

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, AUG. 12, 1870.

ECCLESIASTICAL CALENDAR.

AUGUST—1870.

Friday, 12—St. Clara, V.
Saturday, 13—Vigil of the Assumption.
Sunday, 14—Tenth after Pentecost.
Monday, 15—Assumption of the B. V. M.
Tuesday, 16—St. Roch, C.
Wednesday, 17—Octave of St. Laurence.
Thursday, 18—St. Hyacinth, C.

TO OUR SUBSCRIBERS.

At this season a large number of subscriptions become due. We shall deem it as a favour if mail subscribers in arrears will settle their accounts as soon as possible convenient. Our city subscribers will be waited on, and we hope they will be prompt in settling. To those who can call at the office we would be very grateful.

NEWS OF THE WEEK.

PARIS, Aug. 7.—The Senate and Corps Legislatif has been summoned to meet on Thursday the 11th.

A despatch from the Emperor announcing MacMahon's defeat and separation from the main army has caused the utmost consternation. According to the Emperor, however, all may yet be retrieved.

The Prussians have crossed the frontier and are advancing on Paris.

The French speak of a great battle as imminent.

La Liberte bids the people of France to rise en masse and repel the invaders.

The despatch from the Emperor is dated 8 30 a.m. Sunday, and says communication with MacMahon having been severed nothing was received from him till last evening. General Lige then announced that MacMahon's loss was great in the battle but his retirement was effected in good order. On the left the action began at about one in the morning but was not serious until several masses of the enemy had concentrated, before which the Second Corps momentarily held its ground. Between six and seven in the evening the masses of the enemy became compact, and the Second Corps retired on the heights. To night, all quiet, I go to the centre of the position.

La Liberte has the following from official sources. MacMahon fought near Neiderbronn. His headquarters were at Haguenau and he has fallen back to St. Avert. Thus Strasbourg is menaced.

A private despatch is said to have been received announcing that a corps of Baden troops had crossed the Rhine above Basle.

The following despatch is received:—The general head quarters, Metz, Aug. 7, 8:30 a.m. That we may hold our position here it is necessary that Paris and France should consent to great efforts of patriotism, here we lose neither our coolness nor our confidence, but the trial is hard.

MacMahon, after the battle of Kirchshofen, retired at the same time covering the road to Nancy. The corps of General Frossard which suffered severely is taking energetic measures for defence. The Major General is in the front. General head quarters, Metz, 7, 11 a.m. The concentration of the troops continues without obstacle. All active hostilities seem to have ceased.

Metz, August 7.—During the fighting yesterday, the Prussians fired upon the ambulances at Forbach, and set fire to the town. The third corps was engaged at Forbach, supported by only two divisions from other corps. The corps of Muntz, Admiral and Faily were not in the fight. The combat commenced at one o'clock, and at first appeared of little importance, but soon large masses of troops, hidden in the woods, attempted to turn our position. At five o'clock the Prussians appeared as if they had been repulsed and given up the attack, but a fresh corps arriving to the assistance of the Prussians from Werenden, Gen. Frossard was obliged to retire. To-day, the troops which got separated yesterday are concentrating around Metz. In the battle near Aretchmeilen, Marshal MacMahon had the support of five divisions of Gen. Faily's corps. After the battle these divisions were

unable to join the corps. The details of this battle are still very vague. It is said many cavalry charges were made, but the Prussians had Mattheleers, "Kugeleyutzen," which did us much harm.

PARIS, August 7.—The *Journal Officiel* says: The defense of Paris is assured. It would require an army of half a million to invest the fortifications, while 30 000 would suffice to defend them, and there are troops enough in and around the city to furnish the necessary garrison; then with the sailors from the fleet which could be procured, the Garde Nationale; the Guard Municipal, and firemen, would make up a solid army of 100,000 men. Paris is free from danger.

A special cable despatch to the New York *Herald* dated London 7 says: From official news received here the situation may be summed up as follows: The Crown Prince has driven MacMahon's army from Wissembourg, Lautenbourg and the North, and probably compelled the evacuation of Haguenau and Strasbourg. The victory of General Goebin at Saarbruck and Spiehren, and the advance from Hambourg has driven General Frossard's corps from Forbach and St. Avolt, and probably rendered Bitsche untenable. MacMahon's corps is at present cut off at Metz. The prisoners taken by the Crown Prince and General Goebin number 8,000.—Large Prussian armies are gathered at Saarlouis and in the southern part of Baden.

The Empress has issued the following proclamation:—"Frenchmen, the opening of the war has not been favorable to us. Be firm under this reverse and let us hasten to repair it.—Let there be but one party in the land—that of France. A single flag, that of the National honor. I come among you faithful to my mission and duty. You will see me the first in danger to defend the flag of France. I adjure all good citizens to maintain order, to agitate would be to conspire with our enemies."

Done at the Palace of the Tuilleries, 7th August, 1870, at 11 a.m.

(Signed)

EMPERESS EUGENIE.

La Liberte says a special train was at the station at half-past five this evening to bring back the Prince Imperial. We have strenuously urged his return, and are glad it has been decided upon. In the grave crisis through which we are passing the enemy should find opposed to him the breasts of the men. The camp should no longer resemble a court out of place. *La Liberte* says 100,000 Italians will be fighting with us in a few days, under a treaty of alliance offensive and defensive. As for Austria, she remains the Austria of 1811. She has sold herself to her enemy, King William, for the German subjects left her by the treaty of Prague. If victory should crown our arms, France will remember Italy, and she will not forget Austria.

BERLIN, 7th.—General Steinmetz telegraphed to Gen. Hammerfeldt, chief of the Staff at Berlin, as follows:—"The conflict between Saarbruck and Forbach was a bloody one, and closed only with nightfall. It was opened by the 14th division, which was reinforced successfully by six battalions, three batteries and some cavalry. We took, by assaults, the heights of Spiehren, and flung the enemy back upon Forbach. At the same time the 13th division advanced on Vocklingen, took Fossers, and with its advanced guard reached Forbach towards evening."

PARIS, August 7.—The Parisians were hoaxed to-day by the report of victory for the French, and the wildest enthusiasm was manifested. The author of the hoax has been arrested.

The Orleans family give 90,000 francs for the wounded, Count Chambord has given 10,000.

The Garde Mobile will be sent from camp. Belgium is not protected by the Treaty of 1839. The government has provided provisions for fifteen days for 40,000 men. General Charnier again asks employment from the French government. Rothschild and other bankers deny having sent gold to Prussia.

Mayence, Aug. 6.—The entire French line has been driven back, and has commenced to retreat towards the interior of France. The French had commenced an advance from Saarbruck, which they had held since the battle of three divisions against three companies of Prussians; but having to fall back, they burned that rich and unprotected town, and in withdrawing spread the conflagration by throwing hot shot into it.

Saarbruck, Aug. 6.—The town of Saarbruck has been just retaken by the first Prussian army corps, under command of General Steinmetz.

Mayence, Aug. 6.—The heads of the Prussian columns approached the Saar on the 5th. This morning General Kamers found the enemy to the west of Saarbrücken in a strong position in the mountains near Spiehren, and commenced immediately to attack them. Following the sound of the cannon, portions of the divisions of Barnakow and Stupnagel came up. General Goeben took command, and a very severe fight ensued. The position occupied by General Frossard was taken by assault. General Fran-

cers and Colonel Reutem are among the wounded.

BERLIN, Aug. 7.—King William sends the following despatch to the Queen:—"Good news. A great victory has been won by our Fritz. God be praised for his mercy. We captured 4,000 prisoners, thirty guns, two standards, and six mitrailleurs. MacMahon during the fight was heavily reinforced from the main army. The contest was very severe, and lasted from 11 in the morning until 9 at p.m., when the French retreated, leaving the field to us. Our losses are heavy."

BERLIN, August 6.—The French Emperor has withdrawn his entire defence of Paris (sic). His losses have been enormous. The Prussians overtook the retreating French forces early on Saturday morning, west of Saarbruck, near the Spiehren Hills. Gen. Kamers commenced the attack supported by Generals Barnakow and Stupnagel. General Von Goeben ultimately assumed command. The action was severe. A position at which the French endeavoured to make a stand during their retreat was carried by the Prussians at the point of the bayonet. This battle is known as that of Haguenau.

REVISION OF THE PROTESTANT "WORD OF GOD"—The Word of God, as it has obtained hitherto amongst Protestants since the days of King James, is to be revised: that is a fixed fact. How? by whom? and in what direction? are matters not so easily determined.

That Protestants have not got the Word of God, at present, is a fact universally admitted, and even the State appointed officials of the Established Church are the first to acknowledge it. Thus the Bishop of Bath and Wells is reported in the *London Times* as having frankly admitted that "it was useless for them to contend that the authorized version was an inspired production when they knew that it was not." This settles the question; for if no one pretends now-a-days, that that version is "an inspired production," and as the only medium of revelation to the great majority of English speaking Protestants, is that "authorized version" it is a self evident proposition that the majority of Protestants have nothing better to rely upon than words of fallible men.

But how in this nineteenth century, in this era of general enlightenment, and intellectual freedom so to revise the Bible as to produce a version which shall obtain as general an acceptance amongst English speaking non-Catholics as does the actual "authorized version" is a very difficult problem indeed. It would never do to have five or six different Protestant "Words of God": one Word for the Episcopalians, another for the Presbyterians; one for the Calvinist, another for the Unitarian; one for use in Great Britain and her dependencies, another for the Yankees. In the seventeenth century indeed it was possible, when as yet the English speaking Protestant community was confined within the British islands, when the inherent disintegrating forces of Protestantism had not fully manifested themselves, and whilst a vague sort of respect for authority still lingered amongst the people, to make by Act of Parliament a State Church, and over the Royal sign manual to set forth an "authorized version of the Word of God." But times have greatly changed since the days of King James. A revised Word of God, the product of a Royal Commission, would find little acceptance except amongst the subjects of Queen Victoria: and unless that Commission were to include men of all shades of opinion, from those of Bishop Colenso, and the authors of *Essays and Reviews*, to those of the narrowest of the adherents of Calvinism, it is also morally certain that its revised Word of God would be rejected as incomplete, and unworthy by some of the Protestant sects even within the British islands. But can any man for an instant suppose that a Commission to revise the Word of God in which men of every shade of opinion in the Protestant community were fairly represented, would ever bring the labor committed to it to a conclusion? The thing is morally impossible. In a Commission so composed there would be some for striking out not passages merely but whole books, both from the New and Old Testaments, which are included in the present "authorized version" of the Canon of Scripture. For a revision of the Protestant Bible implies not merely a new and more scholarly translation of a universally received original: but the fixing of the Canon of Scripture itself. The members of the Commission charged with the task of revision, would have to determine, not merely "what is the meaning of this word or that word? what the proper rendering of such or such a passage? what the exact grammatical significance of such or such a phrase?"—things which learned scholars are competent to do: but they would have first of all to establish or lay down a Canon of Scripture, to ascertain what books are divinely inspired; to determine the text; to distinguish betwixt the original and the genuine on the one hand, and interpolations and corrupt additions on the other. In their revision of the Old Testament for instance, they would have to settle the contro-

versy, long raging in the Protestant world, as to the genuineness, and inspiration of the Pentateuch; to distinguish betwixt what is of Moses, and what is the product of a later age when there were Judges and Kings in Israel. In the same manner would they have to deal with the New Testament; they would have to agree as to whether the Gospel called of St. John were the work of the Apostle, and whether the Apocryphs were the work of his pen; whether the Epistle, called of St. James, that known as the Epistle to the Hebrews, and many other writings which stand in the "authorized version" as part of the New Testament, were really inspired, and the work of the authors whose names they respectively bear. These are the questions—questions which distract the intelligent and enquiring portion of the Protestant world, with which a Royal Commission appointed to revise the Bible would have to deal.

And how deal with it? Upon what principle shall it be determined whether a certain writing is inspired by the Holy Ghost, and therefore entitled to a place in the Canon of Scripture?—Not upon the Catholic principle of constant tradition and the common consent of the faithful: for if tradition and general belief be sufficient to prove the truth of the tradition—or thing believed, that is to say, inspiration of certain Scriptures—it suffices to establish the truth of many other things which all Protestants deny. No: to be logical and consistent with the fundamental principle of Protestantism, every Protestant must determine the Canon of Scripture for himself, by the exercise of his private judgment. The Protestant who accepts the authority of other men upon this matter, who takes the inspiration say of the Gospel of St. Luke upon trust, and not as the result of careful independent enquiries instituted and carried out by himself, is recreant to his professed principles. No! Even a Royal Commission would be incompetent to settle the vexed question of Inspiration—its nature, its extent—and the Canon of the several books of which the "authorized version" of the Bible is composed.

And it is mainly because of these difficulties that the long talked of revision of the Protestant Bible has been put off from day to day. That book is the "religion of Protestants": to revise it—is to revise their religion, to confess therefore that it is an imperfect—inadequate religion. But what assurance will the Protestant whose faith in his present religion is thus unsettled have that the revised bible or religion with which a Royal Commission is to supply him, will be a whit more trustworthy?

The projected revision is a most dangerous experiment, one from which imitating the prudence of the Knight of La Mancha who forebore to expose his helmet to too severe a test, they would, if wise shrink. If carried out it will cause many a Protestant to think, for once in his life, for himself upon religious matters, to examine into the foundations of his faith and to ask himself "Do I really upon my own private judgment, as the result of my own intellectual labors and not on the word of others! believe this book to be the Inspired Word of God?" The moment a Protestant begins to reason in this wise he is on a road which leads inevitably either to Romanism or Authority or else to Infidelity or the rejection of all Revelation from without.

PROTESTANT RIOTS IN BELGIUM.—The recent elections in Belgium which resulted favorably for the Catholic party elicited a strong display of genuine Protestant feeling amongst the liberals or anti-Catholic party. They attacked and pillaged the convents and nunneries, and otherwise comported themselves in a manner worthy of a Yankee Protestant mob, and of the burners of the Charleston convent.

WORK FOR CATHOLIC CANADA.

Of late years strenuous efforts have been put forth in various parts of the Dominion to attract to Canadian shores some portion of the tide of Emigration constantly flowing from the old countries of Europe. Some degree of success has attended these efforts; and in consequence of them, the facilities and advantages which Canada offers to settlers are now understood and recognised both in England and Ireland. But there is yet abundance of room on our Continent for a far greater proportion of that surplus population which throngs the crowded cities of England. Canada has need of those men, women, and children, whose very existence in the home countries, is a difficulty for the State, and almost a misery for themselves. But we want neither pure, honest and industrious. We want neither Criminals nor Paupers! Between the confirmed criminal and the confirmed pauper of English towns there may be some little difference, but it is very slight indeed. To hardy Irish emigrants, to sturdy English farmers, or to keen but honest Scots, Canada holds out hands of welcome, and if they take her as they find her, and treat her as she deserves, they will find in her a kind and bounteous foster-mother.

But there is another class of immigrants, who, coming here in early youth, forget almost at

once the associations of their birth, and becomes real children of Canada. A movement has been for some time a-foot, bringing over to us young boys, and girls, from the cities and workhouses of England, before they have learnt to feel the blighting taint of pauperism, or to taste the fruits of crime. The promoters of this organisation are ladies with no other means of securing success, but strong minds and earnest hearts. They have made a beginning, and have so far reaped almost unexpected success. The projects of Miss Rye, and her fellow laborers, have however one drawback, which as far as Catholics are concerned, vitiates much of the good we might otherwise expect from them. They deal only with Protestants; or what is even more detrimental in our eyes, they refuse to recognise any religion but Protestantism in subjects of their charitable efforts. But this defect can be remedied—our Catholic brethren on the other side of the Atlantic are determined not to be outdone in provision for their poor, and their orphans, and we have great pleasure in announcing that an accredited envoy will shortly arrive from Liverpool empowered to treat with the Catholics of Canada, and United States, in order to devise a system whereby the Catholic and Irish children who would be exposed in England to the dangers of the workhouses and the streets may be transferred to this country where their services will be valuable, and where they may find homes and careers of honest usefulness awaiting them.

The Rev. Father Nugent is no Tyro in matters affecting the interests of the children of the poor. In the town of Liverpool even those most opposed to our religion and their ministers speak of him with respect as of a model priest. In all grades of society his name is there considered as that of an apostle of charity and we cannot refrain from congratulating our Liverpool co-religionists on the happy choice they made in nominating him as their commissioner in this matter. The efforts of Miss Rye praiseworthy though they are, cannot be for a moment compared with the constant labors of Father Nugent in behalf of the poor, whether criminal or innocent. To forward their interests both spiritual and temporal he spares himself no labor, shrinks before no difficulties however great. We feel ourselves constrained to refer to one of his undertakings:—a work which in after years will probably be the great achievement of his life. Alone, unaided, but trusting in God and his own zeal, Father Nugent opened an asylum for destitute and homeless boys. In this Refuge the poor neglected children received not only food and shelter, but also the great boon of a good education. To maintain this institution the good Father founded "The Association of Providence," with what success may be gathered from the following short account of the work done by "The Refuge" up to the end of last year. In 1866, 106 boys were permanently provided for, and 950 casually supplied with food. In 1867, 115 boys were permanently provided for, and 2913 nights lodging, and 48205 suppers given to destitute boys. In 1868, 155 boys were permanently dealt with and an average of 43 casual applicants daily fed and taught in the schools. In 1869 the number permanently dealt with rose to 170 whilst a daily average of 24 casuals received food and education. It is Father Nugent's intention to extend the institution until he can provide within its walls permanent accommodation for 200 boys, with 50 additional beds in the night asylum and also to erect in connection with it a large day and night Ragged School. The steady progress which the Refuge has made is a guarantee for its stability and its permanent usefulness—whilst from the short account we have here given of it, our readers will be able to judge what manner of man it is who comes to plead with us the cause of the poor Irish Catholic children left destitute in the crowded, unhealthy towns of England; and those children may be well satisfied with the advocate God has raised up for them. But the work which Father Nugent is now preparing himself is neither easy nor of a temporary character. The extent of Infant destitution in England is almost incredible. To confine our remarks to the one town of Liverpool—a census taken in it four years ago showed that there were 47,000 children between the ages of 5 and 14 attending no school, and ignorant of both religion and morality. In 1869 there were more than 25,000 street children in that one town alone; and we may rest assured the evil has not ceased to grow. It is to obtain our help to curb it, and to reduce its portentous dimensions, that Father Nugent is about to come amongst us.—His errand is one that must appeal most forcibly to our feelings as men, and as Catholics. Of those 25,000 waifs of the streets how many thousands are the children of honest Irish Catholic parents struck down by misfortune and disease in an almost hopeless struggle for existence. Each and every one of them has a claim on us as being bound together in race and in religion. We hope and trust that Father Nugent will receive that welcome, that large hearted and which his zeal, his charity, and the magnitude of the undertaking he comes to inaugurate both de-