

in her conscience and the reason there. If these children have been led to consider the clothing of the body more than the mind,—if every resource has been strained for the buying of fine clothes,—if idle envious and fretful gossip has been the mental food of these children,—if they have no mental resources in the evenings, whose fault is it? That is a question whose answer may show why there are many houses and few homes. — *M. F. Egan in Ave Maria.*

THE CATHOLIC CENTENARY.

With fitting grandeur the most important group of events in the history of the Roman Catholic Church in America began in Baltimore last Sunday morning. It was the commencement of a triple celebration, the hundredth anniversary of the appointment of the first American Catholic bishop, the inauguration of the first Congress of Catholic laymen held in the United States, and the dedication of the new National University for Roman Catholics. Fully 10,000 strangers were in Baltimore to witness the promised spectacles; four times as many people, not counting local Catholics, as could possibly be accommodated in the cathedral where the initial scenes were to be witnessed. So great was the pressure for seats that persons who travelled from California expressly to be present were among those unable to secure admission.

Promptly at the time appointed the priests, seminarians, and theological students were marshalled in Calvert hall. Curious throngs were already in the neighbouring streets taking note of the decorations. The hall in which the priests assembled was elaborately decorated. Above the doors were the papal colours, yellow and white, and stretching upward to the eaves were great streamers of red, white, and blue. When all was ready, 600 clergy, walking two and two, emerged, clad in white surplices and black cassocks and berettas. Their fine-looking, strongly marked faces and unaffected bearing attracted general attention as they marched down the street a few squares to the residence of Cardinal Gibbons, unaccompanied by music. One of the features of the whole Sunday proceedings was the absence of any band playing in the streets. At the doorway of the Cardinal's house, and leading up the broad steps, with sabres and polished helmets glittering in the bright morning sunlight, were two double lines of guards. Here again the papal colours and the stars and stripes were intermingled.

In all directions the streets seemed filled with people, and the open windows of surrounding dwellings each had their quota. Presently, while the white surpliced priests were opening ranks, a mass of purple enveloped figures were seen in the Cardinal's doorway. It was the gathering of nearly all the bishops and archbishops in the United States, with representatives from Mexico, Canada, England, and Rome itself. The prelates now came forth from the big portico in pairs, and as each two stepped into the street their costly robes were caught up by diminutive altar boys in waiting, who then walked behind taking care that the brilliant fabrics were kept stainless for the ceremonies to come. Here and there among the silken purple vestments of the bishops could be seen the coarse brown or white garb of a boarded abbot. Through the long lines of priests the prelates trod their way all around the square to the main entrance of the cathedral, the rear of the procession being brought up by the tall ascetic figure of Archbishop Feohan, of Chicago, who immediately preceded a golden vested cross bearer, followed by two spare, slight-looking men almost hidden in dazzling scarlet. The two men were Cardinals Gibbons, of Baltimore, and Taschereau, of Quebec. Eight acolytes upheld their long vestments, and surrounding them wore their monsignors with the papal delegates O'Connell and Satolli, of Rome.

Within the cathedral ten minutes later the scene was simply magnificent. The pews throughout the church were crowded to the utmost with the laity. In striking contrast with the dark-clothed aggregation thus formed, were the aisles, centre and front and sides, packed with the snowy surpliced priests. Against both laity and priests shone the serried purple ranks of prelates inside the sanctuary. On either side was the dais for the Cardinals. At the high altar stood the mitred col-

brant of the Mass, Archbishop Williams, of Boston, and over all was the great white and gold dome of the cathedral. A dreamy *largo* lulled the ear, while the eye was delighted with the myriad candles shining out on the altar from among the rustful green leaves and white blossoms of lillies. Now was heard a Gregorian "*asperges*" sung by perfectly attuned male voices, and the Mass proper began with the chanting of the "*Kyrie*." A subdued reverential feeling was manifest throughout the church as the ceremonial proceeded in majestic beauty. The effect was heightened momentarily by the wavelike genuflections in the pews, and at each pronouncement by the choir of the name of Jesus, berettas were doffed in unison from the cardinals and archbishops in the sanctuary to the students in the farthest vestibule.

At the consecration of the Host the Cardinals advanced from the sides with the monsignors, and bowing low, knelt at the *pre deus*, facing the altar. Back of them was a row of richly arrayed acolytes, bearing lighted bronze torches. The effect at this moment was noble. As the sacred Host was held high aloft by the celebrant, amid the deepest silence all through the cathedral, every head bent low in prayer, the tinkle of a tiny bell at the altar broke the spell. With each movement of the priest for a moment or two the little bell sounded, and each time at the instant was heard outside the church the heavy intonation of the cathedral chimes. As Cardinal Gibbons retired to his dais the reporters in the improvised press gallery noticed for the first time, not six feet away from him, in the sanctuary, among the abbots and other special dignitaries, the black face of Father Tolton, of Chicago, the first coloured Catholic priest ordained in America.

Probably the most important part of the Mass next to the consecration was the conferring of the papal blessing. The venerable Archbishop at the altar seemed to feel it a doubly solemn moment, when, turning to the congregation, he paused for an instant, then, while the people in the church bent low, he raised his hand and slowly made the sign of the cross. The Mass ended with a special intercession for the Pope, chanted by all the clergy.

The first oration of the centenary followed. It was delivered by Archbishop Ryan, of Philadelphia, whose fine presence and magnetic eloquence, in spite of the long ceremonial preceding, held his hearers for another hour and a half. The patriotic spirit of the Archbishop's address, and his tribute to Miss Drexel, who is to devote her life to the welfare of the coloured people and Indians, seemed to awaken general enthusiasm: but the most telling effect was aroused when he vindicated the right of Catholic editors, if need be, to freely comment on the failings of the clergy.

A ringing *Te Deum* by the choir and orchestra brought the memorable service to a close.

THE OPENING OF THE CONGRESS.

BALTIMORE, Nov. 11.—Daniel Dougherty, in his speech to-day opening the Catholic congress, said: "Catholics have silently submitted to wrongs and injustices in manifold shapes, and from time immemorial away back in colonial years, Catholics suffered the direst cruelties. The only religious martyrs who ever stained our fair land with life blood were Roman Catholics. Spurned with suspicion, disfranchised, persecuted for opinion's sake, hunted as criminals and punished with death by infamous laws, we have from time to time been slandered, vilified and maligned even in the Congress of the United States. The time has come when we, the Roman Catholic laity of the United States, can vindicate ourselves, not by harsh words, heated retorts, nor defiant threats, but calmly, yet firmly. We are pre-eminently Americans. But for us there would be no America, the continent would be to-day unknown had it not been for Roman Catholics and the Roman Catholic Church. That liberty which is the essence of all liberty—freedom to worship God—was first established in America by Roman Catholics and Roman Catholics alone. Among the signers of the Declaration of Independence the name of Archbishop Carroll is forever linked with Benjamin Franklin. Marvellous as has been the growth of population, Catholics have outstripped all. From 40,000 they have become 10,000,000, from a despised people