

sions in Africa (for seap making). They make about everything mankind can want; and in competition with all Europe; and successful competition.

I fancy I have gone over most of this before in the RECORD. It is worth going over a number of times.

Co-operation is full of promise for the solution of the problems and cure of the evils which arise out of the combined greed of the commercial interests.

Of course, those interests are disposed to criticize co-operation.

FROM COAST TO COAST

SECULAR NEWSPAPERS ANALYZE MARVELOUS INFLUENCE OF THE GREAT CARDINAL

(By N. C. W. C. News Service)

In its editorial review of Cardinal Gibbons, The New York Herald remarked: "In the sense that Francis of Assisi is everybody's saint, James of Assisi is everybody's Cardinal."

From pine to palmist and ocean to ocean newspapers recognized this fact. With simultaneous impulse editors in all parts of the country sought to render articulate the appreciation by Americans of the character and the services of a truly great American.

It is impossible, in the space available, to reproduce, even in part, one-fifth of these editorial tributes. It is possible, however, to select from the collections extracts which show how many, and various were the characteristics of the Cardinal which made appeal to his fellow-citizens of all creeds.

"TOWERED ABOVE THE REST OF US"

In the course of a column editorial in which the spiritual and civic preeminence of the Cardinal was sketched with singular insight and sympathy The Boston Transcript said:

"The Cardinal Archbishop of Baltimore was, then, most certainly and officially a great American Catholic, but he was also something far more eminent than this; a stooping, delicately fragile old man, he towered above his associates and the rest of us, esteemed and beloved the country over as a great American, and as such he was looked up to, as a model of spiritual and civic devotion, by many thousands who acknowledged his other allegiance to him than that of affection."

"A great Catholic in the strictest technical sense of the word, there was to him no intellectual difficulty in his position, because of the intensity of his faith. Catholic philosophy he accepted and championed as one who had tranquility, abiding assurance of the grounds of his faith. For his faith was to him as an ornament of jewels to be worn openly on his breast like his pastoral cross—never a pocketful of stones to be hidden at his adversary's. And he was a great Catholic in the modern literary sense of the word; because of his charity. Together with a firm belief in his own Church was an equally earnest recognition that all are blood brothers in the family of the children of God. To all Christians, to any form of Christian sincerity, the Cardinal strove his long life through to lead a friendly sympathetic ear."

"A STRAIGHT AND UNDEVIATING FAITH"

What the example of the Cardinal meant in an age of materialism, disaffection and unrest, was strikingly shown in the estimate of The Baltimore American.

"One of the most fundamental of those intangible realities which made up the mind and soul we know as Cardinal Gibbons" is declared "was a steady and undeviating faith. In an age of agnosticism, of universal doubt and a universal restlessness, such a faith is not a common or an easy matter. A materialist might be unable to sympathize with it, but even the greatest materialist could feel nothing but a deep admiration of the fact that it could still be held by any man. The faith of Cardinal Gibbons was too real and too deep within his nature to admit of questioning. With him it was something of a massive edifice, a testimonial to the sturdiness of his character as well as the foundation for the true usefulness and significance of his life."

"It made of him a strong point in the moral and intellectual tides of modern civilization. It led him to an absolute rejection of many of the theories and evidences of science which have characterized our age. It served the necessary purpose of stabilization in an era of instability. It tended to force a more careful consideration, it demanded strong proofs before a too credulous acceptance, and it reiterated at the same time an insistence upon the non-material, the unprovable side of experience which we are too ready to forget in our delight over our new playthings of science and logic."

"POWER TO REACH MINDS AND HEARTS"

Recognition of the Cardinal's leadership in all matters to which he gave his attention was made by The New York World as follows:

"Cardinal Gibbons was a great spiritual leader and a great American. In him were joined the moral authority of high office in the Church and an unflinching sense of the duties of citizenship."

"In the venerable prelate there resided the power to reach the minds

and hearts of his countrymen given to few men of his lifetime."

"It was his nature to take sides with what he held to be right, as the part of a true American. With the death of Cardinal Gibbons there passes a man honored and loved for his good works and loyal services as a public-spirited citizen."

Somewhat similar expression was made by The Philadelphia Public Ledger in these words:

"In the passing of Cardinal Gibbons America loses not merely a Roman Catholic prelate, raised to the loftiest distinction short of the papacy that his Church can offer, but an American patriot whose name was known and whose personality was beloved by millions of a different faith."

"HIS MAIN DUTY—TO LIVE HUMBLY AND HAVE SOULS"

The Washington Post's editorial writer discerned clearly the main-spring of the Cardinal's usefulness when he wrote:

"Cardinal Gibbons never strayed from his main duty, which was to live humbly and save souls, as his Redeemer would have him do. He was enabled to do good on a scale rarely approached by other men, however devoted, and his reward will be correspondingly great."

"DEMOCRACY AND CHRISTIANITY ARE INSEPARABLE"

This along similar lines from The Washington Times said:

"A democrat in heart and mind he was; even as the Saviour to whose teaching he dedicated his life. The Cardinal held and practiced that democracy and Christianity are inseparable."

ARDENT BELIEVER IN EDUCATION

The Washington Star called attention to a side of the Cardinal's character which deserves notice—his untiring interest in all real movements for wider education. It said:

"Personal contact with Cardinal Gibbons was helpful to all who enjoyed that privilege. He graced every occasion. He understood the motives of men clearly and sympathetically sympathized with their aspirations. An ardent believer in the value of education, he aided every movement for the fuller enlightenment of the people."

HIS LITERARY STYLE

Of his literary style The St. Louis Globe Democrat had this to say:

"The Cardinal had command of a smooth, vigorous, beautiful prose. Little information as to the number of copies printed of his 'Faith of Our Fathers' is not supplied, but it must be one of the most widely circulated religious works of modern times."

FAITHFUL CHRISTIAN MAKES THE BEST CITIZEN

Said The New York Evening World in its tribute to "a great and good American."

"An intellect as broad as it was deep, the priestly instinct of human kindness and helpfulness at its highest, executive grasp, tact and extraordinary personal persuasiveness and his faith combined to make in him the ideal prelate."

"With the dignity of a Prince of the Roman Catholic Church went the simplicity of the ever-ready friend and fellow citizen."

"Cardinal Gibbons once said: 'One merit only can I truly claim, and that is an ardent love for my native country and her political institutions. Ever since I entered the sacred ministry my aim has been to make those over whom I exercised my influence not only more upright Christians but also more loyal citizens. For the most faithful Christian makes the best citizen.'"

"The greater part of his long life he spent in redacting that influence from the oldest Catholic cities in the United States. He helped millions of Americans to clear, honest and patriotic opinions on public questions."

WORLD NEEDED HIS TYPE—AND NEVER MORE THAN NOW

A Jewish newspaper, The Modern View, of St. Louis expressed the thought of many non Catholics as follows:

"We feel that in the death of the late James Cardinal Gibbons the world has lost, as well as the Catholic Church, a splendid personality and a useful human being."

"His record in life is marked by many acts of extreme broad-mindedness."

"The Massilian day would be much nearer than it seems to be at present, if within the folds of all the creeds, the leaders would be of the type of the great prelate to whose high office the Grim Reaper Death showed no more homage than to the street sweeper in his poor hovel in the slum."

"The world well may mourn the passing of the late James Gibbons, for in him was lost not only a high Cardinal of the Catholic Church, but an exalted, noble, splendid type of man such as the world has needed in all generations and never more than now."

HIS TONIC OPTIMISM

Nearly two columns of the editorial page of The Baltimore Sun were used to record the virtues of one loved by every citizen of Baltimore. One of these was dwelt upon in these words:

"It was as natural for him to be kindly, sympathetic, friendly, sincere, unaffected, wholesome and well-balanced as it was for him to believe what he believed with an unquestioning faith, as it was for him to be an invincible optimist for whom the

sun never set, in whose spiritual heavens there was no night of darkness or gloom. How many doubting Thomases have received from his buoyant spirit fresh hope and courage, how many pessimistic hearts have been brightened by his unfailing cheerfulness, no one can say. For many thousands his personal influence exercised a psychological healing effect. Few came away from him without a consciousness that a subtle transfusion of virtue had come into them."

THE TIRELESS WORKER

Of the unflagging zeal and tireless energy which marked every hour of the Cardinal's life as priest and prelate the New York Times said:

"His power of labor was enormous from boyhood to his strong, extreme old age. Whether as a pioneer priest in North Carolina or administering his diocese or in consultation or council at Rome or engaged in a myriad of beneficial public causes, he never spared himself. His energy was constant. His long, fruitful service to the Catholic Church can be adequately judged only by his high dignities, his associates. His remarkable growth in the United States has been due in no small measure to that spirit of Americanism, that perception of the advantages of the Church separated from the State, that patriotism and zeal for the public good which he represented so consistently and conspicuously. Last survivor of the Vatican Council, he was a landmark and remembrance, and in that 'monumental pomp of age' history walked. Kings and many countries thanked him at his jubilee."

AS PATRIOT HIS INFLUENCE WAS FELT BY ALL

Many newspapers bore testimony to the services rendered by Cardinal Gibbons to his country in time of his untiring interest in all real movements for wider education. The following from The Washington Herald is typical:

"His Eminence James Gibbons was a Cardinal of the Church of Rome, spiritually, intellectually, in consecration and in a scholarship, he was all that this title and rank implies. Because he was the immediate representative of the Pope in America, and because of a saintly nature, he had the devoted allegiance of all Roman Catholics in America."

"But to other Americans his memory will be held with little less affection, and in the highest regard because of his unyielding Americanism of the best type. What was good for his country always had his staunch support. He was not merely a churchman; he was an American citizen with a full sense of his joint responsibilities."

"On many critical occasions, his counsel was sought and was never refused. He was always ready to do his part for his country. It was his country first, and he knew it. He kept that exact balance that severity, that poise which made his influence an almost personal relation out of the church as well as in it."

"During the Great War, he was a tower of strength to this Government. His influence was felt not alone in every State, but in every community. He placed his country first. Nothing ever changed him from that attitude. His judgment in all matters, as this, was ruled only by justice and righteousness, and Protestants, no less than Roman Catholics will mourn his loss."

BORN IN MARYLAND THE CRADLE OF RELIGIOUS LIBERTY

The life of Cardinal Gibbons as a priest synchronized with the great influx of immigration in this country and he had a great part in the moulding of millions of new citizens. As The New York Evening Post said:

"It was fitting that the man so many years prince of the Church in America should have been born in the one State that grew from a Catholic colony. His long life is a link with the beginnings of a sturdy Catholic organization. Charles Carroll died in Baltimore two years before Gibbons' birth there, and it was John Carroll, a near relative of the signer, who in 1790 was made first Bishop of the first American See."

"It was fitting also that the Cardinal should be of the blood which gave American Catholicism its greatest strength. While he was in Ireland for his education the great Irish immigration began, with the result that the million Catholics of 1840 were three millions by the Civil War. After he rose to be Cardinal another great Catholic reinforcement came in the Italian immigration, and before he died he saw churches of Polish Catholics, Bohemian Catholics, and Croatian Catholics scattered over America."

"Two qualities marked in the Cardinal were of peculiar value to his Church. His unadulterated Americanism and his interest in intellectual and political affairs. From the days of Know-Nothingism there has been a tendency to regard the Church as a little alien. An ecclesiastical organization obedient to the decrees of a foreign head and composed largely of foreign-born elements has special difficulties and responsibilities. The Archbishop who delivered the centennial address upon the founding of Carroll's See declared that the Church must be emphatically and thoroughly American. It can be more than passively American—it can be a militant force in imbuing alien communicants with patriotism. Cardinal Gibbons labored to make the Church a true factor in Americanism. Early this year he sent from his sick bed an article on the constitution declaring that we would be recreant to the

trust committed to us if we failed to teach and uphold the principles on which our Government rests."

"In Cardinal Gibbons' death the country loses a great churchman and a distinguished citizen."

UNASSAILABLE COMMON SENSE

Straight thinking and straight talking were to be expected from Cardinal Gibbons. The editor of the Norfolk Ledger-Dispatch told why in these words:

"Though he was first and always a churchman, his churchmanship as it touched public affairs was grounded in straight thinking, moderation and unassailable common sense. With facts and figures of the day he held no converse. If he was ever impatient, he never expressed himself in impatient terms; but from time to time he gave evidence to thoughts that set him higher and higher in the public esteem as one who went to the bottom of things, of motives and of probable results. When he spoke on matters of general interest and importance, as he often did, his speech was so informed with comprehension and insight that it carried a weight even beyond that to which it was entitled by reason of his high office."

"And always what he said was designed to forward, and did forward, the cause of clean, temperate living, devoid of fanaticism, and of courageous Americanism untempered by foreign fancies and untouched by whimsies fostered by opportunists. Naturally then, and inevitably, his influence was of a character and of a strength that could ill be spared in normal times, and which will be sorely missed by all creeds and classes in these most troublous times."

"The very embodiment of piety and the personification of high thinking, Cardinal Gibbons so lived and taught as to leave a memory that must be an inspiration to religious service and an exhortation to national righteousness."

HIS MEMORIAL—"THE MARCHING ARMY OF HIS OWN DEEDS"

Under the heading "An Army With Banners," The Boston Globe told of those who will keep green the Cardinal's memory. It said:

"His monument will not be of marble. His memorial will be rather the enduring legion, the marching army of his own deeds; the unceasing messages of hope with which he lighted the burden for his brothers; his faithful efforts for his church and its gospel; his championship of the laborer and of all those who walk obscurely through the gray mists of life; his scholarship and his writings, and his patriotism."

"From the days when as a young bishop he journeyed atop over the hills of North Carolina, and lived with each of his flock, that he might know all by name, to those later years when, in 1886, he was raised to the high position he was to hold until his death, he won hosts of friends by his democracy. He did not change; his friendship with the great did not temper his attitude of friendly fellowship with the corner grocer in Baltimore."

"The simple goodness of his example won the hearts of all who met him. 'If I had a wish,' said a famous writer who was of another faith, 'if I had a wish and it could be granted, I would wish that Cardinal Gibbons would pray for me.'"

"THE" CARDINAL

What the Church in America owes to the Cardinal was emphasized by the editorial writer of The Philadelphia Record, who said:

"He was known for so many years as 'the' Cardinal, that even after other Americans were elevated to that honor the definite article continued to be applied to the Cardinal Archbishop of Baltimore. This was but natural, for though James Gibbons was not the first American to receive the red hat—Cardinal McCloskey, of New York, antedated him by eleven years—he had been a prince of the church since June, 1880, nearly a full quarter of a century longer than his predecessor, Cardinal McCloskey."

"It would be impossible here to enumerate all the achievements of Cardinal Gibbons. The growth of the Catholic Church in this country since the Third Plenary Council at Baltimore, at which Archbishop Gibbons presided, has been due more to his labors than to those of any other individual in the hierarchy. Through him the Catholic University of America was established at Brookland, Washington, D. C., in 1863, and under his ardent care and encouragement this institution, of which he has been ex officio Chancellor from the beginning, has grown steadily in power and influence."

"Cardinal Gibbons was the author of a number of religious books, notably 'The Faith of Our Fathers,' and he was, besides, a forceful and eloquent preacher. His insight into civic problems was, also, invariably keen and quick. He was a man of warm sympathies and broad views, and it is for this reason, above all else, that the entire country will sorrow at the news of his death on this eve of the joyous Easter season."

"HE HAD ALMOST BECOME AN INSTITUTION"

The Philadelphia Inquirer regarded Cardinal Gibbons as more than a minister of religion, and much more than a model citizen. This is what it thought of him:

"Dean of the Sacred College in rank of service and oldest in years, Cardinal Gibbons has passed away after a singularly useful life. As priest, prelate and Prince of his Church his career was one of distinction, but

he was more than a minister of religion. In everything that he did for the good of humanity, for purity in life, extent of service and generally good citizenship the dead Cardinal was prominent in American life and his influence was marked by no party lines in religion. He had almost become an institution."

"It was given to the Cardinal to have a singularly sane outlook on life in matters of social importance as well as the faith and morals within the confines of his special jurisdiction. There was no more zealous churchman, but all humanity seemed to be within his purview. Disdaining politics in the narrow sense of the word, he was always vigilant for advancing measures which would help society and opposed to those experiments which had been tried time without number and always predestined to failure."

NOT A RELIGIOUS ISSUE

Following is an extract from a recent address by Donal O'Callaghan, Lord Mayor of Cork. Though it has often been stated that Arthur Griffith is a Protestant his name is in the Catholic Who's Who as a Catholic, of course.—E. C. R.

"England would have us believe—would have you believe that this is a religious war—a religious question despite the fact that all back through the years the most prominent of the leaders of republicanism in Ireland—the most prominent in almost all armed efforts to oust the invader in Ireland—the foremost men, and the foremost leaders were not Catholics—they were Protestants and Presbyterians and so today the most consistent workers for years in every branch of the republican movement in Ireland—the best and most consistent have been non-Catholics. I know many of them. I have worked with them for years on the different executives."

"One case that occurs to me is the Executive Gaelic league, where there are some five or six non-Catholics on the executive. Two of the most active members, one a lady and the other a gentleman, are both graduates of Trinity college. Not only are the members prominent non-Catholics but in the republican cabinet, which is not a very large one, there are at least four non-Catholics, and these four were not put there simply because they were non-Catholics; they were put there for their window-dressing purposes; they were put there simply because their ability merited the position, entirely irrespective of all considerations of religion."

"An illustration of how little religion enters in matters in Ireland is this: Some time after my arrival in this country I was asked by somebody—I think it was a press man—whether Arthur Griffith, who is the vice president of the republic, were or were not a Protestant. Now, I know Arthur Griffith well—he has known him for years; have been in his organization since it started, and when I was asked that, it so happened that, for the life of me, I could not definitely say whether he was a non-Catholic or a Catholic. It had never occurred to me before to even ask or wonder, and it simply happened I had not ascertained. No, religion plays no part. It does not enter into the consideration in Ireland. It is one of the most specious lies of British propaganda."

FAVORS DIVORCE PUBLICITY

DR. J. ROACH STRATON WOULD OUST MEN IN SUITS FROM JOBS

N. Y. Times

Publication by newspapers of divorce proceedings was commended yesterday by the Rev. John Roach Stratton in a sermon at Calvary Baptist Church as tending to decrease the divorce evil.

"Sickening as the details are, I am glad the newspapers are publishing them," he said. "Let those who are guilty of these infamies be brought to the bar of an enlightened and righteous public opinion."

Mr. Stratton said that census reports from 2,874 out of 2,980 counties in the United States showed there were 1,640,778 marriages in 1916, a rate of 105 per 10,000 population. Returns from 2,885 counties, he said, showed a total number of divorces in 1919 of 112,036, or 112 per 100,000 of population.

"This report of the Census Bureau showed that one marriage out of every nine now terminates in divorce," said Dr. Stratton. "In some parts of America there is one separation for every three marriages."

"The divorces of today, do not stop with one divorce, but go on and on. They follow that impulse; they get the habit. We have had in America in recent times records of divorces and remarriages on the part of people of national reputation which made the variegated matrimonial career of Henry VIII. pale into insignificance."

Mr. Stratton said that New York, in comparison with other great cities of America and the world, had had a rather commendable record in percentage of divorce, but it had no longer.

"In recent days," he said, "the columns of the newspapers have been simply laden with charges and countercharges between husbands and wives. On some days the papers

have contained the accounts of the divorce proceedings in as many as three of the well known families of the community."

Mr. Stratton declared present conditions showed the necessity for a higher standard, and asked why men of prominence who figured in divorce scandals should not be ousted from their business positions of responsibility, excluded from their clubs and ostracized socially. He said the present looseness, if continued, would be disastrous to civilized society, as it struck at the family, the foundation of orderly and decent society.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE LABORERS AND THEIR PROBLEMS

The Western fields of Canada are missionary. They are as difficult to cultivate and render fruitful for Christ as are the virgin prairies whether thousands are going to lay the foundations of prosperity and happiness for themselves and their families. But as we all know their future success depends upon their ability to surmount innumerable difficulties. Their lot is the lot of the pioneer. They are forced to make many sacrifices, they often lack in the days when they found their homes many of the things which we believe are the ordinary necessities of the day. This hard life the missionary must share. He cannot escape it and indeed such is the pressure of essential needs upon the early settlers that they are scarcely able to provide in any measure for the needs of religion. If you doubt this the following letters from the official heads of the Church in the West will certainly convince you that we little realize the difficulties of the missionaries and their Bishops.

CHAPELS WANTED

Vancouver, B. C., March 12, 1921.

Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:

The few families of Victoria Road Mission have secured lots for a chapel. They have subscribed liberally towards the building, but their efforts fall far short. They are principally laborers, and times are not good. The hall we have rented is too small, and we are forced to secure a place for Holy Mass. If we could get about five hundred dollars we could put up the rough building and wait a while before finishing it. His Grace Most Rev. Archbishop Casey has given his consent to our building and without your assistance we will not be able to succeed. We have about thirty children in the Sunday school, who if we don't get a church of our own, will be deprived of instruction, and many will fall away from the Church in consequence. His Grace, Archbishop McNeil, will know the circumstances. With great hope of your assistance, I remain, Rev. and Dear Father, faithfully yours,

REV. T. FITZPATRICK.

APPROVAL

Father Fitzpatrick is doing good work in the little Mission referred to and merits our commendation.

T. CASEY,

Archbishop of Vancouver.

A BIG ORDER

Vancouver, B. C., March 10, 1921.

Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:

Some few weeks ago Father Maurice Cronin of Armstrong, B. C., sent me an application to be forwarded to you for the erection of three little churches in three different missions of his extensive, but sparse and poor parish. I was rather amazed at the sight of the big demand, and hesitated to send it to you, as I had never before asked so much. But what else can I do? He has spoken to me again about it, so here goes in the Name of God.

Three missions in one parish, without churches and poor souls suffering accordingly! I make Father Cronin's request to you my own, then, and beg your benevolent consideration for it, even as it means \$500 multiplied by 3. It pains me to ask so much, and yet one could never expect beforehand to have received so much as we have got already. Hence our confidence, about which you have never yet complained.

With repeated thanks for past favors, I am yours truly in Dan,

T. CASEY,

Archbishop of Vancouver.

A REQUEST

Winnipeg, March 10, 1921.

Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:

May I make formal application to Extension for a grant this year of \$1,000, to help me finance the beginnings in some new missions. This coming Spring I intend to send priests to a couple of places, where they are much needed, indeed, but where they will be unable to live for a year or two, unless they are subsidized. I conceive this to be the real work of Extension, after the providing of priests, in which you have already done so much and I have confidence that you will try to help me to the limit of your ability.

With kindest regards, I remain, Dear Father, sincerely yours in Xto.,

ALFRED A. SINNOTT,

Archbishop of Winnipeg.

The two Archdioceses of Winnipeg and Vancouver are picturing the needs most pressing. In the Manitoba territory priests are at hand but they need support until a foundation can be laid. British Columbia will surely appeal to our Charity and love for the welfare of our neighbor. In a short period, no doubt, will be harvested the fruits of our labors. It is only a question of time, a short time in many instances, until these little groups will become self-supporting and the nucleus of well organized parishes. What greater benefit could we confer upon our neighbor than support a work so beneficial to his temporal and eternal welfare. The Catholic Church Extension Society is the medium through which our donations should be given.

Donations may be addressed to:

Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION,

CATHOLIC RECORD OFFICE,

London, Ont.

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Friend, Elora..... 1 00

MADE INTENTIONS

Reader, Soo, Ont..... 2 00

James F. Lee, Winnipeg..... 25 00

MADONNA SAN SISTO

Strong Mother faces divine, from out your eyes—

Look steadfast forth the martyr and the nun;

For such a Babe, who would not sacrifice?

Who would not be a saint, with such a Son?

—MABEL J. BOURQUIN

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them are daily baptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.