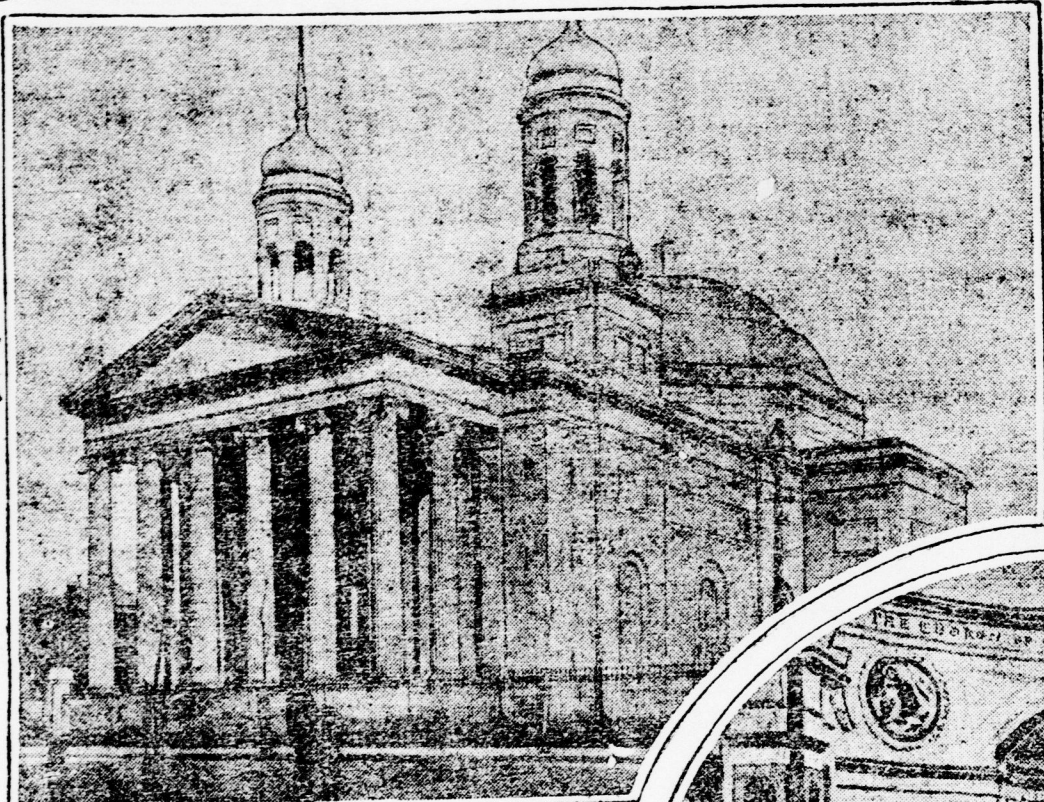


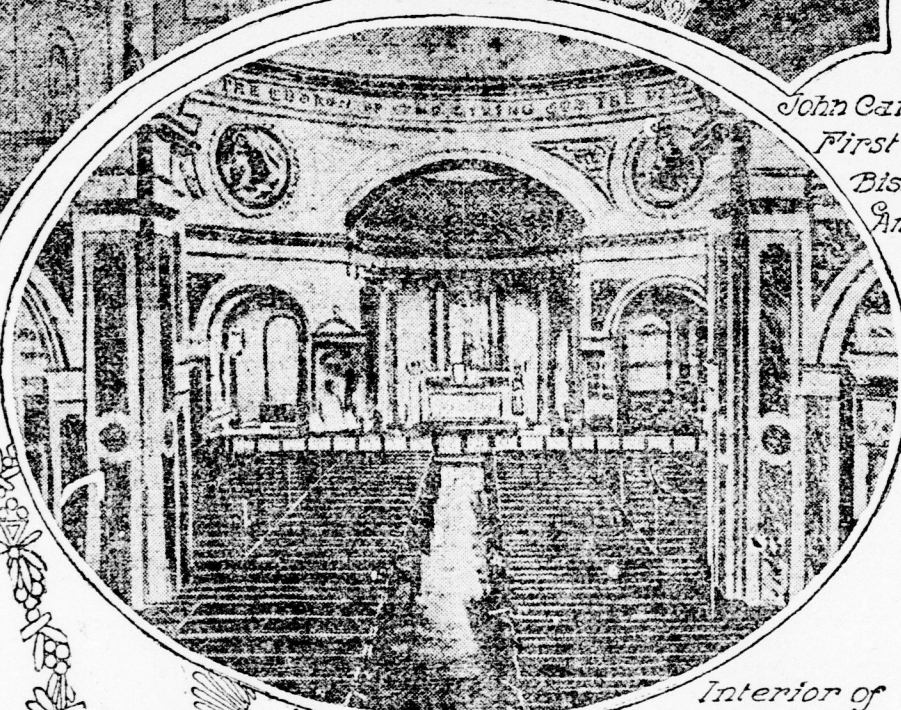
Baltimore Cathedral, Centre of Catholicism in America, 100 Years Old



Baltimore Cathedral, Centre of Catholicism in America



John Carroll, First Catholic Bishop in America



Interior of the Cathedral



James Cardinal Gibbons, Only Cardinal in the United States

WITH imposing ceremonies, the 100th anniversary of the laying of the corner-stone of the Baltimore Cathedral, the centre of Catholicism in America, will be celebrated this month.

This fine old building, the pride of American Catholics, and its known to the churchmen of that faith the world over. Beneath its altar rests the bones of nearly all the prime archbishops of a century. Within its walls three cardinals have received the red hat of their office.

"What Mecca is to the Mohammedan, what the Temple of Jerusalem is to the Israelite, what St. Peter's Basilica is to the faithful of the Church Universal, this Cathedral is to the American Catholic," said Cardinal Gibbons in a recent address.

For that reason the centennial of the mother church will be celebrated with services of extraordinary splendor. All the archbishops, bishops and monsignors of the United States have been invited to attend. President Roosevelt is expected to be present at one of the celebration services.

ON SUNDAY, April 29, the religious celebration of the centennial will take place in the cathedral. The next day a reception to visiting prelates and clergy will be held in the Lyric, one of the largest halls in the city.

Cardinal Gibbons will pontificate at the religious ceremony, and the sermon will be delivered by Archbishop J. J. Keane, of Dubuque, the first Rector of the Catholic University at Washington and one of the most eloquent church orators in the country.

Cardinal Gibbons has presided over the archbishops, bishops and monsignors in the United States, for more than a quarter of a century, has invited all the archbishops, bishops and monsignors in the United States to be present at the celebration.

Monsignor Falconio, the Apostolic Delegate to the United States, will represent Pope Pius.

At the reception on the second day addresses will be delivered by a number of prominent laymen. One of these will probably be Secretary of the Navy Charles J. Bonaparte, who is a member of the Catholic congregation. It is expected that President Roosevelt will also deliver an address.

The celebration will be one of the

most interesting occasions in the history of Catholicism in America, and will serve as an object lesson of the progress of the Catholic Church in this country since the event which the celebration will commemorate.

Then there was but one bishop, with about sixty priests, ministering to about 40,000 Catholics, in all of that vast area lying south of the St. Lawrence river and the Great Lakes, and extending from Michigan to Florida and from Maine to Missouri.

Now there are fourteen provinces, with seventy-seven suffragan sees, and about 13,000 priests ministering to a Catholic population of about 12,000,000. The Cathedral congregation was not the first Catholic organization in Baltimore, but its inception was due to the selection by Pope Pius VI, of John Carroll as the first Bishop of Baltimore, in November, 1789.

Before the Revolutionary War, priests from southern Maryland, where the Church had existed from the days of the Catholic landing under the Calverts, came to Baltimore, and it was then called, and celebrated mass for the few Catholics in private houses.

About the time of the outbreak of hostilities with the mother country, St. Peter's parish was organized, and the erection of a church on Saratoga street, near Charles, was begun.

When the edifice was nearing completion, the builder found the small congregation unable to meet the financial obligations. He looked the church door, and the few Catholics were still without a public building in which to worship.

How long this state of affairs would have continued it is difficult to conjecture, had it not been for the presence of a regiment of soldiers in which there were many Catholics.

These soldiers were encamped in the immediate vicinity of the little church, and, when Sunday came around, they wished to attend mass.

Learning that the church was locked against the congregation, the soldiers marched to the scene in a body, and the door was battered in. The builder, hearing of this incident, and fearing lest the soldiers might go to further lengths, became frightened, and delivered up the keys.

The builder was finally paid, and the edifice was used until the Cathedral was ready for occupancy.

The Cathedral parish was incorporated

under the laws of Maryland in 1785, the incorporators being headed by the Right Rev. John Carroll.

In Colonial days the standard of a church was a pound of tobacco, and contracts and acts of that period were made and enacted on that basis. About the close of the eighteenth century the standard was changed to that of a bushel of wheat.

Accordingly, in providing for those who should have a right to vote for trustees of the Cathedral, the act says: "That all male members of the Society of Roman Catholics, being at least 14 years old, and holding a pew in the church of said town, or contributing to the support of divine service therein not less than the value of three bushels of wheat every year, nor being in arrears for said contribution, more than six months, shall have the right to vote on the first Monday after Whit Sunday."

The trustees purchased about two acres of ground at what is now Mulberry and Cathedral streets from General John Edgar Howard, of Revolutionary fame, and arrangements were at once begun to erect the edifice, which is of classic design, and which was constructed of Howard County (Maryland) granite. The corner stone was laid on July 7th, 1794.

As the number of Catholics were comparatively small and their financial resources limited, funds were soon exhausted, and work on the structure had to be stopped.

In 1811 the trustees introduced in the Maryland legislature a bill asking the privilege of holding a lottery to raise money to continue the work. This method of securing money for church purposes at that time was common. Three years later the vestry of St. Mark's Protestant Episcopal Church, in Frederick County, asked the same privilege of the State.

An act authorizing the lottery was passed. Archbishop Carroll, several priests and a number of laymen were named to conduct it. The scheme contemplated a plan for raising \$60,000, and the trustees gave bond to the sum of \$100,000.

It seems, however, that the privilege was not availed of at the time, owing, no doubt, to the outbreak of the war

of 1812; for in 1818 the trustees asked the Legislature to authorize them to carry out the provisions of the act of 1811. The request was granted.

During the following two years work on the edifice was pushed forward; and on May 21st, 1821, it was dedicated by Archbishop Marbach. The same year the trustees again went before the Legislature, asking for authority to issue 6 per cent. stock certificates to the extent of \$50,000 to pay outstanding debts.

From 1785 to 1845 twelve acts were enacted by the Maryland Legislature in the interest of the Cathedral.

Additions to the building have been made from time to time, or, to be nearer correct, the full plans have been carried out since the dedication.

About fifty years ago the massive portico was constructed under the administration of Archbishop Kenrick, and in 1875 the structure was solemnly consecrated by Archbishop Bayley. Balthus used as churches, according to Catholic law, cannot be consecrated until they are free from debt.

Three years later the sacristy was added, and other alterations were made. The sanctuary was enlarged and other improvements made in 1885, the year before the celebration of the centennial of the establishment of the American hierarchy was celebrated within its walls.

The Baltimore Cathedral has been the scene of many conspicuous and historical gatherings. The three plenary or national councils of the Church that have been held in the United States have assembled within its walls.

First of these was held in 1852, when there were six archbishops, twenty-three bishops, and a Catholic population of about 1,000,000. The second was held in 1866, at which seven archbishops and thirty-seven bishops were present. The Catholic population was then about 5,500,000.

At the third, held in 1884, there were fourteen archbishops and sixty bishops present, and the Catholic population was then about 8,000,000.

No church structure in the United States has witnessed so many consecrations of bishops and ordinations of priests as have taken place in this venerable cathedral in Baltimore.

Twenty-six bishops have been consecrated and about 1,500 priests have been ordained before its altars.

Three cardinals have received there the red biretta for insignia of office—a record unique in America. These cardinals have been Gibbons, Sotol, and Marshall.

The edifice is not only a temple of worship for the living, but is a mausoleum of the sacred custody of the dead, as the remains of former Archbishops of Baltimore are interred beneath the sanctuary. It is the last resting place of the Patriarch of the American Church—Archbishop Carroll.

Cardinal Gibbons, whose life's history is so closely allied with the venerable temple—having been baptized, ordained a priest, consecrated a bishop, and having received the red biretta there—in speaking of the cathedral said:

"You will find other sanctuaries more spacious than this, but you will find none that has held at one time so many illustrious prelates of the Church of America."

"You will find other castles more rich and ornate than this, but none in which have been set so many precious jewels of faith. There are other cathedrals more ample; many daughters there are who have outstripped this mother in the majesty of size, in the number of their progeny, and the accumulation of wealth. But you will find none equal to the mother in the splendor of ecclesiastical traditions."

The approaching celebration at the Baltimore Cathedral will equal in point of attendance and interest the gathering of the Third Plenary Council in 1884 and the centenary of the American hierarchy in 1889.

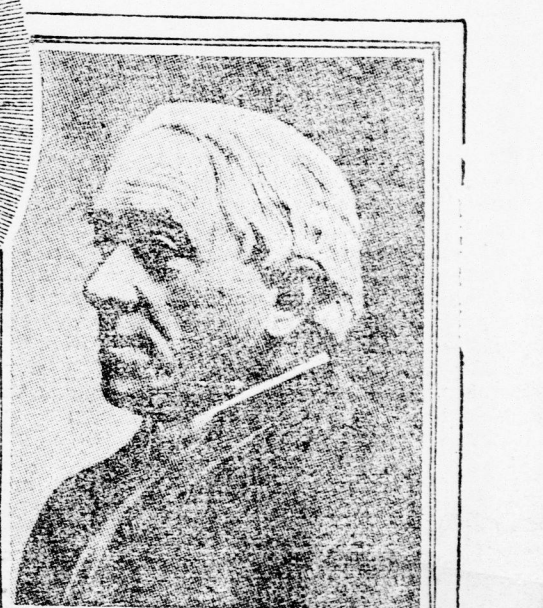
It will be the first general gathering of Catholic prelates since that time, and, for that reason, will be one of the most important sociological happenings of this generation.

The Man Who Wrote "Onward Christian Soldiers"—Where and How he Did It



Sabine Baring-Gould Who Wrote "Onward Christian Soldiers"

Horbury Church, Where the Hymn Was First Sung



The Rev Canon Sharp

OF ALL the processional hymns that the world has ever heard the most popular, probably, is "Onward, Christian Soldiers." Wherever church music is known this hymn is sung. It is found in the hymnals of nearly every denomination, and has been translated into many tongues. Hurriedly written one Saturday night forty-one years ago, with no other purpose than to meet a special demand, "Onward, Christian Soldiers," without a line changed, has held its place ever since among the leading pieces of church music.

The author of this inspiring hymn, the Rev. Sabine Baring-Gould, is still alive, although until recently, quite ill. Only a short time ago he was reported to be improving in health after treatment by a London specialist.

Onward Christian Soldiers, Marching as to war, With the cross of Jesus Going on before, Christ, the Royal Master, Leads against the foe; Forward into battle, Go, his banners go.

When the Rev. Mr. Baring-Gould composed "Onward Christian Soldiers," he was in charge of a little mission church—services were held in a cottage at Horbury, in Yorkshire, England.

Small as the congregation was then, the curate—he was under the Rev. Canon Sharp, rector of St. Peter's Church—had gathered the little ones into his Sunday school and choir.

It was the practice of the Horbury churches at Whit Sunday to present each choir boy with two new Eton collars and a light blue tie, in order that the young singers might present a uniform appearance.

Whit-Tuesday was one of the great days of the year for these young people. Not only did they appear, as a rule, in their new summer suits on that day, but took part in a procession through the streets, as well.

It was on the occasion of the Whit-Tuesday procession in 1853 that "Onward, Christian Soldiers" was first heard.

Mr. Sharp asked Mr. Baring-Gould to have his choristers and Sunday-school scholars march from the little mission church to St. Peter's, the parish church, and take part in the services there.

Wishing to have a new processional hymn for the use of his little army, the young curate sat down on the Saturday night preceding to write one.

"Onward, Christian Soldiers" was the result. The words were sent to a printer on Monday morning, and, as soon as the printed sheets were received, each child was given one, and instructed to commit the hymn to memory.

When Tuesday came, the band of 100 little Christian soldiers set out from the chapel to march, with flying banners, to St. Peter's Church, a mile and a half away.

Much of the route was up a steep hill but most valiantly the little army struggled on, singing with great enthusiasm the new hymn. Joyously the young voices rang out:

Onward, then ye people, Join our happy throng; Blend with our voices Blended in the triumph song.

Hundreds of spectators lined the route. These soon caught the stirring refrain.

Onward, Christian Soldiers, Marching as to war, With the cross of Jesus Going on before.

and joined heartily in the singing.

Near the parish church the procession was met by the Horbury brass band and the scholars and choristers of St. Peter's, who joined in the singing as the throng poured into the church.

When the services ended, the choristers and most of the congregation gathered in the vicarage garden, adjourned, where the new hymn once more rang out in enthusiastic swelling chorus under the leadership of Henry Wilson, chorister of St. Peter's.

At that time the Rev. Sabine Baring-Gould was 31 years of age, and was one of the hardest workers of the curates laboring under the leadership of Mr. Sharp.

He was especially devoted to children, and for that reason had collected a Sunday school and a band of choristers much larger than the size of the congregation would seem to warrant.

Mr. Baring-Gould took especial interest in the working class, and was often found in their homes, encouraging them to tell jokes and stories in their quaint Yorkshire dialect.

BOOK OF LEGENDS.

Later, much of the information, legends and stories gathered on such visits were incorporated in a book called "Yorkshire Oddities."

His interest in those about him gave Mr. Baring-Gould immense popularity with young people. He never had trouble in keeping up a large choir, and in having his Sunday school room filled with attentive pupils.

Frequently after service, he would be besieged by his chorister boys, appealing to him to tell them stories. His fund of these never seemed to run short; in fact, he appeared so full of anecdote that some of his little listeners thought that sometimes he composed them on the spur of the moment.

This was not the case. The curate was a keen observer, an extensive reader, and, in addition, had travelled a great deal, and had accumulated a wonderful fund of entertaining stories.

He became an author of some note. Among his writings was a love story in three volumes, which was supposed to be an account of his own courtship.

Some of the people of Horbury, however, took umbrage at a few of the characters in this work, fancying that the writer had caricatured themselves, and the clergyman withdrew the story from publication. Only a few copies are now to be found.

THE GUISANE REFORMED FOR LOVERS

Two frugal young men had spent some days recuperating on a farm in Connecticut, when they returned each other that the tincture of onion permeated all their meals and pervaded the house was unusually strong. They agreed that the vegetable was too generously interpreted for genuine comfort.

A plain and unattractive daughter assisted a hardworking mother in the kitchen, and to her one of the young men now began the long ardent glances and mumbling soft and enticing words.

This procedure soon aroused the observing mother. One evening, when the couple had gone off for a stroll, she sought the woman's companion and subtly intimated that, judging from appearances, the young man "might be wanting to say something to my daughter pretty soon."

"Perhaps, sometime," said the young man, reflectively, "but not to-night. I know what Bill had for supper, and no man would permit a proposal to escape him, if it was flavoured with onion."

From that moment the meals were served without onion, but constant and unabated love-making was the additional price paid for it.

DAI LENO AND THE JUDGE.

Strange articles sometimes find their way into the law courts as "evidence." Lumps of coal, slabs of granite, sacks of hay, turnips, old pewter, boxes of cigars, bottles of whiskey, automatic machines, stewpans, "brass" jewelry, have all at different times been put in evidence. Once an anchor, weighing several tons, was "produced," but owing to its unwieldy size it was left in the open air for inspection. Recently, Mr. Justice Farwell's court had some of the features of a musical instrument superimposed on a number of records were turned over to his Lordship, and others lay in hiding should the battery need strengthening.

The action in progress had reference to alleged infringement of a patented device for conducting the sound waves generated in the sound-box through the multiplying horn to any desired point. For the purpose of elucidating the comparative merits of different instruments a number of records were also brought, reproducing, amongst other concert-room attractions, the singing of Melba, and the violin playing of Rubini. But counsel's choice went in a less classical direction, and fixed upon the comic element. So the late Dan Leno's voice began to sing "Mrs. Kelly" to his Lordship. Very little sufficed, for after listening to a few bars the learned judge intimated that he was quite satisfied.

HIS NEW LEAF HAPPENED TO BE NO. 13

Senator Knox, while a practicing attorney in Pittsburg, one day, in the kindest tone possible and with the sincerest regrets of an indulgent employer, informed his rampacious office boy that unless he turned over a new leaf, he would have to find another situation.

The contrite lad wept as he listened and, promises profuse for correct conduct in the future, won his place back in the lawyer's affections.

A week later a most embarrassing situation confronted Mr. Knox's firm. The boy had forgotten to mail an important letter, and, as a result, cer-