

"shall feel the pangs of death," and may his soul be brought "to the participation of heavenly joys!"

## CATHOLIC HUTS FOR SOLDIERS

### FURTHER NOTES AND NEWS

Last week it was recorded in these columns that the Knights of Columbus of Ontario and of Quebec had voted a \$1 per capita contribution for the Catholic Canadian Chaplains' Fund for Soldiers' Huts, and that the Knights of Alberta had voted \$1,000 for the same object. To this should be added that the Knights of Columbus of Manitoba and Saskatchewan likewise voted a \$1 per capita tax for this fund.

Word has also been received that the Knights of Columbus of the Maritime Provinces at the State Convention likewise voted a \$1 per capita contribution. This means that all the Knights of Columbus of Canada, apart from those of British Columbia, are giving a dollar a man to this fund. This will amount to about \$20,000. The Knights in British Columbia did not hold a State Convention this year, but in spite of this, and of their own financial responsibilities at home, they have written expressing a willingness to do their share.

This splendid response on the part of the Knights of Columbus is an example worthy of our admiration and imitation. What society will step in next and bear its share?

Meanwhile in Ottawa a third entertainment has been held for this fund—this time in the shape of a garden party organized by Catholic ladies at Rockcliffe on July 5th. The amount of the proceeds is not known at the moment of writing. This should be a very popular way of raising funds for Catholic Huts.

A few days ago those Canadian London offices in Cleveland House were moved elsewhere. Among the other offices moved, was the Head Office of the Chaplain Services. Father Workman's present address is:

Oxford Circus House,  
245 Oxford Street W.  
London, England.

The Americans were not long in realizing the need of Catholic Huts for their soldiers. As announced recently, the Supreme officers of the Knights of Columbus at a meeting held in New Haven voted \$1,000,000 for this purpose. A per capita contribution of \$2 from the American Knights will raise the greater part of this sum.

Meanwhile English Catholics continue to erect huts in England. The following account of the opening of one of these in Park Hall Camp, taken from the last number of the Tablet, will be read with interest by those interested in the movement.

### OPENING OF SOLDIERS' RECREATION HUT

"The Bishop of Shrewsbury, on Wednesday, May 30, opened a Soldiers' Recreation Hut at Park Hall Camp, Oswestry, the third hut erected by the Catholic Huts Council. His Lordship spoke of the objects for which the hut was built, viz.: as a recreation room for the men and a place where they could hear Mass on Sundays. In connection with the former, he considered that the hardness of the soldiers' life was deserving of reasonable recreation, and that a debt of gratitude was due to all those who in any way had contributed to the building of this hut, where the men might find recreation, rest and refreshment away from the temptations of a large town. He would like first to thank the Catholic Women's League, and especially Mrs. James Hope, who had done so much for the men in this respect, and then the Catholic Huts Council, whom they had to thank for this beautiful hut. The work called for considerable self-denial on the part of the workers but their labor would be made easier by the good discipline and order of the men. The hut was not exclusively for Catholics, and he hoped that the spirit of good fellowship characteristic of all the huts would be found there.

"General Buchanan, who spoke next, said, on behalf of the men of the camp, he wished to endorse all that the Bishop had said in regard to the C. H. C. and the C. W. L. There were eighteen places of recreation already in the camp, but with 20,000 men an additional hut was always fully utilized.

"Mrs. Hope, in rising to speak, said that the Bishop had said that the hut was open to Catholics and non-Catholics alike, and she wished to emphasize that very strongly; the only time when it was purely Catholic being on Sunday morning, when it was used for Mass. Mrs. Hope also spoke of the great debt of gratitude that the C. W. L. owed to the Y. M. C. A. for their help and readiness in showing them the working of their very slight. In regard to the Bishop's remarks on discipline among the men, so far she had always found that the men looked on the huts as their own club, and behaved accordingly, and that the same discipline existing in the camps was required by the C. W. L. from the workers. Each worker was given a copy of the rules and a leaflet for their guidance, and all knew it was necessary to recognize one head and obey her wishes."

JOHN J. O'GORMAN, C. F.

Giving much to the poor doth increase a man's store.

## ARCHBISHOPS PROTEST

### AGAINST THE PERSECUTION OF RELIGION BY CARRANZISTS

At the recent meeting of the American Archbishops at the Catholic University, Washington, a protest against the persecution of the Church in Mexico and against the tyrannical constitution that has been adopted there was drawn up and sent to the daily press, together with a letter declaring the loyalty of American Catholics to their country in the present crisis. The daily press declined to print the former, but published the latter in full. The protest is as follows:

"The government in Mexico owes to the United States the fact of its existence. It is not our intention to enter into any consideration of the wisdom of expediency of the political purposes which brought about this result. They are absolutely outside of the sphere of our jurisdiction, excepting where they trench upon the liberty of conscience and freedom of the Church. We recognize the fact that all nations are supreme in the management of their domestic affairs, so long as their laws and their administration do not work injustice to the welfare of the civilized world and grant the usual privilege of residence, travel and commerce to citizens of other nations. Within these limitations it is a fundamental principle that the people have a right to determine their own form of government.

### CRUELTY, RAPINE AND MURDER

"For years a struggle or rather a series of struggles for the control of the government of Mexico has been carried on with lamentable results. Rapine and cruelty have left their marks and ineffaceable memories in many of the fairest parts of that land. The Church has been a special victim of hatred, her bishops and priests and nuns have been shamefully maltreated, many of them killed and others exiled. Libraries of incalculable value have been destroyed. These facts have been fully reported, with names and dates, but they have been borne in the hope that out of the sorrow and disgrace eventually there would emerge a strong and just government, bringing with it protection to the people, and rights of conscience and of property. To some extent order has been restored, but under condition which make it evident that there is still a dreadful vista of bloodshed and spoliation before the unhappy Mexican people. The administration of Carranza has been recognized by the United States. An ambassador has been sent by each country and received by the other. The revolution is an accomplished fact. Its fruits will appear from the new national constitution adopted at Queretaro on January 31, which went into effect May 1. How far this constitution accords with liberty of conscience and right of property will appear by analysis of certain of its provisions.

### PARENTS DEPRIVED OF EDUCATIONAL RIGHTS

"The third article provides that instruction shall be free, that given in public institutions shall be non-sectarian. No religious corporation nor minister of any religious creed shall be permitted to establish or direct schools of primary instruction. Private seminary schools may be established only subject to official supervision. The obvious purpose of this section is to throw the whole system of education into the hands of the state, depriving the people of the right to educate their children in religion. Thus by the fundamental law a nation which owes whatever civilization it possesses to its acceptance of belief in Christianity forbids any form of religion to be taught.

"By section 2 the religious associations known as churches, irrespective of creed, shall in no case have legal capacity to acquire hold or administer real property or loans made on such real property. All such property held by religious associations, either on their own behalf or through third parties is made to vest in the nation, and anyone has the right to denounce the property so held.

"Episcopal residences, rectories, seminaries, orphan asylums, collegiate establishments, religious associations, convents, all vest in the nation, to be used exclusively for the public service. All places of public worship hereafter erected are made the property of the nation.

"By article 3 no public or private charitable institution for the sick and needy, for scientific research or for the diffusion of knowledge, mutual aid societies or organizations formed for any other purpose may be under the patronage or direction of religious corporations or institutions or of ministers of any religious sect.

### DESTRUCTION OF RELIGION THE AIM

"It will be seen by these ingeniously drafted provisions that the whole machinery of the Church, its religious teaching, worship and beneficial and charitable activities are paralyzed. But the hostility of the framers of the constitution of religion goes further. The state legislature shall have exclusive power to determine the maximum number of ministers of religious creeds according to the needs of each locality. Only Mexicans by birth can be ministers of any religious creed in Mexico. Ministers may not vote, or be eligible to office. The governor of the states must be consulted before any church is dedicated. The outgoing minister must give notice of any change, together with his predecessor and ten citizens. Studies carried on in institutions devoted to the training of ministers

shall not be ratified in official institutions. No minister of any creed may inherit personally or as trustee any real property occupied for a religious or charitable purpose."

"The purpose is plainly to extirpate from the people their ancient faith. Without the moral support of the government of the United States this tyrannical force of a free government would not exist. The underlying motive upon which our institutions are based is freedom to worship God according to the dictates of conscience, so long as there is no interference with the rights of others.

"The loyalty of Catholic citizens to the laws of our country, and their respect to those who are charged with the responsibility and the maintenance of the law require no proof. We realize how heavy are the responsibilities that rest upon our government, and we would not willingly make them heavier, but since conditions prevailing in the neighboring republics are such as to the common sense of justice, and as we must believe them to have arisen largely because of the policy of our national administration, we feel bound in conscience to protest. In doing so we but follow the instincts of all liberty-loving people. Our nation is at war mainly because its honor and integrity have been injured by autocratic power. We have inherited from our ancestors the spirit of democracy based upon Christian ideals and Christian precepts. The brief recital of what it is intended to fasten upon a neighboring nation under the name of liberty and democracy is sufficient to show that it is opposed to all that these names imply."

### THIS GIRL'S PRICE

In the Toledo Record there recently appeared a tribute to our missionary nuns that shows how remarkable is their work in itself, and how profoundly it impresses the Protestant observer who does not comprehend the spirit that animates the apostolic soul. The quotation is:

"Not long ago, in distant Algeria, North Africa, an American tourist visited the lepers' colony there out of pure curiosity. These poor lepers were cared for by a community of Sisters. The gentleman was attracted by one of these self-sacrificing women because of her youth, beauty and refinement, and to his surprise he learned that she was an American girl. Being introduced to her, he said, 'Sister, I would not do this work for \$10,000 a year.' 'No,' said the Sister, 'nor would I do it for \$100,000 nor a million a year.' 'Really,' said the stranger, 'you surprise me. What, then, do you receive?' 'Nothing,' was the reply, 'absolutely nothing.' 'Then why do you do it?' The Sister lifted the crucifix that was pending from her rosary and, sweetly kissing it, said, 'I do it for the love of Him, for Jesus Who died for the love of them and for the love of me. In the loathsome ulcers of these poor lepers I see the wounds of my crowned and crucified Saviour.'"

## CATHOLIC EDUCATION

Enemies of the Catholic Church insist that she attempts to keep her children in ignorance. One of the shortest words in the English language is the answer—lie. And the unfortunate feature is that the people who make this unjust charge know that they lie. The Church builds educational institutions everywhere. Her system of universities, colleges, academies and parochial schools is the admiration of every unprejudiced mind.

This week we are entertaining in Buffalo the great Catholic Educational Association. Representatives who have come to the convention, have not come, as the average delegate attends a convention, for what so-called fun he may get out of it.

These people are here for business, and they have accomplished much. It is not possible to give in detail the interesting papers read or the learned discussions thereon. These will all be printed in the report of the convention, and to the thoughtful educator, whether he be Catholic or non-Catholic, will prove interesting and educative.

As a matter of fact, and in spite of all twaddle to the contrary, Catholic education is the only true education. It is based on God. Education without God is a misnomer and leads to destruction. There can be no morality in irreligious education. In fact, there is no foundation on which it may stand. We see the exemplification of this fact in every walk of life. Religion in education has been taboo, with the result that a great portion of the public is conscienceless. It is a serious charge, but it cannot be denied.

In the thoughtful sermon that Father Hills, S. J., preached to Canisius College students a couple of weeks ago, there is much food for thought. "Conscience is no stray against crime," said Father Hills, "when no God of reality and omniscience sanctions its promptings." We may undertake to quicken the conscience, to instill the difference between right and wrong into the minds of the young, but what shall it avail unless the Almighty is behind it all, unless the young man and young woman have the necessary fear and love of God in their hearts? The result will be nil.

They tell us, too, that Catholic education is non-progressive. Such is not true. Verily, we do not attempt to undertake all the fads and fancies of latter-day reformers; but when an innovation of merit is suggested it is at once taken up and used. Go into any of our Catholic institutions for higher education and note the remarkable work being accomplished by teachers and pupils. This should forever silence the brawlers who blather about our "unprogressiveness."

There is no more complete or satisfactory system of education than that used by the Catholic Church. It is built on religion, on real morality, on God. It has passed through the fires of the most unjust criticism and has come out unscathed. So long as the world lasts the Church will carry on this system which has done and is doing so much for humanity, for authority, for good government.—Buffalo Union and Times.

## THE POPE AND THE BOYS

It is not to be wondered at that Pope Benedict XV., seeing the carnage of the present war and realizing the need in the immediate future of healthy and rugged men, should approve a movement which until recently has been conducted almost exclusively under Protestant auspices. Up to the present time a great many prelates have withheld their support and approval from the Boy Scout Movement for the reason that there was nothing distinctively Catholic about it. Its code of morals, as embodied in the Boy Scout Manual, was based solely upon humanitarian motives. But it has been proved that over and above the merely human and temporal considerations which up to this time were the sole spirit of the Boy Scout Movement it is not impossible to inject into it the Catholic note; in fact, the appearance of that Catholic note will increase not only the efficiency of the Boy Scout Movement, but also its discipline. And it is no doubt this which the Pope had in mind when writing to Cardinal Bourne, of Westminster, on the subject.

It is the best thing in the world to get our young men interested in healthy sports that are not so violent as to undermine their strength or shatter their nerves. Boys, above all others, need to be taught lessons of virile tenderness and genuine chivalry. Kindness to the weak and the brute, consideration for the aged, honor and uprightness and manliness with their equals and the world are qualities which we want to see developed in each and every one of our growing generation. The Boy Scout Movement has accomplished wonders in this respect during the short period of its existence, and now that with the approbation of His Holiness Pope Benedict XV. it is to be taken up by Catholics in real earnest it will be able to report the most astonishing kind of success among the young. And the reason is plain to all—the young man will have a spiritual and supernatural motive in all his dealings and the sanctions of God's law for his conduct.—Rosary Magazine.

## SOME PROMINENT CONVERTS

Two Archbishops, two former United States Ambassadors to Austria, an Admiral in the United States navy, several officers in both the army and navy, sons and daughters of men prominent in public life, are conspicuous among the large number of distinguished converts who have embraced the Catholic faith in this country. The following is a partial list.

His Grace the Most Rev. Archbishop of New Orleans (Dr. Blenk); a former Lutheran.

His Grace the Most Rev. Archbishop of Oregon City (Dr. Christie). Admiral William S. Benson, U. S. N., Chief of the Bureau of Naval Affairs, and with Dewey the only other full admiral in the navy.

Hon. Henry F. Ashurst, United States senator from Arizona; a former Freemason.

Judge Edgar P. Baker, late chief justice of the Supreme Court of Arizona.

Bellamy Storer, successively member of Congress from Ohio, United States minister to Spain and Belgium and ambassador to Austria-Hungary.

Maria Longworth Storer, aunt of Hon. Nicholas Longworth, husband of Alice Roosevelt.

Frederic De Courtland Penfield, United States ambassador to Austria-Hungary under President Wilson.

The Marchesa Penfield, wife of F. C. Penfield, ambassador to Austria-Hungary and the richest woman in the United States.

Hon. Hannis Taylor, Washington, D. C., authority on international law, and ex-minister to Spain.

Mr. Vest of Grand Island, Neb., son of United States Senator Vest, of Missouri.

Judge Paul Dillingham Carpenter, Milwaukee; son of the late Matthew H. Carpenter, United States senator from Wisconsin; grandson of Governor Dillingham of Vermont, and nephew of United States Senator Dillingham of Vermont.

Miss Martin, a Sister of Mercy; daughter of United States Senator Martin of Kansas.

Miss Hallie Voorhees, daughter of United States Senator Voorhees of Indiana.

Miss Gorman, daughter of United States Senator Arthur Pue Gorman of Maryland.

The Right Rev. Nevin F. Fisher, rector of the Church of St. John the Evangelist, Philadelphia.

Alexis Irene du Pont Coleman, author and professor in the Colleges of the City of New York; formerly a Protestant Episcopal minister and son of the late Anglican Bishop Coleman of Delaware.

Miss McKim of the Sisters of Charity, New York; daughter of the Rev. Randolph McKim, the anti-Catholic rector of Epiphany Episcopal Church, Washington, D. C.

Mrs. Winthrop Rutherford, New York, daughter of Hon. Levi P. Morton, late governor of New York and vice president of the United States.

Frank H. Spearman, the novelist. Brig. Gen. Martin D. Hardin, U. S. A. (retired), Chicago.

Rear Admiral William H. Emory, U. S. N.

Charles Hanson Towne, managing editor of McClure's Magazine.

Father Paul James Francis Wattson, superior of the Fathers of the Atonement and editor of The Lamp, Garrison, N. Y.; a former Protestant Episcopal minister and son of a clergyman.

Mrs. Chauncey M. Depew.

Mother Edith Pardee, a nun of the Sisterhood of the Blessed Sacrament; late mother-general of the Anglican Sisters of St. Mary, Peekskill, N. Y.

Miriam Coles Harris, the novelist. Mrs. James Watson Benton of the Palazzo Barberini, Rome; daughter of Brig. Gen. Guy V. Henry, U. S. A.

—The Echo.

## THE NUNS IN THE GREAT WAR

Alvan F. Sanborn, says the Boston Pilot, writes from Paris to the Boston Transcript to pay a tribute to the heroic work that is being done in the War by the women of France. The finest tribute of all he pays to the Sisters, who nobly responded to their country's call. Mr. Sanborn writes:

"The Red Cross Society, while more venerable than the feminist organizations, is a mere parvenue by the side of the religious orders. The humble Sisters' life, the admission of the very intolerant anti-clericals who erstwhile were bent on harriding them, have rendered services in this War that entitle them to the everlasting gratitude of the entire nation. They have adapted their nursing methods of late years much more completely than is generally supposed to the exigencies of modern surgery and medicine, and, even where their training still leaves something to be desired, they more than atone for the lack by their incomparable fidelity and application. The whole thought of the 'Sisters' is probably the most comforting sight that ever blesses the eyes of the sick or wounded soldier. More than any other lively it inspires even the aggressive unbeliever with instant confidence. The soldiers wounded during the earliest stages of the War would have fared hard, indeed, in many of the frontier towns, had it not been for the nursing of the Sisters."

It is the same story everywhere. The good Sisters bring a benediction with them. Their whole thought is of others; that is why they are Sisters. Wherever duty calls them, thither they go. They seek no worldly glory. An old French nun was amazed when she was considered worthy of the cross of the Legion of Honor. She had only done her duty!

It was so in our own country in the Civil War. Many were the sacrifices made by these noble women in behalf of their country. And during these days that are sacred to the memory of those who fought for the Union it should be our great privilege to honor those women who were no less heroic.—Catholic News.

## SOCIALISM

By Most Rev. John Ireland, D. D.

Socialism is the most un-American thing in America. In fact, it is not American—it is foreign and all its ideas are foreign. But no two socialists think alike. Before one can combat the teachings of any particular Socialist, it is necessary to ask what his idea of Socialism are. The generally accepted meaning of Socialism is that system of fallacies which are grouped together under the head of government or municipal ownership, and it is from this system of economic Socialism that the country has most to fear.

Economic Socialism means a stifling of the very individualism to which this country owes its whole development. It means the leveling of the ablest men to the capacity of the weakest. The development of the great West under Socialism, would have been slower by many years than under individual effort. Imagine the great railroad builders who gridironed the trans-Mississippi country with iron roads, working under the "hold back" theories of government ownership. Instead of a Jim Hill to develop an empire in the Northwest, some petty politician would have been at the head of the enterprise. Think of the different result! A government owned railroad would be ruled by politics rather than by merit. Socialism would put the industry of the country into the hands of the politicians instead of the economic experts. The railroads, as well as all other large corporations of a public nature, should undoubtedly be under the control of the government, but not the sort of control that reaches out to the appointment of every pick-handler and section foreman.

Great aggregations of wealth are necessary to the development of the country. No one man can build a railroad. Any man with \$100 or less

can become joint owner of almost any railroad or other corporation in the country. And that ownership is spreading rapidly. To-day there are so statisticians say, not less than 8,000,000 people in this country who help own the railroads of the country. Twelve years ago 700 people, together with James J. Hill, owned the Great Northern railroad. To-day the stockholders number 18,000. Several years ago, when Theodore Vail became president of the American Telegraph company, there were 18,000 stockholders; now there are over 50,000. The owners of that corporation, scattered from the Atlantic to the Pacific and from Canada to the Gulf. Some years ago the Pennsylvania railroad had 27,000 stockholders. Now there are 73,000 who own and control that property. Many people have an idea that these big corporations are owned by some one man or a little coterie of men. But the books and the figures show that such is far from being true. With 2,000,000 different people owning the railroads, and the many other million who own stocks and interests in the different big enterprises, it is evident that real and beneficial public ownership is already here. These millions of citizens are not to be misled by the foreign theories and fallacies of government ownership. The level-headed men of America can be trusted to protect their country from the disastrous failures which have followed the installation into practice of these Socialistic theories in New Zealand, France and other foreign countries.

That accumulation of capital, corporations, trusts, may have their faults and may need to be watched over by the state with diligence and care, I shall not deny. But this much I do deny, that accumulations of capital and corporations are to be prejudged as guilty, that men having part in them are to be deemed almost as without right to work without right to fair play, which is the native appanage of all Americans. And this I deny—that all men are equally industrious, that consequently all are more or less entitled to an equal possession of wealth, or an equal industrial reward. This I deny—that men, being as they are by nature and by habit, society can ever be without its rich and its comparatively poor; that American industries and enterprises can hold their own in world-wide competition without there being here, and there, ministering to its needs, large accumulations of wealth, and consequently, large gatherings of men into associations as contributors to this wealth. Destroy great enterprises, make impossible the unification of many individual energies—and if equality there comes it will be the equality of mediocrity and social poverty.

I repeat, Socialism is the most un-American thing in America.—Denver Register.

### A THOUGHT

Hearts that are great beat never loud,  
They muffle their music when they come.  
They hurry away from the thronging crowd  
With bended brows and lips half dumb.  
And the world looks on and mutters—"Proud."  
But when great hearts have passed away  
Men gather in awe and kiss their shroud,  
And in love they kneel around their clay.  
Hearts that are great are always lone,  
They never will manifest their best;  
Their greatest greatness is unknown—  
Earth knows a little—God, the rest.  
—ADRIAN J. RYAN

## "A RETROSPECT OF FIFTY YEARS"

### CARDINAL GIBBONS' NEW BOOK REVEALS GREAT EXPERIENCES OF HIS LIFE

Editorial in New York Sun

No single man, probably, has had greater influence in bringing about the changes which the last half century has made in the attitude of the American people toward the Catholic Church than James Cardinal Gibbons through his personal character and wise guidance. The story of the period is told in a way in the collection of his published writings and of some of his sermons in two volumes, under the title "A Retrospect of Fifty Years." Important as this record is, the few explanatory pages in which the author allows his personality to appear are so interesting that the regret is unavoidable that the venerable archbishop of Baltimore has not chosen to relate his own experiences instead. In the brief introduction in which he gives the summary of his career he has this to say of one aspect of his life:

"There are few Americans living now who can remember the things which I can. I followed Mr. Lincoln's dead body in procession when it was brought to this city; I have seen every president since his death and have known most of them personally; I was a grown man and a priest during the Civil war, when it seemed as if our country were to be permanently divided. Very few people now living have seen the country in such distress as I have seen it. But I have lived, thank God, to see it in

wonderful prosperity and to behold it grown into one of the great powers of the earth. Younger men may tremble for the future of this country but I can have nothing but hope when I think what we have already passed through, for I can see no troubles in the future which could equal, much less surpass, those which have afflicted us in bygone days. If only the American people will hold fast to that instrument which has been bequeathed to them as the palladium of their liberties—the constitution of the United States—and fear and distrust the man who would touch that ark with profane hands, the permanence of our institutions is assured."

How precious would be Cardinal Gibbons' record of these things which he has seen in the country and in the Catholic Church.

It is natural that the Ecumenical Council held in the Vatican which declared the dogma of the infallibility of the Pope should seem to be of the highest importance ecclesiastically to Cardinal Gibbons and should take up the larger part of his first volume. The fiftieth anniversary of the Vatican Council is near at hand, and he the youngest bishop in attendance, is now the sole survivor. On the twenty-fifth anniversary he wrote a brilliant account of the council in the North American Review, which serves as an introduction to the contemporary reports of the proceedings of the council sent by him and Bishop Lynch to the Catholic World; these make a complete and satisfactory history. There follow articles on various matters of secular interest the Knights of labor controversy, lynch law, Irish Immigration patriotism, the Church and the republic.

The sermons included in the second volume are mainly those delivered at consecrations or anniversaries and are therefore chiefly historical in character. Cardinal Gibbons preached at the Eucharistic Congress in Westminster; he related to his Baltimore congregation his reminiscences of Pope Leo XIII.; he told them about the conclave that elected Pius X., the first one in which American cardinals helped to elect a Pope. At the consecration of churches and at the jubilees of other bishops he gave a history of Catholic progress in each place, and, as he was called on to preach in his own cathedral in Baltimore, in New York, in Boston, in Cincinnati, in Hoboken, at the Catholic university in Washington, the sermons taken together present a vivid picture of the accomplishment of the Catholic Church in the United States. At the end are a few sermons on public occasions, such as the funeral of General Sheridan, a few on doctrinal points and some articles on public affairs. It is a collection that apart from its historical importance, exhibits the valuable service that during his long life Cardinal Gibbons has rendered to his country and to his faith.

## NUN RECEIVES DEGREE

LL.D. CONFERRED FOR FIRST TIME ON SISTER MARY PAULINE

Among those to receive degrees from Fordham University recently was Sister Mary Pauline Kelliger, president and co-founder of St. Elizabeth's College, Convent Station, N. J., who received the degree of Doctor of Laws. Sister Mary Pauline, who has been at St. Elizabeth's for forty years, is the first nun to receive the LL.D. degree in this country, and the first woman to receive such an honor from a Jesuit college in three hundred years. The degree was publicly conferred by Father Mulry, S. J., at Convent Station, when the graduation exercises of St. Elizabeth's were held.—Catholic Bulletin.

No man is worth calling a man who will not fight rather than submit to infamy or see those that are dear to him suffer wrong.—Theodore Roosevelt.

## FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrinus F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary, J. M. FRASER.

Previously acknowledged, \$11,201 45  
Elizabeth Rose, St. John's..... 2 50  
A Friend, Ingersoll..... 2 00  
A Friend, Durham..... 4 00  
J. J. Sawey, Cochrane..... 1 00  
M. P. Stapleton, Harbor Grace..... 1 00  
H. C. F. Winnipeg..... 1 00  
A. C. M., Charlottetown..... 5 00  
Miss M., Ottawa..... 1 50  
Esther M., of the late James McKinnon, McKinnon's Harbor, N. S..... 100 00