

makes a beast of himself, therefore Job Smith must not enjoy himself; Sloggin is a pest to society, therefore Job Smith must be made a victim of propitiation. We confess it—we have no sympathy with the maudlin cant of the day in favor of Sloggin. Our sympathies are altogether with the unfortunate Job Smith; and unpopular though it may sound, we still say—that the sins of Sloggin should not be visited on Job—and that, in his case, the principle of a vicarious atonement is a monstrous wrong. If Sloggin is a nuisance, incarcerate Sloggin—put Sloggin on the tread-mill—flog Sloggin, lash him soundly at the cart's tail—if necessary, hang Sloggin, and "pison" his bull-dog; but leave Job Smith alone. Compel not poor Job, unoffending Job, to bear the iniquities of the beast Sloggin.

There are two parties in the Protestant camp.—The one, or progress party, rejects all "book-revelation," as not merely unnecessary, but impossible. The other, more respectable in point of numbers, though intellectually immeasurably inferior to the first, contends that no revelation is possible, except a "book-revelation;" and that God can speak to man only through the medium of type, and with the assistance of the printer's devil. The Reverend Theodore Parker, the most eloquent Protestant divine on this Continent, may be taken as the representative of one party; the *Montreal Witness* is a fair specimen of the other. With the latter—"no book"—means, "no revelation—no Gospel—no light."

The *Minerve*, it seems, asserted some weeks ago, that the light of the Gospel had long been disseminated by the Catholic missionaries, throughout this Continent. "No," says the *Montreal Witness*, "that can't be; the Romish priests didn't carry books about with them; they have not distributed the printed books in which the Gospel narratives are contained, to their converts;" and—confounding the book with the Gospel, or Glad Tidings itself—he adds:—"where there is no Gospel, it is nonsense to speak of its light being disseminated." Good dear Mrs. Partington herself could not reason more logically, or more conclusively.

It was not so of old indeed. In the early days of Christianity, the possession of a book—whether printed or in manuscript—was not esteemed the one thing needful for salvation. Nay, whole nations received the "Glad Tidings" from St. Paul, whilst as yet the written Gospels were not; and even at a later date, as Clement of Alexandria testifies—"Many of us have received the divine doctrine without the use of writings." In those days, men did not confound the paper, or parchment, on which the narratives of the Gospel were inscribed, with the Gospel itself.

And yet on this singular confusion of ideas is based the whole of the Protestant argument against the custom of the Catholic Church, and the practice of her missionaries amongst the heathen and uneducated. Justly deeming that books are of little use to those who cannot read, they do not, it is true, hold that the first business of the missionary is to distribute books. Paul carried the "Glad Tidings" to the men of Macedonia, and yet he carried with him no books, disseminated no Gospel, in the Protestant sense; nor did he deliver any scriptures, or writings, until after the unwritten Gospel, which he carried with him, had been received by those to whom he wrote. St. Paul, too, could boast of his converts—who, according to the modern cant of the Evangelical clique, "had no Gospel"—as of men whose faith was celebrated throughout the world; whilst, if the editor of the *Montreal Witness* had been asked concerning them, he would have made answer—"that he had been into their houses, looked into their trunks, and cupboards, but that the Gospel was not to be found amongst them." Indeed, upon the Protestant hypothesis, that the "Word of God" is a book, the light of the Gospel could not have been disseminated before the invention of printing; and Christ made a sad mistake in not furnishing His Apostles with a complete assortment of type, and one of the new-fashioned cylinder presses.

A Protestant evidently can conceive of the "Word of God" only as something that can be laid hold of by the hands; put in one's pockets, or laid upon a shelf. With him it is real, only in so far as it is tangible—only in so far as it has shape, size, color, sensible form, and can be procured for cash at the bookseller's store. We may pretend to be shocked at the profanity of the Yankee grocer, who used the leaves of his Bible for wrapping paper, and was astonished one fine morning at finding "how little of the 'Word of God' he had left;" but, after all, this same Yankee was no bad type of that class of Protestants, who complain that Catholics can have little, or no enjoyment of Gospel light, because they have not the book in which the Gospel narrative is printed. "Ah!" they exclaim, "those poor Papists; they have no 'Word of God' at all."

PARLIAMENTARY.—The great measures of the session have been carried into the Upper House.—The Seigneurial Tenure Bill has been read a first time—and the Clergy Reserves' Bill, a second. The Hon. M. Taché admitted in debate, that the Reserves and Tithes were so far on the same footing, that, if the payers of the latter demanded to be released from the burden, their prayer should be granted.—After a warm debate, the second reading was carried by a majority of 19 against 3. Many however who voted for the second reading, declared that, unless certain amendments were made in committee, they would vote against a third reading—which was fixed for Wednesday.

On Sunday last, M.M. C. E. Fortin and A. O'Donnell received Deacon's Orders from the hands of His Lordship the Bishop of St. Hyacinthe.

THE KINGSTON CATHEDRAL.—We read in *La Patrie* a description of the ceremonies at the opening of this magnificent building, which will testify to future ages the zeal of the worthy Bishop, and the ardent charity of the faithful clergy and laity of the diocese of Kingston. We copy some particulars from our cotemporary:—

"This splendid edifice which has been lately finished, and opened for divine worship, is, without doubt, one of the most remarkable and elegant buildings of the kind in Canada. Nearly of the same size as St. Patrick's Church in this city, and built in the same style, it presents a more lavish display of ornament on the outside, though inside it is remarkable for its simple elegance and correct taste.

"This Catholic Cathedral is a real ornament to the City of Kingston; and is a fine monument to the zeal of Bishop Phelan, who has left so many hallowed recollections amongst the Irish population of Montreal of whom he was so long the beloved pastor, and amongst those of our French Canadian countrymen who had the advantage of knowing him."

The organ, which is justly praised for its size, and splendid tone, is the work of M. Casavant, of St. Hyacinthe, for whom the *Patrie* bespeaks the patronage of the Canadian public.

The *Catholic Citizen* publishes, "by direction of His Lordship the Bishop of Toronto," certain instructions based upon the Canons of the Catholic Church, with regard to the building of churches, and the tenure of ecclesiastical property. His Lordship forbids the planning, erection, or enlargement, of any church within his Diocese without his written authorisation. He decrees, that no church shall be erected in his Diocese, unless the ground on which it is to be built be given over in trust to the Episcopal Corporation by a legal conveyance—the privileges of Regulars excepted. Finally, the Bishop warns the faithful that their donations, and alms, give them no right to interfere with the appointments of Pastors, to decline accepting those nominated by the Bishop, or to offer opposition to them in the exercise of their functions, by withholding the means of subsistence, or in any other manner. Resistance to these Decrees exposes the offender to be deprived of all the rights of the Catholic Church.

#### MR. M'GEE'S SECOND LECTURE.

On Friday evening last, Mr. T. D. M'Gee delivered his second lecture in the Theatre, Colé street, on the subject of "Irish Immigration;" and we may truly say that we never heard a more admirable specimen of a lecture, properly so called. Owing to the inclemency of the weather, the audience was not so large as we could have wished, but we can assure our friends who were absent on that occasion, that they lost no ordinary treat. We are quite sure that those who heard the lecture would be very willing to "venture out," even in worse weather, to hear such another. Those who staid away are hardly deserving of having the lecture reported for their especial convenience; and those who were present will scarce thank us for the mutilated and imperfect sketch which is all we can furnish. The fact is, that such a discourse could not be transferred to paper, from memory, without doing it serious injustice; and therefore we will only endeavor to present our readers with the heads, or chief points of the lecture.

In the first place, Mr. M'Gee described the effects of emigration—on the one side, on the country which it left—and on the other, on the country to which it flowed. As regarded Ireland, her population in 1843 was something over nine millions; while in 1853, it had dwindled down to six millions. Allowing one million for the ravages of famine and the pestilence attendant thereon—and that was more than any famine on record had ever destroyed in a country such as Ireland—the lecturer maintained that with the natural increase of the population in that period, there were full two millions to be accounted for. Where had these millions gone to?—what had become of them? A few might have gone to Australia, and perhaps a few more to our colonies on the coast of Africa; but the great majority, the vast bulk of that immense number had crossed the Atlantic to seek homes in this western world. The consequence, as regarded the island of Ireland, was highly advantageous. That island, rich and fertile as it was, could easily support and nourish not ten, but twenty millions of a population, if her children could only enjoy the product of their own industry and her luxuriant soil; but, unhappily, such was not the case. Like Sinbad the Sailor, carrying the Old man of the Sea, the Irish peasant, the Irish farmer, was forced to carry on his shoulders, not only one old man, but sometimes two or three old men, with old cornets upon them. He had groined for ages beneath the weight of gentlemen, and gentlemen's gentlemen, until the load became intolerable. The old land was as an overloaded ship in a storm, obliged to cast out a portion of her merchandise—perhaps some of the most valuable;—she was forced to commit some to the waves, in order to save the rest of the cargo, and then the old ship righted again, and went steadily forward on her destined course. So it was with Ireland, who was now much more prosperous with her six millions, than she had been for many years before. There was now a demand for working men in that country; the labor-market was brisk and lively, and men were well paid for their work. So much for emigration as regarded the country from which it came. Then, on the other side of the question, Mr. M'Gee proceeded to show the incalculable value of an influx of stalwart laborers and mechanics into a new country where all was to be done. When a shipful of these emigrants landed on a wharf, the casual observer might pass them by with indifference—people of fashion might be disposed to laugh at their homely, and sometimes grotesque appearance; but to the moralist, the philosopher, or the Christian, the sight would be one of great interest, giving rise to serious thought. These would not estimate the emigrant by the cut of his coat, but rather by his probable influence on the destinies of the country; on its trade, on art, on science, and, above all, on its moral and religious character. Under any of these aspects, the emigrant—and especially the Irish emigrant—was and ought to be a most interesting object. To whom was this contingent, after all, so much indebted?—Who had so much to do in felling the trees of the ancient forest, and launching them ship-shape on the great waters?—Who but him had spanned the

river with bridges, constructed the immense railroads, and dug out the vast canals of which America is so justly proud? Men, working men, were what America wanted, and these were just what Ireland had supplied. Four-fifths of the emigrants, it must be remembered, were adults,—men and women in the prime of life; the very old and the very young rarely crossed the Atlantic, so that the emigrants were in general ready for employment the moment they landed on the wharf. They were consequently, each of them, so much clear gain to the country; and Mr. M'Gee entered into some curious and most interesting calculations in connection with this point. He then proceeded to shew the moral effects of the Irish exodus—of the introduction, as it were, of a whole nation of baptised Christians amongst an irreligious and mammon-worshipping community. He showed the emigrant as the pioneer of civilisation—as the clearer of the wilderness—as the founder of a family, of a dynasty (as Mr. M'Gee expressed it)—as bringing with him from his old Christian land the traditions and the ideas and the forms of Christianity,—that is to say, of Catholicity. The lecturer went on then to shew that in the wake of emigration, came the Catholic Church with all her glorious arts, her painting—her sculpture—her architecture—her music—and her innumerable moral influences. "And who?" (said Mr. M'Gee) "has effected all this, through the wonderful dispensation of Providence? I answer—the emigrants from the island of Ireland. With the exception of Mexico, some French and Spanish settlements in the Southern and South-western States, and your own Lower Canada, the Catholic Church on this Continent is almost exclusively formed of Irish emigrants and their descendants. Let who may deny the fact, I hold it as incontestable." Mr. M'Gee took some pains to prove that Catholics were at home in America, and that those who overlook or deny their claims to perfect equality, must be wholly unacquainted with the history of their country. Going back to the days when Columbus—"an Italian sailor, and a Catholic"—first conceived the idea that there was a great western continent yet to be discovered, the lecturer showed that this Genoese navigator went a begging with his new continent all over Europe, until one royal lady took up his plan, and fitted out three small vessels at her own expense, to go in search of the new world dreamed of by Columbus. This good and great princess was distinguished by one title above all others; other potentates have been called the learned—some powerful, and some wise; but Isabella of Spain—the foster-mother of the discovery of America—is known in history as Isabella the Catholic. So, ever since, Catholics had had their full share in every stage of the country's progress and development. When the young Republic of America was struggling to shake off the yoke of Protestant England, it was a Catholic nation that stretched her arm across the Atlantic to succor and to save it. How was it that these things could be forgotten?

In conclusion, Mr. M'Gee took occasion to refer to the admirable proposition lately brought forward by his friend, Mr. Devlin, President of the Young Men's St. Patrick's Association. This plan Mr. M'Gee considered as of the greatest importance to the Irish race both here and in Ireland; and he hoped to see it taken up and acted upon with as little delay as possible.

Mr. M'Gee ended with observing that the subject before him was so vast, so complex, and diverged into so many branches, that it was impossible to discuss it in one lecture with any degree of success; a whole course of lectures might be delivered on any one of its branches, so that the present lecture was merely a sketch, containing only the outlines of the subject.

The lecture being ended, Mr. M'Gee was greeted with several rounds of real Irish cheering, warm from the heart; and the audience separated, congratulating themselves on their good fortune in having heard such a discourse, calculated as it was to instruct, as well as to entertain.

The *Catholic Citizen* of Toronto—having quoted some observations of the TRUE WITNESS on the singular omission of all notice of the rights of Separate Schools in the Clergy Reserves' Bill—proceeds to say:—

"If the views expressed by the Toronto Catholic Institute in its petition to the Legislature have only been defended by the Catholic section of the community—it is not correct to infer that consequently, they are the only parties interested in having the views carried out for which they contend—this would be confining the view of the civil within bounds wholly incommensurate with its extent. Those who are actuated in good faith, by the desire of relieving the country as much as possible, from all occasion for the further admixture of religious bickerings with our political questions, will see that by giving their sanction to the Bill in its present shape, they will virtually and effectually infuse a more subtle and enduring element of discord into society, than has ever before followed any act of legislation on the Clergy Reserves. It is true that all Catholics who are worthy of the name are advocates and supporters of Separate Schools, and are enemies to the present Common School system, so long as they are the victims of its many unjust requirements; but there are many besides among the larger denominations, who would give a preference to schools where religious training was not ignored, did they possess facilities for establishing them; and this idea will gain ground when the effects of the anti-religious state education are further diffused and more apparent; even at present the number of Separate Protestant Schools is we believe greater in Upper Canada than those established by Catholics. But the Clergy Reserves are not within the domain of Upper Canada alone; the minorities in each section have an equal interest in the claim preferred from Toronto.—We are satisfied that did the application emanate from the Protestant population of Lower Canada, no opposition would be given by the Lower Canada members; the liberality and justice of all their former dealings in matters where the opinions of their Protestant neighbors were affected render this conclusion certain. Why not then provide against the impending evil at the proper season? Its neglect will produce incalculable mischief.

"If the Reserves are to be secularised, let it be done once and forever; to apply them to state schools, will be to extend the agitation now directed to state churches. Instead of providing for future tranquillity, the bill, as it is before the House, by preserving the Reserve fund in a distinctive form, and placing it under the control of the Municipalities, without censuring its ultimate equitable appropriation, will originate a new element of strife, more diffused and pernicious than has resulted from any of its predecessors."

#### 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 diocesans, 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."

CANT.—We learn from the *Quebec Chronicle* that the same race of canting hypocrites who would, if they could, compel Catholics to work on the Holydays of the Church, are actively endeavoring to prevent the opening of the Post Office on Sundays for a few minutes, and to procure a regulation prohibiting the mails being forwarded upon Sundays, from one point to another. The whole tribe of *Mau-worms*, from Aminidab, "the sleek," downwards, must, one would think, have emigrated from Exeter Hall to Canada; and hence the rapid spread of cant.

The *Quebec Gazette* complains of the prevalence of small-pox of a malignant character, especially in the neighborhood of the old *Cimetière des Picotés*, or small-pox cemetery, where a number of those who died of the disease when it prevailed at Quebec in 1804, were buried. The outbreak of the disease is attributed to the disturbance of the ground near the inclosure.

We are happy to learn from the *Boston Pilot* of to-morrow that the Rev. P. Bapst is alive, and in good health.

"Laicus" in our next.

"GIBSON'S GEOGRAPHY OF CANADA."—This book will be found an admirable text book for the use of schools. The information it contains is of a nature to make it universally acceptable to all classes of our community.

LOOK OUT FOR YOUR WATERPIPES.—The *Transcript* of Tuesday says:—

"It may be well to inform our reader that the City Corporation will not attend to the bursting of water pipes the coming winter. It is, therefore, advisable that tenants do at once secure their water pipes from the effects of the weather, which can be done by enveloping them with cloth, hay, or some other efficient materials; and every night turn off the water by means of the stop-cock, until required next morning, if the kitchen is not sufficiently warmed during the day to prevent them from freezing.

#### REMITTANCES RECEIVED.

Vankleek Hill, D. Hurley, 12s 6d; Lindsay, Rev. J.J. Chisholm, 15s; Moulinette, T. O'Connor, £1 5s; Norton Creek, J. M'Goldrick, 6s 3d; Lancaster, J. Dunn, 10s; Escott, H. Lynch, 10s; Indiana, Rev. M. M'Laughlin, 5s; Norton Creek, A. M'Callum, 12s 6d; Buckingham, T. Lavallee, 12s 6d; St. Césaire, T. Groom, 15s; Pakenham Mills, A. Harris, 6s 3d; Huntingdon, J. O'Neill, 10s; Tracadie, N.B., W. Davidson, 10s; Danville, P. Muldoon, 12s 6d; Adjaia, P. Patton, 10s; Stanfold, J. Bartly, 12s 6d; Sharrington, M. Murphy, 5s; Calumet Island, F. X. Bastien, 15s; Prescott, Rev. Mr. Roche 12s 6d; Norton Creek, J. Swords £1 18s 6d.

Per P. Hackett, Granby—self, 12s 6d; C. Collins, 12s 6d.  
Per D. G. McDonald, Summerstown—self, 12s 6d; D. McDonald, 6s 3d; W. McLeod, 6s 3d.  
Per J. Wright, London, C. W.—self, 12s 6d; P. O'Byrne, 12s 6d.

Per T. M'Cabe, Peterboro—P. M'Cabe, 5s; J. Cunningham, 5s; C. MacCarthy, 10s; J. Crawley, 5s; J. Maguire, 5s; T. Burk, 5s; D. Calisher, 5s; J. Moran, 5s; Otonabee, W. Morgan, 5s.  
Per Rex J. B. Proulx, Oshawa—J. Walsh, Highland Creek, 12s 6d; L. Mutari, Whitty, 2s 6d.

Per P. H. M'Cauley, Travelling Agent—M. Mandeville, Wellington, 18s 9d; W. Dwyre, 18s 9d; D. Henigan, 18s 9d; D. Coonan, 12s 6d.