

JESUS, IN THY DEAR SACRAMENT.

Jesus, in Thy dear Sacrament
Thy Cross I cannot see,
But the Crucified is offered there,
And He was slain for me.

FOREIGN INTELLIGENCE.

The suffragan Bishop Janiszewski, of Posen, has received a summons from Government to lay down his office.

The Austrian Emperor and Empress have made a further donation of 500,000 florins for the relief of the sufferers by the recent inundations in Hungary.

A Ceara (Brazil) paper notices the existence in that province of an Indian of 104, a black woman of 135, and a black man of 106, and notes a woman who died four years ago at 136.

The nuns of Nonnenwerth, Ahrweiler and Remagen, have received permission from Dr. Falck, to carry on their educational establishments—a favour probably due to the protection of the Empress.

The Feuille Officielle (Berne) announces that M. Voncesch, the leading spirit in the establishment of the heretic parish of Burg, solemnly retracted his errors before his death, and edified all his family, relations, and friends by the sincerity of his repentance.

The Liberte (Fribourg) points out that an important centenary will be kept this year in Italy. In 1376, Pope Gregory XI. left Viterbo, and travelled by way of Savona to Rome, there, after 70 years of sorrow for the Church, to re-establish the Pontifical throne.

The name of Daniel O'Connell is much honoured in Rome in having become the watch-word of a society called "The O'Connell League." The object of this association is the protection of Catholic interests.

The woe of the good inhabitants of Witten is reported to have been heart-rending when they received the sad tidings that their only parish church would immediately be handed over to the Dollingerites.

The Pelerin announces that the Italian Catholic pilgrims, after having made their visit to Rome, intend to celebrate with great ceremony, the anniversary of the famous battle of Legnano, gained on the 29th May, 1176, against the Emperor Frederick Barbarossa by the confederated armies of the Italian republics, who were blessed by Pope Alexander III.

The congress advocating a general disarmament is going to be held in Rome, and the presidency has been offered to Garibaldi, who has occupied it. There are to be delegates from all nations, and their aim is good enough, namely, to substitute an international arbitration, for the sword and the gun, in the settlement of any differences between nation and nation.

The Prussian Government begins to depose parish priests as well as bishops. The Rev. Rozanski, parish priest of Gora, in Posen, who is still in prison, has been summoned by the Ober President, to lay down his office.

Several priests of the province of Posen had sold their furniture when they were threatened with actions for May Law offences. In this step the Government saw an attempt to defraud the Exchequer and prosecuted the rev. gentlemen accordingly.

During the Carnival at Rome, a most edifying spectacle was presented by the true Romans, who were occupied in the Church of the Gesue in an exercise which has received the name of the "Carnival sanctified." Every day there were sermons preached, set prayers recited, and then the Holy Eucharist exposed; before which a silent multitude of worshippers engaged in earnest prayer, as a reparation for the follies, and blasphemies, and sacrileges that were going on elsewhere.

The Bombay Catholic Examiner says that "the Archbishop Vicar-Apostolic of Verapoly, has received a splendid golden chalice from Rome, from the Pope, as a special token of the high esteem in which his Holiness holds His Grace, as well as services rendered to the Church by the Carmelite Mission in Malabar. The gift was accompanied by the special benediction of the Pope to his Grace and all his missionaries."

The Church in Greece.—The Roman correspondent of a Parisian Catholic paper, says that the Grecian Government will fully recognize the new Archbishop of Athens, Mgr. Marango, who will really exercise the functions of that high office to which he has been called and will preserve the title as regards the Catholics of that capital. In his public acts, however, and when face to face with the lay authorities, it has been arranged, that he will only employ the title of Apostolic Delegate.

PROTESTANTISM IN ITALY.—The Rome states that the efforts to Protestantize Italy are meeting with no success, a fact which the Free-Thinkers are as ready to assert as the Catholics. The churches constructed for heretical worship, owe their existence to foreign subscriptions, and cannot attract congregations. The respectable Americans and English of that faith are disgusted at the propagandism of their missionary co-religionists and decline to patronize the new temples.

FRANCE AND EUROPE.—The Liberte remarks on the significance of the phenomenon presented by the leading journals of England, Austria, Italy, and Switzerland. To-day the journals laud the radicals on their recent victories. In 1870, when Gambetta assumed power, these same journals decried his Radicalism, and sang the praises of Bismarck and Germany. The Liberte adds that journalists like other men have an anxiety to be on the winning side, whether right or wrong.

The Grand Duchies of Hesse and Baden begin to dabble in Culture-War affairs. In the neighbourhood of Mayence, several Jews were appointed schoolmasters at thoroughly Christian schools in spite of the protests of the parents. On the other hand, the Catholic "English ladies" had to close excellent establishments, and the president of a suppressed episcopal boarding school who asked permission to open a private school met with a flat refusal. The

seminary of the Bishop of Mayence, not being allowed to receive new alumni, will soon die a natural death.

Whilst in Prussia several Catholic churches have been handed over to the Dollingerites, the Baden Ministry have not been able as yet to obtain the Sovereign's sanction for a single spoliation of Catholic Church property. Not long ago the Ministry wished to issue a decree granting the "Old Catholics" the joint-use of the Catholic church in Karlsruhe, but the Grand-Duke, although a Protestant, strongly opposed the intention, and declared that if Catholics were to be deprived of their church in the manner contemplated, he would offer them the use of his own private chapel.

In Posen, public meetings are invariably dissolved by the police as soon as the Polish language is used by a speaker. Notwithstanding this illegal interference with the liberty of Prussian subjects, Catholic reunions multiply in the province, in which all classes are represented and mix together, in admirable harmony. Clergy, nobility, towns people, and peasants, all are alike stirred up by the two great dangers which threaten their national existence, the destruction of their Church and the suppression of their language—goods for which they are prepared to sacrifice everything.

There is a little quarrel among the Garibaldians, the Capitale taking him severely to task for not alluding to Mazzini in his famous harangue at San Pancrazio. It speaks of Mazzini as the "life and soul of Italian regeneration," thereby insinuating that Garibaldi is neither the life nor the soul. They are down upon him, too, for having a Royal march played during his progress; but they forget that the general gets a hundred thousand francs a year from the king, and no doubt they would themselves be glad to play a Royal march now and then for a much less consideration.

The Pope's Vicar-General, Cardinal Patrizi, consecrated the new Bishop of Nepi in the Church of the Apollinare, assisted by Archbishop Howard and Archbishop Senti, the Vicegerent. All the fastidious of the Papal Seminary attended at the function, which was one of the most grand and imposing of modern days. In the firm persuasion that the Government will refuse him possession of his proper episcopal residence, his connection, the Marquis Sezzani, has placed at the disposal of the new bishop a palace which he has, about a mile distant from the cathedral church, and there the bishop intends to take up his residence, and so avoid any undignified litigation about lodgings.

The distress of the Prussian priests begins to be bitterly felt by poor parishes as well as by immediate sufferers themselves. What makes their position the more painful is the necessity of keeping offerings or collections secret; for whenever a man is caught by the police giving his contribution or advising others to do so, he is at once taken up, brought before a magistrate, and invariably punished. Parishes are not even allowed to give what you call in England testimonials to a priest. The other day the parishioners of a poor little village near St. Wendel, in Rhenish Prussia, were anxious to present their beloved pastor with a remuneration of 300 thalers, but the government of Treves forbade the payment, because the priest could have his salary if he chose to acknowledge the May Laws.—Cor. of Catholic Times.

Thanks to the plans of M. de Moltke and to the favours of M. Decaze, says the Univers, the invincible heroes Moriones, Loma, and Primo de Rivero have triumphed, at the end of four years, and with 100,000 men against the small army of Don Carlos. The War Office at Berlin and cosmopolitan Freemasonry have overcome the heroism of a sparse population, armed to defend their rights and their faith. It is a victory worthy of the period, to which will be wanting no sort of applause. All the liberals applaud at the fall of a cause which represents, in a corner of Europe given over to contest, the battle between Catholicism and the Revolution. It is their own victory which they celebrate, for the true conqueror is not Don Alfonso nor any of his generals—it is Revolutionary Liberalism which now triumphs by force of arms in Spain, by universal suffrage in France.

A most extensive forgery has been committed by means of bills of exchange with no less a name than King Victor Emanuel forged to them. The signature deceived even the most familiar with the King's subscription; and, on examination with a microscope, there are faint traces of pencillings in the letters, so that it appears to have been traced against the light, from some real signature of his Majesty, and then inked over. But the cleverest part of the forgery was the way in which the signature of the King's Maggiordomo and his Majesty's private seal became attached to the documents. The forger contrived to have an audience with the King, and took his bills in with him. On coming out of the King's cabinet he held the things in his hand, boldly showed them to the officials who were in waiting, and requested that the Maggiordomo's counter signature and his Majesty's seal might be attached; and this was most graciously done, with many bows and compliments to the bold and clever villain.

TO OUR IRISH BROTHERS IN ARMS!

(From Le Bulletin de "L'Union Ailet.")

TRANSLATED BY H. J. K. FOR THE "TRUE WITNESS."

During the fifth century, while yet the West of Europe was imbued with idolatry, a people, descendants of the great Celtic family and inhabiting a land at the extremity of the then known world, received the gift of that Faith which was to be throughout the lapse of ages its characteristic mark. Time has not changed the faith they then received, and persecutions have left it unshaken. They remained faithful when England and Scotland left the Church; and in these our days they yet, along with their primitive purity of morals, preserve unextinguished and burning ever as brightly the ardent fire of their holy faith, for the defence of which and of their national liberty they have displayed so much constancy and heroic courage. Set apart by God to enact an important role in the designs of His Eternal Providence, either in giving a high example of inviolable attachment to religion, and of persevering constancy through humiliations and misfortune—or bearing aloft the bright light of the Gospel amid the increasing darkness that obscured the West, the people of Ireland, who had never been subjected to pagan Rome, peacefully submitted to the teaching of the Great Apostle who came in the name of God to preach His Gospel to them.

Animated by the desire of raising up to a higher life that land where for six years he had suffered all the pains of cold and hunger that an un pitying master could inflict, St. Patrick returned to Ireland to regenerate her people in the waters of Baptism, to raise aloft the Cross of Christ, and to substitute for their pagan worship the religion of the true God. Nowhere in the whole world did the word of the Gospel find hearts more fitted to receive it, more eager to listen and ready to put it into practice—nowhere else was manifested so great a zeal, or so great a love for heavenly things. St. Patrick speaks, and kings, nobles, chiefs and people listen and follow him, and testify for their apostle that respectful veneration and passionate love which still we find in Ireland unextinguished and as great after a lapse of 13 centuries.

However, many old prejudices, much natural repugnance to the introduction of what was now had to be overcome, and many other difficulties surmounted before St. Patrick had accomplished his mission. But though sometimes a prince or a

noble might resist his influence, wherever he preached thousands of men and women of high descent acknowledged the truth and received the faith. Thus we read in the "Confessions" of St. Patrick of a noble Irish lady, who, on her conversion, embraced the religious life and founded the convent of the Nuns of Kildare. After a long life of labor and of love, she died, and on her tomb is still kept burning "The Fire of St. Bridget." Presented by persecution and consequent poverty from raising up high monuments of stone to honor the Saint whose name is so closely connected with that of St. Patrick, the unfortunate, but ever faithful nation, to perpetuate for ever the grateful memory of these two Saints, has made it a rule that in every Irish family one son should bear the name of Patrick, and one daughter be called Bridget.

Throughout the island the true faith triumphed, and the poetry of Ireland lending its aid received the impress of faith. The Irish Bards, borrowing their inspiration from the heavenly choirs, gave voice to such beautiful music that, an old writer says, the angels hovered over Ireland to listen to the melody.

As Christianity developed itself so did learning. The Irish monks became the worthy rivals of their brethren in Gaul. Undismayed by obstacles, overcoming all the intricacies of the languages of Greece and of Rome, their boldness seemed to equal their great faith. And soon an imperious necessity seems to urge them to leave their island home, and bring with them abroad the lights of science and of faith. Henceforward this nation of monks becomes par excellence a people of missionaries—and whilst from every land students hasten to the Schools of Erin her learned monks leave her shores to teach in foreign universities—so that to-day wherever the European traveller goes he will find a shrine where the people still honour the relics of some of these early Irish Saints.

But since this time, the Golden Age of Ireland, she has traversed many centuries of gloom and suffering. Betrayed, tending beneath the weight of every woe, suffering from every evil that ingenuity could impose, but a nation yet and unsubdued, poor Ireland, alone in all her weakness, has ever opposed a firmness, unknown among other peoples, to the cruel policy and insulting fanaticism of her prosperous oppressors. United however, beneath her national flag, and kneeling at the foot of her holy altars, she has there found in her adversity that secret of energy and perseverance which has been transmitted from generation to generation of her sons, and that still is found there where you have met an Irishman. And it will always be the glory of that island of Hope to be able to shew in every age, alongside the names of innumerable martyrs for the faith, those of her O'Connells and O'Connors, O'Neils and O'Briens, names that appear in her history like blood-stained phantoms to darken and cloud the glories of invincible England.

Ireland, however, has not ceased to spread abroad the bright light of faith, and the trials she has passed through have not destroyed the fruitfulness of her apostolate. To England, steeped in the sin of ungrateful heresy, she has returned good for evil, and has made the desert blossom with the fairest flowers of faith—and Ireland, suffering though she be, seems to have recovered much of her former glory, conquering thus in the name of Christ.

Such is the great mission assigned to Ireland, and such the grand spectacle that alike presents the story of her prosperity and glory of her misfortunes. We Catholics are happy to proclaim her merit and to speak aloud in praise of that nation so great by her faith, suffering on account of that faith, and conquering for the faith. Descendants of another race, and soldiers of another flag, we claim together with our Irish brethren to be children of a higher fatherland where our patron saint and theirs are united in the brotherly love of Heaven. And on earth there is a link that binds us to each other, we acknowledge the same sovereign Pontiff, for whose defence in the hour of danger, the sons of Ireland and of Canada offered the assistance of their arms. Then let us wish you, our Irish brothers, a happy St. Patrick's day. We applaud your enthusiasm, and pray to St. Patrick that Ireland may ever remain what she is and has ever been,—exceptis vicinulis.

BISHOP O'BRIEN'S PASTORAL VISIT TO CAMDEN AND SHEFFIELD.

On Saturday, the 18th ult., His Lordship the Bishop of Kingston arrived at Centreville, and became the guest of the Rev. Father Twomey. On Sunday morning, at 10.30 Mass, His Lordship preached a beautiful sermon appropriate to the holy season of Lent, and a collection was taken up towards removing the diocesan debt, which amounted to \$475—a large sum considering that the church at Centreville is but one of two in the parish of Camden. The Mass was solemn, sung by Father Twomey, P.P. The choir, under the direction of Miss Twomey, acquitting itself in a manner worthy of its well known abilities and training. In the evening, at 7 o'clock, grand Vespers were sung by Rev. Father McDonagh of Napanee, after which His Lordship delivered a lecture to a large audience, most of whom were Protestants. The lecture was grand and highly appreciated as are, without exception, all His Lordship's public discourses.

Besides the Rev. pastor and the Rev. chanter of Vespers, we noticed in the sanctuary the Rev. Fathers Mackey, Corbett, Davis, Casey and Donahoe, and Father McWilliams in the choir.

On Wednesday, the 22nd, His Lordship left for Erinville, where he opened a mission on Thursday morning, preaching and hearing confessions each of the following days till Sunday.

On Sunday morning His Lordship confirmed 105 children presented by the Rev. pastor. After High Mass a collection was taken up which amounted to \$514.00. The collection was handed to His Lordship accompanied by the following address, read by Mr. M. S. Murphy, Erinville:

"To the Most Rev. Dr. O'Brien, Lord Bishop of Kingston, Ont.

"MY LORD,—Your faithful children of this parish beg leave to present your Lordship an address. We take this way of conveying our feelings of devotion and filial respect. Never was returning parent more warmly welcomed than we greet your advent amongst us. Often during your yet short episcopate have we been gladdened by accounts of your Lordship's pastoral visits. The successful results of your appeals to the parishes already visited for assistance in removing the diocesan debt is a matter of pride to us and a certain guarantee that, a little longer, and a heavy clog will fall from the diocese, and we presume, a load of care from your Lordship's heart. My Lord, we are yet but struggling settlers in this locality, but we heartily throw in our mite and beg your Lordship to accept it along with this address freely as it is given. If, my Lord, we did not express our thanks for the mission just ended we should be ungrateful. The plain eloquence of your Lordship's instruction to ourselves and our children will, with God's blessing, bear rich fruit. We thank you, my Lord, for the honor and kindness you have done us during your pastoral visit. Praying Our Heavenly Father, through the intercession of St. Joseph of this month of March, that you may be long spared to us as our Bishop, we remain, my Lord, your faithful children in Christ."

(Here followed several names.) In the evening, at 6.30, Grand Vespers were sung by Rev. Father Twomey, after which His Lordship lectured on "The Confessions" showing how false are the filthy things said of the subject of his lecture in the press as also in the street, especially

by apostate priests who endeavour to hide their own shame by the cloak of such an excuse.

The lecture was worthy of the subject and the Rev. lecturer's reputation. The proceedings of the evening terminated with grand benediction. On Monday morning, His Lordship, accompanied by Fathers Twomey, Donahoe, and Brophy, proceeded to Chippena the other Church of Camden Mission.

On the way he was met by the people of that portion of the parish who escorted him to the Church. The church is a handsome frame building, 60x40, erected a few years ago by Father Twomey. It presents a very nice appearance outside, being finished with spire and sacristy. Inside it is neat, and speaks order and good taste in the Rev. pastor in charge.

His Lordship having taken his seat in the sanctuary, High Mass was sung by Rev. Father Brophy, assisted by the Centerville choir, after which the Bishop preached. The collection taken here amounted to \$265.00. The people of Chippena really deserve credit. They are few, but they gave their subscriptions largely and with a freedom worthy the generosity of their Irish forefathers. His Lordship warmly thanked them and prayed that God would bless them in this world and for the next. The collections at Chippena and Centerville amounted to the magnificent sum of \$740.00, a large offering for one small parish.

The choir which acquitted itself so admirably at Erinville, both at High Mass and Vespers, consisted of the following, viz.—Miss Cicolari, organist.—Miss Cummins, Miss M. Brophy and Miss Cunningham. Messrs. Swift Browne, Harry of Kingston, and Moore of Montreal. The Misses Davis, Brophy and Goodwin of Stoco, and Mr. McLaughlin, of Belleville, Miss Twomey and the Misses Whelan, and Mr. Ryan, Centerville, and Mr. Molloy, of Napanee.

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