

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in Heaven: AND I SAY TO THEE: THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven: and whatsoever thou shalt loose on earth shall be loosed also in Heaven. S. Matthew xvi. 15-19.



Was anything concealed from PETER, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?—TERTULLIAN Preserip. xxii.

"There is one God, and one Church, and one Altar founded by the voice of the Lord upon PETER. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious."—St. Cyprian Ep. 43 ad plebem.

"All of them remaining silent, for the doctrine was beyond the reach of man, PETER the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. 1.

Calendar.

- MARCH 16—Sunday—IV Sunday of Lent.
17—Monday—St Joseph C Spouse of P Y Mary Doub II class.
20—Tuesday—St Gabriel Archang great doub from 18th inst.
21—Wednesday—St Benedict Abbot.
22—Thursday—St Hilary B C sem from 14th January.
23—Friday—Most Precious Blood of our Lord Jesus Christ Great doub.
24—Saturday—St Raymond of Pennafort C doub from 18th Feb.

THE EMIGRATIONS OF THE IRISH.

1ST—THE EMIGRATION OF THE SAINTS.

All the world knows that the Irish went over, not one by one, but in crowds, to Britain, Gaul, Belgium, and Germany, to convert the inhabitants of those regions to the Christian religion and bring them under the obedience of the Roman-pontiff. A signal testimony to this fact is found in the letter of Eric of Auxerre to Charles the Bald. 'Need I mention Ireland, who, despising the dangers of the deep, emigrates to our shores, with almost the entire host of her philosophers; the most eminent amongst them become voluntary exiles, to minister to the wishes of our most wise Solomon.' Such, also, is the testimony of St. Bernard, 'From Ireland, as from an overflowing stream, crowds of holy men descended on foreign nations.' Walefridus Strabo says 'that the habit of emigrating had become a second nature to the Scoti,' namely, the Irish, as I have already proved; hence the just observation of Osborn, that the habits of emigrating had taken the strongest hold of the Irish. For what the piety of other nations had made a habit, they have changed from habit into nature. These holy emigrations of the Irish were distinguished by a peculiarity never, or but very seldom, found among other nations. As soon as it became known that any eminent monk had resolved to undertake one of these sacred expeditions, twelve men of the same order placed themselves under his command, and were selected to accompany him; a custom probably introduced by St. Patrick, who had been ably supported by twelve chosen associates in converting the Irish from the darkness of paganism to the light of the true faith. St. Rioc, nephew of St. Patrick, and walking in his footsteps, was attended in his sacred missions to foreign tribes and regions by twelve colleagues of his own order; and when St. Rupert, who had been baptised by a nephew of St. Patrick, apostle of Ireland, departed to draw down the fertilising dews of true religion on pagan Bavaria, twelve faithful companions shared the perils and labors of his journey and mission. St. Frinian, Bishop of Cloard, selected twelve from the thronged college of his disciples, to devote them, in a special manner, to establish and animate the principles of the christian religion among the Irish, and hence they were styled by posterity the twelve apostles of Ireland. St. Columba was accompanied in his apostolical mission to Albany by twelve monks. Twelve followed St. Finbar in his pilgrimage beyond the seas, and twelve St. Maidoc, bishop of Ferns; in one of his foreign missions. St. Colman Fin was never seen without his college of twelve disciples. When the ceaseless eruptions of foreign enemies, or the negligence of the bishops, had well nigh extinguished the virtue of religion in Gaul, and left nothing but the Christian faith—when the medicine of penance and the love of mortification were found nowhere, or with but few, then, says Jonas, 'St.

Columbanus descended in Gaul, supported by twelve associates, to arouse her from her torpor, and enlighten her sons with the beams of the most exalted piety. Twelve disciples followed St. Eloquentius from Ireland to illumine the Belgians with the rays of faith, twelve accompanied St. Willibrod from Ireland to Germany, the pilgrimage and labors of St. Farannan, in Belgium, were shared by twelve faithful brothers of the cowl, and the same number were fellow-exiles with St. Macallan. Perhaps the reason why the Irish clung with such invincible attachment to this custom, was the number of the apostles chosen by our Saviour, and the same number of disciples appointed by the Apostolic See to accompany Palladius to Ireland.

But it was not in companies of twelve, alone, that great men went forth from Ireland to plant or revive sound doctrine and discipline in foreign lands. Bodies, far more numerous are also mentioned. St. Albert was accompanied by nineteen disciples. Sixty accompanied St. Brendan in his voyage in search of the land of promise. St. Guigner, son of the king of Ireland, passed over to Britain, with a noble band of 770 associates; and St. Blathmac, son of the king of Ireland, was followed thither by a good number of monks. St. Donatus led away from his country forty-two associates. Twenty-four disciples of St. Ailbe were sent by him to propagate the faith in Ireland. St. Emilius brought to the aid of St. Fursa at Lagny, a large body of their countrymen, and gave him wonderful aid in instilling the grace of God into the souls of man. St. Seizin was accompanied by seventy disciples to Armorica Britain, and Alaxar welcomed St. Florentius, with Arbogastus and Hildulp.

Irish saints are also found toiling in strange lands, in smaller numbers, and fortifying them abundantly with the dew of their faith and virtues. In Italy there were Donatus of Fiesole, Andrew, and their sister, St. Brigid of Opaca; in Picardy, SS. Caidoc and Eriorius, otherwise Adrian; at Rhemes, SS. Gibrin, Treszen, Haelan, Abram, German, Veran, Petroan, Promptia, Possenna, and Iruda; at Paris, Claude, Clement, and John, among the Morini (of Boulogne), SS. Vulgan, Kilian and Obod; in the territory of Beauvais, SS. Maura and Brid, virgins and martyrs, and their brother Hyspad, at Fuscina, SS. Marildis, virgin, and her brother Alexander. In Kleggon, a district in Germany, St. Northberga, with Sista, and nine others of her children. At Ratisbon, SS. Marion, John, Candidus, Clement, Murcherdach, Maguold, and Isaac. In Austrasia, SS. Kilian, Colonatus, and Totnan; and St. Cadros and his associates at Walcedore. These devoted lives to the instruction of the people, and were celebrated for the miraculous favors obtained by their intercession.

Though it would be too tedious to mention, in detail, the great number of our countrymen who were distinguished on the continent for their marvellous works, and the sanctity of their lives, it would be unpardonable to omit them altogether. Not taking into account those who were canonised in Britain, nor those who went over to the continent in large bodies, we have in Italy, St. Cathaldus, patron of Tarentum, St. Donatus, patron of Fiesole, St. Emilian, patron of Faventum, and St. Frigidian of Lucca. Pavia honours John Albinus as the founder of her university, and St. Cumean is, above all other Irish saints, the favorite patron of Bobio.

In Gaul, St. Mansuetus is patron of Tulle, St. Finlag, abbot of St. Simphonan, patron of Metz, and S. Farcordus of Corbio, situated

between Amien and Peronne. Amiens honours St. Forcensius, and Poitiers, St. Fridolinus, abbot of the monastery of St. Hilary. St. Elias is patron of Angouleme, St. Anatholus of Besancon, St. Fiacre of Meaux, St. Fursa of Peronne, and St. Laurence of Lu. Liege honours St. Momo, and Strasburg SS. Florentius and Arbogastus. In Bretagno, SS. Origie, Toava, Tenan, Gildas, Brioc, and many others are revered as patrons. In Rhemes and the surrounding district SS. Gibrin, Heran, German, Veran, Abran, Petran, and three sisters, are held in the highest veneration. In Burgundy, the vineyard of the Lord yielded an abundant harvest to the zeal of St. Columbanus, who founded there a great number of monasteries and colleges of monks, restored the true service of God, and left there after him Deicolus, Columbinus, and Anatolius.—Floard Hist. Rhemes.

In Burgundy, also, St. Mambodo is honoured as a martyr.

In Belgium, you have in Brabant, SS. Rumold, Fredegand, Himelin, Pymia, and Gerobernus. In Flanders SS. Levin, Guthagon, Columbanus; in Artois, SS. Luuglav, Luughanus, Kilian, Vulgan, Fursa, and Obodius; in Hainault, SS. Ette, Adagisus, Abet, Wasnolph, and Mombolus; in Namur, SS. Farenann and Eloquentius; in Liege, SS. Ulan, Foilan, and Bertuin; in Gueldres SS. Wiro, Plechelm, and Oulger; in Holland, St. Ilero: in Friesland, SS. Suithbert and Acca.

But Germany, especially, was the most flourishing vineyard of our saints. St. Albuin, or Witta, is honoured as apostle in Thuringia; St. Disibode at Treves; St. Erhard, in Alsace and Bavaria, St. Fridolin, in the Grisons of Switzerland; St. Gall, among the Suabins, Swiss, and Ruaruans; St. John, in Mecklenberg; St. Virgil at Salzburg; St. Killian, in Franconia; St. Rupert, in part of Bavaria. From these saints these different places received the grace of faith, and the sacred discipline of Christian virtue, and afterwards honored the memory of their benefactors, as the apostles of their nation. But these are not the only saints to whom the Germans send up their filial prayers, equal honors are paid by them to some others of our countrymen. St. Albert is honored at Ratisbon, SS. Deicola and Fintan at Constance, and St. Eusebius in Coire. The town and canton of St. Gall, took their name from our countryman, St. Gall.—'This monastery,' says Munster, 'was the school of the noble and peasant, and the nursery of a great number of learned men; at one period it contained no less than one hundred and fifty students and brothers.' Ireland was, therefore, both the athenzum of learning, and the temple of holiness—supplying the world with literati, and heaven with saints. Truly doth she appear the academy of the earth, and the colony of heaven. Was ever panegyric more appropriate than the words of Eric of Auxerre? 'Need I mention Ireland, who, despising the dangers of the deep, emigrates to our shores, with almost the whole host of her philosophers: the most eminent among them become voluntary exiles to minister to the tastes of our wisest Solomon!'—Extracted from Lynch's Cambrensis Eversus.

LONDON.

SAINT GEORGE'S—LENT.—It was arranged in certain persons' minds that the late venerable and venerated Bishop would attend St. George's High Mass on many of the Sundays in Lent, and occupy the Episcopal chair in his own church during the celebrations of the holy season. But his days were numbered, and whilst we proposed God disposed, and took that kindest, most gentle,

placid, quiet, and saintly Bishop to His own keeping. All regret his departure and yet no one should, when his innocent and even life is remembered. He was always the same, always good; and may that soft white light which for evermore bathes the blessed encompass him, and their peace be his. Rest eternally in peace, Thomas Walsh! He was once Vicar-Apostolic in the London Diocese, and now reposes with Christ. No more trouble, no more anxious thoughts shall disturb him—how this affair is to be arranged and how that, the world and all its storms have passed away, and the morning of Eternity has risen upon him never, never to set. Pray for us, Holy Soul—for us here below, struggling and travelling in this valley of tears, distress, and care. But now to the work. St. Peter would have mused for ever on Mount Thabor, but his time had not yet come; the vision on the Mount vanished, and he descends to the plain to work with his Lord and then to die; and after that the vision of God in Heaven with all its security and ever-gushing sweetness. To the work; there comes, after many days of bitterness and labour, the rest and refreshment to the Faithful and good;—to the work then. On Sunday next, and every Sunday morning, during Lent, that most obliging and laborious Bishop, that true and kind friend, Bishop Morris, will preach at the Holy Mass. After the Mass on Sunday next the Blessed Sacrament will be carried in procession round the church and then placed on the High Altar for the "forty hours" adoration, during which time there will be watches before the Adorable Presence day and night without intermission. In the evening of Sunday at seven o'clock, and on every Sunday evening during the Lent, the Lord Bishop of the London Vicariate, the Right Rev. Dr. Wiseman will preach. On Monday evening during Lent, at eight o'clock, the Rev. Frederick Oakeley will preach a course of lectures on "Scriptural Proofs of the Catholic Faith." The Rosary will be recited on Wednesday evening at eight o'clock, with a discourse by one of ourselves. Then, Thursday evenings there will be the Litany of the Blessed Virgin, a sermon and Benediction of the Blessed Sacrament, Friday evening, at eight o'clock, the "Via Crucis, the Way of the Cross, or the Stations"; this is a sweet, plaintive devotion, by which one follows in sorrowing the Lord of Sorrows through the several stages of His bitter passion. Saturday, at eight o'clock, the Litany of the Blessed Virgin will be sung in procession. The Rev. Moses Furlong with two other Rev. Fathers of his order will commence their Spiritual Retreat on the 4th Sunday of Lent, and continue their religious exercises until the Tuesday in Passion Week. St. George's will accommodate many hundreds of persons, and it is to be hoped that many hundreds will attend. The offices of the great week—the Holy Week—will be what they ought to be in such a Church as St. George's. Every function of that mystic week will be carried out to the full extent even to the minutest details. In order to prevent the slightest displeasure it may as well be stated that there will be no room within the chancel during the Holy Week for any chance comers, and should any pious persons with little voices wish to take part in the "Song"—(that is the new term, I believe, for the Gregorian Chant)—they had better not, if it be the same to them; at the same time we do not desiderate new comers with voices like many waters, which means voices that defy any control or management, and throw as it were cold water on everything and cause confusion—neither require we thunder-claps of sound, that create