

supernaturally made known—i. e., "revealed." We cannot therefore say that the death of Christ upon the Cross, (although that death is related in Scripture,) "is revealed," in the same sense of the word as we say that the vicarious atonement, or the sacrifice for the sins of the whole world offered by Christ upon the cross, "is revealed."

So with the resurrection of Christ. This is "a fact of revealed religion;" but in the restricted sense in which we used the word "revealed," it is not "a revealed fact of religion;" it is a fact of which the witnesses had certain assurance through their senses and their natural reason. This was the test to which Our Lord Himself appealed, to convince His disciples of the fact of His resurrection, of which some doubted—"quidam autem dubitaverunt."—"See my hands and my feet—feel, and see." These were the words of Our Lord: these the proofs to which He appealed to assure His doubting hearers that He had indeed risen from the dead.

But that we also shall rise again in the body at the sound of the last trumpet, is not only a "fact of revealed religion" but "a revealed fact of religion;" because it is a fact which cannot logically be concluded, by natural reason, from any premises with which either our senses or the historical fact of the resurrection of Christ, furnish us. Both facts are contained in Scripture; but the first is not "revealed" in the same sense as the other is "revealed."

We need not insist further upon the distinction, though it seems to us an important one, and the explanation of the apparent difference of opinion betwixt us and our highly respected correspondent. We insist on it also, because in dealing with non-Christians, we must establish a solid natural basis for our religion, and this basis is composed of "the facts of revealed religion." On this we build up the superstructure consisting of "the revealed facts of religion" or supernatural dogmas, handed down and guaranteed to us by the Church, and of which the Church is the divinely appointed guardian.

ROMAN AND THE BIBLE.—Romanists hardly care to deny that the Bible, without note or comment, is on the side of the Protestants, but this does not explain their reluctance to circulate it, even in a garbled form among the people. To counteract Protestant Bible Societies, it would have seemed natural to organize Catholic Bible Societies for the distribution of the Douay version, with Catholic annotations, but we have never heard of this being done, and until it is, the Pope will never be able to rail down the suspicion that he regards Scripture as an enemy.—Times.

How impossible it is for a Protestant however enlightened or well-informed upon other topics, to take a correct view of the Catholic Church, her principles and her modes of action! Why does not the Church of Rome, if she does not regard Scripture as an enemy, as containing a condemnation of Popery, circulate her own versions or translations of the Scriptures amongst her own people? This question, in one form or another, is being repeated by Protestants, as if therein they had made out their case against the Catholic Church; whereas in truth it only displays their own utter ignorance of the formal difference betwixt Catholicity and Protestantism.

The Catholic Church does not, never did, and we may be sure never will, circulate or cause to be indiscriminately circulated amongst her people, any version of the sacred writings, for the simple reason that she does not look upon these writings as the source of Christian knowledge, or as the means by which Christ Himself appointed for preserving to the end of time, and promulgating amongst all nations the knowledge of the Christian religion and its contents; and because by so circulating these writings, she would in practice admit that a "dead book," not a "living Church," is the one divinely appointed teacher and guardian of all revealed truth.

How the ridiculous superstition ever originated that the collection of writings known *par excellence* as the Bible, was the source of Christian knowledge, the sure guide to eternal salvation, the one competent teacher, it is difficult to understand; for superstition more grovelling, more monstrous, was never spawned even in Egypt, or fostered by the priests of Isis. It is a superstition which not only has no basis, or semblance even of a basis, but which is contradicted by history, by reason, and by the practice of all Protestants with their children and dependants. History tells us that the Church existed in her plenitude, before the first line of the Christian *hagiographa* had been penned. History teaches us that communities, cities, nations were converted to Christianity before such a book as the Bible in its present form existed. Reason teaches us that the source of a religion must be older than the religion itself which flows therefrom; and the practice of all Protestant parents and teachers invariably is,—first to teach their children and pupils their religion, and then to refer them to the Bible for confirmation. No Protestant parent ever yet did put the Bible into his child's hands and leave the latter to gather his religion therefrom.

This is why the Church does not circulate the Bible; this is why she does not encourage the indiscriminate reading of the Bible amongst her children, as the one thing whereby they are made

wise unto salvation. Protestants are consistent with their principle—to wit,—that there is on earth no living and divinely appointed teacher of divine truth, when they appeal to a dead book, and assign it as the basis of their faith. But the Catholic Church is older than the Bible; but the book called the Bible derives its authority from her, seeing that it is only by her testimony that we can ascertain what writings it should be composed, that these writings are inspired, and form in any sense a part of the Word of God.

For Protestants to assert that the Catholic Church should refer her children to the Bible for proof of the truths by her taught, is on their part a *petitio principii*, a begging of the whole question at issue between us and them. We say that the Bible does not contain, explicitly at all events, all the truths of religion; that the Christian revelation is not contained therein; and that it never was intended by God to be the means or instrument for converting the world to Christianity. If the Protestant maintains the contradictory of this thesis the burden of proof rests with him; but he has no right according to the laws of sound logic to start with the assumption of the truth of the very question at issue; and least of all has he any right to expect that in this question, the Church should commence the controversy by giving a verdict against herself; as she would do were she to distribute bibles amongst the people, and to submit her claims as the one divinely appointed teacher of the nations, to the individual's private interpretation of that book.

We have received the Report of a great meeting of the Catholics of Perth, C.W., on the School Question, but from the pressure upon our columns it must stand over to next week.

THE LONDON SEPARATE SCHOOLS.

MR. EDITOR.—In the course of your remarks on the letter of *Catholicus* in your paper of 10th instant, the following words occur: "We feel assured that, if Catholics will but do their duty, will but co-operate heartily with their clergy, year by year these disadvantages will grow less, until at last even in a purely material point of view the Catholic separate school will be able to compare as favorably, as from a moral point of view it will always contrast, with the Protestant so-called 'common' school. When you penned these lines it is probable you little thought how exceedingly appropriate they were to the circumstances and the occasion. For you have here pointed out one—and that not the least—of the causes to which is to be attributed the inferiority—if such inferiority really exists—of our separate school in London. That unanimity of thought and action which ought to prevail in cases of this kind, is wanting with us, and thus the clergy are deprived in a measure of that cordial co-operation on the part of the laity on which they have a right to count. Not that any of our Catholics are, to my knowledge, opposed to separate schools, but a few would, be captains in our small Israel who are conspicuous chiefly for the possession of a little silver and much brass, and have a trick of setting themselves in opposition to the majority who fail to perceive their peculiar merits and decline to accept them as leaders. The disappointed ambition of these men then revenges itself by the paltry dollar and cent expedient of withdrawing their taxes from the support of the schools, thus inflicting a direct injury on these institutions and giving a deplorable scandal to the congregation who naturally look for better example from persons so circumstanced.

Another difficulty under which we have labored and which I mention with hesitation, is the frequent change of pastors of our congregation. During the past four years there have been as many different clergymen in charge of this mission—priests of most pious and exemplary character, yet who differed widely in their opinions of our school system, and were very far from being unanimous in their views of measures for its improvement and maintenance. In saying this I do not wish to be understood as casting blame upon any one, although I consider it exceedingly unfortunate that so many changes should have taken place in so short a time, and that such wide differences of opinion should have prevailed. Much evil has resulted therefrom, and this is a principle, if not the chief, cause of the dissatisfaction which at present exists to some extent with regard to our separate schools. Our clergy are regular priests of the order of St. Dominic, and as such are subject to their superior in the United States who alone, I suppose, is responsible for their movements. Unhappily he does not leave them long enough with us to work out their plans.

That provision of the school law which requires a union of all the ward trustees in a city whose schools are united into one is no slight evil. That "too many cooks spoil the broth" is an adage the truth of which few will venture to deny, and it is completely verified in the case of the London separate schools. Fourteen men cannot find much ease to do but squabble over the management of two—or rather one—small school and the expenditure of a trifling \$1400 per annum. Reduce the number to five, and let those five be selected from the best men in the congregation, and matters would be managed much more satisfactorily. As petitions with reference to the school law are now being sent in to Parliament this would be a good time to seek an alteration of the absurd clause referred to.

In conclusion I would say that three things are necessary in order to put the separate schools of London upon a footing of equality with the common schools. In the first place there should be a fixed plan or system for the improvement of the schools agreed on between priests and people. Next there must be hearty co-operation on the part of all—poor and rich, clergy and laity; and lastly the number of trustees should be reduced to five or thereabouts.

M.

To the Editor of the True Witness.

Dear Sir,—In your paper of last Thursday I perceive a correspondence from a person in this city subscribing himself *Catholicus*, which tends directly to injure the Separate Schools established here and indirectly to injure the whole system as it exists in Upper Canada. The communication in itself would be quite harmless inasmuch as it contains not a single proof of the alleged inferiority of the Separate to the Common Schools. But inasmuch as it appears in your most esteemed Catholic journal, it will be quoted and requoted by papers hostile to our educational system, as proof positive that it is a failure. This has already been done in this city. The assertion of your correspondent was altogether uncalled for and was very unjust as well; for, the whole Catholic body here with the mere exception of a few unreasonable grumblers, such as may be found everywhere, are thoroughly satisfied with their schools; and the schools themselves are such as they may well be pleased with. Our schools are under the able direction of the Ladies of the Sacred Heart, and of one gentleman and two ladies besides, who hold first class certificates and who have gained the sincere and lasting esteem of our Catholic population by their successful efforts, for several years past, in the cause of sound and Christian education. The number of teachers and the character of the instruction given are highly suited to the time which our children can spend at school and to their capacity for knowledge as well as to the means at our disposal. The schools are visited every day by one of the Dominican Fathers, and taken all in all, we can not admit that, even in a scientific point of view, they are inferior to the Common Schools. Of course it will be borne in mind also that while the Common Schools of this city obtain about \$10,000 for the education of 1,200 children, our schools can get only about \$1,500 for the education of over 350 children. Moreover, it should be remembered that in this place are certain Catholics (so called), who have always been opposed to the Separate School System and withhold their taxes from its support. I do not know that your correspondent was one of them, but I do know that he was not of the number of those who visit our schools and who alone are capable of passing judgment on the subject. A man who speaks disparagingly of what he does not know is beneath notice. We do not speak of the Common Schools in any way; and any one who can make a just comparison between ours and them must be capable, as a scholar, of judging, and as an honest man he must have examined both.

Truly yours,
JUSTITIA.

London, January 12, 1865.

We do not pretend to hold ourselves responsible for either the allegations or the opinions of our correspondents on the London Separate Schools.—Ed. T. W.

To the Editor of the True Witness.
OTTAWA, 15 Feb., 1865.

Dear Sir,—A large and influential meeting of the Catholics of this city was held in the hall of the St. Patrick's Literary Association on the 12th instant, for the purpose of discussing the probable change about to take place in the School Law of Lower Canada in view of the "Constitutional changes." Resolutions were passed urging upon the Government the justice of granting to the Catholics of Upper Canada the same school privileges, already possessed by, or which may be granted to, the Protestants of Lower Canada. It is much to be regretted that we have no newspaper proprietor here who takes sufficient interest in anything relating to Catholic matters, to report the proceedings of such meetings as the one in question, and give prominence to the feelings of the people as expressed by the speakers. Speeches were delivered on the present occasion by the Rev. Mr. Guillard, P.P., St. Joseph Parish, who occupied the chair, Messrs. R. W. Scott, H. J. Hill, and other gentlemen, the publication of which, I have no doubt, would do much good to the cause which they advocated. They pointed out in very forcible terms the injustice of granting to the minority of Lower Canada a University and Normal School, while the majority in Upper Canada have neither; and that the School Law possessed by the Catholics of Upper Canada is very defective and hard to be worked, and that it is almost useless in the rural districts. They also spoke in flattering terms of the activity of the Protestants of Lower Canada at the present moment in demanding a good school law for themselves.

The Catholics of Ottawa have just reason to complain of some of the journalists of the City for not giving more attention to matters affecting their interests, at this present time. Some of these journals are filled with, in fact entirely devoted to the publication of the sayings and doings of a trickster, who is here "gulling" the people out of their money; and a few "spiritualists" of the place who are claiming him as one of their number, and as a powerful medium; at the same time those journalists have not one word to say about a movement, that not only affects the whole of the Catholics of Upper Canada, but their descendants for generations to come.

I remain, Dear Sir, yours truly,
A. B. C.

To the Editor of the True Witness.

Dear Mr. Editor,—For God's sake and for that of the Catholic poor in Upper Canada, urge our demands for justice in our school matters on the attention of the public and more especially on that of our co-religionists of Lower Canada. Will they consent to grant further privileges to the already favored Protestants of Lower Canada, and consent to hand us over to the tender mercies of the Browns' and Bigots of Upper Canada. If they do if they consent to our legal degradation so sure as cause produces effect their day shall come. The same school system which is mauling Yankees in Upper Canada and which has moulded them for so many years on the other side, will work its way and do its work among their own population. At present

it is all in their own hands; they can throw up a wall of protection around themselves for all time to come by protecting us: by saying once for all that we are not to be degraded, that we are to be secured in all the rights and privileges which they hope to enjoy themselves and to transmit unimpaired and intact to their children.

I have always maintained that the Catholics of Lower Canada did not fully understand our position here, or see the extent to which we are wronged and oppressed in school matters—otherwise they never would tolerate it.

To confine ourselves to one single aspect of the case—that of our school limits—what more unjust? We are confined within a limit of three miles, as that beyond which no property belonging to Catholics is rateable for separate school purposes. In Lower Canada the Protestants, comparatively much richer than we, have the whole extent of a municipality for a School Section. Here a parent living within a Separate School Section, but having almost all his land, or other property a few yards beyond the limit, must submit to have that property rated for the education, not of his own children, which would appear so natural, but for the education of the children of his more wealthy neighbor—and that according to law, in a free country and in the nineteenth century.

All property belonging to Catholics in Upper Canada is legally rateable for Common School purposes—that is, as a general rule, the property of the poor is to go to educate the rich. But no property belonging to Protestants is, or can be made, rateable for Catholic or Separate School purposes, or in other words, in no case does the law allow the rich to assist the poor in the education of their children in Upper Canada!

I do not believe the French of Lower Canada know how this law operates on us and on so many of their own children living amongst us. Their high sense of justice, their sense of self-respect and honor, if nothing else, would force them to forbid it.

VOX CLAMANTIS IN DESERTO.

To the Editor of the True Witness.
Alexandria, Feb. 13, 1865.

SIR,—A meeting of the Catholics of this place and vicinity was held last Saturday evening for the purpose of petitioning the Legislature to amend the present Separate School Law, as well as to ask that we may be put on an equal footing with our fellow-Protestant subjects in Lower Canada, in all matters respecting education.

The following were the Resolutions proposed and adopted by the meeting:—
Moved by Mr. A. R. McDonald, seconded by Mr. L. M. Dugald,—

"Whereas it appears to be the intention of the Legislature, in view of the proposed Confederation, to secure by a constitutional enactment to the Catholic and Protestant minorities of Upper and Lower Canada their educational rights and privileges; and
Resolved That we, in union with our fellow-Catholics of Upper Canada, deem it just to ourselves to demand, by petition to the several branches of the Legislature, the same rights and privileges that may be accorded to the Protestants of Lower Canada."

Moved by A. S. McDonald, Esq., and seconded by Mr. Alexander McKinnon,—

"Resolved—That we concur with our fellow-Catholics of Kingston in the sentiments expressed in the resolutions passed at a meeting held on the 3rd instant, respecting the amendments required in the present Separate School Law; the establishment and endowment of a Catholic University in Upper Canada; the establishment of Catholic Grammar schools, and of a Normal school, and the right of having a Catholic Superintendent of education; also that we adopt the petition adopted by the same meeting."

Moved by Mr. Wm. McNeil, and seconded by Mr. George Harrison,—

"That Duncan McDonald, Laughlin McDougald, Laughlin McKinnon, the mover and seconded, be a Committee to get the petition just read signed as unanimously as possible with as little delay as possible."
Moved by L. M. Kinross, and seconded by Hugh McDonald,—

"That the Secretary do send a copy of the proceedings of the meeting to the Editor of the True Witness with the request to publish them in his paper."
(Signed)
A. S. McDonald, Chairman.
Alex. A. McPherson, Secretary.

By giving the above an insertion, you will oblige your readers here.
ALEX. McPHERSON, Sec.

SEPARATE SCHOOLS.—The just and honest demands of the Catholics of Upper Canada are now before both Houses of Parliament, and if they are not conceded on this occasion, it is more than probable that they will never again be made with any degree of success. Now or never, is the word; for Education is one of those matters which will be handed over to the tender mercies of the local parliaments, and we all know the treatment to be expected from that source. We might as well relate our grievances to a bowing wilderness as to an Upper Canada Parliament. For years to come, that body will be little better than a Presbyterian convocation or an Orange lodge. So far, the people seem to be impressed with the importance of the movement in which we are engaged. The diocese of Toronto, which has the honour of being the first to go into the agitation, is moving most energetically, a monster petition covering the whole grounds of demand being under weigh, and the press sustaining the popular call for educational freedom. The Catholics of Toronto demand a thoroughly separate system, including Normal and model schools in which the teachers, secular as well as regular, shall be properly trained and qualified for their duties. Toronto Mirror.

St. Patrick's Society.—The Annual meeting for the election of officers of the St. Patrick's Society was held in the Catholic School House, on Sunday, the 12th inst., when the following gentlemen were duly elected for the ensuing year:—
President—William Walsh.
Vice President—H. S. Gallagher.
2nd Vice President—Michael Hogan, Esq.
Recording Secretary—M. G. O'Connell.
Corresponding Secretary—Thos Brennan.
Treasurer—Patrick Griffin (re-elected).
Grand Marshal—Peter McDermott.
Managing Committee—Messrs. James Tovey, John Lee, Patrick Leonard, A. L. Ireland, William O'Brien, Martin Lee, Thos. Murphy, James Costello, Michael Hartney, Hugh Ryan, Edward Kennedy, and John Welsh.—Perth Courier.

Le Courrier de St. Hyacinthe states on information which we have reason to believe is well founded, as it was derived from a perusal of the enlistment rolls by parties in the Northern States, that "the number of Canadians who have enlisted since the beginning of the war is placed at 43,000. Of this number 35,000 were French Canadians, as less than 14,000 of whom have died on the battle field."

What of our neutrality laws? Many of these misguided men, according to the Rev. Mr. Beaudry in his eloquent sermon at the recent *Liberia* for the souls of the Canadian dead, held in the Parish Church, were bribed to take service in the Northern army, while others were "betrayed into it by perfidious friends, by a treachery which forms one of the most hideous features of the present war."—Mont. Gazette.

Died.
At the Manor House, St. Andrews, C.W., on the 3rd inst., Mr. Thomas Fitzgerald, a native of County Kerry, Ireland, aged 67 years.
Suddenly, of Apoplexy, on the 11th instant, Mr. Patrick Molloy, of Emily, C.W., aged 72 years. The deceased was born on 17th March 1792, and was a native of the county Monaghan, Ireland.

MONTREAL WHOLESALE MARKETS
Montreal, Feb. 21, 1865.

Flour—Pollards, \$2.90 to \$3.10; Middlings, \$3.30 to \$3.55; Fine, \$3.00 to \$3.75; Super, No. 2 \$3.50 to \$4.05; Superfine \$4.25 to \$4.35; Fancy \$4.50 to \$4.60; Extra, \$4.75 to \$4.85; Superior Extra \$4.90 to \$5.10; Bag Flour, \$2.30 to \$2.42.
Oatmeal per bbl of 200 lbs, \$4.65 to \$5.00.
Wheat—C. Canada Spring, ex-cara, sold at 87c. Ashes per 100 lbs, Pots, latest sales were at \$5.50 to \$5.55; Inferior Pots, \$5.00 to \$5.00; Pearls, in demand, at \$5.40 to \$5.50.
Butter—Store packed in small packages at 16c to 20c; and a lot of choice Dairy 00c.
Eggs per doz, 15c.
Lard per lb, fair demand at 00c to 00c.
Lard per lb, 00c to 00c.
Cut-Meat per lb, Ham, canvassed, 9c to 10c; Bacon, 00c to 00c.
Pork—Quiet; New Mess, \$0.00 to \$0.00; Prime Mess, \$0.00 to \$0.00; Prime, \$0.00 to \$0.00.—Montreal Witness.
Dressed Hogs, per 100 lbs. \$7.75 to \$8.00
Hay, per 100 bundles \$8.50 to \$9.00
Straw, \$1.00 to \$1.20
Beef live, per 100 lbs 4.50 to 6.00
Sheep, \$3.50 to \$6.00
Lambs, \$3.50 to \$6.50

MONTREAL RETAIL MARKET PRICES.
(From the Montreal Witness.)

Table with 4 columns: Item, Price, and other details. Includes Flour, Oatmeal, Indian Meal, Beans, Honey, Lard, Potatoes, Onions, Sheep, Eggs, Butter, Do salt, Barley, Oats.

INFORMATION WANTED,
OF PATRICK POWER, Cooper, of Rathkeale, Co. Limerick, Ireland. He sailed from Limerick in the brig Neris, and landed in Quebec in 1846; also of his two sisters Margaret and Mary. When last heard of they were in the State of Ohio. Any information of them will be thankfully received by their brother,
EDWARD POWER,
Hemmingsford,
Canada East.

Also of their cousin, Wm. Dorsey, of the State of Ohio. Boston Pilot please copy.

WANTED,
A MALE TEACHER, for an Elementary School, at St. Columban; of good character and good recommendations. Married preferred.
Apply (post paid), to
MICHAEL TRACEY, Sec.
24th Feb. 1865. 6 In.

TO PRINTERS.

PRESS FOR SALE.

NORTHROP'S POWER PRESS, in excellent condition, FOR SALE. Particulars may be known by applying at this Office. Price—\$500. It is in perfect working order, and no ways damaged. If worked by steam, it can easily take off 1000 an hour. The size of the bed is 30 x 45.
For particulars, apply at this Office.
Montreal, Jan. 5, 1865.

ST. PATRICK'S CHURCH.

TO LET,
PEW No. 136, opposite the Pulpit. Enquire at this Office.
January 12, 1865.

COLLEGE OF REGIOPOLIS
KINGSTON, C.W.

Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.
A large and well selected Library will be OPEN to the Pupils.

TERMS:
Board and Tuition, \$100 per Annum (payable half yearly in Advance).
Use of Library during stay, \$2.
The Annual Session commences on the 1st September, and ends on the First Thursday of July, July 21st, 1865.

DALTON'S NEWS DEPOT.

Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamp for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal.
Jan. 17, 1865.