fails in its defence of the "Know-Nothings." It is right, when it says to John Mitchell and the leaders of the foreign demagogues—you, and such as you—have brought about this crisis. But it errs in that it fails to perceive, or at all events to admit—that it is not against the John Mitchells and foreign demagogues of a similar stamp, that the "Know-Nothing" movement is directed—but against the unoffending and industrious adopted Catholic citizens of the United States, to whom the doctrines of John Mitchell of the *Citizen*, the *Irish American*, &c., are as odious as are those of Gavazzi or the Rev. Mr. Orr. No doubt, there are Irishmen, as there are men of many other origins in the United States, who, as the *N.Y. Herald* says, "lead a proverbially riotous, disorderly, and turbulent life;" who wreck churches, tar and feather priests, assault Sisters of Charity, and burn convents. No doubt there are Irishmen, as there are also Englishmen, Scotchmen, Frenchmen, Germans, and Italians, who make a vile use of their political privileges; no doubt these men are a pest to society, and a curse to the land in which they live. But it is not upon these that the wrath of the "Know-Nothings" is wreaked; it is not against the filibusterers, the riotous, disorderly and turbulent, against the foreign democrats and Protestants that their efforts are directed—for these are the enemies of Catholicity, but the allies of the "Know-Nothings," who at all events "know-enough" not to wage serious war against their best friends.

It seems that our meaning with respect to the collections for the "Patriotic Fund" has been strangely misunderstood; though the fault certainly does not lie with us, for we spoke plainly enough for any person of common sense to understand it. We said, "that it would be wise on the part of Catholics to keep their subscriptions in their pockets, until such time as a committee"—we did not say a Catholic committee, but—"a committee approved of by the Church, be appointed to take charge of" such subscriptions.

That this advice was not uncalled for, that the "Patriotic Fund" may be made a powerful instrument of proselytism, and that already gross injustice has been done towards Catholics in the distribution of the sums already collected, will be apparent from the following statement of facts from the *Tablet*.

"The Rev. Mr. T. O'Connor, Priest of Stamford, made application to the Hon. Major Powys, Hon. Sec. of the Society—on behalf of a poor Irishwoman and her fatherless children; offering his services as the medium of conveying to the poor creature any relief that the Society might be pleased to send her, and, at the same time, testifying to her destitute condition, and the propriety of her conduct. Poor creature, she was a Papist, as well as a soldier's widow—a Tipperary Catholic—with children who might be easily converted—and relief was not at once to be had for such as her. The Hon. Major Powys returned for answer to the Rev. Mr. O'Connor's application that—"the Protestant clergymen being the only clergymen in the parish," recognised by government—there was no relief forthcoming for the widow and children; and

that, if she wanted help, she must apply to the Protestant clergyman appointed by government, or a local magistrate.

This is a bad beginning; and should teach Catholics caution, as to how and to whom they entrust their money. If, indeed, the Protestant ministers are to be the sole channel through which relief is to be doled out—and if Catholic widows must make application to a Government clergyman, we have too much reason to fear that the "Patriotic Fund," like so many other public charities, will soon subside into a mere instrument of proselytising, and become a fearful engine in the hands of the unprincipled fanatics of Exeter Hall. Loudly would Protestants complain if the control over a Fund to which they had contributed, for general purposes, were to be committed exclusively to the Catholic Clergy; nor would their complaints be unreasonable. And yet the Hon. Secretary of the "Fund" tells the public that claimants for relief must apply to the Protestant clergymen recognised by Government. We trust that this resolution will not be persisted in; but that a Committee composed of both Catholics and Protestants will have the management of, and control over, the funds collected. It was so here in Montreal, after the fire of '52. One general relief committee, composed of men of all denominations—and of which all the clergy were, if we recollect right, requested to become members—was appointed, and did its work well and impartially. Had the management of the funds, however, been restricted to the clergy of one denomination only, the result would have been very different.

We copy from the *Quebec Gazette*:

"A man has lately been tried at the Londonderry Assizes for burning a copy of the Scriptures, and received his just desert. It appears that a Scotch clergyman of the Secession Church gave a copy of the Bible to a man named Dillon, a Roman Catholic, and that the latter, going to a public house, showed the book to the defendant, who said it was an adulterated version, and threw it into the fire. The jury found him guilty of burning the authorised version, but acquitted him on the counts charging an intention to bring the principles of Christianity into disrepute. He was sentenced to six months imprisonment."

"His just desert!"—and why so good Mr. *Gazette*? or why should it not be as lawful for Catholics, with the permission of its owner, to burn the book which you call the Bible—King James' Bible—as it would be for you to burn the book of Mormon—or Joe Smith's Bible—if it fell into your hands? It does not appear that the defendant possessed himself of the book by force, or destroyed it in such a manner as to give offence to Dillon, or any one else. Had he done so, had he taken the book by force, or had he publicly and deliberately insulted any of his fellow citizens by wantonly destroying books which they deemed sacred, and with the intent of outraging and shocking their religious feelings, he would justly have deserved punishment; as justly as do the Protestant scoundrels in the United States and in Great Britain, who habitually, and with the design of outraging the feelings of their Catholic fellow subjects, desecrate Catholic Churches, and make a parade of trampling upon and destroying the sacred emblems of man's redemption. What virtue is there in an "authorised version," and—"Word of God" by "Act of Parliament"—that there is not, to say the least, in a Catholic Church or in a crucifix? And yet these are every day destroyed and burnt in Protestant countries, by the Protestant rabble, with the connivance and countenance of the public authorities.

The *Minerve* mentions the receipt of letters, announcing that, on the 4th ult., His Lordship the Bishop of Montreal, with his travelling companions, embarked at Marseilles on board the steamer for Civita Vecchia. His Lordship was in company with His Eminence the Cardinal Archbishop of Lisbon, the Archbishop of Utrecht, the Bishops of Orleans, of Philadelphia, and other Prelates of the Church.

A man of the name of André Poussaint, one of the pet sheep of the "Grande Ligne Mission" has been committed to take his trial for corrupt and wilful perjury. We have not all the particulars; but it appears that he swore to an assault having been committed upon him on the 31st October, by two Catholics whom he pretended to identify. The case was heard before a Bench of Magistrates at Russelltown, the great majority, if not all, of whom were Protestants; and after much hard swearing by André Poussaint, the upshot of the matter was, that the complaint was dismissed, and the complainant, Poussaint, was sent to the Montreal jail to await his trial for perjury. It does not yet appear whether the prisoner was acting under the direction of his spiritual fathers of the "Grande Ligne Mission," or under his own inspirations; but as the matter stands at present it looks very like a diabolical conspiracy against the Catholics of the district infested by the Missionaries and tract-peddlers from the "Grande Ligne."

A BOLD GUESS.—The *Sun* of Friday, in noticing the celebration by our Scotch friends, of their national festival, hazards the following conjecture:—

"The St. Andrew, whose name distinguishes this day in the Holidays of the year, was one of the Apostles, we believe."—*Sun*, 1st inst.

It is pleasant to see Protestants putting forward their opinions so modestly. The *Sun* however, need not have been so cautious. St. Andrew was one of the Apostles; the disciple of a person called Jesus Christ, who was the Messiah, "we believe."

The *Sherbrooke Gazette* of the 2nd inst., mentions three different attempts to overturn the cars on the Grand-Trunk Railway, by placing obstructions on the rails. The scoundrels have not yet been detected.

We would direct attention to an advertisement on our seventh page, by J. Hallinan, Esq., Barrister-at-Law, of a work on the "Municipal Law of Upper Canada." This work merits the attention of the Lower Canadians, whose Municipal system is to be assimilated to that of the Upper Province.

WHERE DOES PROTESTANT ORTHODOXY FIND HERESY?

To the Editor of the *True Witness*.

SIR—That Protestants hold that there are heresies, cannot be doubted. They read in St. Paul's Epistle to Timothy, in St. John's and St. Jude's Epistles, their qualities, their punishments, and the necessity of avoiding them; they read, too, in the larger Catechism of the Lutherans—"All who are without the pale of Christianity, be they Pagans.....or false Christians.....remain in eternal malediction and in damnation;" and in Calvin's Institutions—"Without the pale of the Church we cannot expect either remission of sin or salvation."

But what is the rule whereby to detect heresy, and provide against its destroying malice? The reply is, of course—the Bible. But the Bible has often been made the instrument of impiety, as the history of the Church testifies, and as Protestantism may read in its own records. The doctrine of "Fundamentals and Non-Fundamentals" has been invented to quiet the alarmed mind; but that has been no basis: for what gives value to the whole of revelation, gives equal value to all its details; and the veracity of God, which demands our assent for the whole, demands our assent for each of its component parts. All has been revealed; therefore, all must be received.

But to pass on to the subject—What is heresy?—What must be looked upon as a violation of the fundamental part? Is it heresy and a violation of fundamental doctrine, to assert that God is the cause of all the crimes and iniquities of this life?—which is done by denying man's liberty; to assert that God created some men to condemn them eternally to hell, and punish them for sins they could not avoid?—which is done by the doctrine of "Absolute Predestination." Then all the first Reformers were heretics. Not in Geneva, nor on the banks of the Rhine, was true Christianity. The representatives of the Protestant countries of England and Scotland, of the Protestants of Switzerland, Poland, and all Calvinistic Protestants, assembled at the Synod of Dort, in the Protestant country of Holland, decreed that justice once obtained can never be lost, not by the greatest crimes; and this decision was generally received as dogmatical by the Reformed of these nations. Now, who will say that this abominable doctrine is not heresy?—therefore, in 1619, these people were heretics. The divines assembled in Westminster, followed by the General Assembly of Scotland, decreed nearly the same as was decreed in Dort; and the decrees of these divines were published in 1650, and accepted by a most Bible-reading people. Here is heresy; here is abomination, and not Christianity, if I may express my opinion.

But, I suppose, "the great benefactors of mankind"—the bright ornaments of Protestantism—will not be denied sufficient knowledge of the Bible—a sufficient perception of its spirit. I suppose Protestantism must not be deprived of its antiquity, its numbers, and its proud recollections. All that was said about the "liberation of the human mind"—the "miracle of success"—the blessings of "true Christianity"—must not be recalled; therefore, common cause must be made. The acknowledgment, but of yesterday, is somewhat odious;—discord blushes at the unity of a great opponent—the "miracle of the Reformation's success" must be maintained to give it divine sanction; and hence we see amalgamation in our days, and, in reciprocal invitations, a public challenge to show a shadow of disagreement. Therefore, when the Rev. Pastor of one denomination preaches to the followers of another denomination, he declares that *episcopal government, by divine right*, is by no means contrary to scripture; that, though not an Episcopalian, it is merely through a matter of taste that he does not swear to the Thirty-Nine Articles; that the Presbyterians of other days, who taught that with grace man cannot keep God's Commandments, (*Larg. Cath.*, p. 184), and the Presbyterians of these days, who teach the contrary, are in perfect accord, and he with them; that his brethren—the Methodists—are by no means Dissenters, that malice only calls them so; that he fully agrees both with the party who teach that "we can do something towards justification," and with the party who teach that all is predestination—and can see no self-contradiction therein; that had he been at Magdeburg he would have signed the Formula of Concord, and would have taught, with the great body of Lutherans, that our Lord's Humanity is not only present in the Blessed Sacrament, but every where throughout creation, wherever the Divinity is; that, as Councils are not infallible, and as every individual, particularly it learned, such as Calvin, Luther, &c., is equal to Councils, and as he is willing to subscribe to all Councils, to give Protestantism antiquity and unity, so he is willing therefore, as a matter of equity, to subscribe to the writings of Protestant Doctors; and hence says with his Protestant followers—"Omne opus justum damnabile est et peccatum mortale."—"Every work of the just man is damnable and mortal sin;"—(*Assert. omn. ad op.*); and with Calvin—"Homo justo Dei impulsu agit quod sibi non licet."—"Man by the just impulse of God does what it is not lawful for him to do."

But from this happy family concord some are excepted. Socinians, Swedenborgians, Harnbutter, &c., are excluded from orthodoxy. But I would suggest, at least, a mitigating circumstance. These sectaries have not passed through the ordeal of justification by faith alone. Now, as Calvin and all orthodox Protestants teach—grace is irresistible, always producing its effects, it then follows that, when a man is not justified, it is because he has not had grace; he is unjustified through misfortune, and not through fault. He can say—of myself I can do nothing; had grace been given me, I should have been justified; its absence proves the absence of grace; in its absence my impotency excuses me;—it is my lot; election is not for me. I would therefore advise the use of a less positive phrase; and, instead of heretics, to call these sectaries, negative infidels.

But it is not clear that these sectaries can be refused admission into that one fold. They have many qualities reprehensible; but they have, too, many to recommend them. They are rich and learned, and steady supporters of individual supremacy. True, the Socinian attacks two persons of the Most Blessed Trinity; but has not a long succession of Protestantism,

through its doctrine of Predestination and denial of Free Will, attacked the Three?—for, without justice and sanctity, God cannot be conceived. The Swedenborgian denies that the Eternal Word became incarnate for the salvation of man; but did not the Abigenses—that mysterious link of Apostolicity—teach that this same Saviour was but the incarnation of the Wicked Spirit. The Harnbutter, indeed, teaches that justification is not obtained through faith, but certain fate; but John Wesley held communion with this church, whilst he held it with his own Anglican one; and thus joining England with Lusatia, derived therefrom the proof of Unity and Catholicity of place.

Where, then, does orthodoxy find heresy? I suppose I might not have travelled so far from home—I suppose it is in the doctrine which gives to the many what it refuses to the few, whilst it should have proceeded in an inverted order—I suppose it is to assert a theocracy in which God rules a Church He died to establish. If so—I am a heretic.

L.A.C.S.

STORM.—The storm at Quebec was so violent on Monday last that no steamer would undertake to carry the mail across the river, although a reward of a hundred pounds was offered. The steamers "Saguenay" and "John Counter" were sunk.

We had a touch of the gale here too on Sunday night and Monday morning. Some trifling damage was done, such as window shutters being torn off, &c. And more serious, one of the tall telegraphic poles at Quebec Suburbs was blown down, by which one or two houses were injured, but no person hurt.—*Sun*.

ALBANY, Dec. 5.—The Lake Superior News of the 27th ult., says, by private letters we learn that the bodies of Sir John Franklin and party have been discovered by Dr. Kane's exploring expedition, frozen and perfectly preserved.

Died,

At Chambly, on the 29th ult., aged 84 years and 8 months, Amable Larocque, Esq., Captain of Militia, and father of Bishop Larocque, now administering the affairs of this diocese, in the absence, at Rome, of the Bishop of Montreal.

NOTICE.

"His Lordship the Bishop of Montreal—who has lately left his Episcopal City for Rome, whither he has been summoned to take part, as the Representative of the Ecclesiastical Province of Quebec, in the venerable assembly of Bishops, convoked by our Holy Father the Pope, to meet at the end of this month in the Capital of the Christian world—having found himself obliged to abandon his intention of calling personally at the doors of the houses of all the Catholics of Montreal, to take up with his own hands their contributions towards the rebuilding of the Cathedral, and the reconstruction of the Episcopal Establishments; has requested the Committee actually named for the same purpose, to continue the good work already so cheerfully commenced. His Lordship relies on the generosity of the City for these important ends; and trusts to be able to gladden the heart of the Sovereign Pontiff by showing to him the alacrity of his people in coming to his aid. This present notice is given by His Lordship that each one may prepare himself to respond thereunto, as shall be most to the credit of this great city."

"The Committee therefore take this opportunity of informing all the Catholics of Montreal that, on Monday next, they will commence taking up, from door to door, the subscriptions of the citizens; who are notified, in case they themselves should be absent from their homes, to leave the amount of their subscriptions in the hands of some person of their household, charged to deliver it to the collectors. The collectors will be, members of the Clergy, accompanied by some of the residents of each quarter, and their visits will be made in the following order:—1st—St. Antoine Ward; 2nd—St. Anne's Ward; 3rd—West Ward; 4th—Centre Ward; 5th—St. Lawrence Ward; 6th—St. Louis Ward; 7th—St. James' Ward; 8th—St. Mary's Ward."

"The Committee has much pleasure in reminding the Catholics of this City, that His Lordship the Bishop of Montreal has often repeated to his dioceses, in his several Pastoral Letters, that, if every family in the Diocese would but give him during the ensuing four years the trifling sum of Four Dollars, or little more than a penny per week, he would be enabled by means of such a subscription, which would not be onerous even to the least wealthy, to restore the Episcopal buildings of Montreal in a manner worthy of the City. The Committee therefore trust that all classes will promptly respond to the appeal of their venerable Bishop; and will thus show to the world what great things can be accomplished by small means, accompanied with union."



PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.

Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.

These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to

HENRY CHAPMAN & Co.,
Montreal.

Dec., 1854.

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Montreal, December 6, 1854.