

Many ecclesiastics have dwelt on the fact that America's mourning coincides with the moment when Americans with generous contributions are demonstrating their great Christian sorrow for the sufferings of Ireland. It is recalled that this work received great stimulus from Cardinal Gibbons.

"Our thoughts are with America," declared one Irish prelate. "In this supreme affliction."

Paris, March 28.—French newspapers generally comment with sympathetic emotion on the death of Cardinal Gibbons.

The Journal des Debats refers to him as "one of the most representative and the most popular among the great figures of that American hierarchy which has been able to give fruitful impulse to Catholic activity in the United States." "France today," it further declares, "unites proudly in the grief which strikes both the American Church and our great sister republic by the loss of a great Bishop and noble citizen."

Le Croix refers to him as "an eminent theologian, erudite apologist, great prelate and great citizen." La Libre Parole declares he was "one of the most prominent figures in contemporary America." Le Gaulois and Le Matin agree he was "a prelate of large ideas, a sagacious theologian and a great patriot." La Liberté declares that he enjoyed immense prestige. —Massiani.

JAMES CARDINAL GIBBONS

CONTINUED FROM PAGE ONE

The Rev. Dr. John W. Laird, pastor of Mount Vernon Place Methodist Episcopal Church—"I think the city has lost a truly great citizen, a man of the highest honor, a man who has been a great credit to his Church. It is my personal hope that his Church will secure as good a man to take his place as Cardinal Gibbons has been."

The Rev. Dr. Henry M. Wharton, pastor of Brantly Baptist Church—"We cannot forget that on his return from Rome after receiving the red hat he was at once surrounded by his friends, who urged him to set up an establishment worthy of his rank, to have horses and carriages and household servants in attendance characteristic of a European Cardinal. His refusal to relinquish his simplicity and to superimpose upon our American habits the old customs of the Papal Court displayed remarkable self-control and keen insight as to the possibilities of his new position. I shall never forget, shortly after my arrival here, how he came one afternoon to my house to welcome me to Baltimore. I do not believe that such an act of consideration from one in his position could have taken place in any other city in the world. And yet how wise, as well as thoughtful, it was, for it at once brought me in touch with his attitude to all of us who were working in the Kingdom of God, in spite of the fact that we were in different groups."

Cardinal Dougherty—"By the death of Cardinal Gibbons, the Church in America has lost the greatest man in its history and our country its foremost citizen. He was the only survivor of the Vatican Council which met under Pius IX. and also of the bishops' third plenary council in Baltimore, and was the oldest member of the Sacred College of Cardinals. Several generations of Catholics in the United States looked up to him as their leader.

Cardinal Gibbons' salient traits of character seem to have been his keen interest in men and the progress of the world, and his rare judgment, his tact, and his kindly sympathy for everything human. I had the honor, as a student in the American College, to serve as an acolyte when Cardinal Gibbons took possession of his titular church, Santa Maria in Trastevere, in 1897, the year after he was created a cardinal.

Julius J. J. French, French Ambassador to the United States—"We mourn with you a prelate admirable for his sanctity, a citizen admirable for his patriotism, a model American in whom during the great crisis France found a friend."

Prince de Beaumont de Chailly, Counselor of the French Embassy in this message, said—"I beg you to accept the expression of my deepest sympathy, and I mourn with all Catholics of America the death of his Eminence Cardinal Gibbons."

T. P. O'Connor, well known Irish writer and editor—"Somehow or other, though his faith was not that of the majority and the population of America, he had such a sure instinct as to the opinions and emotions of his country that his utterances might be confidently regarded as just what American opinion was. Cardinal Gibbons was intensely American in his ardent patriotism, in his outlook on life and its problems.

"Under his gentle sway much of the old prejudice against his faith disappeared, and Protestants spoke of him as one of the best and greatest Americans of his time. It required something like genius, and especially genius of diplomatic

reserve and diplomatic speech to accomplish this.

"I once ventured to remark of him that I regretted at the recent Papal elections that they had not gone off the beaten path of tradition and elected an American, who would have the modern spirit of his great country."

"I much prefer," said the Cardinal quietly, "to be an American Cardinal, and he really meant it, for he was a great and proud American as much as a faithful and devoted churchman."

Rabbi William Rosenau of Entwistle Place Temple, Baltimore—"It is true James Cardinal Gibbons was a Catholic in religion, but he was also Catholic in his sympathies. On this account he belonged not only to his Church, but to the larger church of humanity, recognizing God as their common Father. Nothing human was regarded foreign by his Eminence. As the Lord exercises kindness, justice, and righteousness on earth, and so did he delight in these.

"Of his kindness, justice and righteousness, all of us, irrespective of specific denominational allegiance, have had evidence. Wherever he could help, he did not deny assistance. Wherever he could defend his rights, he did not withhold his activity. And wherever he could stimulate sane thinking, he did not shrink his responsibility. I should like to tell some of his exceptional acts of kindness, justice and righteousness. To mention them would be contrary to his native and uniform modesty, even now that he is dead.

"Did I say dead? He has not died. He lives. As he abides at present, like the righteous of all peoples, within the shadow of God, so he dwells, and shall forever dwell within the memory of men."

"It is but natural that he should be held up as an example worthy of emulation to all Christians, because he translated his creed into action. But not only to Christians should he be an example, but also to men of every faith.

"With these thoughts called forth by the recent demise of him whose mortal remains still rest within his home, while his soul is with God, let all the citizens of the land, having eyes to prize real human worth, proudly declare 'God has given, God has taken; blessed be the name of God!'"

The Baltimore Hebrew Congregation, through Rabbi Morris S. Lazarus and President Moses Rothchild sent an official message stating that "we voice the prayer that in God's providence a leader shall be given to the Catholics of America who shall maintain the same noble standards of Catholic dignity, American citizenry and human service."

FEDERATION OF CHURCHES' RESOLUTIONS

The Baltimore Federation of Churches, representing the Protestants of the city, adopted the following resolution:

"The Baltimore Federation of Churches desires to express its appreciation of the Protestant churches within its membership for the life and works of our fellow-citizen James Cardinal Gibbons, and to extend to our fellow-Christians of the Roman Catholic Church our sympathy on the occasion of their great bereavement in the death of this pre eminent leader and churchman."

"His name has long been a household word in his beloved Baltimore and the fame thereof has reached to world proportions. By the dedication of his life to great Christian ideals, as well as by his devotion to the establishment of righteous men, he merits the praise and esteem of all men without distinction of creed or sect. All who aim to build the Kingdom of God on earth are mutually helped one of another."

"His has been a great constructive career and he had joy in seeing his own church prosper under his gifted leadership. His effability, kindness of spirit, always characteristic of his bearing towards others, made him a most agreeable companion and gave him popularity beyond church lines. His broadmindedness was such as to promote good feelings between his own and the Protestant churches. Few have been the occasion of difference through his administration of church affairs, and often co-operation in great enterprises for the common good has brought true Christian unity."

"His death, therefore, is a matter of concern to all who follow the leadership of Jesus Christ. The Protestant churches of the Federation, therefore, record their sorrow in this hour of our mutual bereavement, and pray God's grace upon our Roman Catholic fellow-Christians."

40,000 CATHOLIC STUDENTS FOUND IN SECULAR COLLEGES

By N. C. W. C. News Service

Washington, D. C., March 28.—Approximately forty thousand Catholic students are enrolled in 554 non-Catholic institutions of higher learning in the United States, according to figures prepared by the Rev. J. A. O'Brien, Ph. D., chaplain to the Catholic students at the University of Illinois, who bases his figures on the replies received from six hundred letters sent out to various institutions requesting information on this subject.

Father O'Brien's data shows that in 151 institutions in his list with 180,130 students, there are 17,376 Catholics. The estimated enrollment in 408 other non-Catholic insti-

tutions, including State universities and technical colleges, is 235,600, and adopting the same proportion as holding good, the number of Catholic students enrolled in these would be 22,700, or a total of 40,076 for 554 institutions.

The study, declares Father O'Brien, "reveals that we now have a very large number of Catholics in attendance at State universities and Normal schools, especially the former. It shows, to my mind at least, the necessity of recognizing this fact and of endeavoring to formulate means to take care of the situation rather than of totally ignoring it."

A LEADER IN AMERICAN LIFE

A SKETCH OF THE CARDINAL'S LONG CAREER AS CHURCHMAN AND CITIZEN

For a full third of a century James Cardinal Gibbons had been ranked without question as one of the immortals whom America has given to the world. Millions of his fellow countrymen revered him as the pattern of the Christian patriot and sage. Europe accepted him as a faithful interpreter of America who boldly bespoke the spirit of her institutions before President Wilson undertook the task, and who left no antagonism in the doing of it. A master helmsman of the Catholic Church during the social and political evolution of the last fifty years, he was rated as one of a small group, including Leo XIII., Rampolla, Newman and Manning, who were most potent in guiding her external policies in the direction of liberalism.

The friend and counselor of Popes and Presidents, neither Rome nor Washington questioned his single-minded sincerity or the penetrating quality of his vision of public needs and rights. In all things he sought to observe as a rule of life: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

CALLED ALL MEN "BRETHREN"

His career was coextensive with the marked decline in religious prejudice in this country from "Know Nothing" days to the present time, and many acclaimed him as the foremost factor in that change. A Catholic of Catholics in his own religious career, he was never known to speak uncharitably of any church group, but called all men "brethren." Some of his closest friends and advisers were Protestants or Jews. He spoke without compunction at civic meetings in Protestant houses of worship, and on one occasion even preached in a Masonic hall, thanking the Masons cordially for the use of their building, there being no other to be had in the little town where he happened to be.

His habit of mind on this subject may be illustrated by the following true story:

In 1911 the celebration of the Cardinal's fiftieth anniversary as a priest and twenty-fifth anniversary as a Prince of the Catholic Church evoked two remarkable demonstrations, a civic celebration at his ecclesiastical seat in Baltimore in June and a church celebration in the following October. On June 6 a public meeting in his honor attended by 20,000 persons was held in the Fifth Regiment armory in that city at which tributes to him as a great American and a great churchman were voiced by President Taft, Vice President Sherman, ex President Roosevelt, Chief Justice White of the United States Supreme Court, Speaker Clark of the House of Representatives, Elihu Root, the Senators and Congressmen from Maryland, the Governor of the State, the Mayor of Baltimore and others. A more distinguished group of speakers could scarcely be assembled in this country for any purpose.

The day of the civic celebration was made a municipal holiday by the Mayor and City Council of Baltimore. As the time of the ecclesiastical observance approached a resolution was introduced in the City Council to decree a municipal holiday on that occasion also. Soon afterward, at a meeting of Protestant ministers who assembled in Baltimore periodically for discussions, objection to this step was made and several speeches on the subject were delivered, without, however, referring disrespectfully to the Cardinal—such a thing was practically unknown in Protestant gatherings. It was held to have been sufficient to have the holiday on the day of the civic observance and that a purely Catholic celebration should not be similarly marked.

The Cardinal read of this action in a newspaper and immediately summoned to his residence one of his close friends, who happened to be a Protestant.

"What do you think of this view?" he asked when the friend entered his modest little study.

The friend expressed the opinion that it was at least in bad taste. As Apostolic Delegate for the Third Plenary Council of Baltimore in 1884 and presiding officer of that body, whose decrees placed the Catholic Church in this country on the basis that it occupies today, he showed such marked ability in a lasting constructive work that Leo XIII. decided to elevate him to the Cardinalate.

He demonstrated then for the first time and often afterward his talents as a leader and harmonizer of men in difficult undertakings marked by clashes of opinion.

"I think it is right," said the Cardinal firmly.

Through this friend he sent at once for the author of the City

Council resolution and had him withdraw it, at the same time handing to him a prepared statement agreeing with the stand of the Protestant ministers. Then he called the principal ministerial objector to his residence and commended him for what had been done.

A man who could rise to heights such as this, must have possessed extraordinary traits of character. In fact, the Cardinal's gifts of character and personality were as striking as his gifts of intellect, and helped him to win many battles. He was all things to all men in the best sense of the word. He habitually romped with altar boys in his study, afterward giving them little presents to show his affection for them. At a social gathering he was the one brilliant figure to whom all eyes turned, possessing unexcelled drawing powers, grace and having at his command a fund of good stories that delighted old and young. On public occasions he was looked up to as a leader by men of all creeds or no creed. In the great arena of the Catholic Church he stood for fifty years as the American champion of the liberal element, the defender of progress in the Church and free institutions in the State.

SOME OF HIS ACCOMPLISHMENTS

Some of the principal accomplishments of his long life may be summed up thus:

He fought and won against heavy odds in 1886-87 the battle within the Catholic Church for a liberal attitude toward organized labor, which was then in great disfavor throughout the world. In this struggle he caused the Congregation of the Holy Office (the former "Inquisition") to reverse itself for the first time in history. The congregation had declared the Knights of Labor a forbidden organization in Canada and was about to pronounce against it in the United States, when Cardinal Gibbons threw all his daring and resourcefulness into the fight, and not only did he prevent a ban on the Knights in this country, but the prohibition was lifted in Canada, and the famous encyclical on labor by Leo XIII. followed, establishing among Catholics throughout the world the rights of the workers, for which the Cardinal had so valiantly contended.

Cardinal Gibbons' "Knights of Labor Letter" addressed to Cardinal Simoni, then the prefect of the propaganda in Rome, in which he presented his plea with powerful logic and great foresight, has been considered ever since as one of the charters in the labor movement.

In his speech at his installation as Cardinal in 1887 in his titular church in Rome, that of Santa Maria in Trastevere, he startled his venerable colleagues by the then revolutionary avowal that the American system of separation of Church and State was the best for both, and made a general defense of the American system of government, declaring that "our country has liberty without license and authority without despotism." Some of the Cardinals whose views were rooted in an older school of thought almost gasped at his assertion that "I belong to a country where the civil government holds over us the aegis of its protection without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ." The new Cardinal's boldness was explained by some of his countrymen as being "characteristically American." But he never wavered in his stand and his view has since been tacitly accepted, so far as America is concerned.

WON FIGHT AGAINST FOREIGN NATIONALISM

In the memorable controversy over the "Cahensly question," so-called from the German Catholic who figured in the agitation, he threw the whole weight of his office, his statesmanlike skill and his unceasing labors into a struggle against foreign nationalism in the Catholic Church in America and won again. He carried his fight direct to Rome, striving for years against obstacles that proceeded from European influence, and at length received complete pontifical endorsement of his stand. This verdict stopped in 1891 the rapidly increasing tendency in the Catholic Church in the United States to preserve the permanent grouping of immigrants based on foreign nationalities and has made the Church ever since an influence of immeasurable power in the gradual Americanization of foreigners. President Harrison warmly congratulated him for his victory, but for which the "ayphen" menace during the World War might have been in flatly more formidable than it was.

At the height of the controversy he voiced his views in a strong sermon Aug. 20, 1891, in the Cathedral at Milwaukee, a center of Canatism in which he said:

"God and our country—this be our watchword! Next to love of God should be love of our country. Let us glory in the title of American citizen. To one country we owe allegiance, and that country is America."

EARLY SUPPORTER OF PEACE MOVEMENT

Cardinal Gibbons was one of the strongest inspirations of the peace movement throughout the world in the days when it was regarded as almost wholly Utopian, and he continued his labors in that cause to the end. On Easter Sunday, 1890, soon after the Venezuela controversy had rocked the English speaking world, he joined Cardinals Vaughan of England and Logue of Ireland, the repre-

sentatives of the English speaking peoples in the College of Cardinals, in an appeal in behalf of a permanent tribunal of arbitration. This had a decided moral effect throughout the world.

He hoped and strove for mediation to prevent the Spanish-American War, and believed that there could be a settlement on the basis of Cuban independence, but the blowing up of the Maine had aroused feeling in this country that could not be calmed. In the course of the recent political campaign he warmly endorsed the principle of the League of Nations.

He brought about a settlement of the Philippine question in the Philippines when an impasse on the subject had been reached by the Government at Washington. Later he was an active agent in the Americanization of the Catholic Church not only in the Philippines but also in Cuba and Porto Rico.

When a deadlock had been reached in the College of Cardinals over the election of a successor to Leo XIII., in 1903, Cardinal Gibbons exercised a decisive influence in negotiations which caused the choice of Cardinal Sarco, who was elevated to the pontifical throne as Pius X. He was the first American to take part in the election of a Pope.

ARRAYED CHURCH AGAINST SOCIALISM

He firmly arrayed the Church in this country against Socialism, and the spread of that creed among disaffected elements which could be reached by the Church was aided. His heaviest blow in this cause was timed when it would be most effective. The centenary in 1906 of the Baltimore Cathedral, in the primordial sense, whence so many Catholic influences had radiated, was made the occasion for a large gathering of American prelates, and Cardinal Gibbons gave it the aspect of a mass demonstration against Socialism with all the weight of the Church behind it.

Preaching in the Cathedral a short time before the celebration began, he declared his own position with force and sustained it with clarity. On the centennial day Archbishop Glennon of St. Louis, in a sermon in the Cathedral powerfully arraigned Socialism and declared the Church's ability to withstand its tide. The influence thus set in motion have been a powerful help to the anti-radical movement in this country.

OVERTHREW LOUISIANA LOTTERY

Cardinal Gibbons overthrew the Louisiana lottery when its entrenched power had defied all other assaults. When a renewal of its State charter was under consideration in 1892, he wrote a vigorous letter which arrayed the Catholic influence, potent in Louisiana, against the lottery, and the fight was soon won. The Rev. Lyman Abbott, preaching in Plymouth Church, Brooklyn, said of this accomplishment:

"Thank God for Cardinal Gibbons! Long may he wear his red cloak and his red cap; and, if there should be an election now, and you and I could vote, I would vote to make him Pope. His word, long out with courage and with strong significance, has done more than any other word in this country, by press, by politician or by preacher, to make the leaders of that Louisiana abomination call a halt."

HIS EARLY STRUGGLES

Cardinal Gibbons had no small share of vicissitudes and struggles in early life before he entered the priesthood. He was born in Baltimore July 28, 1834, his parents being Irish immigrants. When the future Cardinal was three years old the health of his father, Thomas Gibbons, failed and he took the family back to Ireland, settling at Westport, where James was sent to school in due time. The father died when James was thirteen, and the energetic mother, whose piety left a deep and lasting impress on her six children, returned with them to America, landing in New Orleans after a shipwreck in which they had a narrow escape from death.

James obtained employment as a clerk in a grocery store in that city, but attended at a day school, and his mission when he was twenty years old turned his thoughts to the priesthood, and he went to St. Charles College, Ellicott City, Md., to begin his classical studies for his future vocation. After several years there he entered St. Mary's Seminary, Baltimore, and on June 30, 1861, was ordained a priest at the Baltimore Cathedral.

The Civil War, with its accompaniment of fierce passion in Maryland, a border State, was in progress when he saved his first and only pastorate, at St. Bridget's Church in Canton, then a suburb of Baltimore, now a part of the city. In those stirring days he repeatedly proved his courage. On one occasion he was attacked by a vagrant soldier, who seized a piece of timber and aimed a murderous blow at him. The young priest knuckled down his assailant before the club could fall and thoroughly subdued him. With no other weapon than an umbrella he worsted an intruder who tried to take possession of his modest parochial residence. During the war he took no part on either side, ministering to Federal and Confederate alike when duty called him.

But no pent-up talent could confine the talents and scope of the young priest. Despite the modesty which was one of his characteristics, he soon attracted the attention of Archbishop Spalding of Baltimore, and when he had been at St. Bridget's only three years the Archbishop called him to be his secretary.

Two years later the Second Plenary Council of Baltimore met and Father Gibbons, as its Assistant Chancellor, made so deep an impression upon the distinguished members that, although but thirty-two years of age and only five years removed from the seminary, he was unanimously nominated as Vicar Apostolic of North Carolina and was elevated to the titular bishopric of Adramyttum.

HIS LABORS IN NORTH CAROLINA

In North Carolina his labors were purely apostolic and he was a chapter in his life on which he loved afterward to dwell. There were then but 800 Catholics in the State and his real task was to win a hearing from a Protestant community. He traveled over the State, preaching in court houses and public halls, confirming on one occasion in a garret, and obtaining the favor of Protestants to such an extent that some of them subscribed money for new churches that he established. These experiences, coming at an impressionable period of his life, implanted or increased in him the broad tolerance which remained one of his chief traits throughout his life.

He was the "boy bishop" of the Vatican Council of 1870 which declared the doctrine of infallible teaching office of the Pope, being but thirty-six years old when he was called to sit in that memorable body, every member of which was his senior. Projected thus into the Olympian atmosphere of the Church, he felt that his youth imposed upon him a discreet silence, but he gained a world outlook that served him signally when the greatest undertakings of his life opened before him.

Soon after his return from Rome, Bishop Gibbons was sent to the See of Richmond, Va., and in turn became coadjutor with the right of succession to Archbishop Bayley of Baltimore, who had met him at the Vatican Council and been impressed by his strong and winning personality. In 1877 he succeeded to the Archbishopric in the city of his birth.

From that time on his life was interwoven almost ceaselessly with a succession of important labors and accomplishments in behalf of his Church and his country, the principal ones of which have already been narrated. Perhaps it was partly because Washington was in his diocese that he was the friend of so many Presidents, particularly Cleveland, Harrison, McKinley, Roosevelt and Taft. Of these he was closest to Cleveland and Roosevelt, who intensely admired him and consulted him on important problems of State in which they bore testimony, he spoke only as a citizen and a patriot. Cleveland consulted him on the famous tariff message of 1888, and on that occasion the Cardinal indicated almost prophetically the course of future events growing out of it. When Cleveland proposed to send a present to Leo XIII. in honor of that Pope's golden jubilee, the Cardinal suggested that it be a handsome bound copy of the Constitution of the United States, and the President eagerly accepted the proposal. Roosevelt obtained valuable advice from the Cardinal about the settlement of problems growing out of the Spanish War.

During the World War, the Cardinal co-operated with wholehearted energy in the various campaigns to help the Government's financial and humanitarian projects. His unceasing task was to support and help the constituted authorities of his country.

HIS WRITINGS

Into the prodigious labors of his life he crowded the authorship of several books that have a world-wide vogue. "The Faith of Our Fathers," a defense of the Catholic religion on a basis of the broadest charity, has had a circulation of fully 1,500,000 copies, its limpid English style appealing to the purely literary taste, in addition to its ecclesiastical value. His other books are "Our Christian Heritage," "The Ambassador of Christ," "Discourses and Sermons," and "A Retrospect of Fifty Years."

Throughout his life the Cardinal was free of frame. It was predicted when he was a seminary student that he would not live to do the work for which he was preparing, and while he was serving in his first and only pastorate it was declared by some of his parishioners at one time that he could not live two months. A French observer much later said that he had just enough body to contain the soul. But the Cardinal was sparing in his diet, was devoted to outdoor exercise, always took a short nap after his 1 o'clock dinner and, above all, never allowed the condition of his health to cause him worry.

On one of his most recent visits to New York, when he was past eighty-five, he insisted on walking from the Pennsylvania Station to the Archbishop's residence, though a motor car was waiting to convey him. Almost every afternoon he took a stroll, going from two to four miles and returning invigorated for new duties.

The Cardinal's life in the quiet and charming residence in Baltimore which was his home so long was simplicity itself. It was said that he was the only Bishop in the world who kept no private library. He denied himself all luxuries and would accept no personal gifts of considerable value. The income from his books was large, and wealthy friends were more than ready to provide any amount of money he wished, but all that he received was devoted to good works for others. What was his, he gave. That was part of the code of his life.—N. Y. Times.

DIAMOND JUBILEE

A very interesting and unusual celebration is being held at the Mother House of the Grey Nuns of the Cross, Ottawa, on April 4th, when Reverend Sister McMillan and Reverend Sister Howley will celebrate the Diamond Jubilee of their Profession and Reverend Sister Mary Augustine, Sister M. Celestine, Sister M. Gabriel, Sister Anne of Jesus, Sister Elizabeth of the Cross, Sister St. Basil, Sister St. Vitaline and Sister Catherine, the Golden Jubilee of the same solemn event. His Grace Archbishop Gauthier will preside at the ceremony of the renewal of their vows. A number of clergy from the City and outside points are among those who have signified their intention of being present. Right Reverend Bishop Ryan of Pembroke, Reverend Father Lawrence Tighe, O.M.I., the newly appointed Provincial of the American Province of the Oblates and Reverend Father Wade Smith, O.M.I., of Washington, D.C.

On Tuesday, April 5th, at the Rideau Street Convent Reverend Sister Mary Agnes, the Superior, Reverend Sisters, Alumnae, and present pupils will hold a Reception in Honor of the Jubilarians as all of the Sisters were connected with this institution in its beginning and for many years. It is worthy of note that all the Sisters are still active in directing a Parent House of the Order of Grey Nuns.

His Excellency the Papal Delegate and His Grace Archbishop Gauthier will honor the occasion with their presence. Sister McMillan and Sister Howley were the first two pupils to enter the Boarding School that the late beloved Reverend Mother Theresia, directed for over half a Century.

Sister M. Celestine, Sister M. Augustine, Sister M. Gabriel, and Sister Elizabeth of the Cross are familiar names to all former pupils of the Rideau Street Convent, Ottawa.

GROWTH OF CATHOLIC CHURCH IN UNITED STATES

The latest Catholic statistics just published in the new Official Catholic Directory for 1921, issued by Kennedy & Sons, New York, show that there are now 28,122,859 members of the Church under the American flag. Of this number 17,855,646 are in the United States proper. The total gain has been 300,000, including an increase of 150,098 for the United States themselves. There has furthermore been an increase of 600 priests, making the total 21,648. No fewer than 182 new parishes were established and 399 new churches were erected, an average of more than one a day. Four Colleges for boys and ten academies for girls were moreover added to our educational institutions. It is worth noting, also, that there are now 6,048 parish schools in the United States, with an average attendance of 1,771,418. The number of adult converts was 38,000, in so far as returns were made upon this question. Our growth, if not startling, is at least steady.—America.

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 die daily unbaptized! 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.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary

J. M. FRASER.

QUEEN OF APOSTLES BURSAR

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HOLY NAME OF JESUS BURSAR

Previously acknowledged... \$236 00

HOLY SOULS BURSAR

Previously acknowledged... \$990 25

LITTLE FLOWERS BURSAR

Previously acknowledged... \$636 84

Thanksgiving, Toronto..... 5 00

SACRED HEART LEAGUE BURSAR

Previously acknowledged... \$1,335 09

N. W., London..... 2 50