

every means in his power. But when, instead of such an open avowal of motives, we are treated to long canting dissertations upon the dangers of "mormonism," and the injurious effects of "locking up land from the market," as the reasons for opposing the multiplication of Catholic religious, charitable, and educational Corporations, our detestation of the bigot is lost in astonishment at the impudence of the speaker, and in contempt for his hypocrisy.

For we know, and every body knows, that these men do not believe what they say, and that they are perfectly conscious of the absurdities of the arguments which they advance. They call themselves Free Traders too, do many of these men, professing, as articles of their political creed, that a thing is worth what it will fetch, and that it will fetch what it is worth; and yet they affect to believe that land, because held by an ecclesiastical Corporation, will be an exception to the rule. Now we contend that land, whether held by an individual or by a Corporation, will be brought into the market, just as often, and in proportion, as there is a demand for land; that if the demand exist for land, if it be likely to fetch a good price, the Corporation will be as willing as the individual to accept that good price, and to supply the demand. For, whilst we see no reasons why Corporations as well as individuals should not be allowed to hold land, we would deprive neither of the right to sell, and to invest the proceeds in such other securities as might seem most advantageous to the individual or Corporation; with the proviso that, in the case of the Corporation, the funds accruing from such sales should be wholly devoted to the purposes for which the Corporation was endowed. This it is the duty of the State to enforce; but having fulfilled this duty, we deny to the State any more right to interfere with the property of ecclesiastical Corporations, than with that of private individuals.

In the Middle Ages, and under the old Feudal Regime, when the lands of the Church were exempt from taxation, when ecclesiastical Corporations bore no part of the burdens of the State, it was the interest of Government, and Government had the right to put restrictions upon the power of such Corporations to hold landed property; because property so held ceased to be productive for State purposes, furnished no longer its accustomed quota of men and money for the defence of the realm, and therefore was the cause that the lands not so held were burdened in undue proportion. But as these causes are not in operation now—as the land of a Corporation is now as liable to taxation as that of the individual—as it contributes, in proportion with all other lands, to the exigencies of the State—and will produce as much grain, and feed as much stock as if it were held under any other tenure, it does look ridiculous to cite the legislation of the Middle Ages against *mormonism*—legislation which had its origin in the accidents of the Feudal Tenure—as an argument against allowing a Catholic College, or hospital, to own a few acres of land, in order thence to derive a revenue sufficient to defray its expenses. Ridiculous! it is worse than ridiculous. It is cant; and cant, according to Carlyle, is the essence of a lie—a lie raised to its third power.

The *Montreal Herald* of yesterday has an article on "The Worship of the Virgin Mother of Christ," which shows that the theological training of the good man who gets up the religious paragraphs for our cotemporary has been sadly neglected. Hear him, on the question of the "Immaculate Conception."

"It is understood that His Lordship's"—the Bishop of Montreal—"visit to Rome is that he may be present at the grand conclave of the chief dignitaries of the Roman Catholic Church, assembled by the Pope—whose duty it is to decide, finally, the long disputed question, whether the Virgin Mary was herself conceived without sin, and thus free, by birth, from every taint of human impurity and imperfection, and consequently a divine being, who may, without insulting the Creator, be made an object of human adoration."

Thus we see that, according to the *Herald's* theology, a divine being—or God—is a being conceived without sin, and free from every taint of human impurity and imperfection—whilst a being conceived without sin, and free from every taint of human impurity and imperfection, is *ipso facto*—"consequently"—a "divine being—or God." Argal Adam, who was, before the fall, without sin, and free from every taint of human impurity and imperfection, must have been a divine being, or God; and Eve, who was equally immaculate in the beginning, must have been a Goddess.

The question of the propriety of the worship, which, under the name of *hyper-dulia*, the Catholic Church renders to the Virgin Mary, does not, as the *Herald* fancies, depend upon the question of her "Immaculate Conception;" but upon the question—whether she were "*Theotokos*," or "Mother of God," as proclaimed by the Council of Ephesus.—This question again depends upon the question—whether the person, Christ, who was born of the Virgin Mary, was a divine or human person; for both, he could not have been. A person cannot be two persons. Now if Christ were a divine person, and if the Virgin Mary was the Mother of Christ—then—since the term mother implies relationship, and the relationship, not of person to nature, but of person to person—was the person Mary the Mother of the divine Person Christ, or God; and as such she is entitled to that adoration which the Catholic Church pays to the Mother of God; but which as differing in kind, not in degree, from the adoration which the Church pays to Creator, can be offered to creature without any insult to Creator. It would be robbing God to give to Mary the adoration which is due to the Divine Being or God; but it would be an insult to God to offer Him the adoration which, as Catholics, we offer Mary, because in, and by the very act

of offering Him such relative adoration, we should deny Him as the Absolute.

#### SIR JOHN FRANKLIN.

The publication of a letter from Dr. Rae to Sir George Simpson, under date August 4th, York Factory, goes a little way to clear up the mystery which has so long hung over the fate of Sir John Franklin and his gallant but unfortunate comrades. All expectations of their return, or of their still being susceptible of relief from the hands of man, have long been abandoned; and in establishing the fact of their death, Dr. Rae has merely established that which was never doubtful. As to the—when—how—and under what circumstances—they came by their end, we are still nearly as much in the dark as ever. We publish below such portions of Dr. Rae's letter as throw any light upon these questions.

After having given an account of the expedition, and of the difficulties with which it had to contend up to March of this year, the writer continues:—

"On the 31st March my spring journey commenced, but in consequence of gales of winds, deep and soft snow, and foggy weather, we made but very little progress. We did not enter Pelly Bay until the 17th. At this place we met with Esquimaux, one of whom, on being asked if he ever saw white people, replied in the negative, but said that a large party (at least 40 persons) had perished from want of food, some 10 or 12 days' journey to the westward. The substance of the information, obtained at various times and from various sources, was as follows:—

"In the spring, four winters past, (spring 1850,) a party of white men, amounting to about forty, were seen travelling southward over the ice and dragging a boat with them, by some Esquimaux who were killing seals on the north shore of King William's Land, which is a large island named Kei-ik-tak, by the Esquimaux. None of the party could speak the native language intelligibly; but, by signs, the natives were made to understand that their ships or ship had been crushed by ice, and that the "whites" were now going to where they expected to find deer to shoot. From the appearance of the men, all of whom, except one officer, (chief,) looked thin, they were then supposed to be getting short of provisions, and they purchased a small seal from the natives.

"At a later date, the same season, but previous to the disruption of the ice, the bodies of about thirty white persons were discovered on the Continent, and five on an island near it, about a long day's journey, (say 35 or 50 miles) to the N. W. of a large stream, which can be no other than Back's Great Fish River (named by the Esquimaux, Oot-koo-li-ca-lik); as its description, and that of the low shore in the neighborhood of Point Ogle and Montreal Island agree exactly with that of Sir George Back. Some of the bodies had been buried, (probably those of the first victims of famine,) some were in a tent, or tents, others under a boat that had been turned over to form a shelter, and several lay scattered about in different directions. Of those found on the island, one was supposed to have been an officer, as he had a telescope strapped over his shoulder and his double-barrelled gun lay underneath him."

"From the mutilated state of many of the corpses, and the contents of the kettles, it is evident that our miserable countrymen had been driven to the last resource—cannibalism—as a means of prolonging life.

"There appears to have been abundant stock of ammunition, as the powder was emptied in a heap on the ground by the natives, out of the kegs or cases containing it, and a quantity of ball and shot was found below high water mark, having been left on the ice close to the beach. There must have been a number of watches, telescopes, compasses, guns, (several double barrelled,) &c., all of which appear to have been broken up, as I saw pieces of these different articles with the Esquimaux, and together with some silver spoons and forks, purchased as many as I could obtain. A list of the most important of these I enclose, with a rough pen-and-ink sketch of the crests and initials on the forks and spoons. The articles themselves shall be handed over to the Secretary of the Hon. H. B. Co. on my arrival in London.

"None of the Esquimaux with whom I conversed had seen the 'whites,' nor had they ever been at the place where the dead were found, but had their information from those who had been there, and those who had seen the party when alive.

"From the head of Pelly Bay,—which is a bay, spite of Sir H. Beaufort's opinion to the contrary,—I crossed 60 miles of land in a westerly direction, traced the west shore from Castor and Polux River to Cape Porter of Sir James Ross, and I could have got within 30 or 40 miles of Bellot Strait, but I thought it useless proceeding further as I could not complete the whole."

The same letter also contains a list of the articles of plate alluded to therein—spoons, forks, dishes, &c., with the initials and crests engraved thereon; thus leaving it certain that these articles were once the property of the officers of Sir J. Franklin's party, and that that party must have perished.

But how! The Esquimaux, with whom Dr. Rae fell in, heard from another party of Esquimaux who fell in with the party of white men, that the latter had perished with hunger. This is the report, and frankly we must say that we do not believe it. We do not believe that a party of British sailors, abundantly supplied with guns and ammunition, would starve to death in a country which furnished abundance of food to the Esquimaux. Where the latter could live, and find food with their miserable hunting implements, so could the well armed, and well furnished party of white men whom the Esquimaux met. We put little reliance then on this story which only reached Dr. Rae at second hand, and which, it seems, he had no means of verifying.

It is far more probable that, with their ships jammed in the ice, and all hopes of releasing them abandoned, Sir John and his party—weakened no doubt considerably by disease, and the effects of long confinement—left their vessels to their fate, and tried to make for the Hudson Bay Company's Posts—and that they were attacked and murdered by the Esquimaux, who thus made themselves masters of the articles which, as being to them of little value, they handed over to Dr. Rae. It will be in the recollection of many of our readers, that the report of the massacre

of a ship's crew was current amongst the Esquimaux some years ago, and was published in the journals at the time. We believe then, and almost hope, that our brave countrymen were spared the horrid lingering torture of death from starvation.

At seven o'clock on Monday morning the pealing of all the bells of our City Churches and Religious Communities, announced the departure of His Lordship the Bishop of Montreal, for Rome, whither he is about to proceed as representing the Church in Canada, to take part in the deliberations of the Prelates who, from all parts of Christendom, are about to assemble round the Chair of St. Peter. Before leaving, His Lordship assisted at Mass, celebrated by Mgr. La Roche, the Co-adjutor, by whom the affairs of the Diocese will be administered during Mgr. Bourget's absence. The earnest prayers of all the Faithful are offered up for the prosperous voyage and speedy return of our beloved Pastor.

**RELIGIOUS PROFESSIONS.**—We learn from the *Toronto Mirror* that, on Tuesday the 17th instant, the following ladies embraced the religious life, and were received Sisters of the Convent of St. Joseph: Sisters St. John, Mary Gertrude, Mary Theresa, Mary Philomena, Mary Stanislaus. Three others at the same time, received the Holy Habit of Sisterhood. His Lordship the Bishop of Toronto presided at the ceremonies, assisted by several of the Clergy of his Diocese. It is but a few years, says the *Mirror*, since His Lordship Mgr. de Charbonnel, Bishop of Toronto, established in his Episcopal City, the first branch of these devoted women. "It has already thirty-six members, including the professed and postulants; they have five schools in the city, besides a night school; houses of the same order have been established at Hamilton, Amherstburgh and Chatham; and a house for the Noviciate has just been completed near St. Paul's Church, where a day school is taught. Their asylum, in Nelson street, is crowded with orphans."

Despatches from the Home government to Lord Elgin, explaining the motives for the withdrawal of the troops from Canada have been laid before the House of Assembly. There is nothing in them very remarkable. Great Britain requires the aid of every soldier in her service, and trusts that the colonies run no risk from foreign aggression. The regular forces to be left in Canada will consist of the Royal Rifles, one regiment of infantry to be kept up to 850 men, and two companies of artillery. These will be distributed between Kingston and Quebec.

Dr. Sumner has notified Arcideacon Denison that it is his intention to institute proceedings against him for heretical teaching on the Holy Eucharist—"in accordance with the provisions of the Act of the 3rd and 4th Victoria, c. 86." The Archdeacon "Protests."

**SPIRITUAL SLIDING-SCALE.**—The Horse Guards have been pleased to issue a circular, fixing the rates at which souls are to be saved in Her Majesty's Service. From and after the first of April, 1854, military chaplains, or clergymen officiating with the troops, were to be paid in proportion to the average number of men and officers requiring their services, and according to the following scale:—

For from 25	Catholic chaplain to receive at s. d.	
to	the yearly rate of . . . . .	5 0
100 souls,	Anglican, . . . . .	10 0
	Presbyterian, . . . . .	7 6
For from 100	Catholic chaplains, . . . . .	1 0
to	Anglican, . . . . .	3 0
300 souls,	Presbyterian, . . . . .	2 0
For from 300	Catholic chaplains . . . . .	1 0
and upwards,	Anglican, . . . . .	2 0
	Presbyterian, . . . . .	1 4

This scale is ingeniously based upon the principle, that the laborer should be paid inversely as the amount of labor which he is called upon to perform. It also establishes the fact, that, according to the theology of the Horse Guards, the soul of a Catholic soldier can be saved for half the price that it costs to save the soul of the Anglican—and for about two-thirds of what it requires to save the soul of a Presbyterian soldier. Really, for the sake of economy, and in view to a reduction of our Army Estimates, it would be well if our brave soldiers were to become converts to Romanism. The souls of officers, commissioned and non-commissioned, are charged at the same figure as the souls of private soldiers; a piece of liberality on the part of the authorities which must, no doubt, afford intense gratification to the ghost of Corporal Trim—though Cassio inclines to the opinion that the lieutenant is to be saved before the ancient; much more then, before the corporal, the private soldier, or drummer boy.

**INDIAN MISSIONS.**—Our Protestant cotemporaries are squabbling about the fruits of their missionary excursions: the Methodists boasting of having made numerous conversions from amongst the Catholics, whilst the adherents of the Government heresy as stoutly deny it. A writer in the *Toronto Church*, over the signature of "James Chance," dating from "Garden River, August 30," says:—

"I heard soon after I came up here that the Methodists had boasted of having made 40 conversions from Romanism, but I was more grieved than surprised to find that none of those who professed to be Methodists, were formerly Papists, but all were members of our church" (Episcopalian.)

The same writer, being strongly convinced of the evils of Popery, "is deeply grieved that this work of Satan has been carried on so subtly, and yet so effectually, in this place;" an admission which will be gladly hailed as a proof of the success of the Catholic missionaries amongst the Indians.

The Reverend Miss Antoinette Brown, lately ordained a minister-ess of the Protestant church in the United States, has startled the world by taking unto herself a mate, and has become metamorphosed into the Reverend Mrs. Merritt. The case is a novel one, and cannot be adjudicated by any reference to precedents. Who is to do the preaching?—to whom shall the care of the household be consigned? The Reverend bride may quote scripture, that it is not reason that she should leave the ministry of the Word to serve tables—and so the unhappy bridegroom will go without his dinner, whilst his better half is breaking the bread of life in the neighboring conventicle. The Protestant church should take the matter into early and serious consideration, with the view of preventing the embarrassments, not to say abuses, that are likely to accrue from the intermarrying of clergywomen and laymen. The difficulties might perhaps be obviated by refusing to admit young ladies to Holy Orders before they shall have attained a certain age, say forty or thereabouts. But then this would be interfering with "Woman's Rights;" and we fear that such venerable Clergynesses would attract but very small congregations.

The *Pittsburgh Gazette*, a Protestant journal, complains bitterly of the "Unfaithfulness of the Protestant Ministry" in the United States. The shepherds of the Protestant flock, are, according to our Protestant cotemporary, no better than *hirelings* who shear their sheep indeed, and that pretty close; but who flee away, and abandon them in the hour of danger.

"While nothing occurs to obstruct their path, rattle their temper, or test their true character," remarks the *Gazette*—"they may appear blameless in the sight of men, who see not as God seeth, whose province it is to judge the heart. Should danger, however, arise and their lives be placed in jeopardy, will they courageously encounter trials, and even death itself, rather than give up their integrity? Nay, verily! that the true shepherd will lay down his life for the sheep, we have abundant evidence; but that the *hireling* will flee when the flock is threatened is certain beyond peradventure.

"Of this mournful fact, we had ocular demonstration, during the recent ravages of Asiatic Cholera.—We have heard of certain professed ministers of the gospel, who, during the prevalence of the pestilence which walketh in darkness and wasteth at noonday, abandoned their people with the utmost precipitancy, apparently unconcerned whether they lived or died, or what became of them. It has been, moreover, asserted, and it is believed with truth, that certain distinguished ministers positively refused to enter the sick chamber of a dying brother minister, because he was supposed to have the Cholera."

We see that Louis Thérage, convicted of murder, is ordered for execution at Three Rivers on Friday next. Petitions praying for a commutation of sentence are being circulated, and if there be any extenuating circumstances connected with the crime of which he has been found guilty, we hope he may have the benefit of them. But a heavy responsibility rests with those, who, from a too facile compliance with the clamors of a mawkish sentimentality presume to reverse the decree which of old went forth against the shedder of his brother's blood. The interests of society demand that the convicted murderer should suffer the penalty, by God Himself awarded to the murderer; and what God has awarded, and the safety of society demands, that the Government to which the guardianship of those interests is confided, has the right, and is in duty bound, to inflict.

**FIRE.**—On Sunday at noon, a fire, which however was speedily extinguished, broke out in the rear of the row of houses in Près-de-Ville Place, Lagache-tierre street.

About seven p.m., on Monday, the premises in St. Vincent street, occupied by Messrs. Beauchemin and Payette, Book Binders, were burnt to the ground. The great exertions of the Fire Companies prevented the flames from spreading.

**GRAND TRUNK RAIL-ROAD.**—We understand that the opening of the Quebec and Richmond Branch of the road is postponed until the 15th of next month.

#### REMITTANCES RECEIVED.

St. Isidore, Rev. Mr. Trudel, £1 2s 6d; Industry, Rev. Mr. Manseau, 12s 6d; South Monaghan, M. Cooney, 6s 3d; Bytown, R. C. Bennett, 12s 6d; Brockville, H. Walsh, £1 1s 3d; Bridgeport, A. Mesner, 10s; St. Hyacinthe, B. Flynn, 6s 3d; La Presentation, Rev. Mr. Bonregard, 12s 6d; St. Placide Rev. A. Toupin, 6s 3d; St. Jerome, P. O'Sha, 6s 3d; Sherrington, J. Hughes, 12s 6d; Hemmingford, Rev. Mr. O'Mally, 12s 6d; Smith's Falls, Rev. T. Smith, £1 5s; Caughnawaga, N. Delorier, 15s 3d; Sherrington, P. Mahendy, 12s 6d; Kingston, J. Patterson, 12s 6d; J. G. Harper, 10s; Varennes, Rev. Mr. Primeau, £1 5s; St. Zotique, Rev. C. Dufort, 12s 6d; Williamstown, Rev. F. McDonogh, 6s 3d; St. Alphonse, Rev. Mr. Quinn, 6s 3d.

Per J. Doran, Perth—W. O'Brien, 12s 6d; Very Rev. J. H. McDonogh, 12s 6d; M. Doyle, 12s 6d; J. McKinnon, 6s 3d; Carleton Place, P. Galvin, 6s 3d; Lanark, W. Mackay, 6s 3d.

Per Rev. G. A. Hay, St. Andrew's—J. McDonald, 12s 6d; A. Grant, 12s 6d; D. J. McDonnell, 12s 6d; Captain J. McIntosh, 12s 6d; S. McIntosh, 6s 3d; Roxbury, J. McDonald, 12s 6d.

Per A. E. Montmarquet Carillon, Grenville—R. Gillick, 12s 6d; St. Andrews (Ont.) T. Fitzgerald, 12s 6d.

Per P. H. McCawley, Belleville—J. Hughes, 12s 6d; P. Spence, 12s 6d; W. Perkins, 6s 3d; J. Donohoe, 12s 6d; J. Haurohan, 5s; H. McGivern, 10s; E. Britton, £1 17s 6d; Kingston, D. Phelan, 12s 6d; R. Thompson, 6s 3d; P. Purcell, 15s; D. A. E. McDonell, 12s 6d; M. Baker, 12s 6d; Trenton, A. Lat-ferty, 12s 6d; Tyendinago, P. Kilmarry, 3s 9d; Steam Mill Point, T. Butler, 12s 6d.