

# The True Witness

AND

CATHOLIC CHRONICLE,

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## MONTREAL, FRIDAY, SEPT. 2.

## ECCLESIASTICAL CALENDAR.

SEPTEMBER—1870.

Friday, 2—St. Stephen, C.  
Saturday, 3—St. Margaret, V.  
Sunday, 4—Thirtieth after Pentecost.  
Monday, 5—St. Laurence Justian, B. C.  
Tuesday, 6—Seven Brothers, M.M.  
Wednesday, 7—St. Alexis, C.  
Thursday, 8—Nativity of the B. V. M.

## NEWS OF THE WEEK.

We frankly confess that from the confused jumble of telegraphic messages by cable, we are unable to construct any clear or connected story of the proceedings during the past week of the contending forces of France and Prussia. One thing seems certain; that the Prussians are steadily advancing towards Paris; and that the French, gallantly contesting every foot of ground, are falling back upon the capital, in the vicinity of which the great and decisive battle of the war will have to be fought. In spite of their reverses the tone of the French press is bold and defiant as ever; nor, so it is said, will any propositions for peace be entertained, till the soil of France be purged of the foreigner. This may be no vain boast after all; for the condition of France is by no means desperate, by no means so gloomy as it was on that awful Sunday afternoon of September 1792, when Dumourier with some twenty-five thousand badly organised soldiers interposed betwixt Paris and the Prussian army at Verdun. Then a Danton arose, and by his burning words inflamed the hearts of the people, who in turn rushed forth, and in their demoniac fury saved the country from the external danger with which it was menaced. "Il nous faut de l'audace, encore de l'audace, toujours de l'audace, et la France est sauvée," were the words of the terrible tribune; and France and Frenchmen have never been lacking in *l'audace*. With Paris—and behind Paris all France armed—in their front, the Prussian army, in spite of the valor and discipline of its soldiers, and the skill of its leaders, may well receive a check; and a check, distant as it is from its base, and with its communications menaced by a hostile population, followed by a retreat would be ruinous to the Prussian army. It will be no easy matter to conquer France, and that the Prussians may yet learn to their cost. The danger to France is not external, but internal; it is to be feared that the old revolutionary fury may again burst out, and that persuaded of the imbecility of their rulers, or political guides, the French people may again undertake to save France. As to Louis Napoleon he is morally and politically dead; no one troubles his head about him, and indeed it is hardly known where he is. We give below the latest telegrams as they are transmitted to us, and which we copy from the columns of our morning contemporaries:—

LONDON, August 27.—On Tuesday evening at the headquarters of the Prussian army were at Bar le Duc. The advance had reached a point about midway between Chalons and Epernay. The march on Paris is to be conducted leisurely by the Prussians, as no further opposition is anticipated. There is authority for saying the fortifications of Paris, unless manned by at least 300,000 men, are worthless.

A cable special to the *Herald*, dated London, Aug. 26, says:—The special correspondent at Bar le Duc writes that Bazaine is surrounded in Metz by the Prussians, and it is expected that he will be compelled to capitulate, his troops being short of provisions.

A *Tribune* special, dated London, Aug. 26, says the best information about Bazaine's army, which a German officer's telegram now proves to be shut up in Metz, makes his strength about 60,000. MacMahon's cannot exceed 40,000 really good troops, the remainder being raw. The Prussian force left at Metz, or within supporting distance, is computed at 253,000, after deducting 100,000 sent to reinforce the Crown Prince.

LONDON, 10 p.m., Aug. 26.—The Prussian cavalry is reported at Danlevant, St. Remy, Brienne, Landres, and Chateauthierry. The latter is fifty miles from Paris.

The *Siecle* contemplating the probability of a bombardment, urgently recommends the removal of pictures from the galleries of the Ourre and the books from the Imperial Library.

PARIS, August 27.—The King and Crown Prince are moving on the city by way of Marne and Aube. They commit fearful pillage and unheard of outrages as they move along.

According to French reports, Luneville is so filled with Prussian wounded that 3,000 are left unsheltered in the streets.

A London special last night says it is fancied the Crown Prince is marching on Paris with 150,000 men, if so, Trochu with at least an equal number can defend Paris long enough to give MacMahon and Bazaine time to do their work in the rear. It is understood that a new French army of 150,000 veteran troops is forming at Lyons, and that if the Prussians are defeated their reserves do not exceed 300,000 men. All that is certain is that the struggle near at hand will be a desperate and dreadful one; it involves everything; no well informed person now anticipates anything but a long and exhaustive war.

PARIS (midnight), August 26th.—The following news is made public at the office of the Minister of the Interior:—"The Prussians are passing through Nancy, going towards Chalons. The siege of Toul has been abandoned, owing to the vigorous resistance made by the garrison. The Prussian scouts have cut the railway at Lamouilly between Montmedy and Mezieres. This body was repulsed by French sharpshooters, and the road repaired. The Prussians who were at St. Enay are now falling back upon Dun, several miles further south.

LONDON, August 27th.—Bourges, the Capital of the Department of Cher, is fortifying. It is said the Emperor and members of the Senate and Corps Legislatif will go thither. The right wing of the French army has already taken that direction.

PARIS, August 27th.—It is reported that Government is preparing a note to be addressed to its representatives abroad, announcing that France will prosecute the war to the last extremity, and no prospects looking to peace will be entertained, so long as the enemy is on French soil.

PARIS, Aug. 27th.—One of the city journals this evening has a remarkable editorial, from which the following are extracts:—

Next to the news of the near approach of the Prussians to the walls of Paris, that which most occupies the public mind is the possibility of an open rupture between the Government and Gen. Trochu. It is reported that the Empress demanded the dismissal of Gen. Trochu from his position as Governor of Paris, but no one can affirm anything positive. It is nevertheless true that a person has been permitted to express carelessly the opinion that Trochu, in presence of the Empress, had been asked to retire.

LONDON, Aug. 28.—On Thursday, at Epernay, the National Guard repulsed a Prussian force.

PARIS, Aug. 28.—In the Corps Legislatif yesterday, Palikao announced that 10,000 Prussians attacked Verdun and were repulsed with heavy loss, and gave particulars as already telegraphed.

The *Journal of France* says we learn the army of Prince Royal is to march on Paris.

The King of Prussia held at Pont a Mousson a council of war composed of the Generals and Princes commanding the Prussian forces. The advice of all was to remain in the territory conquered, fortifying the right bank of the Moselle. The King alone determined to march on Paris. The Prince Royal slept the night before at the Chalons prefecture.

LONDON, Aug. 28.—The following official dispatch is dated Bar-le-Duc, Friday night.—The Garrison of Vitry surrendered on Thursday morning.

The Prussians captured 20 guns, and 17 French officers and 850 soldiers. Two battalions of Garde Mobile were annihilated by Prussian cavalry. The Prussians had one officer severely, and three troopers slightly wounded.

It is reported that a battle occurred yesterday near Rheims heavy cannonading was heard but no particulars have been received. The engagement was probably between the forces of MacMahon and Prince Frederick Charles.

A late copy of the *Journal of Nancy* draws a doleful picture of the calamities accompanying and to succeed the Prussian invasion.

The following official intelligence is made public 10,000 Prussians under the Crown Prince of Saxony attacked Verdun at 9 this morning. After three hours hard fighting, during which 300 shells were thrown into the city the Prussians were repulsed with considerable loss. The enemy fired on an ambulance train. Our loss was 12 killed and 5 wounded. The Prussians are falling back on St. Dizier. Large bodies of infantry are passing through Lunerville and Bayou.

The *Gaulais* says the Prussian administration of the conquered Provinces is tyrannical. One hundred thousand of the Prussians have been killed and wounded since the war commenced.

The *Opinions National* says: The German journals, and those of Belgium have asserted that the Landwehr are not yet in the field, with the exception of artillery.

TOULON, August 28.—A frigate has gone to cruise in Roman waters as a precaution against Garibaldi.

ARLON, 29 via BRUSSELS, Aug. 29.—The Prussians are making a flank movement on McMahon in the same manner as they did on Bazaine. This is the situation of the armies. McMahon, as I told you already, occupies a line from Rethel to Stenay, leaving Mezieres, Sedan and Montmedy, with the Belgian boundary, behind. The Prussians who were marching on to Paris deployed from Stenay to Troves, having changed their direction. Instead of going west, they are going north, their troops around Troves march in the direction of Romilly, those around Chalons in that of Suippes and those which were between Stenay and Varennes on the direction of Rethel by Grandpre and Vouchers, while a strong force is at Dun observing the left of McMahon's force at Stenay. Meanwhile strong Prussian columns are advancing from Lunerville and Joinville to St. Dizier, where the headquarters of the King were reported to be yesterday. The manifest intention of the Prussians is to destroy McMahon as they destroyed Bazaine, and then turn their attention to Paris. A great battle will certainly be fought before many days between Rethel and Montmedy. Do not believe in the despatch from Rethel this morning saying that Marshal McMahon and Marshal Bazaine are in communication.

General Trochu has issued a proclamation ordering all strangers, natives of countries now at war with France and not naturalized citizens, to leave Paris and the Department of the Seine within three days.

## THE CATHEDRAL OF MONTREAL.

For many years, ever since the great fire of 1852, the large and important diocese of Montreal has been without a Cathedral worthy of the name. This want will, however, soon be supplied, for on Sunday last, at half-past three in the afternoon, took place the grand ceremony, announced in our last, of laying the Corner stone of a church, which it is to be hoped will be worthy of the diocese, and a lasting monument of the zeal and piety of its faithful.

At about 3.30 p.m. the Procession, headed by a band of music, moved slowly from the front of the Episcopal residence towards the site of the new Cathedral. An immense concourse of our citizens occupied the vacant space, and took a lively interest in the day's proceedings. On the ground a temporary pulpit had been erected, from which two short, but most appropriate addresses were delivered; one in French by the Bishop of Montreal, the other in English by the Rev. M. Lonergan, of Hochelaga; after which the usual religious ceremonies of blessing the stone, and laying it in its place, were proceeded with.

Assisted by the Venerable Father Superior of the Seminary of St. Sulpice, Mgr. Bourget slowly moved through the ranks of the crowd to the spot where the stone was lying. The solemn prayers of the Church were offered up to Him whose dwelling place is the heaven of heavens, that He would deign to be present with His servants in the temple that they proposed erecting for His worship, and in honor of the illustrious Saint James the Apostle.—The Litanies were then intoned, and the usual rites of the Church on such occasions were duly celebrated, and after a benediction from the Bishop; the assembled multitudes dispersed, hoping and trusting that ere many years be passed, they might enjoy the privilege of witnessing the Consecration of the Cathedral of Montreal, and of assisting at the first High Mass sung therein by their present well-beloved Prester.

The collection taken up on the ground amounted, so we learn, to the sum of one thousand one hundred dollars; and we are specially instructed by our revered Bishop to state that he desires to return his thanks to all the Societies which he had invited to assist, for their hearty acceptance of this invitation; and His Lordship desires also to record his thanks to all the Catholics who were present, taking part in this touching ceremony.

MORE FLAP-DOODLE.—This is a kind of diet with which the *Montreal Witness* is very liberal in furnishing its readers, with a large number of whom it agrees wonderfully as just the stuff for which they are intellectually qualified. This dish therefore the editor of the *Witness* is constantly serving up, sometimes under one name, sometimes under another, but always substantially the same. It is the chief *pièce de resistance* which our liberal evangelical host never fails to set before those who honor

him with their custom. In the *carte* before us this standing dish of *flap-doodle* is set down as "Thoughts on Popery," with which, because of the critical times we live in, the *Witness* proposes often to regale his customers. This dish is specially prepared, so we are informed, by a cook who rejoices in the name of the Rev. W. Nevins.

Of this worthy man's fitness to cater for the indiscriminating appetite of evangelical Protestantism, the mess he serves up in the *Witness* contains abundant evidence. We make some selections:—

## THOUGHTS ON POPERY.

By the Rev. W. Nevins, D. D.

## I.—THE SUFFICIENCY OF THE BIBLE AS A RULE OF FAITH AND GUIDE TO SALVATION.

This is the great matter in controversy between Protestants and Roman Catholics. We say the Bible is sufficient. They say that it is not. Now suppose that Paul the apostle be permitted to decide between us. We are agreed to refer the matter to him. Can our opponents object to this reference? Let Paul, then, be consulted in the only way in which he can be, viz., through his acknowledged writings. It is agreed on all hands that he wrote the second epistle to Timothy. Well in the third chapter of that epistle, and at the 15th verse, he writes: Timothy thus: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." That the Greek is here correctly translated into English, any scholar may see.

Now what we must think of that man's scholarship, and intimacy with the last results of Protestant Biblical criticism, who gravely informs us that "it is agreed on all hands that he—St. Paul—wrote the second epistle to Timothy?" Whether he did, or did not, is not a question with Catholics of course: for they take their Holy Scriptures from the Catholic Church, who alone as infallible is competent to vouch for their genuineness and inspiration.—But whether St. Paul wrote any of the so-called Pastoral Epistles, that is to say the two addressed to Timothy, the one addressed to Titus, and that addressed to Philemon, has long been violently disputed in the Protestant world; and the last conclusions to which the most eminent divines have attained, aided by the light of German criticism, is that though St. Paul may perhaps—though it is very doubtful—have written the Epistle to Philemon, those addressed to Timothy and to Titus are unquestionably "spurious" and form no part of the Pauline literature of the Bible. So well aware of this is every Protestant with the slightest pretensions to scholarship, that the utmost that one like a writer in a late number of the *Edinburgh Review* can venture to say in support of the claims of the said Epistles to a place in the sacred canon as emanating from St. Paul, is, that the problem raised, how to reconcile the many difficulties which they present to the critic and Bible student is, though difficult, not altogether desperate.

"Confessedly the problem raised by these epistles is a difficult one. But we do not think it so desperate as M. Renan imagines it to be."—*Edinburgh Review*, April, 1870, p. 255.

And this is the utmost that an educated, and well read advocate of the claims of the Epistles in question can say in their behalf! That the case against them though strong, is not altogether "desperate!" whilst on the other hand a Nevins, who is evidently neither an educated nor a well read person, and who is evidently ignorant of the controversies which have long distracted the Protestant world as to the genuineness of the Pastoral Epistles attributed to St. Paul, has the amazing effrontery to say that "it is agreed on all hands that he, St. Paul, wrote the second epistle to Timothy." We need not enter into the merits of this controversy here. Suffice it to say, to show how great are the difficulties which the problem presents to the Protestant critic, that whilst the well known work, *The Life and Epistles of St. Paul*, by the Rev. MM. Congbeare and Howson, stands up stoutly for the genuineness of the Epistles in question against Schleiermacher, Baur, De Wette and other eminent Protestant Biblical critics, it does so on the hypothesis that St. Paul was released from Rome after his first imprisonment there; that an interval of from four to five years at least must have elapsed betwixt the date of the Epistle to the Philippians, written during the first imprisonment at Rome, and the writing of the second Timothy; and that it was during the latter imprisonment that the second Epistle to Timothy was written. This hypothesis the joint writers of the work from which we cite, hold to be indispensable to those who would maintain the genuineness of the Epistle in question.

On the other hand, the critic in the *Edinburgh Review*, from whom we have already quoted, and who also wishes to defend the genuineness of the second to Timothy, scouts the hypothesis as utterly untenable:—

"It will be seen from what has just been said, that we do not believe in any release of St. Paul from his first imprisonment at Rome. It appears to us absolutely incredible that the great Apostle should have made a fresh round of journeys in the East, should have travelled into Spain, should have returned to a second imprisonment, and been adjudged to a public execution—without one single trustworthy trace of all these things being left on the page of history, or even in the traditions of these countries. Indeed the only reason that has induced people to invent such an additional chapter of the Apostle's life, is the supposed difficulty of intercalating the Epistles to Timothy and Titus in any known part of his biography. Rather, however, a thousand

times would we concede that the Church had been honestly mistaken about the authenticity of these Epistles, than lend ourselves to the invention of a new page of history to make room for them."—*Edinburgh Review*, p. 255.

Thus then stands the case. All Catholics accept the Epistles in question on the authority of the Church which determines the Canon of Scripture. Protestants differ amongst themselves. Many of the most learned amongst them reject the said Epistles as certainly spurious; many accept them, but cannot agree amongst themselves on any hypothesis to account for the internal difficulties which they present. How great then, how astounding must be the ignorance of him who tells us that "it is agreed on all hands that St. Paul wrote the second Epistle to Timothy!"

And how absurd his logic who pretends that from the passage therefrom quoted, 3, 15, the sufficiency of the Scriptures as the Christian rule of faith can be deduced? The only Scriptures with which, from his infancy, Timothy could have been acquainted, or which till he was converted to Christianity, he could have accepted as holy scriptures "*hebra grammatæ*"—were the Jewish Scriptures of the Old Testament. These indeed might suffice to make the reader wise unto salvation, in so far that they could prove the historical fact that the Messiah promised to the fathers by the prophets had indeed come, and that Jesus was that Messiah. But to pretend that they were sufficient to teach of themselves all Christian doctrine, is to assert that all the Scriptures of the New Testament were unnecessary; that the preaching of the Apostles was superfluous, and St. Paul himself an impertinence. What need of Apostles and Gospels, if the writings which Timothy had known from his childhood were sufficient for the instruction of the Christian in the religion of Christ? In a word, had the Scriptures of the Old Testament sufficed to make men "wise unto salvation" in the sense of being a full and perfect revelation of all that was necessary to salvation, there would have been no need of Christ, of the Gospels, or of the Apostles.

The Rev. Mr. Nevins then, by proving too much, proves nothing. And it is also worth noting that little would it profit men to know that certain Scriptures or writings were able of themselves to make wise unto salvation, unless they also had certain means for determining with infallible assurance wherein these valuable writings consisted. Here, for instance, is this very case of the Epistle to Timothy, from which Mr. Nevins quotes.—How is it to be determined that it is a holy or inspired writing?—if we reject the authority of an infallible Church? In a word, unless from Scripture or the Bible you can determine the canon of Scripture, or show, 1st, that every book thereof is inspired; and 2nd, that all inspired writings are therein contained—it is manifestly absurd to pretend that the Bible of itself is sufficient as the Christian man's rule of faith, and guide to salvation.

The *Montreal Witness* repelling the charge urged by the *Minerve* of insulting French Canadians thus replies:—

"The men who insult them are those who condescend and present addresses to their Bishop stating that the French Canadians had accepted with perfect faith all the decisions of the Council at Rome before they knew them."

Surprising as it may seem to our Protestant contemporary we assure him that, not French Canadian Catholics only, but that all Catholics throughout the world, in that they are Catholics and therefore believe with a perfect faith all that the Catholic Church believes and teaches—are always prepared to accept with a perfect unquestioning faith "all the decisions of a General Council" ratified by the Pope.

It is this and this only that distinguishes Catholics from Protestants; for it cannot be too often repeated that the essential difference betwixt the former and the latter consists, not in what they respectively believe, but in their several reasons for so believing; the one yielding his entire and perfect assent to every dogma presented to him by the Church, only because the Church which he recognises as the one divinely appointed, and therefore infallible, medium of communication betwixt God and man, propounds those dogmas to him. The other, if he believe at all, does so because the dogmas so presented recommend themselves to his private judgment, or his particular taste.

Of course any Protestant who accepts any of what are called the "mysteries" of Christianity, does so in violation of this the fundamental or formal principle of Protestantism. He will find, for instance, the reason for his belief in the dogma of the Incarnation, in that of the Trinity, and in other Christian mysteries, not in the dogmas themselves, but in the authority propounding them; thus acting upon the purely Catholic principle of authority, and with the same disregard of "reason" as that with which he reproaches French Canadian Catholics, in that they are always prepared to accept with a perfect faith all that the Catholic Church teaches, or ever may teach. Just so the evangelical Protestant will say, I believe all that the Bible