

J. M. J D.

DOMINICANA

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Permissu Superiorum



Saint Thomas Preaching to His Brethren

DOMINICANA

New Series

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THE LAY-BROTHERHOOD

Looking down the vista of seven centuries at the Institute of the Friars Preachers, the eye is apt to become dazzled by the fame of its theologians, scripturists, philosophers and canonists; and while we contemplate with awe the learning of an Albert, a Thomas, a Raymond, a Hugh, a Cajetan, dwell on the heaven-inspired eloquence of a Peter, a Hyacinth, a Vincent, or read in the pages of secular and religious history of the masterly executive powers of a Pius or an Antoninus, it is only natural that we judge the entire Order by these intellectual and oratorical victories, thus placing its standard far above the reach of the ordinary man. However, this is only one side of the picture, and by a mere turn of the page we have in exchange for the successes of the lecture hall and the pulpit, the lowly vision of many saintly lives far removed from the noise and bustle of the world, whose toils and labors, known to God alone, are redolent with all the charm of evangelical simplicity.

Its saints are not all great men in the world's reckoning, for Dominic Guzman was not content to open the doors of the religious life to the learned and eloquent alone, but desired also to number in his white-robed family many a simple, pious soul whose slender intellectual attainments would never gain for him a reputation in the eyes of men. True it is that university doctors, princes and princesses or royal blood and celebrated characters in religious and civil life eagerly donned the white woolen scapular of the Preaching Friars; but along with them, in the simple garb of the lay-brother, came the shepherds of the Spanish hills, the beggars of Italy and even the poor despised and persecuted slaves of the New World. Varied, indeed, were their stations in life, vastly different the personal gifts they brought into the Order, but one and all they were animated with burning zeal for the salvation of souls, and each in his proper sphere found among the ranks of Dominic's children adequate chance to

carry on the glorious mission inaugurated by the great Apostle of the thirteenth century.

Even in the little band of sixteen men who set forth from the Convent of Prouille to spread the Order throughout the world, we find the name of a simple lay-brother, and the subsequent account of the success of these holy missionaries fails to mention the fact that the one unlettered friar did not accomplish his task with as much success as the more learned and eloquent preachers. And why should it? For if the Almighty inspired Saint Dominic to accept as his disciples men who should never aspire to the sacerdotal state, that same all-provident God certainly intended to supply these lay coadjutors with sufficient means, apart from the professorial chair and the pulpit, to carry out with good result their vocations as Friars Preachers.

The glorious apostolate carried on by the missionaries and teachers of the Dominican Order has been of lasting and unmeasurable benefit to the holy Church of God, and yet when we attempt to account for these marvelous accomplishments for the welfare of souls, we at once discover that the credit must be equally divided between the priests and the lay-brothers.

Some of our readers, remembering the active missionary life which forms an integral part of the Order, may imagine that it is practically impossible for one who cannot teach or preach to carry out the spirit set forth by Saint Dominic; but we must remind these that example, too, plays no little part in the spread of Christ's holy Gospel, and many a holy lay-brother quietly accomplishing the manual labor allotted to him, or piously telling his beads in the chapel or cloister, has proved a powerful support to some more learned brother, to say nothing of the edification given to the faithful by such an example of simple and unaffected piety. Furthermore, the lay-brothers of the Order, caring as they do for many of the temporalities of the convents, have in this way removed a heavy burden from the shoulders of the clerical and priestly friars, allowing these more time and liberty for the active exercise of their sacred ministry. Thus we see how the holy, disinterested cooperation of the lay-brothers plays such an important part in facilitating the labors of their more learned confreres. And shall any one say that when the Almighty metes out to the children of Saint Dominic glorious rewards for their missionary accomplishments He will not be-

stow in equal measure remuneration to these servants of the servants of Christ?

Nor must it be concluded that all the Dominican lay-brothers were ignorant and unlettered, for many men of high rank and station, well educated and thoroughly versed in the various arts and sciences, not feeling called to the priestly state, chose rather to don the black scapular of the simple lay-friar and spend their lives ministering to the temporal wants of the brothers whom God had selected to be His ambassadors to men. Others, and these in no small number, have been painters, sculptors and highly skilled artisans who continued to display their talents even after they entered the cloister, only purifying and elevating them by dedication to God's service. Thus it came to pass that while university students gathered knowledge from the lips of Dominican professors, and vast audiences listened spellbound to the magnificent discourses of some Preaching Friar, lay-brothers of the Order, conscious of how to apply the other and lighter kinds of instruction, laid strong hands on the magic of the arts.

How many a sermon in oil paintings, frescoes and stained-glass have Dominican lay-brothers left us on the walls and windows of their convents, while the very edifices themselves, the work of these black-scapulared friars, stand even today as glorious specimens of noble Christian architecture! Witness the celebrated Church of Santa Maria Novella at Florence, erected entirely by the hands of the Brethren, "without" as Marchese tells us, "the aid of a singular secular." Its architects and designers were the two celebrated lay-brothers, Fra Sisto and Fra Ristoro. It is not fitting here to speak of the beauty of this wonderful structure, which Michael Angelo was wont to term "his gentle and beautiful bride," for its merits have even been celebrated, as we learn from one of Savonarola's sermons, in a treatise entitled "*De Pulchritudine Sanctae Mariae Novellae*," and many of our readers have probably long since heard of the far-famed church which gave to the celebrated artist, Cimabue, his first inspiration.

Again, we find the lay-brothers engaged even in catechizing and instructing, a notable example being that of the saintly South American negro, Blessed Martin Porres. This holy man used to gather the little children about him on the street corner, and spend hours each day planting the seeds of Christian doctrine in these young and innocent hearts.

Five times have the names of lay-brothers been inscribed in the calendar of the Dominican blessed, and the Friars Preachers the world over celebrate Mass and recite the office in honor of Blesseds John Massias, Simon Ballach, James of Ulm, Garcia of Aura and Martin Porres. These men, indeed, have received the honors of beatification, but God alone can estimate the number of other holy lay-brothers of the Order whose lives of heroic sanctity have won for them glorious crowns in the Kingdom of Heaven.

We cannot do better than conclude this brief article by quoting the words of Père Mannes Jacquin, O. P., taken from his excellent little volume entitled "The Friar Preacher Yesterday and To-day": "A Friar Preacher, then," he says, "the lay-brother most certainly is; for he not only works for his own salvation, but also strives to obtain through the ministry of others, the salvation of a great number besides himself. What matter, then, if he be ignorant of learning? What matter if even his devotions are shortened by the demands of his manual work? For he has devoted his whole life to the apostolate, the supreme object of the Order to which he has consecrated himself without reserve."

—Humbert M. Palmer, O. P.

THE AFTERMATH

Faries, not flowers, under the coral skies
 Our garden-beds inhabit. After the snows
 The chalcid lily, and the rathe primrose,
 The gypsy pansy,—a late-spring paradise!
 See, through their leaves the violet soft arise,
 Where through the grass the creeping ivy goes
 Peeping out daisy-flowers; upon tip toes
 All swaying to and fro in happy-wise
 Greeting Our Lady,—wingèd Gabriels!
 So long ago the valley-lily bells,
 The gorgeous poppies too, and hyssops pale,
 Aloes, and spikenards, all through Nazareth
 In irised tremor lighted hill and vale,
 —Our Mother visiting Elizabeth.

—Gabriel Knauff, O. P.

BLESSED SIMON BALLACHI, O. P

St. Archangel, a village in the northern part of Italy, about three miles distant from Rimini, was the birthplace of Blessed Simon Ballachi, lay-brother of the Order of St. Dominic.

The Bellachi family was distinguished in both Church and State. Two of Simon's uncles were successively Bishop of Rimini. One of these, at least, Lawrence Ballachi, who died in 1302, was a Friar Preacher. One of Blessed Simon's brothers, moreover, was a priest. Simon came of a family of lords, to whose care had been entrusted the protection and welfare of the little village in which they lived. Simon, it seems, was to carry on the family name and honor. Since his was to be a life in the world, and therefore more active than contemplative, in accordance with the custom of the times, Blessed Simon received little, if any, knowledge of letters. His early youth was spent in the camp acquiring the tactics of military discipline and the training that made for the successful soldier and knight.

At the age of twenty-seven he decided to leave the world and seek admission into some religious order, saying with the Psalmist, "I have chosen to be an abject in my Father's house, rather than to dwell in the tabernacle of sinners." Accordingly, he presented himself to the prior of the Dominican Convent of Rimini and humbly asked to be admitted as a lay-brother. His request met with favor. Once clothed in the habit of St. Dominic, Blessed Simon never looked back, but gave himself unreservedly to the service of the King of kings. In the cloister his aim was perfection. He hoped to gain this state by a faithful observance of his Rule and Constitutions. The guides that had directed so many before him, even in the first century of the Order, could not lead him astray. In the following brief account of his life and labors we read the story of a man of God, animated by the love of Jesus Christ and striving to conform his life in all things to that of his Divine Model.

Realizing that anything resembling sloth is incompatible with the religious life, Blessed Simon waged incessant warfare against this root of all vices. He strove to be constantly employed. His superiors appointed him overseer of the convent gardens, but Simon was far from content with a position of mere direction. He labored with his own hands, and strove to bring each flower

and plant to perfection according to its kind. The good Brother knew no rest. When his own work was finished, or the weather prevented him from working in the garden, it was his custom to take upon himself the duties of the other brothers. This he did from a spirit of humility, because he considered himself the least of all and the servant of all. Each week he swept the entire convent. With Blessed Simon, to work was to pray. He sanctified even the most lowly occupations by doing everything for the honor and glory of God, remembering the words of St. Paul to the Corinthians, "Therefore, whether you eat, or drink, or whatsoever else you do, do all to the glory of God." (I Cor. x, 31.)

With all his labors, Blessed Simon did not neglect the primary object of his vocation, the cultivation of the virtues. Just as he labored in the garden to bring perfection among the plants and flowers, so in the garden of his heart he sowed the seeds of perfection and labored to bring each to maturity.

His penances for this purpose were severe and continual. Five entire Lents he fasted on bread and water. Frequently he passed two whole days without taking even this slight nourishment. His fastings were so excessive that soon he began to weaken, and it was necessary for his superiors to mitigate the severity of his penances. For twenty years he wore an iron chain that must have caused him great suffering during his labors in the garden.

Nor was he less faithful in the spirit of prayer. The day may have been excessively fatiguing by reason of constant and unremitting labor, yet Blessed Simon never absented himself from the nightly Office. His exactitude in every detail of the religious life was most edifying. As his labors in the daytime shortened his time for prayer, he was accustomed to curtail his sleep, that he might find time to converse with his heavenly Father. True son of St. Dominic, he disciplined himself regularly for his own faults, those of his neighbor, and for the conversion of the infidel. In his humble position of lay-brother he strove by his prayers and penances to assist the Fathers in their work of saving souls.

As is ever the case, the enemy of men's salvation could not endure such heroic sanctity. Again and again he tempted the good friar. When cunning failed, and sweet words had no avail, the demon resorted to violence. He tripped up the holy man as he walked through the fields, or threw him violently against

sharp rocks. While at prayer, Satan never failed to annoy him, that he might divide his attention or force from him some expression of impatience. All the attacks of hell, however, proved unavailing to disturb the tranquillity of the servant of God. Like another Tobias, God tried the faithfulness of his servant by many and severe afflictions. At the age of fifty-seven he became blind. Little by little the severity of his life undermined his strength till finally his infirmities became so great that he was forced to remain on a couch in a reclining position. To many this would have been a hard lot, but not so with Blessed Simon. He made use even of his infirmities to merit grace and honor God. Our Blessed was frequently favored with a heavenly visitation. An angel came to console him, and assure him that God was mindful of his sufferings, and would make him victorious over all the attacks of hell. At times his couch was seen surrounded by a bright light and a voice was heard, saying, "Fear not, Simon, for thou hast found favor before God."

Blessed Simon had a special devotion to St. Catherine of Alexandria. On one occasion when he was suffering from a severe headache the saint appeared to him and cured him. Nor were these the only favors granted to this humble lay-brother. He was the recipient of many and signal blessings. Among the various visions with which he was favored was one of Our Lord. Our Blessed Mother, St. Dominic and St. Peter Martyr appeared to him at different times to console and assist him in the struggle against the enemy of his soul.

Blessed Simon's reputation for sanctity was widespread. November 3, 1319, this faithful servant of the Lord was called to his reward. The people came in such crowds to honor the holy man, and to carry away some relic or article that had touched his body, that two days hardly sufficed to accomodate those who would honor him. His habit was literally cut to pieces, so that it was necessary to clothe him anew before burial.

Devotion to our Blessed has not waned for many centuries. His body was frequently moved from place to place, but finally on the demand of the people of St. Archangel it was laid to rest in the Collegiate Church of that place, where it lies today.

In the year 1817 Pius VII confirmed by Bull the cult in honor of Blessed Simon, and placed this humble lay-brother of the Order of Friars Preachers on the altar of holy mother the Church.

—Paul Curran, O. P.

BLESSED JOHN MASSIAS

Among the illustrious children of Saint Dominic whose eminently holy lives and indefatigable labors in the service of God and their fellow man have shed luster upon their Order throughout the whole world, the servant of God, Blessed John Massias, occupies a distinguished place. Lima, Peru, whose name has been immortalized as the birthplace of Saint Rose, the first flower of sanctity to blossom forth in the New World, cherishes the memory of Blessed John and numbers him among her most illustrious subjects.

Blessed John, unlike his holy contemporary Saint Rose, was not a native of America. He was born in the town of Revera, Spain, in the year 1585. His parents, though of noble lineage, had suffered such reverses of fortune that they were reduced to a state of absolute poverty. What they lacked in worldly wealth, however, they possessed in a great degree in the practice of virtue and true piety. From them our saint derived that remarkable love for Our Lord in the Blessed Sacrament and for His immaculate Mother which in the years to come were to make him the recipient of so many divine favors.

His early life was spent in comparative solitude, for on the death of both his parents he was forced to seek employment as a sheep-herder. This occupation allowed him much time to devote to prayer and the contemplation of God's goodness and mercy towards mankind. Here, in the silence of the hills over which he wandered with his flock, the saints often appeared to him, consoling him in this exile and telling him of the wonders of heaven. Even the Blessed Mother of God, to whom he had a most affectionate devotion, frequently favored him with her presence. It is related that on one occasion when his flock had strayed from him and become lost, he suddenly came upon them, and to his great surprise found them being guarded by a beautiful lady. This lady who had come to his assistance at so opportune a moment, he himself tells, was none other than the Blessed Mother herself.

But Almighty God did not deign that His faithful servant should always remain in the solitude of this heavenly retreat; but wished him to go forth into the world to work for His glory and for the salvation of souls. Inspired with the holy desire of devoting himself entirely to the service of God and His Blessed

Mother, he set out for the city of Seville, where there flourished many convents of religious among whom he could enroll himself. Spain, however, was not to be the scene of his apostolic labors. Almighty God had made known to him the spiritual desolation of the New World, where until the coming of the white man Satan had reigned supreme. Filled with holy zeal for souls and burning with the ardor of a true apostle of the Gospel, he immediately prepared to leave for this far-off land that he might the sooner accomplish the holy will of his Divine Master. While waiting for the departure of some vessel bound for America, he spent much of his time in one of the churches attached to a convent of Friars Preachers. Here in the presence of his Eucharistic Lord he prostrated himself in humble prayer, beseeching Him to bless his holy undertaking. The friars witnessing the fervor of this young man, and often beholding him wrapped in ecstasy, besought him to become a member of their community. But the vineyard in which he was to labor was not in Spain but in America. He surrendered his will to God, and God rewarded the sacrifice a hundredfold.

On arriving in the New World he immediately set out for the city of Lima, Peru, then the most flourishing city of South America. Here, after two years of trial and bitter disappointments, the object of all his prayers was at last realized. On January 23, 1622, he was clothed in the holy habit of the Friars Preachers in the Convent of Saint Mary Magdalene and immediately entered upon a new life as a consecrated servant of the Most High God.

If the simplicity, devotion and whole-hearted trust in God had aroused the admiration of the people who had seen the poor shepherd boy in prayer, what can be said of the influence he exerted over those who dwelt under the same roof and were the daily witnesses of all those acts which he performed for the honor of God and for the reparation of sin! Not only was the holy life of this new religious the source of much edification to his fellow religious, but it became in time the incentive to others to lead lives of great sanctity. With such extreme severity did he treat his poor frail body that his superiors were forced to moderate his penitential practices. Like his holy Father Saint Dominic, he allowed himself only a little sleep, and when his weakened nature, exhausted by long vigils and fastings, compelled him to take a little rest, he knelt at the altar or before a picture of our Blessed Lady.

Three great devotions characterized the whole life of our saint. His love for Our Lord in the Blessed Sacrament knew no bounds. And because he loved the Son of God he showed the most tender affection towards His immaculate Mother. The poor souls in purgatory were also the objects of his solicitude, and so efficacious were his prayers in their behalf that frequently they appeared to him begging him to intercede for them before their just Judge.

Not only were those who had departed this life the recipients of divine favors through his intercession, but also the poor of this world. They came to him in their infirmities and he ministered to them. He clothed them and gave them food; when they were sorrowful, he consoled them with sweet words of comfort. So perfectly did he fulfill all the works of mercy, both spiritual and temporal, that all who knew him venerated him as a saint even before his death.

At last, after many years spent in the vineyard of the Lord, Almighty God deigned to call His faithful servant to Himself. On September 16, 1645, he was seized with his last illness. Calling the community about him, he recommended his soul to their prayers, and having been fortified by the sacraments of the Church, quietly slept in the Lord, repeating those beautiful words of the Royal Psalmist: "*In manus tuas, Domine, commendo spiritum meum.*"

The veneration in which he was held by all was manifested in a wonderful degree after his death. Thousands flocked to view his remains, many touching them with rosaries and other sacred articles. Many miracles were ascribed to his intercession. Often the simple application of his relics resulted in immediate cure from some grave illness. In the year 1648 the Archbishop of Lima, the Cathedral Chapter and the Friars Preachers of the Province of Peru petitioned the Sovereign Pontiff that the process for the beatification of their illustrious subject and brother might be begun. This petition was granted. After a careful examination into all the details concerning his life, and the truth of the miracles ascribed to his intercession being ascertained, he was declared blessed and numbered among the saints of the Church by the Sovereign Pontiff, Gregory XVI. His feast is celebrated throughout the whole Order of the Friars Preachers and in the dioceses of Palencia and Lima on October 3.

—William McClory, O. P.

BLESSED JAMES OF ULM

Blessed James of Ulm was born in the city of Ulm, Germany, A. D. 1407. In his youth he devoted himself to the study of mechanics, for which he had a peculiar aptness. He also applied himself to glass-painting, in which the Germans had attained great celebrity. Being of a religious turn of mind, he left his home at the age of twenty-five to go on a pilgrimage to Rome, where he visited the holy places with great devotion. His money becoming exhausted he set out for Naples, where he took service under the banner of Alphonso, King of Naples, and for four years carried the sword with integrity and valor.

At length, tiring of the military career and horrified at the loose lives of his fellow soldiers, he entered the service of a private citizen of Capua. He served his master with such fidelity that he was intrusted with the care of the household. But after a while love of Fatherland induced him to set out to embrace his aged father.

Having reached Bologna on his way to Germany, he visited the shrine of Saint Dominic, and whilst praying there felt himself inspired to renounce his earthly home and go in pursuit "of the true land." Thus it is we find him at the gate of the convent of St. Domenico begging and obtaining the lay-brother's habit. His education had fitted him for the higher calling, but in his humility he chose to be the least of his brethren.

The illustrious Benedict XIV, speaking of a Dominican religious, said: "Give me a religious who observes his rule perfectly and I will be willing to canonize him even during his lifetime." That this is true is evidenced in the life of Blessed James. From the day of his entrance to that of his death he never deviated from the rule of his convent. He became the model of every Christian virtue, grounding himself in a special manner in the virtue of humility, upon which he built the edifice of his perfection. He sincerely held himself as the worst of men, and before being admitted to profession cast himself at the feet of each of his brethren, begging them not to send him away because of his unworthiness.

But the virtue in which he obtained greatest eminence was obedience, as the many remarkable and heroic acts in his life attest. As a soldier in the army of Christ he was never remiss in

this most essential virtue of the religious life. To him the command of his superior was the command of God. He manifested the most scrupulous care in performing the labor to which his office bound him.

Assiduous in prayer, this saint, like all the other great saints of his Order, made the sufferings of Christ the principal subject of his meditation. The tender heart of this gentle religious was deeply touched by the suffering of others, and it was his greatest delight to sit at the bedside of his sick brethren to cheer them and administer to their wants.

From the day of its foundation it has ever been the aim of the Dominican Order to foster and develop the individual talents of its children and to turn them to the end for which she was instituted, and this regardless of whatever office they held in the community. Thus is clearly manifested the deep democratic spirit of its Founder. Scarcely had Brother James put on the Dominican habit when, at the bidding of his superior, he again resumed the practice of glass-painting which had been interrupted by nine years' absence from his native land.

"To contemplate, and then to give to others the fruit of contemplation" is the definition given by St. Thomas of Dominican work. This Blessed James was able to do in an eminent degree by means of his glass-painting. His mind ever engaged in the contemplation of the celestial world which he had chosen for his true home, Brother James for fifty years, whenever duties permitted, painted on glass the holy and sublime sentiments transfused from heaven into his intellect. And many the convent and church that benefited by the genius of this saint. Thus did this holy friar preach a sermon to the rude and intellectual alike, and to the illiterate the grand truths of religion and morality were made almost palpable.

Though his brethren do not at present possess any of his works, all writers of his life extol the exquisite beauty of his paintings. Among his favorite themes were the Crucifixion, our Blessed Mother—for whom he bore a deep and tender devotion—and St. Dominic.

A miracle showing his remarkable obedience and its reward is related by writers of his life. On one occasion when our holy lay-brother had just completed a beautiful picture of our Blessed Lady and had placed it in the furnace to fix the colors, he was ordered to go out and beg bread for the community. Without a

moment's hesitation he went on his commission, leaving the glass as it was. On returning, several hours later, expecting to find the fruit of his labor reduced to ashes by the heat of the furnace, he was surprised to find the picture in a state of perfect preservation and beautified by the Divine Hand as a reward for his prompt obedience.

At last, after fifty years' faithful service in the army of Dominic, our humble religious, fortified by the sacraments of the Church, passed into the Land of the Living. His death was deeply mourned by his brethren and the people of Bologna, a great concourse of whom followed the remains to their last resting-place.

Holy Mother Church, who never overlooks the signal sanctity of her children, listening to the petitions of his brethren and the people of Bologna, held him up for veneration by enrolling him among the Blessed. This was done through her visible head, Pope Leo XII, in 1825.

—Philip Thamm, O. P.

BLESSED GARCIA, O. P.

Bl. Garcia of Aure, a Dominican lay-brother, was of that little band of heroic souls who suffered martyrdom in the year 1242. Companion of Bl. William of Arnould, whose zeal and eloquence drew upon himself and his brethren the special hatred of the Albigenses, he accompanied the latter into Avignonet, a town in the southern part of France. On the invitation of Raymond of Alfaro, who ruled the town, the little company repaired to his castle. There, in one of the halls, the party, eleven in all, were set upon by assassins, who ceased not to torture them until death opened for them the way of eternal life.

—Paul Curran, O. P.

THE MOTHER

Devotion is love made manifest. It is love faithfully rendering the service that love itself dictates, and is due first and above all to God, the supreme and final object of all good actions. To Him all other devotion, if it be virtuous, must lead. Next to God, we owe a special devotion to God's Blessed Mother. Devotion to no other is so well fitted to lead us to God, to increase our love for Him. Devotion to her is a Catholic instinct. It seems that the pure God draws all faithful Catholics to the feet of the purest of all His creatures, His Virgin Mother. But we may be sure that we do not love her as much as He wishes. It is not likely that our devotion to her equals that of St. John the Beloved, her first adopted child; or of St. Bernard, who spent his life singing matchless praises of her; or of St. Dominic, to whom she gave the weapon of her servants, the Rosary. And even though our love did equal theirs, it would not be enough; it would not equal her love for us; it would not equal that which her Divine Son wishes us to have for her.

She is the most beautiful, the most pure, the most perfect, the most loving and generous of all God's creatures; and a grateful heart should lead us to respond to her love, and to the great blessings she has obtained for us, with a sincere and ever-increasing devotion. She is the Mother of God, the Help of Christians, the Comfort of the sorrowful and the afflicted, the Hope of the faithful. "I am the mother of fair, pure love," she says in the words of the inspired writer, "the mother of fear and of knowledge, and of holy hope."¹

She is the Mother! There could not have been given her a name whose sound is sweeter to the ears of mankind, whose meaning touches deeper the human heart or implies such great love and sympathetic solicitude.

She is the Mother of God! Thought cannot fathom the profound depths of that truth, or of the power and dignity it gives her. But we know that mere human prudence moves men to court the favor of those who have influence with a ruler, if they wish to obtain from the ruler some concession or benefit, and especially if they be uncouth and if they have offended him and seek pardon. Now God is the supreme and almighty Ruler from

¹ Ecclesiasticus xxiv, 24.

whom every great and smallest good thing comes. Far more: His constant support is absolutely necessary in order that all the things He has made for us, and all He has given us, may continue to exist. The earth, the sky, the stars, the birds, the trees, the sea, the hills, the streams, even our very bodies and souls, are in His grasp. Were He to remove His support not even dust would remain of it all and of ourselves to float about the limitless void.

Mother to this almighty Being, whose power is so great, so terrible, that it may well make us fear, but whose love for the things He has made is greater than His power, or rather is His power, and whose mercy is more far-reaching than His justice; Mother to the owner of heaven, earth, and hell; Mother to the Lord of men and of angels in the person of Jesus Christ,—is Mary, the stainless, the pure, the beautiful,—Mary, who has consented to be to us poor sinners a loving, pleading Mother before the majesty seat of the King, her Son. And of the millions and millions of beautiful creatures that the Creator-King has made and ruled throughout the countless ages, of the saints, clean of soul, of the myriads of pure brilliant angels, none is so dear to Him as Mary, none whose petitions He is so ready to grant as those she makes, because none other is so perfect—no angel so holy, no other mere human being always sinless, none other His Mother!

Christian pilgrims journeying to the Holy Land, upon first setting foot on its soil, have fallen upon their knees and with holy emotion welling up in their hearts and lining their faces have kissed the earth; for God walked there—God, whose love so far overreached His justice that He became Man, born of a Virgin, to suffer and die to save them that had rebelled against Him. If these pilgrims were so deeply impressed with the sacredness of the dust which had been touched by the feet of the Saviour, what should be our reverence and devotion for the living earth whence the Saviour sprang—Mary, every Virgin. From her immaculate flesh the body of the God-Man was formed, as the Prophet of old had foretold: "Drop down dew, ye heavens, from above; let the earth be opened, and bud forth a Saviour."²

He greater than whom no man was ever born,³ John the Baptist, stood in his covering of goat-skin, pale, thin, and hollow-eyed from long fasting and prayer, before that Saviour, and

² Isaias xlv, 8.

³ Matt. xi, 11.

thought himself unworthy to loosen the lacing of His shoe.⁴ Yet God deemed Mary worthy to become the Saviour's Mother.

John the Baptist, the saint whom God had sent to prepare for the Christ the way to the hearts of men, would not presume to lay his sanctified hand on the saddles that covered the Saviour's feet. Yet it is given to us sinners to call Mother her who gave to the God-Man the form that clothed His divinity, and to touch her Mother's heart with our poor prayers.

Yes, she is the Mother of fair, pure love, our incomparable lover and advocate. For is she not the perfect and holy Queen of heaven and earth? A just queen loves her subjects. Is she not our blessed Mother? And where in this world is there love that equals the love of even a natural mother? Is she not, even though stainless from the instant of her conception, bone of our bone, flesh of our flesh, and therefore our sister? Is she not the Mother of Christ, who gave up His life for us? Does a mother not love those whom her son loves? Does the beloved not love her lover?

"I love them that love me,"⁵ she says in the voice of the Wise Man; and to such, to her devoted ones, above all others does she bring good things and blessings. For her love is not sham love. It is not the empty-handed urbanity of the world. It is the strongest and most powerful that men have known, save the infinite love of Christ, to which that of no creature can be compared. But just as through the Blessed Mother the greatest manifestation of Christ's love to mankind was accomplished, so through her He is pleased to answer most readily our cries for help.

And surely we need her help in the troubles and trials and temptations from which no life is free; in the fight against ourselves, our self-love, our selfishness. Surely we need her in the loneliness of a world throbbing with human hearts almost as selfish as our own, and too often bereft of true sympathy. Surely we need her to gain for us courage and strength in the struggle up the thorn-strewn path that leads from the valley of shadows, of pain and of death to the glorious summit of eternal light and life.

There are those who provide for themselves retreats in the solitude of virgin forests of the mountains, to which they may

⁴ Luke iii, 16.

⁵ Proverbs viii, 17.

flee when moneyed cares or jaded appetites threaten to drive them distracted. To whom shall we go when the cares of life press so heavily that they wring from our hearts cries of anguish?

There are homes free from the burning heat of summer, and homes far-distant from the ravages of the winter's cold. Where shall we find refuge when the scorching blast of human passion threatens to wither our souls? When doubts and fears chill our hearts, when the warmth of divine comfort seems far withdrawn, and our spiritual life seems frozen to the very marrow, where shall we turn to find again a sure ray of hope to brighten the gloom? Whence shall come the flame to enkindle again in our souls the strengthening, encouraging fires of faith, hope, and devotion?

The saints found the answer to these questions—which have perplexed so many pious souls in all ages, and have turned the conceited and worldly wise to infidelity, bitterness, and despair,—the saints found the answer in Mary, the Mother of God. And every soul that ever winged its flight from this body of our death to the portals of heaven, before it entered found the same answer; for Christ, since He came to us through the Immaculate Virgin, seems to wish that we all should now go to Him likewise through her.

Who dare say, "I need not the help of God's Mother?" He perhaps who can truly say, "I have not sinned." Who can look down into the secret and innermost recesses of his soul, and say, "Were I to die now, I would go to heaven?" No, we have all offended. Even the just man falls seven times each day. We need a mother to help us and to shield us from the just wrath of our Father; and that Father, in His great love for His children, has given us a Mother who can. We hear the prophets of the Old Law thundering forth over the heads of the people the sentences of God's displeasure and condemnation. But Mary's prophecy to the faithful of the New Dispensation is one of peace and forgiveness: "His mercy is from generation unto generations to them that fear Him."⁶ Ezechial⁷ warned the Jews that for them there was no one to place a wall over against the vengeance of God. It is not so with us. The mercy of the Lord hath indeed appeared to us. "I am a wall," says our Mother in the Song of Songs, . . . "since I am become in His presence as

⁶ Luke i, 50.

⁷ Ezechial xiii.

one finding peace;"⁸ finding peace and mercy and forgiveness for you. I am the Mother of fear and of knowledge, the Mother of the troubled and sorrowful of heart, the Mother of them that suffer."

Was it not perhaps to let us know how she yearns to help the afflicted that, through the providence of God, we find her present in the story of the Saviour's life, in His sufferings, but not once in the scenes of His triumphs?

She saw not the manifestation of His glorious divinity on Thabor, before which His disciples, trembling, fell on their faces. She heard not the glad hosannas nor saw the forest of waving palm branches that heralded His triumphant entry into Jerusalem. She was not present at the resurrection; nor do we read that she was among those who witnessed her Divine Son's appearances during the following forty days and His ascension into heaven.

But in the darkness, beneath the black clouds rolling like frenzied demons over the sacrifice of Calvary, when all the spleen of hell seemed let loose in the jeering, frantic mob and in the turmoil of the elements—she stands beside the dying Christ. And as the earth, trembling and groaning, splits into long crevices to yield up the ghosts of dead men that walk again, the mob scatter, striking their breasts, rending their garments, tearing at their hair, hitting, kicking, pushing through the city gate in fear-stricken haste to reach their dwellings; and, in the gloom, her figure is still standing beside the dim outline of the Cross.

Long thin tongues of fire leap from the heavens and lick the dishevelled earth, lighting the surroundings in a painful flash.

Near the Cross is another figure. It is there to represent you.

The Mother lifts her tearless eyes to the face of the Son whom God had given her. There the little streams of blood that had trickled down from the thorn-crowned head have dried, and beneath is the pallor of on-rushing death. On that divine face is written pain and suffering as never before or since on human countenance. And now, Blessed Mother, we know why you have such incomparable sympathy for your suffering children; why you so readily respond to the distressful cry of your devoted ones.

The face of her dying Son has turned toward you and in the divine eyes is a tenderness and love unfathomable; and the same sweet voice that filled the little home of Nazareth for thirty years

⁸ Canticle of Canticles viii, 10.

with the music of heaven and thrilled her Mother's heart says: "Woman, behold thy son!" And to you: "Behold thy Mother!"

Will you take her to your own?

It is the privilege of the beloved of Christ to do so, to take the Queen of heaven and earth as their very own, their Mother, just as it was the privilege of the beloved disciple, St. John. To such is she truly the Mother of holy hope. All who remain faithful to her shall see God; for to be faithful to her is to do the will of her divine Son. Her devoted children need have no fear of death and the awakening; for they hear and heed her voice, persuading, as at the marriage feast of Cana: "Whatsoever He shall say to you, do ye!"^a

—Basil Saylor, O. P.

^a John ii, 5.

GENIUS

The stars shine bright
In the dark night;
The black sky seems to shimmer.
The moon arose,
Now fainter grows
The stars' keen light, and dimmer.
So thus monopolizing heaven,
Outshining e'en the starry seven,
It is a cynosure.
So genius doth outshine
Man, undivine,
Whiles the north star is sure!

—Chrysostom Kearns, O. P.

THE REFORMATION IN ENGLAND

The year which came to a close but a short time ago witnessed among many other events the fourth centenary of that revolutionary religious movement of the sixteenth century known as the Protestant Reformation. Much was written and spoken during the course of last year concerning the effects this so-called Reformation had on the several nations of continental Europe, and it is now our purpose briefly to outline the introduction and final settlement of a similar movement in one of the fairest provinces of the Church—"Our Lady's Dowry"—England.

When in 1520 Martin Luther, the father of Protestantism, published his "Babylonian Captivity," an attack on the sacramental system of the Church, he was ably refuted in the following year by the "Assertio Septem Sacramentorum," edited by the then reigning king of England, Henry VIII. This work merited for Henry the title "Defender of the Faith," from the Roman Pontiff, Leo X. However, under the influence of his passions and cupidity the English king soon changed from a defender into a violent persecutor of the Church when, in 1532, Pope Clement VII ordered him to put away Anne Boleyn and take back his lawful wife, Catharine of Aragon, whom Henry had divorced without awaiting judicial sentence from Rome, which he knew only too well would be contrary to his illicit desires. An open attack was begun on Papal jurisdiction and Henry, by intimidating the Parliament, secured the passage of laws forbidding the payment of annates and Peter's Pence, and on March 30, 1534, the Oath of Supremacy was ordered to be taken throughout the entire realm. This was but the beginning, for by the time Henry died, January 28, 1547, the powers of the clergy had been weakened, the monasteries suppressed, their lands and revenues confiscated, and spiritual as well as temporal supremacy was made a prerogative of the crown. At this juncture England was schismatic only, it being left to the following reign to make the country heretical as well.

During the brief reign of Henry's son, Edward VI, from 1547 to 1553, the work of protestantizing England was begun in earnest. The Acts of Uniformity, passed in 1549 and 1552, introduced the Book of Common Prayer, and the Mass was abolished. A new code of belief, known as the Forty-nine Articles, was

drawn up by a commission of the Council. Light again shone for a moment in the midst of darkness when the old Faith was restored by Queen Mary the Catholic on November 30, 1554. Mary's noble efforts to bring back her people to the Faith of their fathers were but short-lived and were doomed to be brought to naught when, on November 17, 1558, her half-sister and successor, Elizabeth Tudor, ascended the throne.

The new monarch had never been of a truly religious turn of mind, and while she secretly favored the new religious teachings of the Reformers, she outwardly conformed to the old Faith during the reign of her sister, attending Mass and frequenting the sacraments as if she were a good Catholic. But when she took up the reins of power there came a change. Open support and encouragement were extended to the Reformers and England was almost literally overrun by the heretics who flocked thither from the Continent, to which they had been banished or had fled during the previous period of the Marian restoration.

The position of Elizabeth at this time was most peculiar. Her illegitimacy of birth was the bar sinister which prevented the public recognition of her title to the throne. Canon law would of necessity have to be suspended in her favor before she could be formally recognized as Queen by the Papal Court. Rome refused to do this, and it was soon evident to Elizabeth that Papal supremacy and her claims to the succession could not stand together—the former was an open denial of the latter. The means she chose to obviate this difficulty were characteristic of the Tudors, having been employed before by her father Henry VIII when the Holy See had refused his petition for a divorce. Parliament was constrained to frame a statute which placed Elizabeth securely on the throne, and a complete renunciation of all Papal authority in her dominions was closely followed by another complete separation of the Church in England from its communion with Rome.

This separation was effected in 1559 by means of two bills passed by the first Parliament convened during Elizabeth's reign. The first, the Oath of Supremacy, by which the Queen was declared to be supreme ruler in England not only in things temporal but in things spiritual as well, was to be taken by all ecclesiastics and other persons holding office under the government under penalty of forfeiture of these benefices and offices should they refuse. The other Act passed by this Parliament, that of Uni-

formity, brought back into use the Book of Common Prayer, first introduced during the reign of Edward VI and abolished by Queen Mary. When this oath was tendered to the bishops of England, sixteen refused to take it, one, Kitchin of Llandaff submitted, while ten dioceses had been left vacant upon the death of their last occupants, before the commencement of Elizabeth's reign, and cannot be here considered. The clergy was next approached, and although many of them subscribed to the Oath that thereby they might retain their holdings, yet there were many others who refused to do so and, with the bishops, suffered exile or imprisonment. Having rid herself of the orthodox, but to her, stubborn, clergy, Elizabeth filled the vacancies caused by their refusal to submit to her usurpation of spiritual powers with men whose vital interests were subservient to her good pleasure. Thus, in 1559 was the English Church finally separated from the mother of all Churches, which separation has continued even to the present.

It is not to be supposed that Elizabeth had been allowed to follow her course of changing the religion of England without remonstrances from the Papal Court. Pope Pius IV used the utmost kindness and forbearance in dealing with Elizabeth and wished to settle these religious difficulties by means of a compromise. In 1560-61, he sent his nuncio, Parpaglia, to England in an attempt to win the Queen back to the Faith. Another mission, led by Martinengo, was despatched for the same purpose in the following year. They were unsuccessful. The legates were refused admission to the country and Elizabeth assumed a more bitter anti-Roman policy. Many English Catholics who had been exiled because of their Faith attempted to influence the Fathers of the Council of Trent, which was then nearing its close, to pronounce a sentence of excommunication against Elizabeth. But the policy of Pius IV, seconded by the efforts of Philip II of Spain and the Emperor Ferdinand, prevailed, and nothing was then done in the matter.

Pius IV was succeeded, January 7, 1566, by the Dominican Cardinal, Michael Ghisleri, who assumed the name of Pius V. He had been enrolled in the Sacred College on March 15, 1557, and thus was in a position to follow with care the course of events, both political and religious, which was then engrossing the minds of all. His predecessor had sought by the use of kindness to recall Elizabeth from her erring ways. These same

means had been used before by the Papacy in dealing with Martin Luther with calamitous results, and Pius V realized that sterner measures must now be brought to bear against Elizabeth. By her conduct she had shown herself the avowed friend of the Reformers—the enemies of the Roman Church; she had obstinately refused all overtures to peace which had been made; and she had imprisoned Mary Stuart, Queen of Scots, the hope of the Catholic party and heiress to the throne Elizabeth herself now occupied. Believing that he would prove false to his trust should he hesitate longer, Pius V at last issued the command to commence proceedings against the obstinate queen. The bull of excommunication, entitled “*Regnans in Excelsis*,” was forthwith drawn up, but the Pope was prevailed to delay its publication. In September-October, 1569, the Northern Rising occurred in England in favor of the old Faith. It was put down with much severity, many of those participating in it being summarily executed. This action of Elizabeth caused all hesitancy to leave Pope Pius V, and on February 25, 1570, he signed the bull of excommunication and ordered its immediate promulgation.

A copy of the document soon found its way into England, where it was the cause of much excitement. Elizabeth at first thought of despising it, but soon, considering it as a direct challenge to her to do her worst, retaliated by a new persecution of the Catholics. More stringent laws were passed, forbidding any intercourse of the Catholics with Rome, and the reception or publication of any Papal document; and, finally, statutes were framed against the possession of any religious article which had come into the country from Rome. No longer were the Acts of Supremacy and Uniformity, together with the Oath of Allegiance, to be subscribed to by the clergy and office-holders alone, but every citizen, of whatever rank or office, had to bow to the queen's will or suffer the consequences of his refusal—death. Other statutes were passed making the practice of the old Faith tantamount to treason, and it was under this head that the Catholics suffered and died. For them it was now a choice between their God and their sovereign. Queen Mary had persecuted heretics during her reign just because they were heretics, dangerous to the work of restoration, upon which she had set her heart. This had caused among the people such a feeling of abhorrence of religious persecution that Elizabeth thought it a wiser and a

safer plan in dealing with the Catholics to rid herself of them under the guise of political rather than religious motives.

These briefly stated, are the events which led to the rise, development and final settlement of the English Reformation. It differed from that inaugurated by Martin Luther, in so far as its authors were temporal rulers and not ecclesiastics. The ultimate end of both, however, was the same—separation from Rome and the establishment of an independent, national Church. And while it is true that this Reformation was influenced in a great degree by the preaching of the continental Reformers, still, Henry VIII and Elizabeth are always to be considered the foundation stones upon which English Protestantism rests., Their own pride, cupidity and laxity of morals led them to throw off the salutary influence of the Church's restraining laws, which sought to curb their wild ambition or their illicit desires,. Fear of foreign domination or of another civil war caused the English people to submit and let their Faith be torn from them, almost without resistance, instead of taking strong and decisive action against the tyrants.

And what of Pope Pius V, who by his decree of excommunication had so unwittingly brought such an amount of sorrow and suffering to the English Catholics. Many have blamed him for this act, calling it rash and untimely. But the saintly Pontiff was not concerned with what judgment men might pass upon his action. He had been called to the guardianship of the Church by the will of God and was responsible to Him alone. Men whose ideals and aspirations were worldly, or who personally were either to profit or lose by the outcome of the Pope's act, attempted in vain to alter his policy, pointing out to him the harm which would result to the Church should he excommunicate Elizabeth. They thought that time would bring about the desired results. But Pius could not act otherwise—he had no alternative. The Church by her laws demands the punishment of heretics, be they nobles or peasants, and once Pius was convinced that Elizabeth was a heretic he did not falter in what he saw was his only course of action. She had spurned the Papal kindness and was now to feel the effects of Papal severity. The teachings of Luther and the other continental reformers, however, had so undermined Papal influence and authority over rulers and subjects that the decree of excommunication releasing the subjects from their oath of allegiance to the heretical sov-

ereign, and with its accompanying injunctions to proceed against the excommunicate as against a common enemy, both of Church and State, met with no response and was allowed to lie unheeded and without effect. But Pius had done his duty. He had upheld the honor and integrity of the Church at a time when with a man less strong than himself on the Fisherman's throne this honor might have been compromised in the face of an alluring temptation to obtain material gain by the sacrifice of spiritual principles.

But perhaps the greatest lesson taught us by the now almost twenty centuries of the Church's history is the fact that her divine Founder Who has promised her His infallible assistance, raises up in times of special stress and danger men whom He Himself has prepared beforehand, who by their example of apostolic zeal and fortitude when assailed by the forces of this world and of hell, have safely piloted the Church through all dangers to safety and peace. And this protection has been assured, not for one year or one thousand years only, but even unto the consummation of the world.

—Benedict M. Allen, O. P.

THE CHURCH AND ART

When idolatry, error, sin, superstition and paganism spread the dark mantle of their malice over the face of the earth and warped the intelligence of man, the Light "that enlighteneth every man" was seen to shine forth—the Light whose lustre increased as the years lengthened until its all-powerful influence dispelled the darkness of ages. Among the inhabitants of Palestine had the Light arisen, and among them had He spent three years in an active apostolate, preaching and teaching the law which was to affect men in every age and clime. The religion He preached—a religion of love, peace and supreme charity—exercised an irresistible charm upon the people. It became a balm for the weary and troubled soul; it loosened the bonds of slavery, error, sin and corruption which had held the human heart captive so long; it united a disrupted race into a living, cognate society which was to endure to the consummation of the world.

This society, the Church, entrusted with His mission, endowed with the gifts of God and strengthened by the Holy Spirit, went forth at Christ's command to teach all nations and preach the Gospel to every creature. In proclaiming the truths that had been confided to her care, she was to possess not only an interior life, but was to maintain external relations with the world and its people. And thus, though her mission was essentially spiritual, we find her ready to utilize even sensible and material means to achieve her purpose. Among the media thus chosen Art, in the truest conception of the term, stands foremost. As her Founder was not only the law and the truth, but all beauty, the Church, the spouse of Christ, seeing that Art, properly guided, could not conflict with her teachings, united it with religion in a bond of mutual harmony, causing the former to become the handmaid of the latter; bringing the artistic productions of man into her mission and uniting the object of art to the object of religion.

In the long, interesting and varied history of Art under the benign and maternal influence of the Church, no link is missing in the series of centuries. Through the vista of ages we behold the cradle of Christian art entrenched in the Catacombs, enshrined in the obscurity of symbolism. Rude were the mural decorations wrought to decorate the tomb of some holy martyr or to ornament the places of worship in these underground re-

cesses, where "they buried their dead and on the walls of the chambers sketched rude symbols of their hope and faith,"—rude, but giving expression to feelings and sentiments that animated the zealous defenders of infant Christianity.

From these mazes of catacombs and crypts, from these sanctified chambers where once reposed the bodies of martyred pontiffs or saints, where paintings hide sepluchres, the pious pilgrim passes to the monuments that slowly creep above the earth—churches whose tombs and reliquaries communicate with the subterranean cells of which they are a part and above, with the more noble edifices of human genius. They recall the reign of Constantine the Great, recorded as the founder of basilicas, which the marks the end of the Church's persecuted and embryonic stage of existence, reminding the traveller of the age when edicts proclaimed Christianity to be the State religion; when the Cross—the sign of hope and redemption—was united to the standard of the army, the labarum; when royal arms mingled the Cross with the Roman eagles. It was the age of basilicas, which was to continue until the early Middle Ages.

As the Light had shone in the darkness, as error had given way to truth, so did the light of Christianity shed its lustre into the deepest recesses of paganism, warring with its adherents and eventually triumphing over its error and superstition, and pointing out the Light, the Way and the Truth. And with the controversy between these two virtually at an end in the reign of Theodosius the Great, we behold the Church, kind and generous to the vanquished, purifying and transforming what was best in paganism and rendering it capable of serving a higher and nobler purpose.

Through her basilidas she appealed to her artist children to give their all to erect temples of God which should be worthy of Him both in design and execution. The results attest the influence of their newly-found parent upon their work. Her care was at once maternal and generous—maternal, inasmuch as she guided, aided and instructed the artist in the execution of his works; generous, for she placed at his disposal all she possessed, her legends, her truths, her life—all sublime and new to the people of that age. Constantine and his saintly mother erected and endowed basilicas throughout the Empire. The Holy Land, the land of Christ and His Blessed Mother, was the scene of their first gifts to God in the basilicas of the Holy Sepluchre, of the

Ascension and of Bethlehem. And in the decoration of such buildings as these we find the artist drawing his themes from the Gospel story, but still influenced by nature, uniting the natural and the supernatural until the interior is veritably a miniature ocean, from whose midst rise the pillars like so many islands, while above, overshadowing the work, is the vaulted ceiling, worthy representation of the heavenly expanse. The whole was history in its spiritual sense, for it was a combination of the three elements of nature—the earth, the sky and the water. But in every case the interior decoration was in strict accord with the teachings of the Church. The mural decorations told the story of events depicted in the Testaments. Taking his themes from this hallowed source, the artist endeavored to tell in color what the inspired writers had told in prose. Thus were truths and dogmas made tangible to the faithful adorers to whom, perhaps, the written or the spoken word might have proved unintelligible. For, as Gregory the Great writes: "What Holy Scripture is to him who can read, pictorial representations are to him who cannot; because in them the untutored behold patterns which they may copy in their lives; they are books that can be read by the illiterate."

When theological, christological and exegetical disputes arose and hampered to some degree artistic development, we see the Church intervening, and through the medium of her councils, establishing rules to govern the artist in his attempts to depict the Gospel narratives. These laws not only affected the figures of the picture but extended also to the accessories, and the result was an earnest endeavor to portray all scenes drawn from the Bible with careful regard to their true setting.

As an emperor gave an impetus to art, so too, did an emperor attempt to check its growth, for the iconoclastic element, under the leadership of Leo the Isaurian, broke forth in relentless fury, destroying all the productions of art that fell into their hands. The people, feeling that it was an attack on their religious life, rose in heated protest. And the Church, solicitous for her children and all that pertained to them, viewed the conflict as a direct and an open assault upon the faith. Rising to the needs of the times, some of the most brilliant and intellectual churchmen warmly espoused the cause of art and defending the use of images and pictures as a means of propagating the truths of Christianity and of softening the characters of men. Gregory II

appealed to the Emperor to desist in his policy, and Gregory III threatened with excommunication all who aided in the destructive propaganda of Leo.

Mention must be made here of monasticism, which began to flourish in the third century. Although the inhabitants of the monasteries had given their lives to God and religion, though they lived in austerity and penance, beneath the coarse habit that clothed them beat hearts as human, as feeling, as any without in the wide world. To these men the world owes an infinite debt for their fidelity in preserving and transmitting to future generations priceless treasures of civilization which they had accumulated, for "the quiet air of the monasteries nourished learning as well as piety. The monks became teachers, and under the shelter of their monasteries established schools." They became copyists, and with scholarly care and much labor transcribed manuscripts and books of every description. Much of their work being illuminated with a marvelous skill and delicacy that is still the admiration of the world. They "thus preserved and transmitted to the modern world much classical learning and literature that would otherwise have been lost." And they likewise became the cultivators of Art. When the iconoclastic element would have wiped it from the face of the earth, Art fled to the cloister and there found many of its most devoted disciples and patrons. The monks even shed their very blood to defend the treasures of past ages of which they were the custodians. In some cases they were successful in preserving them. Frequently, however, their attempts proved of no avail, and they saw their churches and convents demolished before their eyes, beheld the mosaics and the paintings that had broken the bareness of the gray walls either torn from their settings or whitewashed. But their labors were not in vain. As the blood of the early martyrs proved beneficial in the propagation of the faith, so did the blood of these men fertilize the soil upon which Art was to thrive, rendering it productive of fruit that was to mature fully in a later age. Though their convents and churches had been laid waste beneath the oppressor's hand, though the priceless products of their artistic skill and love were gone, there were to come other mosaics, other paintings, other churches and convents.

And so we pass along the centuries until we stand on the threshold of the Middle Ages. In the preceding age the glory of the ancient world, shrouded in the past and rich in the creations

of human genius, begins to pale, the Graeco-Roman civilization slowly decays and at the beginning of the Middle Ages we find the home of culture and refinement permanently transferred from the East to the West, from the South to the North. In these ages, improperly termed the "Dark Ages" the Church was the inspiration of the thoughts, the actions and the words of the men and women throughout the world. Under her guidance religion took precedence of all and after she had "set the foundation of the edifice upon a base which could not be shaken, her maternal hand returned to crown its summit with light and beauty."

As the great basilicas emerged gradually from the Catacombs, so did the basilicas, in turn, evolve into the grand cathedrals of the North. Aside from the wondrous beauty of these cathedrals they are more living, more expressive, than the massive Egyptian, the stern Doric or the elegant Corinthian. They are the living teachers of history, to be regarded more as the "adamantine book of history than a mere conglomeration of stone, proportion and elegance." They give an insight into the feelings and the sentiments of people of an age in which layman and the cleric vied with each other in contributing to the glory of their worship. They bring to mind the faithful children who gave their manual labor to visualize what the minds of others more gifted had designed—a combination which stands to day as an example of pure art and the glory of the nations.

In this age monasticism again plays an important part, for it is in its full vigor. Its loyal adherents, versed in all the intellectual and artistic pursuits of the time, originators of scholasticism and mysticism, occupy their time in expounding the truths of Catholicism and bringing the idea of Christianity more fully to man, so that he may penetrate its depths more clearly and find its true significance. And to understand these men we must follow Wiseman when he states: "You must throw open to the spectator the interior of monastic life. You must show the aged monk in a nook of his abbey library engaged in writing and illuminating the great choral books of his Church. You must in another compartment exhibit the monastic workshop. There the thoughtful and intelligent designer stands with his novices in the midst of shrines and reliquaries and pyxes of quaint forms and precious materials; here one is busy engraving the pure gold chalice; there another is fitting the alternate jewels and the glowing enamels in the costly reliquary; while the heavier metal-

work of the tomb and altar-screen lies scattered about. In another place you will see the religious artificers conducting the whole manufactory of their glorious pictures from the furnace to the window, drawing, coloring, and tinting with pencils that might have been dipped in the rainbow figures that heaven's sun was to give life and glory. Again, the carver is to be seen artfully extracting from the gnarled oak features of graceful sweetness and forcing the rocky stone to yield the image of compassionate sorrow to stand beneath the rood." Yes, we must return to the monastic cell and watch the inhabitant as he grinds, sifts, boils and washes the pigments that are to color his undying masterpieces, or behold him selecting a tuft of hair to be used in the painting of some new picture to decorate the cloister. At the entrance we must pause to watch the saintly devotee of art kneeling before the canvas, asking heavenly guidance ere he takes the first stroke upon a Madonna or an Ecce Homo. Here is a union between prayer and art that produces the works which for centuries the world at large will treasure as priceless! And the names of Angelico, Bartolomeo and Giotto rise to attest that monasticism fostered art in the precincts of her cloisters.

In the field outside, in the schools that arose at different periods, the names of Michael Angelo, Titian, Raphael, Da Vinci and a host of others come forth to form a crown to deck the Church which aided and guided them in their labors and was ever their generous patron. Through her themes were given to the genii who in coloring wrought the Masterpieces known to the world as "The Last Supper" and the "Annunciation"—Da Vinci and Cimabue. It was in the "The Last Supper" that Da Vinci solved the problem of all art—the elevation of the natural by the infusion of supernatural. No need of comment on the long list of pictures that bear the stamp of Angelo, some of which adorn the Vatican, nor those wrought by Raphael, for the press has made them known and loved by all. Every country, every city and nation brought forth its artists. Italy had her Angelo, Giotto, Cimabue and Raphael; Flanders her Van Eyk; Florence her Bartolomeo and Angelico, while Spain produced the youthful Murillo, whose "Immaculate Conception" is a masterpiece combining all the elements that compose the beautiful.

Architecture, painting and sculpture had been utilized by the Church in the construction and decoration of her churches and cathedrals, the expressions of faith and loyalty. Her liturgy now

remained to inspire the genius of some devoted child. It did, and music, the sister to these three, harmonising thought and sound, gave birth to melody that, swelling through the vaulted aisles or naves, completed the work the hands of religious-minded men had wrought.

Such was the harmonious bond that existed between the Church and Art. In its infancy it was cradled in the dismal and dreary recesses of the Catacombs, but at length was carried into the open air and displayed to the world. Not that something new had been inaugurated. No, the Church had taken what paganism had used and transformed it, introducing two elements that hitherto had been held as incompatible—the union of beauty and purity, embodied in the Blessed Virgin; of sorrow and divinity, exemplified in Christ. The horizontal lines of the Grecian and Roman temples, which like their religion had run parallel with the earth, were transformed and rose and extended heavenward, to be lost in the spires that were crowned with the cross. The halls of the monastic houses, of the palatial residences of Popes and bishops—in all Art found a shelter when persecuted. There, sheltered from earthly surroundings, it passed as gold through a refining fire, to return to the world with newer elements, newer ideals and newer themes. It was in the Church that it found the artist ready to depict the scenes of the Gospel; and it was in the Church that the artist himself was more at home, for in her sacred story, her solemn and sublime festivals and in the personages of Christ and His Virgin Mother, he found themes sufficient to inspire his mind with noble conceptions. Responsive to her charms and call, he depicted these, and today they stand as masterpieces which command the attention of the world—masterpieces whose color and beauty time has not lessened but enhanced.

—Theodore Finnegan, O. P.

SUMMA

(To Saint Thomas)

To gaze
Across the starry haze,
Through azure vault to soar—
Scan Heaven o'er.

To trace
The Authorship of grace,
Divinity's high throne,
Each Sanctus tone
Sprung from angelic lyre
In each celestial choir.

To range
Thought infinite and strange;
Coordinate divine
Ideas—make them thine;
For our created state
Illuminate—
Make clear,
Reduce to human sphere
Of thought
Intelligibly wrought;
Guiding the Christian race
To grace.

To penetrate
The hidden future's state,
(Scripture thy guide,)
To open wide
Each mystery—
Record salvation's history:
Man's loss
Redeemed upon the Cross;
Chronicle the effect—
How the elect
Shall reign in realms divine.

This privilege was thine
To whom came Christ's decree:
"Well didst thou write of Me,
Thomas!"

—Bartholomew Reilly, O. P.

FRIAR JOHN CAPREOLUS, O. P.

THE PRINCE OF THOMISTS

Founded at the high-water-mark of Mediaevalism, the Order of Saint Dominic imbibed that beautiful characteristic of the times, the effacement of personality in the interest of society. "Ama nesciri"¹ (Love to be unknown) may well have been its motto. History records but a few names among the vast galaxy of Friars Preachers who played an important role in the life of their time. Even of these, the details are for the most part scanty and insufficient.

As a man of his age, Friar John Capreolus, the eminent theologian and commentator, shares in the general obscurity of his fellow religious. Had not the splendid "Defense of the Summa Theologica,"² for which he has merited the extraordinary appellation, "Prince of Thomists," emanated from his powerful pen, he, too, would have passed unnoticed through the world and his name would have been unknown today.

With the dearth of historical data it is indeed difficult to form even an angular appreciation of the individuality of Capreolus, whose days on earth were "hid with Christ in God."³ Friar John Capreolus was born in the last quarter of the fourteenth century (about 1380) in the diocese of Rodez, France. The exact date and precise place of his birth are unknown.⁴ History tells us nothing of his parents or family life. However, through the efforts of the late Bishop of Rodez, Monsignor Bourret, much valuable information on Capreolus has been gathered. While on the visitation of the diocese whose glory it is to have given this eminent theologian to the Church and Order of St. Dominic, it was the prelate's happy custom to be ever on the lookout for some detail in the life of Capreolus.⁵

The name Capreolus, in French Capréole, is derived from the ancient patronymic Cabrol, or Cabriolé, which today is still extant in the suburbs of Rodez.⁶ The baptismal name of Capreolus is not known; at any rate, he was called by his religious brethren

¹ Imitation of Christ, Bk. I, c. II.

² Pegues in *Revue Thomiste*, Vol. VII, p. 507, *Du Role de Capreolus dans la Defense de Saint Thomas*.

³ Colossians, 3:3.

⁴ Pegues, *op.*, cit., p. 317, *La Biographie de Jean Capreolus*.

⁵ *Ibidem*.

⁶ *Annee Dominicaine*, April 1896, p. 251, *Le V. P. Jean Capreole*.

Friar John. Though Capreolus was a native of Rodez, he was not styled "Ruthenensis" (an inhabitant of Rodez) after the fashion of the day, but "Tholosanus" (a citizen of Toulouse). This, as Echard observes, was because Rodez happened to be within the confines of the Dominican Province of Toulouse, where Capreolus held for several years the office of Regent of Studies.⁷ Bishop Bourret aptly remarks: "It was custom among the friars and litterateurs of the day to adopt as a surname the name of their country, and if the country were insignificant, they took, instead, that of the most important neighboring town."⁸

At an early age Capreolus sought the habit of Saint Dominic at the flourishing Convent of Rodez. Here he studied philosophy and theology, exhibiting such remarkable talent that he was sent to pursue higher theological studies at Paris, then the citadel of Catholic theology. And here as lecturer on the "Sentences of Peter Lombard" he was assigned by the General Chapter of Poitiers, 1407.⁹ Soon he achieved fame by reason of his depth of thought, clarity of expression and faithful exposition of the doctrine of the "Angel of the Schools." In 1411 he obtained his degree at the Sorbonne. It was soon after that he was made Regent of the Studium Generale at Toulouse. Resigning this charge, he returned in 1426 to his peaceful cloister-home of Rodez. Here he diligently labored to complete his aforementioned commentary, the first volume of which he had written in 1409, during his residence at Paris. The years 1426, 1428 and 1433 witnessed the completion of the three remaining volumes. In the preface of a compendium of Capreolus' "Defensiones," Isadore de Isolani relates that the manuscripts of these volumes were rescued from flames by a lay-brother, to the great happiness of the learned, and then quite feeble, commentator.¹⁰

It is generally conceded that this work of the erudite Dominican was called, "Libri Defensionum Theologiae Divi Thomae de Aquino in Libros Sententiarum,"¹¹ although later editions bear slightly differing titles. The commentary treats of the "Four Books of the Sentences" of Peter Lombard, and following their order and arrangement, gives a concise and lucid exposé of

⁷ Quetif and Echard, *Scriptores Ordinis Praedicatorum*, Vol. I, p. 795.

⁸ Pegues, loc. cit., p. 318.

⁹ Volz in *Cath. Ency.* v. Capreolus, III, p. 314.

¹⁰ Pegues, loc. cit., p. 333.

¹¹ Mandonnet in *Dictionaire Theol. Catholique*, IV, p. 1694.

Thomistic doctrine. Moreover, it has the distinctive feature of successfully defending the Angelic Doctor's writings against the adverse criticism of such as Aureolus, Scotus, Durandus, John of Ripa, Henry of Ghent, Guido the Carmelite, William of Ockham and others.¹² His intellectual acumen, preciseness of theological thought, and close acquaintance with general dogmatic discussion, have caused Capreolus to be regarded as one of the ablest of Dominican theologians. His commentary achieved fame in its day and placed the author among the leaders in the golden age of scholasticism.¹³

Capreolus lived twelve years after the completion of his commentary. His life was cast in troublous times. He had beheld the seamless robe of the Spouse of Christ rent by the fearful Schism of the West; witnessed the deliverance of France and seen her deliverer, Blessed Joan of Arc, burned at the stake.¹⁴ Humility was the dominant trait of his character. He submitted all his writings with scrupulous fidelity to the Vicar of Christ. Prudence, loyalty and self-control were the virtues that endeared him to his brethren at Rodez.

Throughout his life Capreolus bore a profound love for Saint Thomas Aquinas.¹⁵ His intense veneration for and loyalty to the Angelic Doctor earned for him the encomium, "Soul of Saint Thomas." Indeed, Isadore de Isolani, who esteemed Capreolus as a theologian second only to Saint Thomas Aquinas, was wont to refer to him by that extraordinary appellation.¹⁶ Like Saint Thomas himself, who sought to solve all difficulties by consulting the Book of the Crucifix, so his disciple and defender, Capreolus, knelt at Our Lady's statue seeking the aid of Mary's Son in solving his doubts. The humble theologian, ever a devoted client of the Immaculate Mother of God, daily knelt for a considerable time before her image; this was his favorite resting-place.¹⁷ One of many touching incidents of his career, one that gives an index to his character, is the prayerful manner in which he couches the concluding sentence of his commentary: "And these things which we have written suffice for the question; wherefore blessed be God forever! For it was in order to honor Him and the Christ-

¹² Pegues, loc. cit., p. 327.

¹³ Volz, loc., cit.

¹⁴ Pegues, loc., cit., p. 326.

¹⁵ Ibidem.

¹⁶ Pegues, loc., cit., p. 333.

¹⁷ Ibidem.

bearing Mary, to honor Saints Dominic, Peter Martyr and Thomas the Doctor, that this and all preceding questions were entered upon and completed."¹⁸

Capreolus passed to his reward, April 6, 1444, and was interred in the sacristy of the Dominican church at Rodez. Trained in an Order of Theologians, and ranking among the first of them, Capreolus stands to all the world as a glorious expression of Dominican tradition and learning. Faithfully following in the footsteps of Saint Dominic and Saint Thomas he was led by them to Jesus and Mary.

In 1881 Bishop Bourret addressed a pastoral letter to the clergy of his diocese, expressing the desire to see a revised edition of the works of Capreolus.¹⁹ This task was undertaken by two Dominican friars, Fathers Ceslaus Paban and Thomas Pègues. The kindly prelate, who meanwhile had been raised to the sacred purple of the cardinalate, died in 1893.²⁰ However, seven years later, in 1900, the first volume of the revised work was published at Tours.²¹ This new edition bears the title: "Johannis Capreoli Tholosani, Ordinis Praedicatorum, Thomistarum principis, Defensiones Theologiae Divi Thomae Aquinatis de novo editae cura et studio RR. PP. Ceslai Paban et Thomae Pègues."²²

If a "brother helped by a brother is a strong city,"²³ surely he who defends another may be likened unto an impregnable fortress. Such was the role played by Friar John Capreolus in defense of the Angelic Doctor. To him whom we still love to call, "Prince of Thomists" and "Soul of Saint Thomas" may be applied the unctuous words of the Sacred Volume: "And I will raise me up a faithful priest, who shall do according to my heart, and he shall walk all days before My Anointed."²⁴

—Ferrer Kienberger, O. P.

²⁴ I Kings 2:35.

¹⁸ Pègues, loc. cit., p. 334.

¹⁹ Bourret, Adresse pour lui conseiller des oeuvres de Capreole (December 21, 1881), p. 22.

²⁰ Goyau in Cath. Ency., v. Rodez., XIII, p. 108.

²¹ Pègues, op. cit., Capreolus, Thomistarum Princeps a propos de la Nouvelle Edition de ses Oeuvres, p. 68.

²² Volz, loc. cit.

²³ Proverbs 18:19.

THE FRIAR'S BOOK-SHELF

Why I Am a Catholic. By John McGinness. J. J. McVey, Philadelphia. Pp. 27. Price, five cents.

Suppose some sincere Protestant came up to you and said, "Why are you a Catholic?" What would you reply? No doubt you would say, "Because the Catholic Church is the true Church." Such a reply were indeed proper and most certainly accurate; but why is it the true Church? Can you quote Scripture to prove it? Are you prepared to give reasons for believing it?

Can you convince outsiders that your religion is with you a matter of conviction and not of birth? Can you, in a word, "give an account of the Faith that is in you"?

If you cannot do all these things easily and readily, you should read John McGinness' "Why I Am a Catholic." Every one of its twenty-seven pages is interesting and rich with reasons why you belong to the Catholic Church. It is well worth having. M. McM.

St. Paul, the Apostle of the Holy Name. By Clement M. Thuente, O. P. Ecclesiastical Rev., Jan. 1918.

After reading this beautiful pen-picture of St. Paul we exclaim with St. Chrysostom, "The heart of St. Paul was the heart of Jesus Christ." The great Apostle was preeminently a preacher of the Holy Name. It was his singular privilege to grasp the meaning of the "Wonderful Name"; and so profound was his knowledge of it that he eagerly endeavored to carry it to all the nations. Neither perils of land and sea nor false brethren could dampen his ardor in preaching the sweet Name of Jesus.

It is not given us to see St. Paul in the flesh, but Fr. Thuente has helped us to know much of the inner life of the great Apostle of the Gentiles by his illuminating article. In it, quotations have been culled judiciously from the writings of St. Paul to support Fr. Thuente's thesis, while the latter's conclusions are well drawn and most practical. Would that this portrait of St. Paul could reach every Catholic in the country. For although the special object of the Holy Name Societies is to discourage profanity and to honor Christ by frequent Communion, yet after a fashion all share in the apostolate of St. Paul to make the Name of Jesus more widely known and better loved. Hence we hope that Fr. Thuente's article will appear in brochure form so as to reach a larger circle of readers. V. F. K.

The Catholic's Work in the World. By Reverend Jos. Husslein, S. J. Benziger Bros., New York. Pp. 286. \$1.00 net.

The chief attraction of this book is the fact that it is practical in purpose and remarkably pleasing in style.

Catholics have duties and strict obligations beyond frequenting the sacraments and hearing Mass. What some of these duties are, how they can and should be performed, the great need of attending to them, what we can learn from Protestant social workers—all such questions and many others are discussed in a practical manner and in pleasing, compelling language by the able Fr. Husslein.

Here are a few chapter-titles that are no more striking than the subject-matter they introduce: Three World-Conquests for Christ; Rainbow Chasing; A Lion in the Way; Making Men See Red; The

Unknown God. The sections that treat of spiritual preparedness and of devotion to Our Lady will be of especially keen interest to all who love God, to all who think and hope.

The entire work exhibits the author's deep humanitarian sympathies. He aims at bringing the world to Christ. Believing that the children of today are the nations of tomorrow, he would have Catholics labor more unitedly and more systematically to save the child, and hence the world for God and His holy Church. "The Catholic's Work in the World" is truly a "Book of world-conquest for Christ," and should be read by priest and people, by old and young. We predict and wish for it a large sale.

M. McM.

The Foundress of the Little Sisters of the Assumption. Mere Maria de Jesus. Adapted from the French. Longmans, Green & Company, New York. Pp. 184. Price, \$1.10 net.

This neat little volume lays bare the life story of a noble-souled woman who by consecrating herself to the service of God, achieved wonderful results in a great apostolate among poverty-stricken poor. She ministered to their wants, nursed them back to health and revitalized in their lives the ideal of Christian living which had lost its meaning and grip.

In a charming style and interesting manner, we are told of the tiny beginnings of the community founded by this "Lady servant of the sick poor" to succor suffering humanity. The development of the institute and the trials and consolations of its members are vividly portrayed, and the story of the expulsion from the land of the community's birth—France is sympathetically narrated. Its spread to England, Ireland and both Americas is also traced and tales of the great good done for God and religion and man abound throughout the book.

It carries a strong appeal to all interested and engaged in such work and the perusal of its pages will be heartening and inspiring especially to members of struggling American communities dedicated to the same Christ-like mission.

E. H.

Divine Faith. By Father Peter Finlay, S. J. Longmans, Green and Company, New York. Pp. 239. Price, \$1.50 net.

Man by his own efforts can never elicit an act of faith. From its very nature faith makes him dependent on some exterior force. It is an assent of his intellect to the testimony of another. Like every other gratuity, he is free to accept or reject it. Now, since the perfection and ideal of man's intellect consists in the knowledge and acquisition of truth, the more certain and reliable is the source, the more perfect and secure will be the truth to which he gives assent.

In human faith, he places credence in the fallible testimony of his fellow man, but in divine faith he contemplates the infinite wisdom of God which admits no error, that perfect veracity that can teach no falsity.

In a work small and unpretentious, embodying a series of lectures delivered before "Dublin College" of the National University of Ireland, Fr. Finlay offers for our consideration a subject-matter of no little interest. In language so clear and lucid, that all may grasp the import of his theme, he points out in logical detail just what we are to understand by the nature of faith, its motive, its object and numerous other phases that go to make up a complete study of an act of divine faith. A well prepared index shows that the author has made an extensive study of his subject. Clergy and laity will read the work with interest and profit.

R. C.

DOMINICANA

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WITHIN THE CLOISTER

Province of St. Joseph

During the month of January, the official documents confirming the re-election of our Very Rev. Provincial Father Raymond Meagher, were received from the Roman authorities of the Order.

Christmas greetings were received by the novices at the House of Studies, from Father Dunstan Sargent, O. P., who is now acting as chaplain in the British Army and is doing active service in the Balkans.

On February 18th a solemn theological disputation took place at the House of Studies. The subject under discussion, "Whether Sacred Science is a Matter of Argument," was ably defended by the Rev. Brother Justin McManus, O. P., the objectors on the occasion being the Very Rev. D. J. Kennedy, O. P., S. T. M., and the Rev. Brother Basil Saylor, O. P. The entire student body and faculty were in attendance.

Just after the commencement of the new year, the Most Reverend Master General, Father Louis Theissling, O. P., S. T. M., passed through this country en-route from the Orient to South America. He was accompanied by Father Gabriel Horn, O. P., S. T. M., who has been acting as his socius during Father Theissling's recent visitation of the Dominican Missions in the Far East.

On the first Sunday in February Father Louis Pastorelli, O. P., for the past few years connected with the faculty of Aquinas College, Columbus, Ohio, took up his duties as Knights of Columbus chaplain for the U. S. Marines stationed at Quantico, Virginia. For some time the Fathers from the House of Studies have been attending to the spiritual needs of this camp, awaiting the day when a permanent chaplain should be appointed.

Another Dominican navy chaplain, Father Beckley, O. P., who is serving on one of our battleships, reports great success in his labors among the sailor boys, fifty per cent of those in his care being members of the Catholic faith.

"One of the greatest manifestations of Catholicity, ever given in this country" says the New York Catholic News, "was afforded by a mission given by the Dominican Fathers to the soldiers of the U. S. National Army at Camp Upton, Yaphank, L. I." These spiritual exercises, lasting from December 16th to 21st, far exceeded the most sanguine hopes of those in charge, and it is estimated that at least 10,000 men profited by the instructions during the last three days alone. The services were conducted by Fathers Henry Healy, Raymond Lawler, Andrew Mackin, Louis Rumaggi and Raymond Burnell, all members of the Eastern Dominican Mission Band. Much credit must also be given to the Very Reverend Father Raymond Meagher, O. P., Provincial of the Order, and Father Ignatius Smith, O. P., who ably carried out the preparatory arrangements for this splendid demonstration of Catholic faith.

Recently, forty-two soldiers from Columbus, Ohio, barracks, were enrolled as members of the Third Order of St. Dominic by Father Augustine Gaffney, O. P. The touching ceremony, which took place at St. Patrick's (Dominican) Church, was the result of a sermon delivered by Father Gaffney on the spiritual advantages offered to laymen by membership in the Third Order, and may well serve as a proof that the Catholic man who is true to his country is first of all true to his God.

Father Bernard Farley, O. P., of the House of Studies, who has been acting as temporary chaplain at Fort Meyer, Va., is accomplishing great good among the men at that post. The zealous priest has been making a systematic visitation of the various barracks thus becoming personally acquainted with all the soldiers, and has had the happiness of reporting splendid attendance at Mass, confession and Holy Communion. In many cases the men endure no little inconvenience in order to fulfill these religious duties.

The month of January also witnessed the formation by our missionaries of large Holy Name Societies among the soldiers at Camps Custer, Mich., and Dix, N. J.

From January 6th to 13th Fathers Eckert, Lawler, Dugan, Rumaggi and Mackin, all of the Eastern Mission Band, conducted a mission on the "Bowery" in New York. A Dominican mission is becoming an annual feature of the famous "Bowery Mission" and is always productive of much spiritual good.

A chapter of Dominican Tertiaries connected with Holy Name Monastery, Cincinnati, Ohio, have undertaken to collect a library composed entirely of works dealing with Dominican subjects.

On February 13th, special conferences were conducted at the Dominican Sister' Convent, Dayton, Ohio, for the local Tertiary Chapter. It is needless to say that the Third Order of St. Dominic is in flourishing condition in that city.

Another group of Tertiaries living in community in the Dominican parish of St. Catherine Siena, New York City, are during wonderful work among the poor and neglected of that section of the great city. One of their number, Sister Catherine, is in charge of the workers.

Father Raymond Lawler, O. P., who has been engaged in editing a new edition of the "Crown of Mary," is at present preparing a manual for the use of soldiers and sailors.

On January 6th a solemn reception of Tertiaries took place at St. Gertrude's Church, North Edgewater, Ill. Many visiting members were present on the occasion, including the Rev. Clement M. Thuent, O. P., Director of the Holy Name Confraternity in the Middle West.

Work on the new Dominican College at Providence, R. I., is progressing rapidly, and the Fathers have every hope of opening the doors for class in the fall of this year. Father Albert Casey, O. P., S. T. Lr., is in charge of the work.

On April 7th (low Sunday) His Eminence the Archbishop Cardinal of New York, will dedicate the magnificent new Dominican Church of Saint Vincent Ferrer in that city. The structure, which is one of the most beautiful ecclesiastical edifices in the United States, has been in course of construction for some time, and when completed will cost upwards of \$800,000. Mr. Daniel S. Kinnally, for twenty years sexton of St. Vincent's parish, has personally collected \$20,000 for the building fund, a thousand dollars, as he says, for each year of his service. The Very Rev. Reginald Heffernan, O. P., is pastor of Saint Vincent's.

The Very Rev. Augustine Waldron, O. P., S. T. M., professor of dogmatic theology at the House of Studies, is spending the winter in California recuperating from a severe attack of sickness.

"The New Freeman" of St. Johns, New Brunswick, Canada, recently published a splendid editorial in praise of a retreat given in that city by the head of the Eastern Mission Band, Father Henry Healy, O. P. The exercises, in spite of the severe winter weather, were attended by upwards of 1,500 Catholic men, to say nothing of the many non-Catholics drawn to the services by the eloquent and forceful discourses of the preacher.

During the second week of January the Father Bonaventure O'Connor, O. P., and Father Raphael Fannan, O. P., conducted a very successful mission for the men of the Holy Name Society at the temporary Church of Saint Vincent Ferrer, New York City.

The Rev. Father Sylvester Caton, O. P., delivered a stirring patriotic address on the occasion of the service flag-raising held at St. Vincent Ferrer Church, New York City, on the afternoon of December 2nd. The banner, which proudly displays 250 stars, speaks well for the young men of the Dominican parish, whose loyalty the eloquent preacher eulogized in such beautiful terms.

On January the 13th Mrs. Mary Kernan died at her home in Zanesville, Ohio, in the eighty-third year of her age. Deceased was the mother of Father Joseph Kernan, O. P., and the late Father Arthur Kernan, O. P., who died in 1911. The funeral services took place at the Church of St. Thomas, Zanesville, where a requiem Mass was celebrated for the repose of her soul by Father Joseph Kernan. May she rest in peace!

On the feast of the Most Holy Name of Jesus (January 20th), the Very Rev. Prior of the House of Studies received the solemn religious profession of Brothers Andrew Pope, Albert Muller and Aquinas McDonnell, all members of the Province of the Most Holy Name of Jesus. On the same occasion Brother Ambrose Bolton was clothed with the habit of a lay-brother.

Father Thomas a'K. Reilly, O. P., S. T. Lr., formerly professor of Sacred Scripture at the House of Studies, and now acting in that capacity at the Collegio Angelico, Rome, conducted a ten days' retreat, beginning October 9th, at the Collegio Beda, in the Eternal City, for the students of the two English-speaking colleges in Rome.

At the recent Chapter of St. Joseph's Province the following religious were honored with the title of Preacher General. For the Convent of St. Joseph, Ohio, the Very Rev. Bernard Logan; for the Convent of St. Vincent Ferrer, New York City, the Very Rev. Bonaventure O'Connor; for the Convent of St. Louis Bertrand, Louisville, Ky., the Very Rev. Jordan Foley; for the Convent of St. Catherine Siena, New York City, the Very Rev. Joseph Ripple, and for the Convent of St. Mary, New Haven, Conn., the Very Rev. Henry Healy. To these Fathers, Dominicana extends its heartiest congratulations.

Province of the Most Holy Name of Jesus

On December 30th, the Rev. Father Damian O'Brien, O. P., rector of the Church of St. Vincent Ferrer, Vallejo, California, celebrated the silver jubilee of his sacerdotal ordination. The Solemn High Mass was sung by the reverend jubilarian assisted by Fathers Basil Kenny as deacon and Antoninus Lewis as subdeacon. A quarter of a century ago these two prieses served as altar-boys at Father O'Brien's first Mass. His Grace the Most Reverend Archbishop Hanna of San Francisco, preached an eloquent sermon on the occasion; and in the afternoon the parishioners of St. Vincent's parish tendered their well-beloved pastor a reception in the auditorium of the new school building.

Nor must it be imagined that the Catholics of Vallejo were the only ones to felicitate Father O'Brien on the occasion of his jubilee, for the entire Navy Yard City, as we learn from the "Vallejo News" of December 29thh, joined hand in honoring the popular Dominican who has accomplished such an amount of good since assuming the rectorship of St. Vincent Ferrer's parish. To Father Damian O'Brien, Dominicana also offers heartfelt felicitations .

A two-weeks' mission (January 13 to 27) was conducted at the Church of St. Dominic in San Francisco, Cal., by the Reverend Fathers Dominic Noon, O. P., Antoninus Lewis, O. P., and Matthew Stanton, O. P. The last-named Father, who is in charge of the Western Mission Band of St. Joseph's Province, with headquarters in Minneapolis, Minn., has been on the Pacific Coast for some time engaged in mission work.

The San Francisco Chronicle of December 30th contained a very interesting article on Jerusalem, written by the Very Rev. Father Lawrence McMahon, O. P., Prior Provincial of the Holy Name Province. Father McMahon, who spent some time as a student at the famous Dominican Biblical School in the Holy City, is well qualified to paint present-day conditions in the Holy Land, so lately brought into new prominence on account of the Great War.

Rev. Fathers Noon and Stanton, O. P., conducted a two-weeks' mission, beginning February 2d, at St. Vincent's Church, Vallejo, Cal. The first week was for the women of the parish, at the close of which a military field Mass was celebrated at the Mare Island Navy Yard. The last seven days were devoted to the spiritual needs of the men.

The same Reverend Fathers also opened a two-weeks' mission at the Cathedral of the Blessed Sacrament, Sacramento, California, at the close of the Vallejo exercises.

Foreign Provinces

On December 21st the death took place in the Eternal City of the Very Reverend Henry M. Desqueyrous, O. P., S. T. M., for many years Procurator General of the Dominican Order. The deceased, who was in his seventy-fourth year, belonged to the Province of Lyons, and was well known in this country, which he visited several years ago in the capacity of Visitor to the Convents of St. Joseph's and Holy Name Provinces. We await news of the obsequies for our obituary. May his soul rest in peace.

The Very Rev. Philip M. Caterini, O. P., J. C. D., Prior of the venerable Convent of the Minerva in Rome, has been appointed to succeed the late Father Desqueyrous in the office of Procurator General.

From the Canadian Province we learn that Father Reginald Ouimet, O. P., has been appointed rector of the Church of the Holy Rosary, Saint Hyacinthe, Quebec, to replace Father Raymond Hammel, O. P. Also, that the Rev. Mannes Marchant, O. P., has succeeded Father Henry Theriault, O. P., at the Church of St. John Baptist, Ottawa.

The Rev. P. Mulard, O. P., who is serving with one of the French regiments at the front, was employed incessantly in the midst of a heavy bombardment which took place on the 23d and 24th of October, in seeking out and relieving his wounded comrades. This noble Dominican, who is a man of great courage, has already been cited for his bravery.

The Lieutenant Colonel of the 6th division of French Chasseurs recently appointed the Rev. Father Delor, O. P., chaplain for the northern division of the troops under his command.

During the past year the Sacred Congregation of the Propaganda nominated as coadjutor with the right of succession, to the Vicar Apostolic of Eastern Tonquin, China, the Very Rev. Francis Ruiz de Azua, O. P., of the Province of the Most Holy Rosary.

On August 8th the Sacred Congregation of Rites published the decree introducing the cause of beatification and canonization of the Venerable Servant of God, Father Louis M. Calco, O. P. On the following day, the Most Rev. Vicar General of the Order, Father Leonard Lehu, O. P., accompanied by the Dominican Postulator General, Father Louis Fanfani, O. P., were received in private audience by His Holiness Pope Benedict XV, and on this occasion took the first steps towards the introduction of the cause of beatification of the Dominican Martyrs of Tonquin.

The Very Rev. Bede Jarrett, O. P., S. T. Lr., Provincial of the English Dominicans, is expected to arrive in this country shortly.



ST. PATRICK

Hail, Erin's holy sire! What light
Surrounds thy throne this happy feast,
Whilst Irish hearts in memory bless'd,
Triumphant praises sing! Dark night
Thou banish'd far from Erin's land—
Brave Victor in a bloodless strife,
Sweet teacher of celestial life,
In faith 'gainst every might to stand.
Holy Patrick! thine aid we claim,
To spread o'er earth God's Holy Name!

—Reginald Hughes, O. P.

Dominican Sisters

St. Catherine's Hospital, Brooklyn, N. Y., conducted by the Dominican Sisters from Amityville has been requisitioned by the Government as the headquarters of an advisory board for the re-examination of drafted men.

Recently the Very Rev. Aloysius Hinch, O. P., P. G., prior of the Convent of St. Antoninus, Newark, N. J., was appointed spiritual director for the Dominican Sisters at Mt. St. Dominic, Caldwell, N. J.

During the Christmas holidays, the Father Reginald Higgins, O. P., conducted a retreat for the community at Mt. St. Dominic. At the close of the exercises three Sisters pronounced their final vows and seven religious celebrated the silver jubilee of their religious profession.

On November 2nd Sister M. Cleophas, O. S. D., was called to her reward rather suddenly; and on the 27th of the same month Sister M. Damian, O. S. D. also departed this life. The latter is the first to be buried in "Gethsemane" the new cemetery opened recently on the grounds of Mt. St. Dominic. May they rest in peace.

The Dominican Sisters from Adrian, Michigan, opened three new schools during the month of September. The Bishop Quater School for Boys at Oak Park, Ill., which commenced with an enrollment of seventy pupils. On October 12th Most Reverend Archbishop Mundelein of Chicago dedicated the new building, taking occasion from the ceremonies to praise the good work of the Sisters. The other new foundations were those of St. Edmund, Oak Park, and St. Matthew in the city of Chicago.

The Sisters of St. Mary's Dominican College, New Orleans, La., report splendid progress in the Crescent City. They have also received happy news of the success of their missions in Manila.

The third annual report from the Newman Club of the University of Texas, at Austin, announces that the Dominican Sisters of Galveston, Texas, have purchased land at one corner of the Campus and plans have already been drawn for a building to be erected on the site as a hall for Catholic students attending the University. The Paulist Fathers, who conduct Newman Hall, have long been working among the Catholics at the Texas University, and are now generously cooperating with our Sisters in their new venture. Dominicana extends its best wishes for every success in the undertaking.

On December 10th, two young ladies were invested with the habit of the Dominican Order in the chapel of Mount St. Mary's, Newburgh, N. Y. They were Miss Loretta Baird of Paterson, N. J., and Miss Margaret McDermott of Pleasantville, N. Y. The former received as her name in religion Sister Mary Anna Loretto of the Immaculate Conception; the latter the name Sister Miriam Alma of the Infant Jesus. The Rev. W. J. Baird, brother of Sister Anna Loretta was the celebrant of the Mass, while the Father Aloysius Sheil, O. P., of New York City, conducted the ceremony of the clothing. Many members of the clergy, a number of Dominican Sisters and the immediate relatives and friends of the two young religious, were present at the beautiful ceremonies.

On May 10th, 1917, the Most Rev. Father General Louis Theissling, O. P., paid a visit to the Sisters of St. Dominic at Aquinas Academy, Tacoma, Washington. The Very Rev. Gabriel Horn, O. P., Very Rev. Lawrence McMahon, O. P., Provincial of Holy Name Province, and the Very Rev. Pius M. Driscoll, O. P., rector of Blessed Sacrament Church, Seattle, accompanied the distinguished visitor. After a delightful afternoon spent with the community the Very Reverend Fathers motored back to Seattle where they were the guests of the Rev. Dean McGrath of St. Patrick's Church, Tacoma.

During the past year the Sisters at Tacoma received two postulants to the habit, while seven Sisters pronounced their first vows, eight others making final profession. The Rt. Rev. Bishop O'Dea of Seattle presided at these ceremonies.

Two new parochial schools were also opened by the Sisters from Aquinas Academy, one in the city of Tacoma and the other at Centralia, Washington.

On Holy Saturday a tragic accident, resulted in the death of Sister M. Leila, O. S. D., a devoted member of the community at Tacoma. The heroic patience and resignation of the good religious made those surrounding her deathbed feel a foretaste of heaven. May she rest in peace.

Recently eighteen young ladies were clothed with the Dominican habit at St. Joseph's Academy, Adrain, Mich. The Rt. Rev. Bishop Kelly presided at the ceremonies and delivered an eloquent and instructive sermon on the religious life. The Solemn Mass was celebrated by the Rev. D. Mulcahy of Benton Harbor, assisted by Fathers J. B. Neville of Walkerville, Ont., as deacon and Father J. R. Hackett of Manchester, as subdeacon. Father G. McCarthy of Chicago, acted as master of ceremonies.

During the coming month of May, twenty-four postulants will be clothed with the white habit of the Dominican Order at Amityville, L. I., N. Y.

The Sisters of this Congregation have added a kindergarden class taught by a graduate of the Adelphi College, Brooklyn, N. Y., to the training school for novices at Amityville.

Active preparations are also under way for a second session of the Vacation School conducted at the Sisters' Summer House, St. Joseph's, Sullivan Co., N. Y.

From the Kenosha, Wis. Evening News of October 13th we learn that "Madison House" an historic landmark of that city, has been converted into a splendidly equipped hospital which was officially opened on October 15th. The new dispensary, which is dedicated to St. Catherine, is in charge of the Dominican Sisters. The Rev. Mother Catherine, O. S. D., who brought the Sisters to Kenosha to commence the good work, has for some time been in charge of a similar institution at Ontario, Oregon. In connection with St. Catherine's Hospital, the Sisters have established a training-school for nurses under the direction of the most prominent physicians of the city. Sister M. Catherine, O. S. D., formerly stationed at Hanford, Cal., has been named as superior of the new foundation. Although established but a brief time, the Sisters have every hope that their work will be most successful, as the good people of the Wisconsin city, regardless of creed, have been more than generous in the support of the undertaking. —Sub-Editor H. M. P.