

whole Catholic people and to the people of all religious denominations. Cardinal Gibbons always recognised in our country the existence of a certain dread of Catholicism; by uniting all around the standard of the Republic he succeeded in greatly lessening that dread and suspicion, if not in abolishing them altogether.

In the death of Cardinal Gibbons, the Church of the United States loses its foremost priest. His heart was with the plain people at all times, nor will his brave and successful intervention with the Holy See in favor of the Knights of Labor be easily forgotten. Cardinal Manning and Bishop Ketteler found in him a new and eloquent exponent of their teachings, but with the New World for his field of influence. Always the same kindly, appreciative, sympathetic priest to the laity, his later years were marked by a succession of jubilees and anniversaries in which the confidence and affection of the American people manifested themselves in ways that were unparalleled in our annals. As a minister of Jesus Christ, as an humble, unselfish, and zealous priest of God, his chief concern was with the souls of his own people. With a love that bespeaks the Good Shepherd, he went about, teaching and consoling, comforting and guiding all who needed his ministrations. An Israelite in whom there was no guile, Cardinal Gibbons taught the doctrines of his Master in all charity and forbearance, and at all times with an evident simplicity of purpose that attracted and won thousands not of his faith.

He has left us in a volume of *Discourses and Sermons* the most useful of his religious utterances, and in the *Faith of Our Fathers* a book which competent authority has declared the best *apologia* of the faith in the English language—the best when written 50 years ago, the best even now. The ripe fruits of his priestly career he bequeathed to the American Catholic clergy in a volume which takes its place beside the *Eternal Priesthood* of his great contemporary and dear friend, Cardinal Manning; for in the *Ambassador of Christ*, we have a philosophic and spiritual insight into the priesthood which reflects his own years of meditation and study of the sanctity and learning laid up in the Sacred Scriptures. These two, he proclaimed, are cornerstones of an efficient and worthy priesthood. His one model in all that goes to form the successful priest of God was Jesus Christ, the Master whom he loved until the end, and with whose Gospel he had so thoroughly identified himself that its blessed words of love and peace were ever in his mouth, adorned his discourses, conversation, and writings, and were even reflected in his calm serene features.

The most difficult of all tasks to priest and prelate, in a land where their fellow-citizens in vast majority are of other faiths, is to present the doctrines of the Church in a manner neither hostile nor polemical. What the *Faith of Our Fathers* accomplished on a vast scale and in its own popular way, Cardinal Gibbons's book on *Our Christian Heritage* secured in a more learned and argumentative way. Controversy he left severely alone. He said nothing in the pages of this admirable fundamental theology against any Christian denomination, and the book abounds in citations from the best Protestant authors. "It is pleasant," he says, "to be able to stand sometimes on the same platform with our old antagonists." The most striking chapter of the book, and the one widely quoted, is that on the dangers that threaten our American civilisation, and the remedies he believed adequate. Among these he emphasises strongly the necessity of religious education for our American youth. Time and the daily course of American life proclaim the accuracy of his judgment.

These volumes, indeed, will long perpetuate his memory, but his true religious memorial will ever be the Catholic University of America, which he opened in 1889, after securing its foundation by Leo XIII. and the entire American Catholic Hierarchy. He was its inspiration, its support, and its saviour. His great love for American Catholicism enabled him to grasp at an early date the necessity of a great central school for the higher education of the Catholic clergy and laity, obliged for a century to repair to Europe in search of advanced training for the higher intellectual duties and needs of their religious and ecclesiastical life. When 25 years of the University's life had passed, he was able to view in retrospect the trials

which attended the founding of America's foremost Catholic school; and he saw those years filled with progress, but also with great responsibility. The honor of the Church in the United States, he said at the silver jubilee of the University, in 1916, was bound up irrevocably with the Catholic University of America; for it was founded not to meet the needs of a single diocese nor of any particular section of the country, but to further the welfare of religion in every diocese, parish, and home. Committed by the Holy See with all due solemnity to the care of the American Hierarchy, and immediately to him as Chancellor, the University was a sacred trust, and as the head of the oldest Catholic see in the United States, Cardinal Gibbons regarded it as a special favor granted to him by Almighty God that he was permitted to devote so much of his time to this sacred cause. "From the beginning," he said, "the University has been for me an object of deepest personal concern. Through its growth and through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this reason, I feel a greater satisfaction in its progress."

It seems proper to quote here the admirable words of Archbishop Glennon in his eulogy on the Cardinal. After describing his part in the Third Plenary Council of Baltimore, he said:

"Turn we to his other great work, the Catholic University. While under papal charter, the Cardinal was in effect its head, its heart, and its inspiration. He gave to it his best thought, his warmest affection, and his unfailing support. He looked to it to carry out his life-work—to bring the mind of the Church to all the questions of the age, and stand as a light perennial to the nation and the world.

"Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage his body to Baltimore, his heart to the University, and his soul to God. Most certainly he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American Church in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth this great school shall endure and prosper, supported by a united and a generous people."

The Cardinal Gibbons Memorial Hall at the University represents in some degree the gratitude of the Catholic people for his devotion to the higher education of Catholics, but his true memorial will be the completion of the great work to which he devoted his best thought, the best years of his life, and of whose resources he brought together personally about one million dollars. May I not fitly apply to him the spirit at least of the praise which Shakspeare puts in the mouth of Griffith as she recalls the princely generosity of Cardinal Wolsey in the building and endowment of Christ's College?

Ever witness for him

Those twins of learning, that he raised in you,  
Ipswich and Oxford! one of which fell with him  
Unwilling to outlive the good man did it;  
The other, though unfinished, yet so famous,  
So excellent in art, and still so rising  
That Christendom shall ever speak his virtue.

As the shadows of age fell about him, it was natural that he should become reminiscent. In his *Retrospect of Fifty Years* (1917), affectionately dedicated to all who had assisted in the growth of the Catholic University, Cardinal Gibbons gives us some of the most valuable pages in American Church history.

"There are few Americans," he says, "now who can remember the things which I can. I followed Mr. Lincoln's dead body in procession when it was brought to Baltimore; 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. But I have lived, thank God, to see it in wonderful prosperity and to

(Concluded on page 17.)

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