The True Mitness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, Sept 8, 1876.

ECCLESIASTICAL CALENDAR. SEPTEMBER, 1876.

Friday, 8-NATIVITY OF THE BLESSED VINGIN MARY. Saturday, 9-Of the Octave.

Sunday, 10-FOURTEENTH SUNDAY AFTER PENTECOST. HOLY NAME OF MARY.

Monday, 11-St Nicholas of Tolentino, Confessor.

Tuesday, 12-Of the Octave.

Wednesday, 13-Of the Octave. Thursday, 14-Exaltation of the the Holy Cross.

NEWS OF THE WEEK.

It is stated on reliable authority that Sir Peter Tait is about to re-open his army clothing factory in Limerick, the closing of which some months ago occasioned much distress. It is stated that Sir Peter has got several government contracts which as a matter of fact the Catholic uses his private will be sufficient to keep the factory working for a judgment as much as and far more consistently very long period. The managers of the firm have than the Protestant. There are two ways of arrived.

In the diocese of Limburg there are now 18 parishes without a priest. The bishop who is almost blind, and in very delicate health, is constantly travelling from one to the other, in order to procure for the faithful the blessing of a Mass now and then, for he, as the bishop, has a right to sav Mass in every church of his diocese.

A severe blow has been inflicted on the cause of , apostacy in Switzerland. Three years ago, when an utterly incompetent "diocesan conference" pre-Mgr. Lachat, the entire body of the priests of the Bernese Jura protested against this supererogation. and thereupon were one and all ejected from their houses and turned out of the country. About three months ago the Federal Council of Switzerland declared that this action of the Cantonal Government was illegal, and called upon them to reinstate the exiles into their livings, "or at least allow them to officiate in a private capacity." It was a very mild and very absurd way of trying to do justice, and yet showing the persecutors a method of evading the law; but even that was not enough for the petty tyrants. The very first priest who availed himself of the judgment of the Federal Council to celebrate Mass and baptize a child in a private house was indicted at once and sentenced to a fine of £10. The "culprit" (Abbe Mouttet) again appealed to the Federal Council, and a decision has now been come to by this body, quashing the judgment and acquitting the abbe. In consequence of this all the exiled priests will be able to return and minister "in a private capacity;" and of course the people will betake themselves to the barns as they have been these three years.

In the district of Bromberg, province of Posen, there was an orphan-house at Wongrowitz, managed by Sisters of Charity. It had been ordered that the Sisters should retire from it on August 2, and that it should be taken in charge by suitable lay persons. But the trustees have obtained from the charge of the orphanage.

The Nova Scotian Local Government has offered areward of \$500 for the discovery of the parties who | judge for himself between all religions. "Can anyendeavoured to wreck the Windsor & Annapolis Railway train on Saturday near Mount Uniacke.

The battle of Sedan was celebrated on Saturday throughout Germany; all of the newspapers had leading articles in honour of the day, almost all of which are remarkable for their tone of conciliation

The editor of the semi-official newspaper Islok has received numerous letters from the Permanent Committee of the Skuptschina, or Servian Parliament, municipalities of Belgrade, and Provincial towns, and from mercantile corporations, thanking him for advocating a continuance of the war. The letter from the Skuptschina Committee was signed

by all the members. A very important verdict has just been returned in a suit which has been pending for over ten years, between the Italian Government and the Sanctuary of Assisi. In the year 1860, Pepoli, Royal Commissionary for the suppression of convents in Umbria, commenced his operations, and annexed, for purposes of public utility, all the houses in that province, with the exception of the Church of St. Peter, at Perugia. the Convent of the Benedictines at Bastello, and the Sanctuary of Assisi, which latter was left to the care of half-a-dozen monks. On the 7th July, 1866, was decreed the suppression of all religious orders, and, in consequence of this decree, the Government thought fit to disregard the former exception made in favour of the Convent and Church of St. Francis at Assisi, and to treat it as the rest. The monks had the courage to go to law about the matter, and have seen their exertions crowned by a verdict wherehy the State is condemned to restore all the property belonging to the convent to the Father Conventuals, and to defray the expenses of the suit. So unexpected an act of justice deserves certainly to he recorded.

A new unheard of act of religious despotism has just been perpetrated in Prussia. The Protestant.

Strucksberg parish priest of that place, although it arrived at than an invention of." facts" on which does not contain one single Alt-Catholic. Even the Ober-President entertained some doubts about the legality of the nomination, and referred the matter to the Minister of Public Worship. Dr. Falk decided at once in favour of Strucksberg. "The appointment of Alt-Catholic priests in Catholic parishes," says the Ministerial decree, " is not forbidden by the May Laws, as these do not recognise any difference between Alt-Uatholic and Catholics."

DOES THE CATHOLIC CHURCH ADMIT OF PRIVATE JUDGMENT?

DO PROTESTANTS RELY EXCLUSIVELY ON PRIVATE JUDGMENT?

We never think of the conduct of the Reformers without being strongly reminded of the good herb helleboraster, which grew in the old woman's garden in days long gone by for the cure of worms in her neighbour's children, for that it wrought too roughly to give to any of her own. Persecution was all very just and righteous when administered to their neighbours, but " wrought too roughly" with themselves; Private Judgment was an herb which stirred the worms in their stomachs more judiciously. They might persecute Catholics, but the Catholics were by no means to persecute them. Though natural this conduct was inconsistent, and doubly inconsistent in men who professed to be such ardent advocates of Private Judgment.

In its definition of Private Judgment the Edinburgh Review tells us it implies the right to judge for ourselves. Now, this right the Catholic Church not only concedes to her children, but absolutely ordains as a duty, as we have already shewn. And judging for oneself. The first by using one's own knowledge and one's knowledge alone. The second is to consider the authority of others more skilled in the things under examination and from their skilled and deeply studied conclusions to draw our own. The first is Private Judgment pure and simple and ought to be the Protestant's sole rule of faith, if he indeed feels the profound faith in it he professes to feel, and if it really be the inestimable blessing his orators would persuade him it is. The second is Private Judgment founded on authority, and is before they attain to that faith which is a supernatural gift coming from God and which is above all reason and authority. The sole difference between the Protestant's Private Judgment and the Catholic's is the mode and time of using it. The word mathematically) doctrine of infallibility, and this once established, he has obviously nothing further to do than yield himself up to that teaching; at this point his Private Judgment is satisfied, and remains in abeyance until such time as he may by any unfortunate accident be so unhappy as to lose his faith, when it again comes into play to enable him to again study the grounds of his faith.

We have said that Private Judgment pure and simple ought to be the Protestant's sole rule of Faitb. This leads us to our second question.

Do Protestants rely on Private Judgment alone? That they profess to do so is certain, and that they would feel surprised and insulted, if you told where their true shepherd officiates, and the dese- them they did not. One thing, however, is beyond crated churches will remain as empty and desolate | doubt; if they do so in religion, they do so in noth-

ing else. But do they do so in religion? we thing not. In the first place, they have creeds or standards of belief to which they expect their members to adhere—this is authority, not private judgment pure and simple. The Anglican Church does not, since she professes to conform her teaching to the teach-Government a prolongation of the term till October | ings of the first four centuries. The Methodists do 1, for the simple reason that it has not been possible | not, since they claim a certain personal or indivito find "suitable lay persons" who could be put in | dual inspiration or "getting religion" as it is popularly called. The Edinburgh Review does not, since it treats as " absurd" the idea, that each one should thing" he writes, "be [more absurd? Does any one suppose, that those who contend for the Right of Private Judgment mean that none can actually exercise it but those who have first certified themselves by actual inspection of the proofs adduced in favour of every religion that has subsisted or still subsists in the world, that their own is the only true one?"

The reviewer's Protestantism evidently allows

him to take his religion at second-hand. And it is very evident that between the Catholic's Private Judgment and the Protestant's, there is very little difference.

THE "TRUE WITNESS" AND THE "OTHER" ONE.

"It has always been understood that our English Roman Catholic contemporary, the True WITNESS, was founded, and is supported for the sole purpose of watching this journal, and of counteracting, as far as its circumstances will permit, the influence of the Wilness upon its Roman Catholic readers .-We are bound to say that it accomplishes the first part of its mission with the greatest diligence. As regularly and as orderly as clock-work, it takes up each of our articles in any way bearing upon the Roman Catholic Church, and laboriously sets itself to the task of contradiction and refutation. We trust it finds its reward for so much zeal in the commendation of its masters. Although we feel highly flattered at these attentions, we regret that the language and spirit which characterizes most of our contemporary's articles prevent us from responding to them."

So, our valued contemporary "the only religious daily" in an article, several weeks after date, profess ing to reply to observations of ours on Catholic and Protestant Liberality. We do not feel at liberty to complain of the prudence which postpones an. answer until the original complaint shall have passed from the public memory. Any arguments then, the most incoherent and illogical, may find acceptance with the ignorant. Nor do we experi-Baron von Dyherrn, in his quality as patron of the ence surprise, at the fact that after the lapse of Catholic Church of Ober-Herzogawalden, near adequate time to ransack the records and hunt up the death of its martyr bishop. Annual mest ledelings time to leading the actions of the company of the destroising times of the action of the company of the

Freystadt, has nominated the Alt-Catholic priest historical illustrations no better results have been to base its position - a misrepresentation of our views and demands in avoidance of the real issue, and that exploded expedient of abusing the advocate while the merits of his brief remain untouched. There was a great deal of cool worldly philosophy in the Irish lawyer who instructed Counsel-"We have no case: abuse the plaintiff's attorney," and the simple fact in Natural History of the cuttle-fish preventing pursuit by voiding its black secretions on the waters is no inapt illustration of the retreating editor who will cover the weakness of his position by an overflow of inky

"Founded and supported for the sole purpose of watching this journal, and of counteracting as far as its circumstances will permit the influence of the Witness upon its Roman Catholic readers"!! We find ourselves unconsciously adding notes of admiration; admiration at the cool self-conceitedness that deems itself of such paramount importance in the journalistic world as to need a special watchfulness on the part of the highest interest in the State; admiration at the bold pretence that there are any Roman Catholic readers, amongst the few who in defiance of episcopal command patronize out of curiosity, capable of being influenced by its teachings or led by its principles; admiration above all of the false suggestion-knowing it to be false !- that "the TRUE WITNESS was founded and is supported for the sole purpose" indicated in the extract above quoted. To counteract all false teaching: to defend our Faith and its ministers from systematic mis-representation and persistent abuse whenever and by whomsoever indulged in; to resist the wrong and insist on the right: to meet Bigotry in its own strongholds by uncompromising exposure to remove Prejudice by the irresistible logic of Truth, no matter for its surroundings of place or power; to act in all ways and in all times in a full recognition and regard of the responsibilities of our journalistic mission-these are the purposes-the sole purpose-of our being and conduct; and it is somewhat of an assumption—though perhaps not wholly unjustifiable-that the "other" Witness is the objective point of all the duties involved in our undertaking, because-'tis true, 'tis pity: and pity 'tis, 'ris true-the said Witness endeavors to make itself the concentrated essence of all that it is our pride and privilege to oppose. Our contemporary's information is none of the best-or else sumed to superscde the lawful Bishop of Basle that Private Judgment which all Catholics use its invention is wonderfully prolific in the statement by implication that we are subsidized for the special duty of keeping watch and ward on its antiquated antics-" supported" is the word. Perhaps we have some yearning that our generous contemporary could be made to prove his words; there are Protestant is bound to use it on each and every few journals in these latter days to which special article of religious belief; the Catholic uses it only | funds in subsidy or in sustentation would not be on the one article of the divine commission in his acceptable; it might be an agreeable episode in church to teach and its complementary (we use the editorial labors to have "calls" made in "the name of the Lord" for supporting special organs of religious propagandism-or irreligious as the case may be; but this auxiliary and grateful aid has not been for us; outside of the legitimate income of ou paper we know of no support and calculate on no subsidy. We hold it to be a privilege to work for good without subornation; we take pride in the fact that we work zealously in the interests of our subscribers, and depend alone on the simple results of the mercantile arrangements mutually recognized. Can our virtuous and disinterested religious

daily say as much? We have attached too large an importance and given too much space to this matter of personal application to ourselves; and left no room for reference to the cruditles and casuistries surrounding the reply to our article on Catholic and Protestant Liberality. These matters will however keep for another day: indeed according to the practice of our estremed in these matters they would keep for weeks, and yet never be the loser for the delay. There is one misrepresentation affecting ourselves, however which demands a word at once because of its gratuitous insolence. "Our Contemporary" says the "other" Wilness "seems to forget that in the Dominion Government the profession of the Roman Catholic religion is not considered an essential qualification in a Cabinet Minister" No, sir we did not forget nor did we so argue-but we held and do hold-and urged and still urge, that the profession of the Roman Catholic religion should be no bar to a man's recognition in the State and that other qualifications being equal to the requirements, Creed should be no barrier at the threshold of a Cabinet Minister's department, We shall of course return to this subject. Meantime we may close by offering to the Roman Catholic readers " who are said to be influenced by" the teachings of the Witness-the following precious morceau for digestion-Our contemporary says, 'The Roman Church has always had control of the education of the Roman Catholics in this Province and while she does fairly well at turning out priests, doctors, lawyers and notaries, she has purposely left the great mass of her people in the most be. sotted ignorance." There, ye besotted and ignorant masses! There, bow down and acknowledge the influence of your prophet and your guide and laugh to scorn the prohibitary appeals of your priesthood, and the protecting edicts of your episcopacy.

REASONS WHY IRELAND SHOULD HAVE HOME RULE.

Reason No 1. The lamentable ignorance of her English legislators. An English member of Parliament the other day in the debate to amend the Land Law, declared that evictions had never been very general in Ireland.

There!

Supplement No. XI appendix to 3rd Report on the Poor Law Inquiry declares that a return of the ejectments actually tried in thirteen out of the twenty three counties constituting the South of Ireland during the seven years ending in 1833, shows them to have been 10,336; and that the mere names of the causes form a folio of 213 closely printed pages. "Where ignorance is bliss, 'tis folly to be wise."

The good old town of Treves, Germany, has become, if possible, more Catholic than it was before LIGHT AT LAST.

"The Grand Jury of St. John Co., in their present ment on Thursday condemned the armed procession of Orangemen in St. John on the 12th of July, also censured persons holding commission under Her Majesty, whose duty they say it is to discourage anything calculated to provoke ill-feeling or disturbance among Her Majesty's subjects."

We find this paragraph "going the rounds" in our exchanges. It evidences a new light at last—the growth and influence of a sober-minded intelligence in our midst. Not in pro-Catholic newspapers-not from platforms in "the Popish interest" has this significant condemnation come; but from a legally constituted body having charge in an especial degree the peace and well being of the country-the Grand Inquest of an important section of the Dominion. And not one moment too soon has this declaration been made. Emboldened by the "stolen march" of the last 12th July the Orange party in our own locality are already boasting of an advancing preparedness for the next " glorious and pious' anniversary. In the face of deceptive declarations that no parade would be attempted this year the Orange Young Britons sprung a surprise on the community; and though the improvised display was as contemptible as it was cowardly-as ridiculous as it was ineffective they boast of it as a triumph justifying a repetition of the insult and irritation. Well, we shall see. It is to be hoped by all good men who would stamp out these antiquated incentives to disorder that the better Counsels officially proclaimed in the paragraph above quoted will prevail—it is to be desired that all good men will lend practical aid in furtherance of the wish expressed to "discourage anything calculated to provoke ill-feeling or disturbance among Her Majesty's subjects." We, ourselves, shall with all the zeal we can exercise act so as to give effect to the suggestion within the sphere of our influence and we act thoroughly in this spirit now by offering a word of warning in time to those fanatics and fools, or worse, who in the pretended interests of loyalty to the Throne, would insult any class of the subjects of Her Majesty or in hypocritical attachment to the doctrines of Christ would pursue their fellow-Christians with the provocatives of hate and scorn. It is not in human nature to bear these things uncomplainingly and without resistance-not in that human nature particularly which derives its instincts and inspirations from Celtic descent. It would doubtless be a high order of philosophy to "keep never minding" the bravado of the bigot; the sublimest illustration of Christian Charity to turn the other cheek when smitten by the ungodly and the intolerant : but preach these things as we may we have not yet reached in practice that standard of religious excellence. If there be in ritation there will be retort; if insult resistance, and upon the heads of those who deliberately prepare and make calculations for conflict be all the consequences of the " bad blood" sure to be stirred into bad demonstrativeness. Not only on the dunes of the system should the condemnation fall. Those who from the safe shelter of their editorial desk, or in the protection of the pulpits of a desecrated sauctuary minister to and incite the worst passions of their readers and hearers are in a greater degree amenable to anathema. The one party may be excusable in their invincible ignorance; the conduct of the other can only be explaned by the suggestion of self-interest. But both-before Man and Godcommit a crime against humanity—outrage religion and imperil the integrity of our social system.

We would not be misunderstood by our Prot ant fellow citizens. To Protestantism we do not publicists pretending to represent the opinions of their co-religionists and reverend preachers presumably expounding their creeds have undertaken to declare that one means the other—that Protestantism and Orangemen are indivisible—that to attack the one is to imperil the existence of both and much more stuff in the same direction which we believe to be untrue and untenable. We know Protestants in our midst who indignantly repudiate the "unholy alliance"-men who while holding to the tradition of "the blessings of the constitution as established at the Revolution (?)" believe that "William the Third saved the Protestants from Popery, and the Roman Catholics from slavery," hold also that the present age is too enlightened to admit of public testimonials of triumph which formerly might have been tolerated in which Protestants might have mixed as pageants or have considered as standards to rally round in time of danger-but that the danger now to be apprehended is the revival in its worst shape of a foul and fell party spirit. Let us then repeat our word of warning. If this foul and fell party spirit is to be aroused it will not have its exemplification at one side only. If the public peace then is to be disturbed on the next 12th July-of which we have already the premonitary boastings-if days of misery are to be the effects of processions, party colors or other symbols of triumph, if in the seeming of loyalty but in the spirit of faction any body of men in the aggregateor any individuals in the sphere of private or professional influences—lend protecting or advisory aid to measures liable to produce such effects it will be the duty of the Government or of the Parliament to inquire into the legality of such proceedings-at any rate it will be the duty not less than the impulse of an insulted people to protect themselves from outrage and protest against the insult.

In all soberness of thought we would ask our Orangemen-and that spawn of bigotry the Young Briton organization, what is to be gained by these irritating pageants and processions for which we are told they are preparing-what the good of reminding the public of feuds which we wish to God were for ever buried in oblivion-how are they better citizens or wiser men by even the drinking of toasts unexceptionable perhaps in themselves. but needlessly insulting to their Catholic countrymen. They gain no end by it except unpopularity; they excite no spirit but that of dislike; they add no strength to their own nor do they diminish the influences which that greatest of all concillators
Old Father Time is gradually introducing. In the interests of peace—for the sake perhaps of the preservation of human life—we hope the Orangemen act as Agents for the Trop. Witness, for that city. costs and consider of the classes of the character of the characters of the characte

will take to heart the presentment of the Grand Jury of St. John Co. They may rest assured that their loyalty will not be less valuable for being less ostentatious; but appealing to less noble sentiments we may urge that the better part of valor is discretion and that the best security of safety is the avoidance of provocation to defence.

THE REV. FATHER ONEIL.

Probably the only characteristic, that has been acknowledged indisputably that of the Irish, is the true, sincere generosity with which they welcome the stranger. This trait is so wholly theirs, that neither years, exile nor poverty can obliterate it. Whether, an Irishman, beneath the scorching san of the South, longs for the cool, sweet vale

"Where the bright waters meet;" or amid the frozen regions of the North, he sighs for the cosy turf in the "old log cabin at home," he is still the same warm-hearted, hospitable celt. And should a stranger whether a " country man," or not, come to share his exile, his is the task to welcome him to his hearth and home, if he has one. Without, however going so far as the poles, we can find an example of this in our own beautiful city During the past few days, it has been the lot of our Irish friends, to tender a good old Irish "Cead mille failthe," to as noble a specimen of the fine celtic gentleman, and the true Catholic priest, as ever stepped on Canadian shore, Rev F. O'Neil brother to our respected fellow-citizens Messa J and R. O'Neil, and P.P. of Graigue, County Carlow. accompanied R. O'Neil, Esq., to Montreal on the oc. casion of the latter's recent visit to the old country, and many were the hearts awaiting the advent of the good ship, to give a " real Irish Welcome" to the honored guest, of their friend Mr. O'Neil. Met on his arrival by several of our prominent citizen, he has since been entertained by the leading Irishmen of Montreal-Messrs. Mullarky, A. Shannon, M P. Ryan, J. O'Brien, O. McGarvey, W. O'Brien, W. Wilson and others. But the crowning feature of the week's enjoyment was, a grand rural dinner, held at the back River, and given to the Rev. gentlemen by the many friends he has made for himself in Montreal, prior to his departure for Kingston About 200 ladies and gentlemen sat down to a sumptuous repast, prepared by Mr. Lajeunesse, and served up in first class style. After partaking of it. and subsequently enjoying the beauties of nature for a couple of hours, the whole party returned to the city, "by the sweet silvery light of the moon,"

The Rev. Mr. O'Neil is at present in Kingston. whence he proceeds to Port Hope, and thence he returns to Montreal. In leaving us, for a time, our esteemed guest, only goes to meet hosts of other friends, to whom his warm-hearted manner and gentlemanly bearing will endear him. We trust the Reverend visitor will be as well pleased with his trip to Upper Canada, as he says he has been with that to Montreal: for we feel confident, our friends in Kingston and Port Hope, will tender the same cordial greeting to the respected traveler, as it has been our lot to give.

THE SECRET OF HOTEL KEEPING.

Amongst the self appointed avocations to which every man deems himself equal and in which but so few succeed is the art and mystery of hotel keeping. Capital, energy, business habits in other callings are of no avail in this, unless there be a special aptitude for the intricate details investing it, and therefore it is that we see in so many instances dissatistaction to the public and disastrous ruin to the proprietor, "To run a hotel" with refer in this connection though indeed prominent pleasure and profit, is not an easier matter to the uninitiated than to "run a newspaper" by men who, whatever their literary abilities, generally have had no practical training for journalistic work. Amongst the successful one however in Hotel enterprize we must class our genial host, Mr. Guthrie of "the Waverlay House," St. John, N.B., and a late sojourn therein enables us to endorse the universal tribute of travellers that the "Waverley" is " amongst the first in the favorite houses of the Provinces." Always in the fcremost rank of the Dominion hotels, the proprietor has kept pace with the spirit of the times by improvements, which make it equal to the best and not surpassed by any. A genial host-a generous table, promptness and civility in attendance and scrupulous cleanliness are the characteristic corroboratives of the general opinion that the proprietor of the "Waverley" knows his business and does it-proves that he has acquired the rare accomplishment of "running a hotel" without loss to himself or complaints by his patrons. This year more than ever the "Waverley" has been sought for by Tourists and Travellers; and we can avouch that one stay in the house is the best invitation and advertisement to a future visit.

THE CANADIAN ILLUSTRATED NEWS.

which we are much pleased to see has re-appeared again, none the worse after the late fire, in its issue of the 26th ult., contains a well executed portrait of Miss Hortense Murphy. This young lady bore off Lord Dufferin's medal in the undergraduates course at Villa Maria Convent. Miss Murphy is daughter of our respected citizen P.S. Murphy, Esq. Roman Catholic School Commissioner whose well known efforts in favor of Catholic Education in this city, is recognised in the following graceful tribute paid to him by our contemporary and which we heartily endorse :- "We may add that it is principally owing to Mr. Murphy's untiring efforts that the cause of education amongst our Catholic fellow-citizens in this City, has been elevated to the high standard it now occupies. And it is due to him to state that to his cultivated taste and love of art we owe, the splendid structure and ornamental grounds on the Plateau, St Catherine Street, and the many other fine buildings erected by the Catholic School Commissioners which embellish and adorn various parts of our City."

NEW AGENTS.

Mr. John L. Barry, of Hallfax, N.S., has kindly