

A CATHOLIC LAYMAN.

Celebration of the Honor Paid W. J. Onahan by the Holy Father.

The banquet given in Chicago last week in honor of the distinction conferred on Mr. Wm. J. Onahan by the Holy Father in the recent appointment by which he was made a private chamberlain of the cape and sword, was a brilliant and inspiring occasion. A number of distinguished prelates and ecclesiastics were present including Archbishop Ireland, Bishops McGoldrick and Foley. Mr. Thomas A. Moran was toastmaster, and the following toasts were responded to:

"His Holiness Leo XIII., Right Rev. John S. Foley, Bishop of Detroit.

"Our Country," Edward Osgood Brown.

"The Catholic Layman," Right Rev. John Ireland, Archbishop of St. Paul.

"The Columbian Congresses," Rev. John Henry Barrows.

"Catholic Clubs," William A. Amberg.

"Pontifical Honors to Laymen," Rev. P. A. De Paradis.

The first address of the evening was made by Mr. Onahan in acknowledging Mr. Moran's proposal of his health. After welcoming his guests he paid a tribute to the Holy Father and to Catholic laymen as follows:

The Holy Father's solicitude, like his responsibilities, is world wide. What a wonderful influence does he not exercise, this august "prisoner of the Vatican." Without temporal dominion, without army or navy, without the resources of empire, he yet exercises a moral influence in affairs equal to or greater than that wielded by the Emperor or the Czar, and that influence as we know is for peace, for public order, for the just rights of the people and for the welfare of the nations. How unceasingly has he not pleaded with rulers to this end?

He has invoked the aid of all the moral influences of civilization to arrest the mischievous progress of anarchy. The bond of the foremost Christian Church is naturally the bulwark of society. More than any previous Pope he has called into action the reserved forces of the lay element in the Church—not indeed for political power or temporal domination, but for the salvation of society and the preservation of social order throughout the world.

And here precisely lies the opportunity and the responsibility of the Catholic laymen. We are bound by every obligation, religious, moral and social, to be steadfast and loyal to our country, our constitution and our laws in common with every other good citizen. And, no matter what fools or fanatics may assert to the contrary, this will be the attitude of the overwhelming mass of the American-Catholic body—bishops, priests, and laymen—indeed there is scarcely need of qualification. I can confidently speak for all. They will be found, they must be found, on the side of temperance and the decent observance of the Sunday, of civic and social reform, of charity, of education and of the just rights of the laboring classes.

We have had splendid and shining examples of the high intelligence and capacities of the Catholic laymen of the United States in the congresses and in other public convocations in recent years. This power and these high capacities may be still further drawn upon for the general good. There is room and need for the employed power and zeal of the laity in multiplied useful and generous works, and in these works I should say we need not hesitate to join hands and stand shoulder to shoulder with our brethren of other creeds—or even no creed at all. Why not?

Bishop Foley, in response to the toast, "Pope Leo XIII.," said:

"The few words I have to say are concentrated on the chair occupied by Leo XIII. He has been ever ready to fulfill the sublime duties of his office. We need but to read the encyclicals that were issued from his pen to realize the deep and abiding interest he feels in the welfare of man. We have every reason to feel confidence in his leadership. No portion of the Church has received greater favors from his hands than that in this country. By making his children true and devoted to the Church he makes them true American citizens. We turn our hearts to the Pontiff who has bestowed this signal honor upon Mr. Onahan. Long live Leo XIII."

Archbishop Ireland spoke of "The Catholic Layman," and among other things, said:

"Regarding the Catholic layman in

civic life, let it be said that no power on earth can turn him from what is right. Laymen should know well their religion, for only through intelligence can men become Christians. Study well the interests of church and state; you must be the first in all good works and you must not confine yourself to Catholic organizations. Unite with everybody that you can unite with on the platform of good morals and good citizenship. You need in this great opportunity only intelligence, good will and energy. If the ten millions of Catholics in the United States were worthy of their name what an impression they would make. When God gives you talent use it in every possible way. If you can write, exert your influence through the press for everything that is good. If you can speak, speak for truth and virtue, and if you have the ability to be leaders create and execute good work for the interests of your fellow-man."

Other addresses were made by Rev. John Henry Barrows the Presbyterian clergyman associated with Mr. Onahan in the World's Fair work of religious congresses; Mr. Wm. A. Amberg, president of the Catholic Club, Rev. P. A. De Paradis and Mr. Edward Osgood Brown. A number of congratulatory letters were also read.—*Catholic Columbian*.

ROMAN NEWS.

(Gleaned from the London Universe.)

Mgr. Cicognani, of the Order of Dominicans, has been named Secretary of the Congregation of the Index.

The Holy Father celebrated Mass on Easter Sunday, and numerous strangers were admitted to the privilege of attending the Holy Sacrifice.

The date of the approaching Consistory will be definitely fixed probably before the end of the week. An intimation will be sent to Cardinals Lecot, Bourret and Schlaadt to go to Rome to receive the hat at the public consistory.

The Memorial Diplomatique announces the presence at Rome for several days of Count Von Moltke, aide-de-camp to the Emperor William. He sought an interview with the Holy Father, but it was remarked at the Quirinal that he did not visit King Humbert.

A correspondent of the Roma of Turin says that Kossuth was convinced that the days of monarchies would soon set for ever. The example of that great day of civilization would come from the United States, where the people sought their well-being in industry and commerce. Here there was corruption and intrigue and constant ignoble struggles. Italy was bound in a fatal ring of iron. The Triple Alliance was the cause of her evil condition, and would, perhaps, lead her into a disastrous war. Her interests were common with France.

In accordance with an ancient Spanish custom, the Queen-Regent accorded grace to eleven criminals condemned to death on Good Friday. At the moment of the adoration of the cross in the Royal Chapel, the Minister of Justice presents the Sovereign the sentences of the felons. Her Majesty then spreads her hands over the silver dish on which they lie and exclaims, "May God pardon me as I pardon them!" The Minister afterwards replaces the black ribbons round the sentences with white.

No later than the past summer the ex-Governor of Hungary declared it his opinion that Leo XIII. wished to give back to France its preponderance in Europe, not by means of a King or an Emperor, but by the democracy. If France understood this, and the masses perceived it in time, France of the twentieth century would be stronger than ever it had been in the bygone. Kossuth left a very important legacy, from the point of view of contemporaneous Hungarian history.

There is a curious coincidence regarding the statements about the Pope's health. Mgr. Kneipp was astonished at His Holiness's robust health for his age, and recommended him to use occasional frictions of olive oil and to drink a blend of wine and honey, which was particularly fortifying for old people. His Holiness remarked that on that very morning he had found a similar advice in an ancient chronicle of the time of the Emperor Agrippa, who told those who questioned him on his longevity, after he had passed the hundredth year, that he had employed the identical prescription.

FAITH IN MARY.

A VENERABLE PRIEST AND THE GREAT WORK HE HAS DONE.

Readers of the Mirror will readily recognize in the following communication to the Catholic Columbian, a true portrait of one of our well-known contributors, who writes under the nom-de-plume of "Senex."

"In a small Maryland town there is a grand old Irish priest, who illustrates how Our Lord and His Blessed Mother forward, in providential ways, what is attempted in their honor. This priest is a splendid specimen of manhood. He has the noble head and countenance of an apostle. He is a learned ecclesiastic and one of our most consummate polemical writers. A giant in controversy he is a child in charity. His record in the hour of pestilence is heroic. He has never tasted strong drink. Fitted to wear a mitre, he prefers to live in poverty, humility, almost obscurity. In a metropolis, he built a church that is a model of architecture. He proposes to repeat this act in a hamlet. Almost without a dollar, he confidentially began the work, and it is steadily progressing. He discovered on some land, owned by him officially, a stone quarry and a sand bank. By the sale of these materials to neighboring corporations he has a generous income, and the sums thus acquired are devoted to the construction of a superb church to Mary Immaculate. The other day he was told where he could cheaply procure brown stone for trimming and windows. It happened that the Episcopalians, before the war, raised \$180,000 to erect a theological college in a village or settlement near Baltimore. Hostilities between the States interrupted the work, and it was finally abandoned altogether, after the structure had been raised to the second story. A Catholic gentleman bought the property and the soil adjacent. When the dear old priest asked this gentleman what terms he exacted for the stone material, he insisted on presenting it. So from the dismantled Episcopal seminary \$10,000 worth of magnificent windows came as a free gift in the nick of time, for Our Lady's shrine. I have no doubt that as the necessity arises other friends will be mysteriously inspired, and that before many years have elapsed this church of confidence and miracle will crown a glorious hill and be a lasting memorial of the loyal, faithful priest who may be glad to depart in peace when this last and most glorious achievement is accomplished.—*Catholic Mirror*.

IRISH NEWS.

Emergency men have for some time past been busily engaged in effecting seizures for rent in the north of Kerry.

The Rev. Patrick Cosgrove, curate at Ballyfin, died on the 20th ult. He was forty-four years old, and had been a priest twenty years.

Mother Mary Gertrude, of the Presentation Convent, Clane, died on March 15. She was known in the world as Catherine Gowan, and was in the forty-eighth year of her religious life.

Two venerable Meath Catholics have passed away in the persons of Richard Courtney, of Mosney, aged ninety years, and Mrs. Mary McNally, of Kiltale, relict of the late Henry McNally, aged ninety-four years.

Father John Dowley, the venerated pastor of Dunhill, died suddenly on March 21. Father Dowley was parish priest of Dunhill for the past nineteen years, and previous to that he was curate at Stradbally.

The death is announced, at an early age, of Patrick Cahill, of Cork. The deceased was one of the most popular men in the South of Ireland and a staunch supporter of Irish home industries. He started the Cork Boot Factory, and took an active part in everything tending to keep the trade in the country.

A disagreeable incident occurred on Palm Sunday in Clonmel, outside the parish church of SS. Peter and Paul. The men of the Eighteenth Regiment were paraded in the street after attending Mass, and all, in accordance with the time-honored custom, carried in their caps pieces of palm which had been distributed in the church. Lieutenant Kelly, a young officer in charge, ordered the men to remove them from their uniforms. They complied, and some of the soldiers threw the palm away, but others retained it. Such a

thing was never heard of before as long as soldiers have been going to the parish church in Clonmel.

Evictions have been carried out at Loughglin, on Lord Dillon's property. The tenants proceed against, with the exception of Mrs. Webb, a widow, and Thomas McNulty, were allowed to remain as caretakers. Those two were evicted, and were obliged to take shelter with their neighbors. They offered to pay an increased rent after their leases expired, but Lord Dillon would make no settlement. Their families had been in their holdings for over 100 years. The sub-commissioners fixed a fair rent, but on appeal the decision was reversed.

BISHOP PARET AND ST. PETER.

The Protestant Episcopal Bishop of Maryland delivered an address in New York last Sunday, having for its object to deny that the Catholic Church received primacy and authority from the Apostles. He contended that there is no authority for the claim that St. Peter was ever bishop of Rome, and declared it absurd to say that St. Peter transmitted his Apostolic authority to the bishops of Rome who succeeded him. Upon the whole, and judging from the published report of his address, one would say that Bishop Paret had been made uncomfortable by the Catholic claims, that he had been reading Little-dale on St. Peter's primacy, and then had stopped short in his investigation. For his benefit and that of others like him we will add a word on the subject. Chamier, a Protestant writer, says, "All the fathers with great unanimity have asserted that Peter did go to Rome and that he did govern that Church." Grotius, another Protestant, says that "no true Christian will doubt" that Peter was at Rome. Pearson, still another Protestant, wrote a treatise on the subject, in which he proves that St. Peter was bishop of Rome, and that the Popes are his legitimate successors. The Protestant Archbishop Bramhall says: "That St. Peter had a fixed chair at Antioch and after that at Rome, is what no man who giveth any credit to the ancient fathers and councils and historiographers of the Church can either deny or will doubt." This striking consensus of Protestant authorities, so clear and positive, which we take from Father Rider's reply to Littledale, leaves Bishop Paret rather decidedly in the minority, and with his reputation for learning badly shattered.—*Sacred Heart Review*.

PONTIUS PILATE'S DAY.

The custom of observing Good Friday as a holiday is spreading. Banks, courts, boards of trade, and other institutions were closed here and there in almost every state in the union on that solemn anniversary this year.

Some years ago, this conversation took place between the late Chief Justice Carter, of the supreme court of the District of Columbia, and the late Hon. Richard T. Merrick, the eminent lawyer, who, by the way, was a practical Catholic.

Said Mr. Merrick: "You will not hold court to-morrow, will you Judge?"

"Why not?" said the Chief Justice.

"It will be Good Friday," answered Mr. Merrick. "Court has never been held on that day."

"This court will be held," declared the Chief Justice.

"Then," said Mr. Merrick, "your honor will be the first judge who has held court on that day since Pontius Pilate."

The cutting retort went out among the legal fraternity of Washington, and every Good Friday since serves to bring it back to the public mind.

GENTLEMEN.—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease. MRS. JOHN HURD, 13 Cross St., Toronto.

Hills: How are you succeeding as an amateur photographer? Hills: Capitally. I have taken seventeen plates so far, and only sixteen were failures.

BAD BLOOD causes blotches, boils, pimples, abscesses, ulcers, scrofula, etc. Burdock Blood Bitters cures bad blood in any form from a common pimple to the worst scrofulous sore.