

The True Witness

AND CATHOLIC CHRONICLE.

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, SEPTEMBER 4, 1874.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1874.

- Friday, 4—Of the Feria. Saturday, 5—St. Lawrence Justinian, B. C. Sunday, 6—Fifteenth after Pentecost. Monday, 7—Of the Feria. Tuesday, 8—Nativity of the B. V. M. Wednesday, 9—Of the Octavo. Thursday, 10—St. Nicholas of Tolentino, C.

NEWS OF THE WEEK.

The Lancet learns that cholera has assumed an epidemic character in numerous localities of Prussian Silesia, and that the Austrian Ministry of Commerce has instructed the different railway companies whose lines cross the Prussian frontier to take necessary precautions, adopted on previous occasions, for dealing with transmission of the disease along the lines. Mount Etna has been in a state of eruption since Saturday, and streams of lava are pouring from three craters. Several regiments have been sent to Sicily because of the increase of brigandage and general lawlessness. Courts-martial have been established for the prompt punishment of the offenders. Additional correspondence between the British Government and its representatives at Madrid concerning the Virginian outrage is just published. Mr. MacDonnell, British Charge d' Affaires, writes to Lord Derby, July 7th, that the Spanish Government appeals to England to defer settlement of her claims on account of the negotiation pending with the United States. Spain will be hampered in dealing with the latter power if the American Government is enabled to cite as a precedent, payment of indemnity to England. Lord Derby replies, July 17th, demanding that settlement be made by a fixed date. Mr. MacDonnell telegraphs to Lord Derby August 7th: "The Spanish Minister of Foreign Affairs agrees that the indemnity shall be settled immediately under certain reservations." The Sun's Washington special states that it is well known that an arrangement has been completed by which Spain will cede to Germany the Island of Porto Rico as soon as the Carlists are ejected from Spanish territory and that the U. S. Government will not interfere in the matter. Quarantine regulations have been put in force at Queenstown, which cause great hindrance to commerce. All persons are prohibited from leaving or embarking on vessels from ports in America, the West Indies, the Mediterranean and Black Seas, until it is ascertained that such vessels have clear bill of health.

THE WESTMINSTER REVIEW—July, 1874.—The Leonard Scott Publishing Co., New York: Messrs. Dawson Bros., Montreal.

The Westminster well maintains its position as the leading organ or exponent of modern Protestantism, as it obtains amongst the most highly educated classes of the English speaking community, and the contents of the current number will be found to be fully up to the usual standard. First we have an article on a once celebrated Protestant work, Butler's Analogy: Its Strength and Weakness. The Reviewer speaks highly of the ability of this work, but points out one fatal defect; to wit, that, if it proves anything, it proves too much; and that its argument, if strong for Christianity in general, is equally powerful for Romanism in particular. For instance, Butler insists with much force upon the necessity of a "visible Church," without which, so the author argues, Christianity must "in a great degree have been sunk, or forgot in a very few ages." This is fatal to Protestantism; for where is "visible Church," this City set on a hill, if not in Rome? The Church of Rome, says the Reviewer, "presents herself to us not only with many of the signs and appearances which we should expect to find in a visible Church, these signs and appearances being noted in her alone, but with the positive assurance that she, and she alone, is the visible Church."

And in another place, he says:—"We should be curious to know what objections can be raised against this claim, while we are of opinion that many positive arguments of great strength might be adduced in its favor."—p. 8. He then goes on to notice the ordinary Protestant objections, showing that they are all based on ignorance or prejudice; and that the objections, in so far as valid against Romanism, are equally valid against Christianity considered as a supernatural revelation, requiring belief in or assent to certain mysterious doctrines. "What," asks the Reviewer, "is the principal objection which Protestants make to

the Catholic Church?" And his answer, as the answer of a non-Catholic, but an educated man who scorns the cant of Exeter Hall, we lay before our readers—

"That some of its doctrines are not mentioned in the New Testament. Granting this—though it can only be granted with the reservation that all its chief doctrines, for instance, the foundation of the Church on Peter, transubstantiation, purgatory, extreme unction, are either expressly contained in, or else implied in the New Testament; at least mentioned in such a way that if they are not held to be implied, so neither can many of the chief dogmas retained by Protestantism be held to be sanctioned—yet granting this, what does the omission amount to? We are nowhere informed that the New Testament contains the whole body of Christian doctrine. And it is clear that it does not: that it consists of a series of narratives and letters, the latter in particular referring to a body of doctrines entrusted to the keeping of a visible Church. What is required to be shown is that these Roman Catholic doctrines are contrary to Scripture; and this cannot be shown."

The Protestant Reviewer then notices in particular the dogma of the Immaculate Conception of the B. Virgin, which he contends is in no respect opposed "to the text of Scripture:" and he laughs at the silly Protestant cant that the invocation of Saints, and other doctrines, as taught and practised by the Roman Catholic Church are unscriptural.

"It is," he urges, "absolutely ludicrous to contend that they are unscriptural, or that they substitute another kind of mediation for that of Christ; for if Paul prayed for his converts, if the prayer of faith saves the sick, if the prayer of a righteous man avails, it is idle, and indeed wholly without warrant from Scripture, to affirm positively that prayers and supplications offered up by those who have put off this temporary garb of flesh can do nothing."—p. 8.

The Reviewer is not of course arguing for the truth of Romish dogma: his object being only to show the weakness of Butler's Analogy in that the same line of argument; that the same process of argument, by which it is therein sought to defend Christianity against the assaults of the infidel, is as powerful in the mouth of the Romanist replying to the attacks of the ordinary Protestant objector. It cannot be otherwise. All Protestant apologetic works, or works in defence of Christianity are, and must be liable to this objection; for with the self-same weapons as those with which the Protestant presses the Romanist, does the infidel press the professed believer in every form of Christianity.

We have not left ourselves room to do more than barely mention the titles of the other articles in the current number of the Westminster Review, these are as follows:—2. Emigration; 3. Goethe and Mill, a Contrast; 4. The Admiralty and the Navy; 5. Mr. Lewes and Metaphysics; 6. The Emancipation of Women; 7. Lamarck; 8. The Nationalization of the Established Church; 9. Contemporary Literature.

LOYSONISM AT WORK IN INDIA.—An exact counterpart to the Father Hyacinthe conversion case, has lately occurred in India, and is duly reported in the Khussufi Akbar, a paper published in Hindoostani at Bombay. In this latter case the interesting convert is a Mrs. Bushey, widow of an English gentleman formerly a resident of Bombay: the errors she has renounced are those of Christianity: the truths which she has embraced, are the faith of Islam and a Mahometan husband. This interesting conversion is thus reported in the above mentioned journal, as copied by the Montreal Herald.

"The truth of the Islami faith has made such an impression on her, Mrs. Bushey's conscience; the light of the religion has affected her so much, and the influence of the true, and the last prophet (honour to his name) has been so powerful, that she at once went to the Jakeria Masjid, and adopted the new faith. The same night she joined an Afghan named Mahomed Khan by neeka marriage."

Does not this read just like the account given in the evangelical papers, of the conversion to the Holy Protestant Faith of a Father Hyacinthe, or of any other amorous man of God whom his passions have brought to the "knowledge of the truth as it is in * * * * * And then the last, but explanatory sentence; "the same night she joined an Afghan named Mahomed Khan" in marriage! Have we not here the old story, the well known finish to the comedy of the Reformation, always ending in marriage: whether with a widow Merryman, or with an Afghan Mahomedan, it matters not, for the principle is the same.

When in process of time the baby—the outward and visible sign of that same grace which led Mrs. Bushey to the truth of Islam, and the arms of a Mahomedan spouse, and which led Father Hyacinthe to the "truth as it is" &c., and the arms of his beloved widow, shall make its appearance, we trust that the Montreal Witness will favor the public with a likeness thereof. It will be deeply interesting.

THE DUBLIN REVIEW—New Series, No. XLV., July, 1874.—D. & J. Sadlier, Montreal.

The current number opens with an article on Infallibility, insisting upon the obligation incumbent on all Catholics of giving full interior assent to all the dogmatic utterances of the Holy Father. Next we have a very interesting review of some recent writings on London Poor, and London Work, in which the fearful condition, moral and physical of vast masses of men, women, and children in the

metropolis is exposed, and contrasted with the ever increasing luxury, and even growing extravagance of the wealthier classes of society. This cannot last; ere long there must be a terrible social cataclysm. The third article consists of a reply to certain strictures made on a previous article in the Review, on Necessary Truth. We have next a notice of recent American Poets, followed by a very interesting article on John Wesley, and the Rise of Methodism. Then comes a notice of a celebrated work, Castaniza's Spiritual Conflict and Conquest, to which succeeds a political article on the Fall of the Duc de Broglie, and the Crisis in France. Article eight as an appendix to a previous essay on Free Will; and the number concludes with an article on Plain Chant, and the usual Notices of Books.

SUPREMACY OF THE ROMAN SEE.

No. II.

But if Corinth in the first century, as we have seen (No. I, 17th July) appealed to Rome the see of Peter as the principal church against those misguided men, who sought to sow discord in her bosom, so also did St. Ireneus and St. Epiphanius in the second and third centuries appeal to her against the Gnostics. They were strange men these Gnostics, and their God was as strange as themselves, made up as he was of a mixture of Jewish, Asiatic, Egyptian, Platonic, and Christian traditions.—As often as this God of the Gnostics thought or spoke or acted, as often as he was benevolent, powerful, or wise, each thought, each word, each act, whether of benevolence, power or wisdom, became a separate being called an Eon.—These Eons (Eones) again in their turn gave birth to other Eons each less perfect as it was further and further removed, (grand-child, great-grand-child, great-great-grand-child) from the parent stock. And these Eons, as a whole, children and grand-children, made up the fullness of this God's life. When this earth of ours was created, it was eight Eons, a spiritual octarchy, sprung from the will of God, that performed the mighty work using as their brick and mortar pre-existing and unformed matter. Thus taught the Gnostics; and thus amongst others taught Valentinus coming from the East, the land of mysticism, to Rome the centre of Catholicity and to Gaul. And Rome, remember, the centre of Catholicity, not Gaul nor Cyprus condemned his heresy by the mouth of its Bishop, whom the Monothelite Tertullian acknowledged, (in derision it is true, but no less truly because in derision) to be the Sovereign Pontiff. If Gaul was equal to Rome why did not Gaul equally with Rome denounce the intruder? If Cyprus acknowledged no primacy, why did not Cyprus smite Valentinus the moment he broached his heresy in that "land of the cyprus and myrtle"? If all bishops were equal why did not Pothinus of Lyons as well as Soter of Rome—why did not Ireneus as well as Eleutherius pronounce the excommunication? Ireneus bishop was as superior in learning to Eleutherius Pope, as Centaur in strength to Pigmy. And yet Ireneus only wrote; Eleutherius spoke; Ireneus only smote with the lash of his learning, Eleutherius struck down with the keen steel of authority; Ireneus wrote backed only by Lyons and by Gaul, Eleutherius spoke backed by the universal church; Ireneus was addressed only as bishop of Lyons, Eleutherius had granted him by common consent (as Tertullian's scoff shews us) the supreme title of Sovereign Pontiff; a title which has survived in spite of, and perhaps out of Tertullian's scoff even to the present day. It is a remarkable testimony this scoff of Tertullian, because it is the testimony of an enemy actually battling against the Church; and of itself, if all other proof were wanting, is sufficient to disprove that rash assertion of our adversaries, that the primacy was unheard of in the first four centuries of the Christian era. Tertullian out of a deep reverence no doubt for purity, and with all the "elan" and rashness of his African temperament had denied to the successor of Peter the power to forgive the sins of adultery and fornication even after due penance. It was the error of the purest Montanus he defended. Poor misguided man! The Magdalen might be forgiven by Christ; the woman taken in adultery might be told to go her way and sin no more; but such instances of reconciliation were only forsooth for the time of Christ; the Saviour's mercy was circumscribed; fornication and adultery could only be forgiven, if committed during the three short years of Christ's teaching; the Saviour's blood not yet shed could atone for sins, which that same blood shed could not condone. The Church of Christ though possessing power to forgive all other sins, had not the power to forgive impurity. We reverence you, Tertullian, for your love of purity; but we despise you for your restricting of the passion and death of Christ. It is whilst maintaining this error against the Bishop of Rome, that Tertullian's testimony becomes so strong shewing as it does, the feeling of his day. The Pope, by solemn decree (and Tertullian calls it a peremptory one withal), had condemned the errors of the austere Montanus, and in opposition had declared, that penitent adulterers are admissible to reconciliation with the Church. Of this decree thus spoke the African in no very submissive terms. "I hear," he said that an edict, (this is a strong expression for our purpose) "I hear that an edict has been published, and indeed a peremptory one. The Pontifex Maximus (for that forsooth is your Bishop of Bishops) proclaims. I pardon the sins of adultery and fornication to such as have performed penance." These are no gentle words from one, who had once been an obedient child of Christ's Church, and one who had so nobly vindicated the power of His vicar; but as Thomas' denial served only to place the Saviour's death and resurrection beyond all doubt, so Tertullian's cavil serves only to place on record more clearly, the fact, that the Popes of his time (end of second and beginning of third century) made peremptory decrees and were addressed by some distinguishing title of pre-eminence. We will not stay to determine whether this exact title of, Bishop of Bishops had in reality been used by the Pope, since it matters not to our purpose. If it was used, it is

all the stronger in our favor; if it was not used, it at least shews, that Tertullian thought it a title likely to have been used. So strong is this testimony as to a matter of fact, that our adversaries unable to deny it, seek to explain it away. "A considerable advance," they admit had been made by the See of Rome in the claim of the Primacy even in Tertullian's time. Advance you call it. Very well! If "in Tertullian's time" then within the first four centuries; and if within the first four centuries, then is your objection null and void; adversary mine! Advance you call it. Ah, this is not generous. Fight it out manfully upon one line; and do not be for ever shifting ground. Remember the question is: Was the primacy acknowledged during the first four centuries? Advance you call it. That is to ignore the Council of Jerusalem and the appeal to Clement from Corinth. If these are facts, where the "advance"? If they are not facts, let us have the proof. SACRAGES.

[TO BE CONTINUED.]

THE "DAILY WITNESS" IN THE WRONG BOX.—The whole public, and especially the Catholic portion of the community, were astonished on reading an item in Friday evening's Witness, stating that "Wm. O'Donoghue, a Catholic Priest, was fined \$2 or 15 days for lying drunk in Amherst Street." Persons who frequent the Court were stopped in the street and asked was the statement true; the officials of the Court were likewise questioned, and a similar answer came from all—that it was a most barefaced and unfounded falsehood. The Recorder at the close of the Court on Monday, drew the attention of the Press to the matter, and passed very severe censure on the conduct of the reporter. He said if even a Priest was brought up, the Witness would be showing that it descended to a low state of bigotry in publishing the name; as they took very good care that the name of a Protestant clergyman would not be published; and when Protestant clergymen were brought before him, he did not let them appear in Court, but sent them to their superiors of which the Witness was well aware. He got the Police-sheet and showed the reporter that that very man appeared in Court pleaded guilty, and would be very far from doing so if he was a clergyman; he therefore hoped that it would be given a flat and unqualified denial. The Recorder ought to be well aware that it was not yesterday or to-day that the "Religious Daily" showed its bigotry, but does so on every opportunity it can get. This time though it must eat humble pie, and give the reporter warning to enquire better into the truth of a statement before he libels the whole Catholic clergy. We notice that the reporter is barefaced enough to leave the statement uncontradicted in the issue of Monday evening, although the Gazette and Star, which did not publish the item at all, contradicts it in a paragraph. L.

THE NINETEENTH CENTURY.—On Sunday last the Rev. Mr. Egan preached a most eloquent sermon in St. Patrick's Church, taking for his text "No man can serve two masters, God and Mammon." He said that it was plain to be seen that the volcanic state of the Continent was owing to absolute carelessness of religion; they forgot they had anything whatever to do with God. "To eat drink and be merry" was their motto. It was said to them, "Love your neighbor as yourself," but the way they did that was after the fashion of Beecher-Tilton. It was lamentable to see in the nineteenth century such a state of affairs, but in addressing the congregation before him, he knew that it was not to persons who did not see a priest for three months that he was talking to, but to persons who had every day the opportunity of attending the holy sacrifice of the Mass; and he knew, and was confident that they would culist themselves under the banner of the Cross, and when their sojourn in this world was over, their Heavenly Father would not receive them as a dreadful Judge, but would, like a loving Father, clasp them to His arms, and because they had been faithful over a few things, they would enjoy His heavenly mansion forever. We are glad to see the rev. gentleman appears to be in excellent health. L.

To the Editor of the True Witness.

Sir,—It is gratifying, at the present moment, when the majority of the Protestant press is using all its influence to vilify the noble Don Carlos and his gallant adherents, that we possess in the True Witness a journal devoted to his cause, and ever ready to defend right against might, the weak against the strong. In the Evening paper which I used to welcome as affording a good deal of instruction and amusement, I have of late remarked a tendency to follow in the wake of its confederates. Ultramontaniam—Sacredotalism—Bourbonism—Carlism—Absolutism—are the big words, which, day after day, it strives to cram down the throats of its readers. I will endeavor to avoid trespassing too far on your valuable columns, while I attempt to disintegrate these big words, and to present them in a condition to be more easily swallowed and digested.

Ultramontaniam, after all, means nothing more than sincerely Roman Catholic;—Ultramontaniam—the religion whose centre is in Rome, situated beyond the Alpine mountains. So far there seems to me to be nothing villainous in the words. By Sacredotalism is meant the pretensions of the Roman priesthood to subject the minds of all men to the religion of its divine Founder. Well, for this purpose it was instituted. Go teach all nations, &c., is its commission. It knows no distinction of persons;—what it enjoins on the beggar in his hovel, it exacts from the monarch on his throne—submission—childlike submission to its dogmas and discipline. If met by quibbling or opposition from the one or the other, it rejoins, though not in a spirit of pride or self-conceit,—He that hears me, hears Christ himself, he that despises me despises Christ himself. This is the mental thralldom or slavery so distasteful to Protestants, to liberals, and to worldlings generally. That it is in some sense a mental slavery it does not pretend to deny; indeed it assures its votaries that it is a slavery whose yoke is sweet and whose burden is light. To sacredotalism is attached the stigma of being intolerant of every other form of Christianity, whether Anglicanism, Methodism or Mormonism. It may indeed tolerate them as unavoidable evils, and still live in perfect harmony with their respective adherents, but it never did and never will countenance heresy.—It says decidedly, if an angel from heaven should preach any other doctrine than what you have learned from me, listen not thereto.

Under this sacerdotal slavery however the Spaniards lived happy, contented and honored for centuries, rejoicing in their religion and devoted to their priesthood, who as part of this religion taught them their duty to God and to their neighbor. Their motto ever was, "Give to God the things that are God's, and to Caesar what appertains to Caesar." Consequently the man, as a rule, more religious, temperate in eating and drinking; and honest, to a proverb, in their commercial dealings. The women also, as a rule, were modest, virtuous and chaste. How could they be otherwise, seeing that from their tenderest infancy, they were taught to look on the Blessed Virgin, as their mother, and the model of all virtues. How often have I been accosted by an humble Spanish maiden, at a distance from the bustle of towns and cities, travelling perhaps alone, or in company with others of her own sex, with the beautiful salutation Ave Maria purissima, Hall Mary most pure, to which the following answer was ex-

pected and invariably given—concebida sin pecado, concebida without sin. But this happened over forty years ago, when I will be told, the whole nation was such a superstition—aman. God bless such superstition—aman.

The Spaniards, I have already stated, were a temperate people; they held drunkenness in abhorrence. Now, as nine-tenths of all the robberies, murders, suicides and other grave crimes are laid truly at the door of intoxication, it follows that the amount of crime in Spain during the reign of Sacredotalism must have been very insignificant. Nay, I have not the least hesitation in saying, that in the single City of New York, there are more murders committed in one week than in the whole of Spain, at that period, in the course of a year. Robberies and murders there were sure enough, but they were almost invariably perpetrated by bandits and outlaws whom it was not always an easy task to dislodge from their fastnesses and consign to punishment. I fear, Mr. Editor, I have dwelt too long on Sacredotalism.—It is now time to introduce the two big bears: Carlism and Absolutism: Carlism means, and can mean but one thing,—the restoration of legitimate authority. Absolutism, in its natural and Carlism sense, signifies unlimited and irresponsible control over another's liberty or property: Absolutism, in a Pickwickian, or in a lucus a non-lucendo sense,—better still, in a Bismarckian sense signifies the hideous crime of attempting to make the robber disgorge his ill gotten goods, and to restore to the honest man his own. Carlism and Absolutism we are gravely told is the double headed monster of which Bismarck is the deadly antagonist. The battle which he has fought in Germany, resulting in the violent incarceration of bishops and priests, confiscation of their property, dispersion of the religious orders male and female, in the seizure of their Colleges and Schools, and in the rendering of the practice of the Catholic religion all but impossible, my Evening friend magniloquently styles the battle of mental freedom of which Bismarck is the champion. No doubt Bismarck makes the generous offer—all these things I will give you back, on condition that you consent to accept them from the gracious bounty of the emperor. But no!—the bishops of Germany have not forgot the practical lesson on this very subject, received from their divine Master. And again the devil took him up into a very high mountain and shewed him all the kingdoms of the world and the glory thereof, and said to Him,—all these I will give Thee if falling down Thou wilt adore me. What Jesus replied to Satan, the bishops of Germany repeat to the modern champion of mental freedom. Begone Beasmark!—The Lord thy God we will adore, and Him only will we serve.

Supposing, however, (which God avert) that he succeed in humiliating the Church in Spain, as he has done in his own land, what the result will be it is not difficult to foresee. As it is far easier to pull down than to build up, we may expect in the course of a few years to see the erewhile noble Spaniard, who scorned to do a mean action, who could sit under his vine and fig tree, and enjoy his cartload of wine without getting drunk, now reeling along the streets "boracho como un Ingles" (drunk as an Englishman). And why not? Will he not by that time have received the baptism of mental freedom? Why should he have any more conscience than his betters? Who will now dare to deprive him of the luxury of divorce, suicide and other enormities never before heard of in his now unhappy country. This will be the grand result of Bismarckism, if successful, which, in the words of your Evening contemporary (mutato nomine), "is only one ramifications of the grand—diabolic—movement, which throughout Europe is incessantly working in order to—overthrow Christianity, and introduce a state of society worse than paganism. Ur VIZIO CARLISTA ESCOCIA.

On Sunday last, at the Gesù Church, His Lordship the Bishop of Gratianopolis, assisted by the Rev. M. Boucher, Cure of Riviere-du-Loup, conferred Holy Orders on the following:—

Priesthood—M. A. A. Charrier, J. B. Vaillancourt, G. Whittaker, C. A. Surolet, P. E. Grenier, of Three Rivers.

Subdeacons—J. Charette, A. A. Houde and G. Benard. Minor Orders—J. Jodoin, O. Dupuis, R. Hétu, J. B. Charbonneau, J. Morin, V. Petit, O. Gadoury, and G. McEvoy.

Tonsure—L. Casenbon, A. Dugas, F. X. Calise, and J. McEvoy.

With much pleasure we learn from Le Minerve, that on Sunday last, Edward Murphy, Esq., was elected a Marguillier (Church Warden) of the Fabrique of Notre Dame, to supply the vacancy occasioned by the resignation of M. Hubert, Prothonotary.

THE BELLS OF ST. NINIAN'S NEW CATHEDRAL ANTICHOSES.—On Friday, 14th August, says the Casket, the blessing of the four new Bells lately received from Murphy's Foundry, Dublin, was performed by His Lordship Rt. Rev. Dr. McKinnon, Lord Bishop of Arichat, assisted by the Rev. Hugh Gillis. The Bells, owing to peculiar circumstances, were already in their positions in the western tower of the Church. The first and largest of the Bells was named St. Ninian after the name of the new Cathedral. St. Ninian towards the end of the fourth century, during the Pontificate of St. Siricius, was sent from Rome to preach the Gospel to the Picts in the South of Scotland. Hence, we find several of the earliest cathedrals in Scotland under the invocation of St. Ninian. The second Bell is called St. Joseph, the holy spouse of the Immaculate Mother of God, now the Patron of the universal Church. The third Bell bears the name of St. Columba or St. Columbkille, as our forefathers love to call him. St. Columba was a scion of the royal house of the O'Neills of the North of Ireland. He flourished about fifty years after the death of St. Patrick. He was the renowned apostle of the ancient Caledonians subsequently the High Landers, or Scots of Great Britain. The remains of the Monastery founded by this great Saint and his successors are still visible on the small Island of Iona on the western side of the Island of Mull. The great Saint Columba was a prophet. A few years before his happy death, he pronounced these words on a solemn occasion:—

To mo chridhe! To mo ghrrdh! N' aite guth Mhannach bithidh geum bho; Ach mu'n tig an saoghal gu cridhe, Bithidh Io mar a bha.

The first part of the prophecy has been literally fulfilled: for hundreds of years, the ruined and dilapidated sacred buildings Iona afforded shelter for cattle. The second part of the prophecy of Iona seems also to be nearly realized. The present enlightened proprietor of Iona, the Duke of Argyll, of late years ordered the remains of the sacred buildings of Iona, the great and renowned graveyard of the Island, to be purified, and a stone wall with iron gates, to surround the holy grounds of Iona, so that it may be said just now that the only thing wanted for the fulfilment of St. Columba's prophecy respecting the sacred sanctuary of Iona is the conversion of the Duke of Argyll. The fourth Bell bears the name of the venerated St. Margaret Queen of Scotland and consort of King Malcolm, who flourished in the eleventh century, and who by her enlightened piety and exalted virtues brought innumerable blessings on the ancient realm of Scotland. Any one visiting the Castle of Edinburgh, after the Regalia, that is the Crown, Sceptre and Sword of ancient Scotia, the beautiful chapel of St. Margaret still kept in excellent repair will claim his attention. There four Bells form a chime, and their merry peal is no small addition to the many attractions of the noble Cathedral overtopping the beautiful town of Antigonish.

We have received The International Railway and Steam Navigation Guide for September.