



## RECENT HAPPENINGS IN EUROPE.

As the "True Witness" goes to press this week the most momentous elections which have been held in Ireland at any time during the present century will have taken place, and the general results will have been approximately known. The elections are for the newly authorized County Councils and Rural District Councils, which will practically exercise Home Rule throughout every rural district in Ireland, the cities and towns being already provided with councillors since the elections in January last for urban councils. Unless appearances are exceptionally misleading, and the prevailing spirit of the people is misinterpreted, the nationalist candidates will be victorious in the vast majority of the contests; and will control every council in the country with the exception of about a dozen in Ulster. In that so-called "Protestant province" which has, as a matter of fact, a majority of Catholics, it is not too sanguine to expect that nationalist councils will outnumber those in which the landlord and anti-nationalist members will be predominant.

The revolution of which these elections are the cause and the climax will be marked with peace and order. It is no exaggeration to employ the word revolution; for the effect of the elections will be the transference of local government and local authority from the landlords and their agents—who constituted the autocratic and snobbish county grand juries—to the masses of the people, the whole peasantry of the country. In the new councils there will be a small percentage of members who have not been elected by the people; they will be ex-officio members, and will be selected from among the old grand jurors. The intention of the farmers of the local Government Act in making this provision was probably to give the elected councillors a chance to acquire a knowledge of the routine part of the business which they are to transact in future—namely, to fix and levy local rates and taxes, and to expend the money so raised on the maintenance of the poor and insane, and of the money so raised on the maintenance and construction of roads, and the scavenging of the towns and villages.

It may be mentioned, incidentally, that the injustice from which Irish Catholic medical practitioners have been suffering on account of their religion—their exclusion from the well-paid staffs of the insane asylums, and from those of the dispensaries—will now be almost completely removed. Their practical exclusion from the official and honorary positions of the Royal Colleges of Physicians and Surgeons, because of their religion, will continue, of course, until Ireland has a Catholic University; but now they will have a fair field in competing for the better class of asylum, dispensary and Poor Law appointments, which have hitherto been exclusively reserved for Protestant doctors, irrespective of their qualifications.

Now, for the first time in many centuries the local Government of almost the entire country is in the hands of men elected by the people themselves; men who know intimately the needs of their own counties and districts, men who are in full and active sympathy with the religion and national aspirations of the vast majority of their compatriots, men willing and anxious to support every

movement calculated to elevate the masses of the people socially and commercially, and to bring about the condition of national greatness which their native land is capable of achieving.

The landlord clique fought hard against a measure that aimed to rob them of the powers and authority and positions which they had so long misused. To induce them to refrain from opposing it the British Government resorted to its favorite method of dealing with Irish discontent. It resolved to bribe the landlords; and the bribe produced the desired effect. The bribe took the form of relieving the landlords from the payment of the poor rates. The result of this bribe is that the sum of \$2,000,000 a year, which the Irish landlords hitherto paid to maintain the needy and sick and poor, will henceforth have to be paid by the general taxpayer. This, it will be seen, is a direct gift of \$2,000,000 a year, to the Irish landlords. Like every instalment of justice which Ireland has secured from England, it is accompanied with a condition.

The Irish bishops gave excellent advice both to the electors and to intending candidates. Here is a sample, taken from an address by the Bishop of Ardragh, at a convention held in his diocese for the purpose of selecting candidates for the position of councillors:—

"We make no dictation to any constituency. There must as long as human nature remains imperfect, always exist rivalry and jealousy and selfishness amongst us. None of us is perfect. But let us try, in memory of a common ordeal in the past—which is recognized as the best knitter of brotherly love—let us, in this eventful year of national dawn, try to minimize these evils. I would take the liberty of addressing one word of warning to candidates and electors. To the former I should say: Seek not your own interests so much as the honor and fair name of your motherland. Learn before you seek the people's suffrages the great responsibilities that will devolve upon you. You must see your way to devote your time and your serious attention, and your solid, patient labor many days in the year to the discharge of your duties. Don't undertake the work unless you are in a position to make these sacrifices. If your election is contested, don't allow your reason and dignity to be obscured by passion. Don't indulge in bitter and reproachful words; they cause a wound that festers and tortures when their memory should be blotted out. To the electors I should say: You have every opportunity in the secrecy of the ballot to act honestly for your country. You have a sacred trust given you, and do not tamper with it. Let your vote be given to merit, and not to favor or affection. You are all sensible, and for the most part educated men and women. Study the lives and actions of the different candidates that come before you. Your conscience will then dictate the course you are to follow."

It is needless, of course, to say that in Ireland itself St. Patrick's Day was celebrated with all the old-time religious fervor and patriotic enthusiasm. In England and Scotland the day was observed with even more

than the customary depth of patriotic spirit. The shamrock was in evidence on every side in London, during the day. The principal religious celebration was held in St. Patrick's Church, Soho Square, where his Eminence Cardinal Vaughan presided at High Mass, the sermon being preached by the Very Rev. Dean Brennan, who took occasion to make an eloquent and powerful appeal for justice to the Catholics of Ireland in the matter of University education. The annual banquet was held in the Hotel Cecil, and was a great success. In Manchester a mass meeting held in the Free Trade Hall was addressed by Mr. John Dillon, M.P. and Mr. T. P. O'Connor, M.P., president of the Irish National League of Great Britain. The day was also worthily celebrated in Liverpool and other larger English cities. Of the many meetings held in Scotland to mark the great anniversary that in Glasgow, which was addressed by Mr. Michael Davitt, was the most noteworthy. In the House of Commons on St. Patrick's Night, the presiding member wore a bunch of shamrocks in his button-hole. The temporary occupant of the Speaker's Chair happened to be Mr. Arthur O'Connor, M.P., who had been selected as deputy-chairman. By a curious coincidence the same Irish member occupied the same position of honor on St. Patrick's Night in the preceding year, he having suddenly been moved to the chair during the temporary absence of the Speaker.

In noticing the consecration of Bishop Brindle, coadjutor to Cardinal Vaughan, the "Western Morning News," of Plymouth says:—

"Mgr. Brindle is a native of Liverpool, and was educated there and at the English College, Lisbon. He was ordained at Lisbon in 1862, and sent to Plymouth. On the Cathedral staff he worked until in 1864 he was first sent to Liskenard in February, and then in June to Camborne. At that time a large number of Irishmen worked in the mines, and among them Father Brindle labored earnestly for three years, until 1867, he was recalled to the Cathedral. His sermons and lectures were highly appreciated during the years he remained in Plymouth. In 1874 he was gazetted military chaplain, and since that time has had a brilliant career, and has been frequently rewarded for his services in the battlefield. He received the D. S. O. for an act of distinguished bravery at the battle of Omdurman."

A largely attended meeting of Scotch Catholics was recently held in the Franciscan Convent, Glasgow, to make arrangements for the due celebration of the golden Jubilee of the foundation of the Regular Order of Francis in Scotland.

At the special request of the Queen Regent of Spain, the services of Holy Week were accompanied by more than usual solemnity. Her majesty, as is well known, is of a devout disposition; and it is because she is an earnest and practical Catholic that she has borne her many trials and difficulties with such exemplary fortitude.

The large majority by which the atheistic proposal to take the inscription "Dieu protege La France," from the rims of all French coins minted in future was rejected in the Chamber of Deputies is a hopeful sign of the times in France.

taught them, in his turn, to the Irish; and "the Irish remain up to this day a nation of kind hearts and loving people." Patrick's other spiritual master was St. Germanus of Auxerre. Even during his office as Roman Governor of the city, Germanus professed the deepest respect for the clergy. Patrick imbibed the same deep respect for the ministers of God, and in bequeathing the same sentiments to the Irish people, St. Patrick left them an inheritance which his faithful children of Erin fondly cherish ever since. St. Germanus introduced St. Patrick to Pope Celestine, who consecrated St. Patrick a Bishop.

The Rev. preacher returned with St. Patrick back to Ireland and extolled in the second part of his sermon the manner in which the Saint fulfilled his Apostolic Mission in Ireland. Landing in Wicklow, St. Patrick met with opposition in a country wholly addicted to idolatry and superstition. Undaunted the Apostle advanced up to Tara, where he first converted the Queen, then the King, and finally all the latter's subjects. "For the druidical lies could not stand before the Gospel Truth." The rest of St. Patrick's mission was one of triumphal march. He covered Ireland with Bishoprics and Monasteries. The Irish monks even outgrew the necessities of the people, and thus left Ireland and went about to evangelize other lands.

Rev. Father Palliola perorated with a fervent prayer to St. Patrick, to be our Intercessor in Heaven, as he is our Model on earth, and to obtain for us those virtues which he so heroically practised and which he inculcated into the Irish people.

At 5 o'clock in the afternoon a solemn Benediction of the Most Blessed Sacrament was sung and with it closed Rome's celebration of St. Patrick's Day.

St. Isidore's Church was entrusted to the care of St. Francis' children by Urban VIII., about the year 1720. Father Luke Wadding, a distinguished scholar of the Franciscan Order, in an audience with Urban VIII., had related to the Sovereign Pontiff the suffering condition of his confreres in Ireland, whom a relentless persecution in Ireland was scattering all over Europe. The Holy Father touched by this sad news conferred St. Isidore's Church to the Irish Franciscans. Since that year of 1720, legion is the number of Irish monks who left St. Isidore's and returned to Ireland, where they suffered martyrdom for the Faith which God, through St. Patrick, had given to their forefathers and ours.

Last Sunday a "Te Deum" was sung in St. Peter's Church because of the restoration of the Holy Father to good health. It had been previously arranged to chant the same hymn on Sunday the 5th of March, as a token of gratitude to God, for prolonging the reign of Leo XIII. But the Pope's sudden illness cancelled the ceremony, and his wonderful recovery called forth that which was held in St. Peter's last Sunday. Arrangements for Sunday's ceremony were carried out in perfect order by two or three Catholic societies here in Rome. They invited the Romans to join with them in their expression of gratitude for the restoration of our Holy Father's health. The Romans nobly responded to the invitation, and thousands upon thousands visited St. Peter's Church. From San Angelo's Bridge to the Basilica, the two streets were fairly blocked with the enormous number of street cars, carriages and pedestrians hurrying as fast as they could towards the church. The Piazza of St. Peter's presented scenes of great activity; the crowds of people that flowed forth from every street leading to the Piazza almost blackened the immense area of ground surrounded by the Colonnade. Without stopping to admire the beautiful fountains which seemed to shoot their silvery waters more gayly than usual, the people pressed on and sought an advantageous place in the great church. Long before the Benediction began, the Chancel with the two wings and half the Nave were crowded, and the vast cupola gazed down upon 50,000 people gathered below it, and still from its height the cupola could see room for 30,000 more in the vast nave.

At 5.10 p.m., His Eminence Cardinal Rampolla, accompanied by the entire Chapter of St. Peter's, sang Benediction. The Blessed Sacrament was exposed on the altar of the Chancel. Quite close to the altar the choir, of well-known fame, was stationed in one of the several organ lofts. They began by the prayer, "Let us Pray."

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## REV. FATHER HENNING'S SERMON.

Quebec, April 4.

The venerable city of Quebec, which is the seat of learning and culture, has within its borders many distinguished men of scholarly attainments and many able lecturers have been delivered here on all kinds of subjects; but it is correct to say that none have surpassed in historic and religious interest Rev. Father Henning's lecture on "The Papacy in History," delivered at the Academy of Music on Wednesday evening last.

The subject so fully treated by the Rev. lecturer is full of interest to all lovers of truth and students of authentic history.

Handled by an experienced speaker like Father Henning, who has the faculty of pleasing an audience, whether he speaks from the pulpit or the lecture platform, it becomes doubly interesting and instructive. The pastor of St. Patrick's is known to be a churchman of deep learning, lucid, clear and impressive in speech, and he has, besides, a very wide experience of the world; so that any question he chooses to take up he has the eloquence and power to make it attractive and profitable to his hearers. No doubt, to a man of his retiring disposition, his own pulpit is more congenial than a public hall; but he had the best of motives for preparing his great lecture for the public eye and ear, and the announcement of its delivery drew a very large and respectable audience, mainly of St. Patrick's Parish, with a good mixture of French Canadians and respectable non-Catholics from the different denominations of the city. To many of the latter, the fact of the Pope's presence in Rome, for the past eighteen centuries and more, has been something of an enigma, unexplained and perhaps misunderstood by them, and they rightly judged that they could not hear the story explained and unfolded by a more competent instructor than the lecturer of the evening. Nor were they, or any one in the Academy, in the least disappointed, for the Reverend lecturer dealt with the great historic question of the Papacy in history in a manner so calm, forcible, logical and convincing, that any mind of ordinary intelligence and capacity could very well grasp its meaning and far-reaching influence on the Christian world.

As a matter of fact, no one could leave the hall that evening without a clear perception of what Christianity, moral principles, religion, education, culture, science and refinement owe to the long line of illustrious Pontiffs who have sat in the chair of Peter. In a word, it was made quite plain to the intelligent assemblage that without the Divine institution of the Church and the Papacy, there could have been no religious advancement or growth of the moral virtues that purify mankind and hold society together. The Papacy being essentially of Divine institution and constitution, the Pope is the head of the universal Church, from whence issues the spiritual light and power and

government which directs, teaches and guides the body of the faithful towards the attainment of the supernatural land for which they have been created.

These fundamental truths, and all the kindred facts touching the history of the true Church and her supreme visible head, were forced home with irrefutable reason and argument.

The delivery of the discourse took fully an hour and a half, and it showed its preparation, deep research, and a very intimate knowledge of all the great central facts and events affecting the Church and the Papacy from the first era of Christianity.

The lecture was delivered under the auspices of the Catholic Benevolent Legion, St. Alphonsus de Liguori Council, No. 206, of which Mr. Eug. McKenna is the worthy president, and Mr. James Creighton, Secretary. To these, and to the other officers of the Society, the comfort of the audience and the financial success of the affair is due, for these vigilant workers left nothing undone that could conduce to its welfare.

President McKenna introduced the Rev. Father Henning in a very sweet speech, not too long, but right to the point, and conveyed in most becoming words, for he is a popular citizen of Quebec, who has often appeared in public before Irish Catholic audiences for their entertainment, in various roles, serious or humorous, as the occasion required.

At the close of the lecture, Hon. E. J. Flynn, ex-Premier, moved a hearty vote of thanks to the learned lecturer, for his superb and instructive discourse, seconded by Felix Carberry, who spoke with more than ordinary feeling and warmth. In fact, both these talented speakers put more than usual vim and eloquence into their remarks, for they, as well as every one present, must have been deeply moved by the stirring deliverance to which they had just listened.

It is needless to say that the Rev. Father Henning was greeted with the heartiest tokens of applause during the progress of his lecture, and at its close he received an ovation which expressed the feeling of his listeners and showed how much they appreciated the clear, lucid and beautiful unfolding of a chapter in the history of the Church and her Pontiffs, which so forcibly impressed so many vital truths held sacred by the people.

WM. ELLISON.

## SPECIAL INDULGENCES FOR MONTREAL CHURCHES.

"La Semaine Religieuse," in giving its readers a statement of several indulgences, received recently from Rome, by Archbishop Bruchesi makes special mention of the indulgences accorded to the sanctuaries of Notre Dame de Bonsecours and de Lourdes. The text of the article runs thus:—

"At the request of Mgr. Bruchesi, Leo XIII. granted, on the 31st January, 1899, special indulgences in favor of the Sanctuaries of Notre Dame de Bonsecours and Notre Dame de Lourdes, Montreal.

"On the usual conditions of confession, communion and prayers for the propagation of the Faith and for the intentions of the Sovereign Pontiff, a plenary indulgence is granted to the faithful of either sex, who will visit one or the other of these two sanctuaries: and that upon four days to be chosen at will.

"Moreover, the same faithful who will visit one or the other of the said chapels and will there piously pray as above indicated, can gain, for each visit, a partial indulgence of fifty days.

"These indulgences may be applied to the souls in purgatory. The indulgences are for seven years.

"His Grace has, himself, chosen the days on which, according to the terms of the indulgent, the plenary indulgence may be gained. The days are, for the sanctuary of Notre Dame de Bonsecours the 24th May, 15th August, 8th September and 8th December; for that of Notre Dame de Lourdes, the 11th February, 25th March, 16th July, and 8th December.

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distant recollection of a St. Patrick's Night "Soiree" in Quebec being interrupted by a gentleman in the audience objecting in "hissing" terms—in which he was joined by many others until his object was attained—to an "Irish comic" (?) song which was being given from the stage. I think it was even anterior to Mr. D'Arcy McGee's very commendable action.

OLD-TIME QUEBECER,  
3rd April, 1899.

## OUR ROMAN LETTER.

From Our Own Correspondent.

Rome, March 17.

St. Patrick's Day was faithfully observed in Rome to-day, by the different Irish communities, and notably at the Irish College, where several priests from the Scotch, English and Canadian Colleges had the honor of saying St. Patrick's Mass quite close to the heart of Daniel O'Connell. At St. Isidore's Church, on the Pincio Hill, a Pontifical High Mass was celebrated at 10 a.m., by his Lordship Bishop Grasselli, with the Right Rev. Bishop Petroni assisting in the Sanctuary. The Mass, sung in Palestrina music under the baton of Monsignor Muller, added a new lustre to the reputation of this distinguished Director of the Gregorian School of Chant. The historic little church was crowded to its utmost capacity by the many English-speaking Catholics travelling

or residing in Rome. Nearly everyone present was decorated with a piece of green ribbon, or sprig of Shamrocks, as the genial Irish pastor of the church, Father Bonaventure, had placed an abundant supply of Shamrocks at the disposal of all.

After the Gospel, Rev. Father Palliola, O.S.S.R., preached a panegyric on St. Patrick. The Rev. Father having spent twenty-five years as a missionary in Ireland, was called to Rome about one year ago to assume the rectorship of the beautiful church of St. Joachim, which was erected to commemorate the Episcopal Golden Jubilee of our Holy Father, Leo XIII. A summary account of the learned and eloquent sermon, preached by Father Palliola to-day, can but convey an adequate idea of its real merits. Drawing his exordium from the

worship rendered to the Saints, the Rev. panegyrist considered and proposed to the invitation of his hearers the great use St. Patrick made of the graces that God gave him. Thus, in the course of his six years in exile, St. Patrick strove to acquire every virtue, and so he was preparing himself, although unknowingly for the great Kingdom in store for his manhood years. This faithful correspondence with grace was still more evident in young Patrick, who converted his sea-faring companions after they had endeavored to make him lose his faith. In France, then called Gaul, Patrick had two holy, saintly masters in the School of Sanctity, and from them he learnt two great lessons. One of those masters was St. Martin of Tours. Everyone knows St. Martin, and everyone has learnt of his spirit of charity; of how, when yet a Catechumen, he rent his cloak into two pieces in order to clothe a poor beggar whom he had met on the road-side. From him St. Patrick learnt great lessons in charity and he