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DOMINICANA

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ST. THOMAS AND THE BLESSED SACRAMENT*

The monuments which the giants of history have bequeathed to mankind are manifold. Indeed, in every branch of human endeavor we are indebted to our predecessors in great measure for our present state of progress and development; and in consequence we naturally desire to understand something of the life and accomplishments of these men. While accepting their gifts with gratitude, we wish to learn the motives which influenced them and to determine the source whence they derived their light and strength. Not infrequently, however, we are surprised and disappointed when we penetrate beneath the surface; for, on raising the veil which overhangs the inner sanctuary, we discover a mind not enriched as we had hoped by lofty sentiments and moved by generous impulses, but rather depraved by sordid aims and selfish purposes. We find ourselves in the presence of genius, but of genius whose brilliancy has been dimmed by pride, conceit, or turpitude. Such is the genius of an Aberlard, of a Photius, of a Voltaire, of a Napoleon, and of a Balzac. We are amazed at their rare accomplishments, but we are not attracted or edified by their moral qualities. And thus it is that biographies are too frequently but poor commentaries on the works of master-minds.

This is not true in the case of the saints. On the contrary, the more familiar we become with the lives of these men and women, the more convinced do we become of how imperfectly even their greatest achievements reflect their state of soul. Enlightened by Christian faith and informed by Christian charity, these men and women rose above the littleness and pettiness of human ambition, pierce the clouds which darken the ordinary visage, and, soaring aloft in the regions of empyrean blue, live in

* Read at the scholastic exercises held in honor of St. Thomas by the novices of the House of Studies, Washington, D. C., March 7, 1918.

a world of thought and action for communication with which human language, however subtle, is but a faulty medium. As the poet-priest of the south expresses it, they see thoughts too pure for the touch of a word. It is the consciousness of this fact which makes a St. Paul seem to suffer a veritable torture in his endeavor to invest his words with a power and a force for which they are entirely inadequate; which makes a St. Augustine acknowledge that even his most learned dissertations are but mere babbling; which makes a St. Thomas Aquinas, after writing the greater part of his "Summa Theologica," exclaim to Blessed Reginald that anything which he had ever said or written seemed like mere trash in comparison with what he had seen and heard. An acquaintance with such men, then, for from being disappointing, is elevating and ennobling. And, however much we may admire their external works, we shall derive much more profit and inspiration from a consideration and an understanding of the motives which actuated them and of the principles which directed and sustained them.

Sanctity in its various forms arises from and is dependent upon love of God; and no saint has ever been crowned with the aureole of holiness without first having been enlivened by divine charity. But different saints have chosen different paths to attain this goal. Some, like a St. Antony or a St. John of the Cross, have found it in solitude, in following the thorny way of the mortified Redeemer; others, like a St. Vincent, a St. Hyacinth or a St. Francis Xavier, have found it principally in ministering to Christ in His suffering members; while others, like a St. Juliana, a Blessed Margaret Mary and a St. Thomas of Aquin, have, prostrate at the door of the tabernacle, found it in the Blessed Sacrament. Yes, if we were asked to determine that which more than anything else is responsible for the conception and the successful prosecution of one of the greatest, if not the greatest, of the inspired writings, we would say that it was St. Thomas' love and devotion to the Blessed Sacrament.

Of course there is always the danger of a disciple falling in love with his master, and, in consequence, attributing to him reasons and motives foreign to his mind. And this danger is enhanced when the master not only attracts us by his intellectual attainments but also wins us by his spirit of piety. In the present instance, however, this danger is obviated, since the words of the master himself furnish the evidence upon which we found

our conclusion. It was on his deathbed that he made that sublime profession of faith in the Real Presence, and at the same time madeknown the source whence he had derived the light and strength necessary to enable him to do so much for God and the Church. Before receiving Holy Viaticum, he pronounced these words: "I receive Thee, the price of my soul's redemption, for love of whom I have studied, I have watched, and I have labored. Thee have I preached, Thee have I taught. Against Thee have I never uttered a word." His devotion to the Blessed Sacrament was, then, the motive power, the internal principle, which awakened, stimulated and coordinated his energies; which enabled him amidst the dangers of his early life and the trials of his later university carer to preserve his clearness of vision, his singleness of purpose and his peace of soul; and which finally explains the important position which the Blessed Eucharist occupies in two of his principal works—the "Summa Theologica" and the Office of Corpus Christi.

Most of us are too familiar with the outline of the "Summa Theologica" to make a repetition of it necessary. We shall therefore refer to it only in a summary way, endeavoring to show the position which the treatise on the Eucharist occupies in the general scheme. There are three main thoughts in the "Summa Theologica": the first of these considers God as He is in Himself, the second, God inasmuch as He is the beginning of all things; and the third, inasmuch as He is the end of all things, especially of man.

After studying the tracts dealing with God as He is in Himself and inasmuch as He is the beginning of all things, we form ideas not only of His power and majesty but also of His transcendence and of the great distance separating us from Him. And yet, inasmuch as He is our last end, we desire to know and to be united to Him. How this chasm between the infinite and the finite has been bridged over, how God has made possible the fulfilment of our desires and aspirations for the eternal, is the question which the Angelic Doctor answers in the "Tertia Pars." And his answer may be expressed in a single word: Christ, who by His Incarnation, Life, Passion and Death, remotely, and by the institution and administration of the sacraments, proximately, has made possible a union between us and our God which surpassed our greatest expectations. This entire section is, then, the "nexus" between two previous sections. And since a proper

reception of the Holy Eucharist is the easiest and most perfect way for us to effect this union, the tract on this sacrament assumed in the mind of the Angelic Doctor an exceptional importance, and consequently occupies a commanding position in his general scheme. If the "Summa Theologica is likened to a Gothic cathedral whose various parts are centered about and subordinated to the tabernacle, it seems that the treatise on the Holy Eucharist is the centre, the Holy of Holies, towards which the other tracts are ordained, and without which they would lose much of their attractiveness and meaning. It is, as it were, the soul, the vivifying principle, which gives strength and beauty to the whole.

Christ exercised His most tender charity toward mankind in the institution of the Blessed Sacrament—having loved His own who were in the world He loved them to the end—and His disciple, St. Thomas, has unquestionably surpassed all his previous efforts in the exposition and explanation of the doctrine of this sacrament. In fact, it was after writing some of the articles in this treatise that he had a divine visitation in which Christ Himself approved the truth of his doctrine. And the ready acceptance with which his views met shortly after their appearance, their gradual adoption by otherwise contradictory schools of thought and their now well-nigh universal incorporation in books of philosophy and theology, afforded additional testimony, if such were needed, for their soundness and accuracy.

We do not intend to insinuate that the Angelic Doctor has added anything decidedly new to the theology of the Eucharist. Here, as elsewhere, he aims at a systematic and thorough explanation of Catholic doctrine as found in Scripture and tradition. But he has, as it were, taken the threads which lay scattered throughout the inspired text and the writings of the Fathers, and has woven them into a beautiful tapestry whose central figure, embossed in resplendent gold, is an ostensorium containing a Sacred Host, on one side of which are reproduced the types of the Old Dispensation, foreshadowing the Clean Oblation, on the other the Prophets, whose countenances are radiant with the joy arising from the possession of Him whose advent they had foretold and for which they had long sighed; immediately above the Sacred Host has been wrought a replica of the Last Supper, during which Christ fed His disciples for the first time with the Bread of Angels, and in the distance we can see the Glorified

Christ ascending into heaven to make ready the mansions which are reserved for the Eucharistic worshipers. Truly the Doctor has given a treatise which is no less beautiful than it is instructive. In it the metaphysician will discover speculations which will call for the exercise of his most ingenious and subtle faculties, the apologist will find in it the solution to whatever objections may be brought against the Real Presence, while the theologian, whether for his own benefit or for the benefit of others, learns from it the easiest and most perfect means of sanctification.

At first reading we may think the Aristotelian method too cold and rigid for the exposition of a subject which so readily lends itself to warmth and fervor. But upon closer examination we recognize that it is not without its advantages; for it makes possible an economy of words, a clearness of distinctions and a force of expression which no other method would permit. True it is that it does not afford an apportunity for the display of affection which a less impersonal style admits; but it enunciates with lucidity and exactness the principles by which we are to distinguish true affection from false sentimentalism and a reasonable faith from an unhealthy mysticism. To illustrate, in his article, "Utrum liceat quotidie suscipere hoc sacramentum, in responsione ad tertium," he summarizes in a few well-chosen sentences the sentiments which we should entertain toward the reception of the Eucharist: "The reverence due to the sacrament is an admixture of fear and love. From love arises the desire of receiving; from fear arises a certain humility which suggests that we remain away lest we receive unworthily. But love and hope are to be preferred to fear. Hence, when Peter said: 'Depart from me, O Lord, because I am a sinful man,' Jesus answered: 'Fear not.'" The recipient, then, should steer a middle course between excessive timidity and rash presumption; he should experience a conflict between love and fear in which love is the victor. It was by insisting too much on reverential fear that the Jansenists incurred the displeasure of the Church; it was by neglecting it altogether that certain sectaries came to hold that even the presence of mortal sins was no obstacle to the worthy and fruitful reception of the Eucharist. It was by following the rule here enunciated by St. Thomas that the present discipline which regard to frequent Communion was inaugurated.

An impelling love and a restraining fear are the two thoughts which recur again and again in those questions which consider the Eucharist in its relation of the individual soul. An understanding of the motive which prompted its institution and a knowledge of its wonderful effects stimulate our affection and urge us to seek union with Him whom it contains; but a consciousness of our misery and sinfulness makes us hesitate at hastening into the presence of Him who is without sin, St. Thomas has already told us that the reason of the Incarnation was a desire on th part of God to communicate His goodness to the human race; and since the Eucharist is but a continuation of the Incarnation, the motive of its institution can be nothing else than this same divine goodness wishing to communicate itself to men. Christ knew our weaknesses and frailties; and in consequence in the institution and administration of this sacrament He accommodated Himself to our lowly condition rather than expected or demanded of us conditions impossible of fulfilment. "Sacramenta sunt propter homines" is, therefore, the principle which the Doctor applies in the solution the various questions which arise with regard to the reception and administration of the Eucharist. But, ever and anon, a word or phrase is introduced warning us against a certain carelessness or irreverence which might result from a too-liberal interpretation of this principle.

It seems that only a mind which had been lifted up to the contemplation of things divine and had seem almost with the clearness of vision the beauties and excellencies of this sacrament, that only a will which had felt itself strengthened and consoled by a proper reception of the Holy Eucharist, that only a heart which had itself experienced the conflicting emotions of a delicately strung soul in the presence of its Supreme Benefactor —could have exposed with such simplicity and precision the doctrine of the Eucharist as here set forth. In fact, the devout reader unconsciously feels himself raised to a higher and nobler plane of thought; and perhaps equally unconsciously, but no less truly, entertains the secret desire that he may share in the Angelic Doctor's understanding of the great things which have been accomplished in our midst. The student who sees in these articles merely a set of scholastic distinctions or an application of philosophical principles has certainly missed the spirit of the

author. He should read between the lines and endeavor to discover the heart and soul of the man, which were so ardently attached to the truths thus impersonally expressed. Any study of this beautiful treatise which does not end in a prayer, in a desire to know and to love with the knowledge and the love of St. Thomas this the greatest of God's great gifts, the memorial of his wonderful works, may not be fruitless, but it has certainly not attained to all that the writer intended. The study of this tract is no ordinary study; it is rather a meditation which should not only illuminate the mind but should also foster a spirit of piety and devotion. It should not only reproduce in those who pursue it properly thoughts and ideas akin to those of St. Thomas, but should engender dispositions and sentiments similar to those which he entertained. And only when we have exercised ourselves in this reverential and prayerful study do we begin to understand the position which this tract occupies in the general scheme of the "Summa"; only then do we begin to understand the singular graces which must have been showered upon St. Thomas in order to render him capable of writing as he has upon this subject; only then do we begin to understand why it was that shortly after its appearance St. Thomas abandoned his intention of completing his "Summa." He had been lifted up to the mountain of God; and he was to remain there the rest of his earthly career.

If we observe a certain lack of feeling and emotion in St. Thomas' tract on the Eucharist, we are delighted by the presence of it in his poetry. At first glance, it may appear singular that a poet of such unquestioned ability should have made the Blessed Sacrament the exclusive theme of his inspiring verse. And yet when we consider the dominating, all-absorbing interest which the Eucharist exerted on the mind and heart of the Angelic Doctor we should not be greatly surprised. Where one's treasure is there also is one's heart. And since St. Thomas had in his tenderest years discovered in the Blessed Eucharist the "pearl of great price" and had never ceased to cherish and defend it, his sentiments and affections naturally became more and more centred upon and unified by it. His eye was single—and the sole object of his desires was a knowledge and possession of Him who lives under the Eucharistic species. See him before the crucifix and listen to the colloquy between him and his Redeemer

—"What reward wilt thou have?" "None other than Thyself, O Lord!"—and you will no longer be surprised at the fact that when afforded an opportunity of expressing in the music of poetry and songs which arise with such sweet cadences from a heart attuned to the celestial harmony whose only hymn is "Sanctus! Sanctus! Sanctus!" he devoted his energies to a single theme.

Christ Himself commended his dissertation on the Eucharist, and the Spouse of Christ, by incorporating his Office of Corpus Christi in her liturgy, has given to it the seal of her approval. What his "Summa Theologica is in the field of theology, his Office of Corpus Christi is in the liturgy of the Church. The hymns "Sacris Solemniss,""Pange Lingua,""Verbum Supernum," and "Lauda Sion" constitute a galaxy whose brilliancy is unexcelled in the realms of sacred poetry. Joy, love, exultation, thanksgiving, hope and desire pulsate throughout them; and one knows not which to admire the more, their simplicity or their sublimity. Like the "Benedictus" and the "Magnificat," these poems can be understood by the unlettered, but their profundity cannot be fathomed by even the most learned. Poets have despaired of imitating them; translators have found themselves unable to reproduce them, and the musicians have hopelessly striven to interpret them. Doctrine is never sacrificed to imagery; truth suffers nought for the benefit of rhythm. Indeed, the "Lauda Sion" is but an epitome in verse of the theology of this sacrament; the "Pange Lingua" and the "Verbum Supernum" are resumes of the life of Christ, terminating in the institution of the Eucharist; while the "Sacris Solemniis" is concerned almost exclusively with the Last Supper.

In these hymns there are expressed but two dominant thoughts: an intense belief in the Real Presence and an earnest desire to share in its benefits. There are but two points of view taken by the sacred writer: the world in which we live and the home for which we are destined. To illustrate, let us consider the "O Salutaris." In the first two verses we are transported to heaven with the Risen Saviour, we see the portals of paradise open at His approach, and we contemplate for a moment the glories of our celestial home:

O Salutaris Hostia,
Quae coeli pandis ostium

In the last two verses we descend to the world of strife and discord, we feel ourselves surrounded by hostile agencies threatening our salvation, and we cry out for strength and assistance:

Bella premunt hostilia
Da robur fer auxilium.

Again in that oft-quoted stanza of the "Sacris Solemniis," beginning with the words "Panis Angelicus"; in the first two verses we ascend to the abode of the angelic choirs, we hear them singing their paeans of praise and thanksgiving and see them ravished with the joy of the Beatific Vision. We are then brought back to the world of signs and symbols and we see the figures of the Old Dispensation foreshadowing the Clean Oblation:

Panis angelicus fit panis hominum
Dat panis coelicus figuris terminum.

Then in the two following verses we are asked to consider that the same God who inebriates the souls of the angels, whose advent into the world had been announced by such remarkable manifestations, has become the food which is to nourish the souls of us destitute, servile and abject mortals:

O res mirabilis! manducat Dominum
Pauper servus et humilis.

In fact, so simply and yet so eloquently does the Sacred Doctor write of the Beatific Vision that one might readily imagine that he had already penetrated the veil and had caught a glimpse of the Glorified Christ. We may say of him what has been said of a less eminent sacred poet: "So beautifully does he sing that it seems as though in him heaven and earth came nigh and he heard the waves of time as they pulsed on the shores of eternity." He passes from the human to the divine with the ease and facility of a bird winging its flight from the sombre valley to the sun-kissed hills; and he seems to be in surroundings more congenial and natural when contemplating the divine than when restricted and oppressed by the limitations of the human. His life, one of his biographers tells us, was a continual progress towards the Beatific Vision, and to all appearances he had advanced a considerable distance along that path when he composed the Office of Corpus Christi.

We said that the proper study of St. Thomas' tract on the Eucharist should end in a prayer, in a desire of knowing and

loving Christ under the sacramental species with the knowledge and love of St. Thomas; and we find those very prayers admirably formulated in his sacred poems. St. Thomas the theologian tells us why we should worship the Blessed Sacrament; St. Thomas the poet shows how we should do so. As a theologian he speaks about Christ; as a poet he speaks to Him. When we wish to know what can be safely held about this sacrament, or when we wish to learn how false views may be answered, Holy Mother Church tells us to consult the "Summa Theologica." But when during Benediction we wish to mingle our prayers with the sweet-smelling incense, to join our homage to that of God's most beautiful creatures diffusing their odor throughout the sanctuary, and to enkindle in our hearts the fire of divine love like unto the flames of the burning tapers, she places upon our lips the words of St. Thomas' devotional "O Salutaris" and of his majestic "Tantum Ergo."

And that same Mother Church, by this day commemorating St. Thomas' advent among the elect, has given us infallible assurance that the Christ of whom he wrote so profoundly and so reverently in his "Summa Theologica" and to whom he prayed so fervently in his sacred poems has now become his eternal possession. And it is to be hoped that we who are endeavoring to understand and to appreciate the things of eternity as he understood and appreciated them, who are praying the same prayers that he prayed, may one day see, as did he, the veil of our Eucharistic Saviour gradually fade away and the figure of the Glorified Christ become more and more distinct, until we see Him with the clearness of vision, in which vision we shall discover our everlasting beatitude.

—Cornelius McCarthy, O. P.

WHY CHOIRS?

Why do we have music in our churches? What purpose do the organ, the musicians, and the choirs serve? These may seem unnecessary questions, yet there is no doubt but that many a person has asked them of himself, especially after hearing a strangled and clamorous outburst of "sacred music" from some well-meaning but hopelessly inadequate group of choristers. Protestant churches usually can boast a well-organized choir and a musical service that is truly musical. This is due to the fact that music is the most important part of Protestant church services, the chief attraction to the members of the congregation. Catholic churches, however, depending on supernatural motives to secure good attendance, very often tolerate music that is far from attaining its true object. This condition, of course, is by no means the rule, but it is nevertheless deplorably common.

Some of our choirs are of that well-known, earnest type—th volunteer choir. This consists chiefly of a number of unorganized, and often untrained, singers, able to produce some sort of melody with a certain amount of vehemence. How often the outpourings of such a choir resemble a yelling contest wherein the leather-lunged strive lustily for the survival of the fittest! How often some calliope soprano will screech herself hoarse above the other singers, lest mother, six seats from the front, may miss the dulcet tones of her daughter's vocal outburst! Or it may be—and often is—a vigorous youth, proud of his trombone bass, bellowing till the very rafters creak in protest, while his veins swell with tortured blushes! Multiply this by the number of "singers," then contemplate the result. Deplore the vanished recollection of the pious worshippers; tremble for the prayer interrupted, and the execration upon choirs arising in its place!

But we have many good choirs. Our "big" churches contain the city's best singers, guided and instructed by a master in the art of music. Certainly. But is the true end of sacred music always attained? Many an humble layman goes to such a church, kneels down, and quietly waits, expectantly, to be ravished by its celebrated music. Suddenly a tremendous crash puts all pious thoughts to headlong flight—the organist has begun the deadly work. Vast bass tremblings pour down from the gallery, befuddling his ears. Meanwhile, treble screechings race up and

down the key-board like shivers on one's spine. Gradually the roar dies away, and a soprano begins to sing. The sweetness of the melody is just beginning to affect the audience when a throaty tenor bursts upon the peaceful scene, thrilling the auditors with his perilous foothold on the high notes. This is more than the bass can endure, and he grumbles out his bellowed protest. Altos join the fray, struggling with a host of harmony's higher exponents. Soon all is harmonic choas. The sopranos scream, the tenors howl, the altos moan and the basses roar, while above the frightful din is heard the anguished struggle of the unquenchable organ to maintain its supremacy. When the outburst finally ceases, it is indeed difficult for the hearer to realize that he is really in a church.

Thus two extremes unite in producing the same effect. If the choir be crude, its efforts to aid piety are mere distractions; if it be too "classical," the result is the same. We might treat here also of the sad fact of inappropriate hymns, but space forbids. The above is amply sufficient to raise the question, "Why choirs?" Let us seek the answer, not in musical text-books—they will mislead; not in recent decrees or opinions upon the subject—they are not yet widely known. But let us go back to the very foundation of the subject, to the beginning of the human race itself. There we can trace the reason for sacred music.

There can be no question but that religious worship was the most important ceremony of primitive man, just as it is today, and just as it has been universally among all peoples in every age. Almighty God, whether considered as the beneficent Creator and Preserver, or as the Avenging Judge, always received the highest homage man could offer Him. Thus, religion became employed in sacrificing to the Almighty the most beautiful productions of nature, whether animal victims, the fruits of the field, or the productions of human art. The idea of worship sought expression in the most beautiful manner, by use of the most beautiful means possessed. It had a twofold effect. It not only expressed an individual's personal fervor in an external way, but it also helped to excite similar devotion in onlookers. This, in fact, is the keynote of religious ceremonies—to express piety externally, and thus excite it in others.

The first product of human art, one of the first human inventions, was a musical instrument to accompany the wild chant of primitive religion. For the satisfaction of all true sons of Erin

it may be mentioned, parenthetically, that this instrument, the first which has mention in the Bible, was the harp![1] It presupposed vocal music, just as the latter presupposed those interior feelings of heart and mind which found expression in song. But whatever the nature of the melody, it was merely the outward act of worship—the offering of prayer in its most pleasing outward form.[2] It was not sung to please the ear alone, any more than religious dances were performed to delight the eye. Springing from the heart, they sought to utilize the outward senses of the audience only as channels to reach the heart. [3] Music and dancing were intimately connected in ancient religious worship, and poetry was not long in joining them. Rhythmic sounds inspired rhythmic motion, and this extended itself to the words of the singer. We shall refer to these later on.

The Bible contains a great number of references to both vocal and instrumental music, showing its prominence. Its frequent mention in the Psalms needs no comment. David had seven choirs singing around the Ark of the Covenant;[4] St. Paul, writing to the Ephesians, showed what religious song should be.[5] The Apocalypse has beautiful descriptions of the heavenly choirs singing before the Almighty's throne.[6] If song played such a prominent part in the religious life of the Jews, as shown by Biblical statements, it was of no less importance among the early Christians. This we know both from history and from tradition. And justly so. From apostolic times down to the present day, Christian worship, as expressed in the Catholic Church, offers every incentive to musical devotion in practically every part of our beautiful liturgies. The Hidden Presence in our churches has ever inspired talented musicians to sing Its praises; the hallowed atmosphere is always a source of inspiration. If, indeed, music is of such importance to other cults, what should it be in ours? If even the crude barbarians stimulate piety and fervor by their wild songs and weird instruments,[7] what power have we in our wealth of inspiration? We have asked the question, "Why choirs?" And we answered it by showing the true end of all

[1] Helps to Bible Study—Oxford.
[2] J. A. McCollough, "Primitive Music," Encycl. Rel., Edinburgh, 1917.
[3] Ibid.
[4] 2 Kings, vi, 5.
[5] Ep. v, 19.
[6] Apoc. iv, v, vii, etc.
[7] Hose & McDougall, "Pagan Tribes of Borneo," London, 1912.

religious music—to express the worshipper's own devotion, and to stimulate similar fervor in others. This is the natural end of sacred song, this is the purpose for which it was universally utilized. Do our choirs fulfil the requirements of sacred music? Do they attain the very end for which they are instituted? Do they express devotion and make the hearts of others thrill with spiritual fervor? Not always. Frequently the reverse is the case. Sometimes the melodies sung are sufficient of themselves to attain the purpose, because the audience finds the choir's faults dimmed by the melody's sweetness. There is scarcely a Catholic heart that will not throb anew with religious fervor when the "Adeste Fideles" is sung. Who will restrain his tears in Lent when the "Stabat Mater" so vividly portrays Our Mother of Sorrows? Thus, a proper selection of music is conductive to piety, just as operatic "sacred" song tends to destroy it. Church music should emphasize the sanctuary—not the organ-loft. When a choir is so "good" that people attend the church rather to hear the music than to assist at the sacred function, then it is in the wrong place; it should leave the hallowed edifice and seek the plaudits of a grand opera audience. The choir should be the gentle guide which gathers the wandering attention of worshippers and leads it to the Tabernacle. If it does not do this, it is a failure; when it distracts the people, it is worse than useless —it is injurious.

An excellent remedy for these evils is that offered by our Holy Father Pius X (f. m.). He would have had the churches return to the golden age of ecclesiastical music by casting out frivilous and worldly music, substituting in their place what rightly belongs there—Gregorian chant. There is something indescribably celestial about this ancient melody of our Church that proves its sacred worth by its elusive nature. It must, when rendered correctly, lead the thoughts of all towards heaven. Sung by a choir of boys—themselves a reminder of cherubic choirs—it touches the heart of the hearer, filling him with a spiritual joy, with a sweetness entirely lacking in modern music. That it should be the *only* sacred music of religious communities whose number permits, needs no assertion here. It can never confuse the untutored mind with a maze of harmonic developments; nor can it obscure one's thought by quantity of production. It savors of heaven, therefore it directs the audience towards celestial contemplation; it is symbolic of the supernal

choirs, and thus is a most apt medium of praise to our Eucharistic God.

We spoke before of the connection between song and dancing, and their relation to poetry. The three arise from the same cause—a desire for beautiful expression; they proceed in the same manner—by measured rhythm; and they have the same effect—the arousing of beautiful thoughts and feelings in others. No sane Catholic would tolerate for an instant the introduction of worldly dances and poetry to aid his prayers in church; why, then, can we listen supinely to so-called sacred music that savors of everything but spirituality? We may be pleased by it sometimes, and yet wonder why our thoughts are distracted from the sacred functions in the sanctuary. No man of education will deny the beauty of poetical prose; why, then, should he declaim against its musical counterpart—Gregorian chant? The analogy holds good.

Choir service has peculiar interest for all Dominicans, whose Order has fostered the true idea of Church music for seven hundred years. Our duty is to give to others the fruits of our contemplation. What more apt means that our liturgical chant?[8] Our very Constitutions mention it as such.[9] Moreover, there are so many beautiful hymns in our sacred repertoire, hymns composed by Dominicans, that it should be our pride to bestow their sweetness upon the laity. It entails long and patient labor, perhaps, but that is the end of our life, our means to reach heaven. But, like many other possessors of unrecognized treasures, we sometimes rest complacently and permit our wealth of sacred music to remain neglected and unsung.

If our choir be mediocre, it can still produce effective results. "He who has not, gives not;" says the proverb; and it is equally true that he who has can give. Therefore, if the ordinary choir be inspired and stimulated by religious feeling, if it have a pious musical atmosphere, most certainly will this find expression in its singing, and just as surely will it charm its way into the hearts of the worshippers. If, however, the choir be of the highest type, its efforts to promote piety will be fruitless unless the members have a realization both of their sacred function and of the sacred location wherein they exercise it. If they have nothing, they can give nothing. To the highly-trained choirs of our churches,

[8] Constitutiones S. O. P., Prologus.
[9] Ibid.

which exploit their talent in the most highly florid music obtainable, we offer those golden words of Mazzini, Master in the Milan Conservatoire: "The end of musical art is not to astonish but to *move!*"[10]

Whatever be the music of our choirs, let Dominican choristers, both lay and religious, strive earnestly to secure in our churches an answer to our question—and a practical answer: religious thought expressed in song, exciting fervor in the hearts and minds of the people.

—Bartholomew Reilly, O. P.

[10] Quot. by Shakespeare, "Art of Singing," Boston, 1910.

AMERICA'S FLOWER

After the Latin.

Lima, the City of the Kings,
A royal gift and worthy, brings:
A Rose divine, replete with grace,
Fresh culled from out the Holy Place.

More charming than the starry night,
Or than the day-star's beam more bright!
Her choice was Mary's better part:
The love of God within her heart.

Demons and all the might of hell
Could never shake this citadel.
Alone, this gentle, high-born maid
By worldly scorn was undismayed.

Regard, O Rose, our humble prayer:
That we, betimes, with thee may share
Supernal glory's glad release
From sin—and everlasting peace!

To Christ, thy Spouse, a joyous song
Be carolled by the seraph-throng;
The Father and the Holy Ghost
Be lauded by the cherub-host!

—Chrysostom Kearns, O. P.

SAINT JOHN OF COLOGNE, O. P., AND HIS COMPANIONS THE MARTYRS OF GORCUM[1]

The year 1572 found the inhabitants of the Netherlands in rebellion against the dominion of Spain as well as against the authority of the Church. In this struggle the Calvinistic element in the country gained the ascendency. The Calvinists held their first synod at Embden, in 1571. On April 1, 1572, the Gueux, or Watergeuzen (Sea-beggars), conquered Brielle and later Vlissingen and other towns of the locality. In the same year Dortrecht and Gorcum fell into their hands.

Gorcum, originally Gorinchen, is a little town in Holland, on the River Meuse. It is situated in the midst of a fertile country, about twenty miles from Dortrecht. At the time of which we write the town was in a very poor state of defense. In fact, the only place considered safe at all was a citadel built on the town walls, at the foot of which flowed the Meuse. When the town was attacked, the inhabitants hoped it would hold out against the insurgents till succour could be obtained from the neighboring cities, still loyal to the Spanish sovereign. The Protestants of Gorcum had, however, sent messengers to Dortrecht, which had just been captured, to attack the town suddenly. Accordingly, on the morning of June 25, thirteen vessels carrying soldiers were sighted coming up the river from Dortrecht. They sailed almost to the very walls of the city, their appearance causing great joy to the Protestants but sorrow and dismay to the Catholic inhabitants.

In the town of Gorcum there was a monastery of Franciscan Recollects. The community numbered eleven members, namely: Nicholas Pieck, Guardian of the monastery; Jerome of Weert, vicar; Theordore van der Eem, of Amersfoort; Nicasius Janssen, of Heeze; Willehad of Denmark; Godefried of Mervel; Anthony of Weert; Anthony of Hornaer and Francis de Roye, of Brussels. The lay brethren of the community were: Peter of Assche and Cornelius of Wyk, near Duurstede.[2] When the town of Gorcum was approached by the invaders these religious took

[1] The year ending in June, 1918, marks the fiftieth anniversary of the canonization of the Martyrs of Gorcum.

[2] See Cath. Ency. under "Gorkum."

refuge in the citadel. They were later joined by the learned parish priest of Gorcum, Leonard Vechel of Bois-le-Duc, who had distinguished himself by his studies at Louvain, and also his assistant, Nicholas Janssen, surnamed Poppel, of Welde in Belgium, Godefried van Duynen of Gorcum, who performed his sacerdotal offices in his native city, and John Lenartz of Oisterwijk, an Augustinian and director of the convent of Augustinian nuns in Gorcum.

Father Leonard Vechel and his assistant, Father Nicholas Poppel, had done all they could to animate the courage of the citizens. They had visited the magistrates, made a tour of the walls, and harangued the soldiers, but as the enemy had proclaimed toleration for Catholicism, the citizens failed to see their danger.

The refugees had scarcely reached the fortress when the Gueux were secretly introduced into the town by their partisans. They were under the leadership of Martin Brant, a Fleming, a man of considerable military talent, who had been a dyke-digger and later a pirate under William Lumey, Count de la Marck. As soon as Brant found himself in possession of the town he assembled the inhabitants and proposed that they vow eternal hatred to the Duke of Alva the Governor, and the Spanish conquerors of the country, and that they swear allegiance to the Prince of Orange. All present consented with loud cries of "Long live the Gueux!" Brant then convoked the town council and made arrangements to complete his successes.

The Gueux then proceeded to besiege the citadel. The place was very poorly fortified and the aid expected by the inmates had not arrived. The soldiers of the Gueux outnumbered those in the fortress. Consequently, the citadel was soon in the hands of the besiegers. The place was surrounded on conditions proposed by the governor and accepted by Brant—that every one in the citadel, whether of the clergy or of the laity, should be allowed to go free and unharmed. All the property within, however, was to be turned over to the conquerors.

During the parley preceding the surrender the ecclesiastics prepared for the worst. They confessed to each other and then heard the confessions of the others. Father Nicholas Poppel had brought with him the adorable Sacrament and all were enabled to communicate. When the Gueux entered, sorrow filled the hearts of the Catholics to find how many of their fellow citizens

had gone over to the enemy. They carried with them many articles plundered from the village churches, and now they came to demand the treasures they thought had been carried into the fortress by the religious. When they found themselves disappointed in their calculations, they treated their prisoners with great cruelty. Crowds of curious spectators came to gaze upon them and wantonly insul them. "We have them at last," they cried, "these shaven pates, supporters of the Papacy and Spanish despotism!" The captives remained silent.

After a day had elapsed, spent in mingled fear and hope, the names of the prisoners were called, and all except the priests and religious were set at liberty, only, however, after having paid large ransoms. The aged priest, Godfrey van Duynen, was also permitted to leave; but upon reaching the drawbridge, one of the inhabitants asked the soldiers who accompanied him whither they were taking him. "He is allowed to go because he is a fool," answered the soldiers. "Fool!" said the citizen. "He has wits enough to make his God in the Mass, and enough head to be hung." Upon hearing this the soldiers laughingly led him back to prison.[3]

The Friday following, though faint with hunger, the holy men refused to partake of the meat that had been set before them in mockery of their religion. The soldiers, having surfeited on the food and drink found in the castle, were just in condition to vent their fury to the fullest extent upon their prisoners. They resolved to call them, in turn, to ascertain "the state of their purses." The parish priest, Leonard Vechel, was the first summoned. He still had a little money, which he immediately turned over to them.

Godfrey van Duynen was called next. "Show us your treasures," they demanded.

The priest responded that he had none.

"Possible!" said the soldiers. "You are half-fool; it is not to you that treasures would be given, but rather to this old confessor of nuns."

They meant Father Theodore van der Eem, director of the Sisters of St. Agnes. Holding a pistol to his heart, they demanded his treasure. But upon his earnest reiterations that he knew of no such treasure, they proceeded to question Father

[3] Dyson, O. P., "The Holy Martyrs of Gorcum," New York, 1897.

Nicholas Poppel. When he also said that he had brought no treasures, they blasphemingly cried:

"At least give us the God which you made in the Mass. You, who have so often railed against us in the pulpit—what do you think now, in the face of this pistol?"

With the courage of a martyr, he replied: "I believe all that the Catholic Church believes and teaches, and in particular I believe in the Real Presence of my God in the sacramental species. If that is any reason why I should die, kill me. I should be happy to die at the end of the confession of faith you desire from me." Throwing himself upon his knees, he exclaimed: "Into Thy hands, O Lord, I commend my spirit."

But his time had not yet come. A soldier snatched the cord of St. Francis from one of the friars and twisted it several times around Father Poppel's neck. Fastening one end of it to the prison door, and pulling the other, they violently raised him from the floor repeatedly. They continued their questions regarding the treasures. He could only answer by gesture that he had none. At last they left him half dead. The cord left a mark upon his neck which remained distinctly visible until his death.

The Franciscans were next called upon. They answered that they possessed nothing of the goods of this world, since the Rule of St. Francis forbade them to possess anything of their own. Thinking that the younger religious would betray the place where lay the supposed treasures, they ill treated them in various ways. One of them, overcome by pain, answered with tears in his eyes that the Father Guardian was intrusted with the goods of the community. Upon hearing this they laid hands upon the Vicar, but the Guardian quickly presented himself, not wishing to have the crown of martyrdom thus wrested from him. They fell upon him at once and tossed him backwards and forwards, demanding his possessions. He replied that all the treasures which he had brought with him—the sacred vessels—were already in their hands. They then demanded the alms which the friars received by begging. When told that nothing remained of them, they called the superior a liar. But he answered not a word. He was then subjected to the same treatment that had been meted out to Father Poppel, but with added cruelty. When the cord broke and he fell apparently lifeless to the ground, the soldiers applied burning torches to his mouth and ears, thrust them into his nostrils and into his mouth, scorching his tongue

and palate. They ended by rudely kicking him, and then left him for dead upon the prison floor.

After their departure the religious crowded about him and looked at his wounds. They were surprised to hear a sigh escape from him. They raised him and washed his bleeding neck and burnt face. At last he spoke: "I hoped that my good Master would have received me into his bosom. But His holy will be done!" The next morning the soldiers returned with hatchets to hack his body to pieces. But, finding him still alive they kicked him and beat him with their fists and rolled him upon the ground, taking care, however, not to endanger his life again.

For ten days the martyrs were subjected to this inhuman treatment. When one band of soldiers was worn out torturing them, another arrived to take their place. In fact, when any citizens came to visit the prison they, in concert with the soldiery, devised new methods of cruelty. They did not even spare the aged Willehad, who was decrepit from extreme old age, and who at every blow merely said: "Thanks be to God!"

It was during these days that Father John of Cologne, of the Order of Preachers, was brought prisoner into the citadel. Since we are more particularly concerned about St. John, as he was of our own Dominican family, let us pause to recount the few details that have come down to us regarding his life. He was by birth a German. The exact date and place of his birth, however, are unknown.[4] His learning and sanctity—two qualities to be desired in every Friar Preacher—were remarkable.[5] He belonged to the convent in Cologne,[6] but had been sent as parish priest to Hornaer, a town in the vicinity of Gorcum. When he became aware of the incarceration of the Gorcum clergy, he speedily obtained the consent of his superiors to minister to the wants of those who were thus deprived of all spiritual assistance. This faithful son of St. Dominic knew full well the fate that awaited him if he were detected, but like the Good Shepherd he was willing to give his life for his flock. Clad in secular attire to avoid detection, he would come from Hornaer to Gorcum to administer the Sacraments. This holy priest was especially zealous in baptizinging infants. On one occasion, when he had been suddenly called from Hornael to Gorcum to baptize a child, just as he was

[4] Analecta S. O. P., Martio-Punio, 1917, page 128.
[5] Annee Dominicaine, "Saint Jean de Cologne," Juillet I, page 195.
[6] Analecta S. O. P., loc. cit.

about to perform this priestly function he was apprehended by one of the Gueux, who could not tolerate such prompt religious zeal. He was accordingly seized and imprisoned with the rest of the martyrs. The Gueux, as was their wont charged him with treason, saying that in visiting the city he had hostile designs. But the real reason was because he, like the rest of the noble company, was a priest and a religious—because he was a Catholic and a defender of his religion.[7]

By this time news of the harsh treatment of the martyrs had began to excite pity among many of the citizens and attempts were made to liberate them by the paying of ransoms. A large sum was subscribed for the release of Father Nicholas Poppel, but instead of being used for that purpose it was appropriated by the man who had collected it. The relatives of Father Nicholas Pieck made several attempts to free him, but on conditions which he could not accept. The case of the imprisoned religious was even mooted in the council of the town, and one senator had daring enough to recall to the mind of Brant the terms of capitulation. Noting this reaction of public sentiment, and fearful that their prey might escape, the Gueux communicated their apprehension to the ferocious Lumey, Count de la Marck, who immediately ordered their transportation to Brielle.

Fifteen of the martyrs reached Brielle after a voyage of untold hardships. Arriving at their destination on the morning of July 7, they were made to march in procession through the town and around the gallows erected in the market-place. The holy martyrs, as they proceeded on their way, amidst the mockery and the blasphemies of the bystanders, sang the Litanies, the "Salve Regina," the "Te Deum" and the "Stabat Mater." The sufferings and the insults they had to bear were indescribable. But their martyrdom was not yet at an end.

The prison of Brielle contained three rooms, one above the other. The lowest of these was uninhabitable, since all the dirt and filth of the upper apartments had been thrown into it. Into this loathsome place, where the light of the sun never penetrated, these holy men were forced.

On July 7 the Count caused the sufferers to be interrogated, and ordered a sort of disputation, in which the heretics were put to confusion by the martyrs. This greatly enraged their in-

[7] Acta Sanctorum, Julii, Tomus II, page 818.

quisitors. In the meantime, the four other captives joined them, namely, the Dominican, John of Cologne; two Premonstratensians—Adrian Janssen and James Lacops—and a secular priest, Andrew Wouters.

The King of Martyrs, however, had decreed that their martyrdom was soon to end. It was exacted of each that he abandon his belief in the Real Presence of Christ in the Eucharist and in the supremacy of the Roman Pontiff. All remained firm in their faith. Meanwhile, William of Orange sent a letter ordering that all those under his authority should refrain from molesting priests and religious. Despite this, Lumey ordered the prisoners to be hanged. This sentence was carried out with extreme cruelty. One martyr was hanged by his chin, the rope passed through another's mouth, and a third was strangled with difficulty, the rope being so loosely fastened. Thus died the holy Martyrs of Gorcum, — eleven Franciscans, two Premonstratensians, one Canon Regular of Saint Augustine, one Dominican, and four secular priests—martyrs of the Blessed Sacrament and of Papal Supremacy.

The soldiers most shamefully mutilated their bodies, cutting off their ears, noses and other members. The place where they were executed was filled the whole day with crowds of people, the soldiers exacting an entrance fee. In the evening a Catholic from Gorcum paid a large sum to be allowed to bury their remains. God made known the death of the martyrs to Matthias Thoran, a pious citizen of Gorcum. This man was in the habit of rising every night to pray for the welfare of the state. While thus engaged on the morning of July 9, he beheld in vision this blessed band of martyrs, clad in white garments, with golden crowns upon their heads and resplendent with glory. When the day dawned he informed the other citizens. A similar favor was vouchsafed to another citizen of Gorcum, so that the martyrdom of these holy men was known long before the messenger arrived with the news of their death. Heaven bore witness to their sanctity by numerous miracles. On the place of their torture there sprang up later a most beautiful shrub, bearing nineteen of the fairest white flowers. Most of their relics are preserved in the church of the Franciscans at Brussels, whither they were secretly conveyed from Brielle. The place where they suffered

has been for many years the scene of numerous processions and pilgrimages.

The Martyrs of Gorcum were beatified by Pope Clement X on November 24, 1675. Two centuries later, June 29, 1867, amidst the festivities commemorating the eighteenth centenary of the deaths of Sts. Peter and Paul, at which cardinals and bishops from all parts of the world were present, Pius IX placed their names on the catalogue of the saints. Their feast is observed on July 9, the anniversary of their martyrdom.

—Boniface Stratemeier, O. P.

QUEEN OF PEACE

A heavenly peace enraptur'd Thee
That blessed Christmas morn,
Whilst Angel choirs sang joyfully—
For Christ the Lord was born.

Nor didst the Prophet's darkest cloud
With sorrow fill thy sky;
No earthly fears thy soul enshroud—
Thy peace was ne'er to die.

Thy life was true tranquillity
With Jesus by thy side;
In tears of pure humility,
Thou mourn'd Him crucified.

A twofold peace was thine to taste
Alone, thou favor'd one,
Fairest of all virgins chaste—
Mother of God's own Son.

O Queen of peace, in thee we place
Our fondest hopes for life,
Assist us here, a hapless race,
To check war's bloody strife.

—Reginald Hughes, O. P.

THE CLASSIC COMMENTATOR—THOMAS DE VIO CAJETANUS, O. P.

Italy, the land wherein St. Dominic bequeathed to his children his last will and testament, was destined to give to his Order not only the author of the "Summa Theologica," St. Thomas Aquinas, but also the classic commentator of that immortal work, Thomas de Vio Cajetanus. This other Thomas, as he has been called, was born at Gaeta in 1469 or 1470. Writers tell us that his parents were in good circumstances and lived in the love and fear of God. Their illustrious son was baptized Giacomo, the Italian for James. From his earliest years he showed signs of that sanctity and learning which so characterized his whole life. When yet a mere youth he turned aside from that path of worldly fame which lay before him and entered the Dominican convent of his native city. Here he was clothed in the habit of the Order he had chosen and took the name of Thomas, in honor of Saint Thomas Aquinas. His parents objected to the step he had taken, and to avoid interference on their part his superiors sent him to Naples. Here he studied philosophy afterwards going to Bologna for theology. His rapid progress in studies made him become known throughout all Italy. Since he had come from Gaeta, which in Latin is "Cajeta," he was universally called Cajetanus, or Cajetan—the man from Cajeta.

At the age of twenty-one he was a professor in Padua. A few years later, in 1494, an event took place in that city which was to cause the name "Cajetan" to resound throughout all Europe. The General Chapter of his Order was assembled in the city, and during it a public disputation was held. Cajetan was the defendant, and among the many who objected against his theses was the well-known Pico della Mirandola.

Pico, wishing to test our young Dominican, proposed arguments and difficulties which seemed to be insuperable, but Cajetan, after having repeated all these with accuracy, showed in his answers such solidity of doctrine, such profundity of genius, such subtilty of mind and such a universality of knowledge that he won the admiration of his formidable adversary and the applause of the whole assembly. At the close of the disputation he was carried in triumph, first to the Duke of Ferrara and then

to the Master General of his Order. The former covered him with honors and distinctions; the latter, at the request of all, especially of Pico della Mirandola, gave him the Doctor's cap. What a sight that must have been! All eyes centered on that little Friar, who was, as writers say, "small in stature but gigantic in intellect." Nature had not been generous to him in regard to his height, but had given instead a combination of moral and intellectual gifts that are rarely found united in the same person.

Sought for by all the universities of Italy, Cajetan taught successively at Padua, Brescia, Mantua and Milan. During the first years of his professorship he wrote his commentaries on St. Thomas' work "De Ente et Essentia." He ends them with these words: "Adolescentiam enim adhuc ago"—"I am yet a youth."

About the beginning of the year 1501 he was called to Rome as Procurator General of his Order, and in addition to this and other duties he taught at the Sapienza. As he had not only the dialectical skill of a St. Thomas but also the governing power of a St. Bonaventure, upon the death of the Master General, John Clérée, in 1507, Cajetan was appointed by Pope Julius II as Vicar General until the General Chapter should meet and elect a new head. The meeting took place the following year and the choice fell on him.

Seeing the evils that then existed in the Order, Cajetan set to work at once to apply the remedy. In his letters he lays stress on two things, religious discipline and the study of the Sacred Sciences. These letters are worthy of the heart and mind from which they sprang, for by them he seeks to carry his brethren back to the primitive vigor of the Order, which was its glory in the thirteenth century. He did not neglect the foreign missions, and during his Generalship the first band of Dominicans left Spain for the recently discovered lands in the New World. Four centuries have passed since that memorable time, and today the Order is so spread over the earth that when some of Dominic's children are chanting the [1]"Jam lucis orto sidere" in the Old World, others are but intoning the "Laudate" in the New.

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[1] The "Laudate" is said shortly after midnight; the "Jam lucis orto sidere" about six in the morning. As there are about five or six hours difference of time between the Mainland of Europe and certain places in the United States the "Laudate" and the "Jam lucis orto sidere" as being chanted at the same time, though in different localities.

In 1511 the Pseudo Council of Pisa began. Cajetan, knowing that it would disturb the peace of the Church, sent thither three Dominican theologians of well-known reputation, who by their doctrine and skillful arguments defended the rights of the Pope and compelled the schismatics to leave the city. In the meantime he was busy at Rome giving to the world his work, "De Comparatione Autoritatis Papae et Concilii"—a book which has been called both excellent and divine. It was partly at his advice that the Pope convoked a real Œcumenical Council, the Fifth Lateran, at Rome, April 19, 1512. It treated of reforms within the Church. Cajetan was present in behalf of the Religious Orders, having been chosen by them for this purpose.

Pope Julius II died in 1513, but the Council was continued by his successor, Pope Leo X. This Pope was as quick as his predecessor to recognize the abilities of Cajetan, and in recognition of the labors of our Dominican in behalf of Mother Church, gave him the purple of a cardinal Nominated as Archbishop of Palermo, he refused on account of opposition on the part of the Sicilian Senate. However, at the request of Charles V, he accepted the bishopric of his native city, Gaeta.

Chosen as a Legate to bring back Luther to the bosom of the Church, he gave his whole heart and soul to this difficult task. Although unsuccessful in his mission, Cajetan nevertheless won universal admiration for the spirit of firmness, prudence and moderation which he exercised towards this rebellious child of the Church.

But in the midst of all these duties Cajetan found time not only to write the works we have quoted but very many others besides. Various and numerous as these may be, none perhaps have been more esteemed than his Commentaries on St. Thomas' "Summa." He wrote them between 1507 and 1522, and were quickly recognized as classic, in scholastic literature. The important relation that exists between Cajetan and the Angelic Doctor was emphasized by Leo XIII when by his Pontifical Letter of October 15, 1879, he ordered the former's Commentaries to be incorporated with the text in the "Summa" in the Leonine Edition of the complete works of St. Thomas.

If we ask how Cajetan was able to accomplish so much, the answer is, "Because he wrote and studied much." He made it a rule never to let a day pass without devoting some time to reading or writing—a practice that he observed faithfully until the

day of his death. It is said that he knew the whole "Summa" by heart.[2] "Let others rejoice in their prerogatives," he once wrote, "but the works of our Order is at an end unless Sacred Doctrine be our commendation." There is scarcely a Dominican who is not familiar with his saying:[3] "I can scarcely excuse from grievous sin a brother Dominican who does not devote at least four hours a day to study." This saying, though it may seem a little hard, reveals nevertheless the attention which our Order gave at that time and has continued to give to study.

During the last years of his life Cajetan undertook his great work—Commentaries on the Sacred Books. It was his object, he declared, in a dedicatory letter to Clement VII published in his edition of the Gospels, to ascertain the true, literal sense of the Scriptures, and he did not hesitate to adopt new renderings, provided they did not conflict with the Sacred Writings and the teachings of the Church. This position, much criticised in his time, is now quite in line with the common method of Catholic exegetics; and the name of Cajetan is held in rspect by scriptural students of today.

When in 1534 this great man, who had been a light of the Church and a glory to his Order, passed out of this life, his remains were laid to rest in a humble tomb in the vestibule of the Church of Santa Maria Sopra Minerva. In accordance with a beautiful custom that exists in our Order, its Master Generals are always remembered in the prayers of every community. In each year, on the ninth day of September, as we are gathered together for prayer, a brother announces that this day is the anniversary of the death of the Venerable Father Thomas de Veo Cajetanus, thirty-eighth Master General of the Order. Then the cantor intones the "De Profundis," which is taken up by all present. Thus they pray God for him in whose life they see a restoring of all things in Saint Dominic, in whose letters they find the highest ideals of a Dominican vocation.

—Albert Muller, O. P.

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[2] Monumenta Ordinis Fratrum Praedicatorum Historica, Tomus IXus, pagina 94.

[3] Echard-Scriptores Ordinis Praedicatorum, Tomus 2us, pagina 16.

DOMINICAN SISTERS AT TEXAS STATE UNIVERSITY.

NEWMAN HALL

The Sisters of St. Dominic, following in the footsteps of their Founder, have ever kept pace with the wheels of progress. Their most recent advance in the way of prosperity is the opening of the Catholic Hall for women at the Texas State University, Austin. It was at the invitation of the Paulist Fathers, directors of the Newman Club, and with the hearty approval of the late lamented Bishop Gallagher, that the Dominican Sisters from Galveston ventured on this their latest field of activity.

While the building is intended primarily for Catholic young women, it is not the object of the Sisters to confine their work exclusively to Catholics. At the present time there are only about fifty Catholic young ladies at the University, and doubtless all of these will not wish to live in this home. Hence it is necessary to receive non-Catholics as well. This, far from being a hindrance, will be a distinct advantage; it will be a real missionary work. Having non-Catholic young women living in this Hall under the influence of the Sisters means an enormous amount of prejudice broken down, and perhaps some few converts will be made. Instead of its being a danger to our young people, the Sisters will make it harmless for them, while at the same time they will ever be exerting a powerful influence on the non-Catholic students in attendance. The seeds thus sown at Austin will be scattered over the entire State. At the University are gathered the choicest youths of Texas. They will return to their respective communities as leaders, and if they but carry back with them pleasing memories of happy days spent under the influence of the Catholic Church, they will do more than any other agency possibly could do to counteract the posion of bigotry so sedulously disseminated by anti-Catholic literature.

As to the results that may accure from the establishment of this home for young women, Mother M. Pauline, O. S. D., Superioress of the Galveston community, said in a recent interview:

"It is hard to overestimate the possibilities which may come about in this way. We have too long, perhaps, in the past, neglected the advantages of higher education, and particularly higher education for our Catholic women. And while it would

be better to have our Catholic women to go to Catholic colleges, it is a condition, not a theory, that confronts us. There is not in Texas, nor within a reasonable distance from Texas, a Catholic college for women which can offer the same advantages as the University of Texas. Sometimes it may happen that our young women could not possibly receive at a Catholic college that to which they may legitimately aspire. So, too, our Catholic students might wish to attend the State University, because from their standpoint it suits their needs better, even though they could possibly get what they wished at a Catholic institution. When a girl is obliged by circumstances to earn her own living, there is hardly any better work she can do than teaching. To teach is an honorable and protected profession. Nothing else that is open to her offers the same advantages. But if she wishes to become a teacher, she cannot teach (as a lay-woman) in Catholic schools. For, owing to the fact that they are monopolized by religious, there is no place for her in the Catholic school system. And even if there were a place, the salary would be inadequate to her needs. We can barely afford to pay the Sisters a pittance, much less give what is necessary for a lay-women. And, even if we could pay adequate salaries, it would be advisable for many women to enter the public schools as teachers. For a great many of our children will inevitably attend these schools, and if there are some Catholic teachers on the staff our little ones are less apt to lose their faith by this attendance.

"But if our young women are to teach in the public schools, and therefore render them less harmful to the numerous Catholic children who will undoubtedly attend them, it is almost essential that they should go to some State institution for higher education. It is, indeed, possible for them to get their teachers' certificates by taking the examination after graduation from a Catholic academy. But while this is possible, it is useless to expect that the majority of our young women wishing to take up the profession of teaching would take examinations in the seventeen subjects all at once, when by going one year to a State institution they can receive their certificate by passing the ordinary examinationtions at the end of each term.

"We must be practical in the demands we make upon the loyalty of our people. We cannot be unreasonable and expect them to respond. We must give every advantage which it is possible for us to give them. And while it would be better to

have them in our own institutions for higher education, considering the circumstances, it would seem idle to dream of such a consummation. Our young women have gone to the State University at Austin in the past, and some of them will continue to do so in the future. And as Catholics grow in numbers and wealth in Texas, it is to be supposed that they will attend in far greater numbers.

"What then, is the wise and prudent thing to do? Evidently, to render attendance at the State University as innocuous as possible. From the experience of those dealing with this institution for ten years—the Paulist Fathers—it has seemed necessary that there should be some home where Catholic young women can stay, attending the University, and yet have the protection of Catholic influences. Therefore they have asked the Dominican Sisters to cooperate with them in this special work of theirs in Austin by erecting and managing a home for Catholic women students. But while the Sisters will do everything possible to influence the young women, they recognize that it will be necessary to conduct this institution along somewhat different lines from the ordinary convent boarding-school. These young women, older than convent girls, can prudently be given greater freedom. All necessary protection will be afforded, so that parents can rest assured their daughters are safe, but at the same time they cannot be treated as mere schoolgirls."

While the Dominican Sisters are to be immediately responsible, they are to be assisted by a board of managers representing the best Catholic thought in the State. This will consist of women selected for their broadness of view, their sound judgment, and their experience with educational institutions. Most of them will be college women, or those who have had daughters go through college. Once or twice in each year they will meet at the hall to discuss its affairs. In this way it is hoped safely to bridge the gulf between academies and the University, to make a wise compromise between the ultra-freedom of some institutions and the conservatism of our convents.

It should be remembered, too, that the Sisters immediately in charge of this hall will themselves be university women. For several years, this being in view, individual Sisters have been trained at the University of Texas, the Catholic University at Washington, and elsewhere. Last year twenty-one Dominican Sisters attended the Summer Normal, and at present six are

working for degrees. They will understand college life and ideals from the inside with an intimacy which would otherwise be impossible. We feel sure that Newman Hall will be as ideal as it can be made. There will be a truly Catholic atmosphere, complete protection, combined with reasonable liberty and splendid physical accommodations.

The building, which will cost $45,000 when completed, will be a modern adaptation of the old Spanish mission style of architecture, to conform with the present Newman Club. All the best and latest ideas will be utilized. It will be fireproof throughout, hot-water heated, well ventilated, having mostly individual rooms, ample bathing facilities, and splendid sleeping galleries. It is hoped that the work will be completed by June, and ready for use during the summer session of 1918.

—Edmund Rogers, O. P.

HEART OF HEARTS

"As the hart panteth after the fountains of water, so my soul panteth after Thee, O God.
"My soul has thirsted after the strong and living God."
—Psalm, 41: v. i, ii.

O Love that as the waters from the founts
Welled from the deep-springs of the Saviour's Heart!
O Love that knew no bounds, no wily art,
A Love that human love as much accounts—
That drew, in Galilee, upon the mounts,
In desert places, in the crowded mart,
The weary thirsting soul, like panting hart,
To drink its freshness pure!—Perduring founts!
O longest thou, my soul, the time when trod
On earth the Master? Pantest thou for Love
Divine that healed of old all human smarts?
O thirstest thou for the strong the living God?
From out the Tabernacle of His Love
Still flow the fountains of the Heart of hearts.

—Gabriel Knauff, O. P.

THE MASTER GENERAL'S VISITATION IN THE ORIENT*

Dominicana has recently chronicled the return of the Master General from a visitation of the Order's Missions in the pagan East. A brief account of his travels and of these missions will, we hope, prove not uninteresting to our readers.

Japan was first visited by the Very Reverend General. The story of the introduction of Christianity into this country by Saint Francis Xavier is well known. The heroic Jesuit was eagerly followed by others, who labored with great success till the middle of the seventeenth century, when persecution completely destroyed the missions. In the meantime, many martyrs had dyed the ground with their blood. Of these, 205, over half of them Dominicans, were added to the list of the Blessed, in 1867, by Pope Pius IX. The seed they had sown fell on good soil. When, two hundred years later, Christian missionaries again entered the forbidden country, they found the Faith still alive among the descendants of these converts.

On May 22d, 1917, the Master General, with his socius, Father Gabriel Horn, of Saint Joseph's Province, arrived at Kobe. Thence they proceeded southwards to the large island of Shikoku, which since 1904 has been intrusted to the Dominicans. Laboring here to spread the Gospel of Christ Father Theissling found seven priests, under a Vicar Apostolic. The mission has four principal centres: Kochi, Tokushima, Matsumama and Uwajima. The Christians number only 400. A small beginning, but the grain of mustard-seed gives promise of growing into a large and fruitful tree.

Formosa, contiguous to China, but a dependency of Japan, was next visited by the General. As in Japan, so here, the first missions of the Order had been destroyed. They were restored in the middle of the last century and are now flourishing. Scattered about in thirty-five towns, are 3523 Christians, under the care of ten Fathers, in charge of a Vicar Apostolic. These are assisted by thirty-one catechists and nine lay-teachers. Invaluable auxiliaries in the work of this, as of the othr missions, are the Dominican Sisters and Tertiaries, who by the Christian training of

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*From report of Master General's in Analecta Ordinis, Nov.-Dec., 1917.

the young are laying the foundations for the future success of the missions.

Having examined the conditions of the Formosa mission, the Very Reverend Visitator, toward the end of June, arrived at the port of Emoy, the centre of the missions in China. Here he was met by the Vicar Apostolic with a number of missionaries and prominent laymen. Every courtesy was shown him by the French consuls, as directed by their Government, which, though persecuting the Religious Orders at home, still retains the title of Protector of the Missions.

The first permanent Dominican foundations in the Flowery Kingdom were laid in 1631 by missionaries from Formosa. They established themselves in Fukien, whence their labors spread to the neighboring provinces of Chekiang and Kiangsi. Most famous among the many martyrs who here shed their blood for the extension of Christ's Kingdom are Blessed Francis Capillas, the proto-martyr of China, and Blessed Peter Sanz and companions. At the present day, our mission in China is restricted to the single province of Fukien, having a total population of 25,000,000, of whom 55,329 have embraced Christianity and 14,340 are catechumens. The churches and chapels number 256, and are attended by sixty Dominican and twenty-eight Chinese priests. There are 185 catechists, while the lay teachers, Tertiaries, and Sisters, both of our own and other Orders, total 194.

Escorted by a guard of soldiers placed at his disposal by the "tatoi," or civil prefect of Emoy, the zealous General began his visitation of the two Vicariates Apostolic into which Fukien is divided. With customary despatch he visited the more important centres, noting the progress of Christianity, conferring with the missionaries, inspecting churches, schools and seminaries for the training of native priests. Everywhere he was joyfully received. The foundlings, cared for by the good Sisters, welcomed him with Chinese songs and pantomimes. There are nine orphanages, or Asylums of the Holy Infancy, as they are called, in Fukien, which during 1916 collected 6771 infants abandoned by their pagan parents.

Early in July the Master General arrived at Hong-Kong, where a delegation waited to conduct him to the missions in Indo-China. The Tongkinese mission was undertaken by the Dominicans in 1676. It has now a Prefecture Apostolic at Langson, and is divided into three Vicariates Apostolic, known at East, Cen-

tral, and North Tongkin. In its long list of martyrs stand forth the names of the Bishops Ignatius Delgado and Dominic Henares and their companions, martyred in 1838, and added to the roll of the Blessed by Leo XIII. In the number of its converts, this is the largest of the missions. The Christians are grouped in communities not unlike those of the first ages of the Church. Thus, all live under the vigilant supervision of the missionaries and are kept firm by continual contact with one another.

The visitation of the three Vicariates, facilitated in every possible way by the French and Chinese authorities, was completed in three weeks. The following recent statistics will give some idea of the actual state of the Tongkinese missions: Total population, 6,560,000; Christian population, 360,000; communities of Christians, 1313; Dominican priests, 57; native priests, 192; seminaries, 5; schools, 3; students, 1575; catechists, 598; Christian Brothers, 7; Sisters, 27; Dominican Tertiaries, 658; Asylums of the Holy Infancy, 34; infants of pagan parents baptized, 34,336; infants of Christian parents baptized, 15,008; adults baptized, 1189; marriages solemnized, 4237.

Such is the precious offering which these laborers in the vineyard of the Lord yearly lay at the feet of the Divine Master and His Blessed Mother, the Patroness of their Province, for by far the greater number of them belong to the Philippine Province of the Most Holy Rosary.

On his return to the United States, the Master General expressed himself as greatly edified by the truly apostolic lives of these missionaries, who in poverty and suffering are living up to the spirit of Saint Dominic and the illustrious traditions of their Order. It is the earnest hope of many that the American Dominicans will soon sharein this glorious work of enlightening "them that sit in darkness and in the shadow of death."

—Thomas M. Gabisch, O. P.

OBITUARY

THE MOST REV. HENRY M. DESQUEYROUS, O. P.

On the twenty-first day of December, 1917, the venerable Father Henry Maria Desqueyrous, Procurator General of the Friars Preachers, died at Rome after a prolonged illness, being in the seventy-third year of his life and in the fifty-third of his religious profession. By his unswerving fidelity to duty, by his persistent striving after perfection, by his stern adherence to the austerities of his Order, Father Desqueyrous was a tower of strength for the Order of Preachers and an ornament to the Catholic Church. In his passing, a noble soul went to its reward.

Born on July 29th, 1844, at La Reole in the Diocese of Bordeaux, Peter Desqueyrous spent only a few years in his native village. While yet a lad his parents took up their abode in the gay city of Paris. Here young Peter came under the beneficent influence of Monsignor de Segur, a renowned apologist of the last century, who sowed in his soul the seeds of his sacerdotal vocation. Following the direction of de Segur, he entered the seminary of the Diocese of Poitiers and pursued his clerical studies with great earnestness. After having received minor orders, he was attracted through a Friar Preacher, Father Matthew Lacomte, to don the white wool of St. Dominic. Obedient to this attraction, he entered the Dominican convent at Lyons, where he received the name of Brother Henry and where, after a year of novitiate, he made his religious profession on June 30, 1865. His theological studies having been successfully pursued for three years, he was ordained to the priesthood on May 1, 1868.

Father Desqueyrous threw himself most ardently into the spirit of his vocation from the first days of religious life; and he seems in a special manner to have been drawn to the sterner and more austere aspects of the life of the Friar Preacher. Not only during his first fervor, but also throughout the succeeding stages of his long and full career, he grappled heroically with the obstacles impeding his own

advance in perfection; and to render less difficult the advance of others, when in official capacity, he insisted on those tightening restraints prescribed by the Rule and Constitutions of the Order, which serve as moral barriers for the friary against the inroads of the unchristian world.

Shortly after the completion of his studies, Father Desqueyrous began his apostolate of preaching, which work he continued to do almost exclusively for about thirty years, travelling through many dioceses in France and Switzerland. His special field was that of retreats to the clergy and to religious communities.

He served as prior for two convents at different times during the latter part of his life; first at Poitiers, where he also became novice-master after finishing his term of office as prior; and, secondly, at Lyons where he was not permitted to finish his term as prior because he was called to Rome to be socius to the Master General, at that time Father Andrew Frühwirth, lately become Cardinal.

Upon his advent to the Eternal City he discharged his office in the Curia of the General so well that in 1904 the new Master General, Most Reverend Hyacinth M. Cormier, appointed him Procurator General, which office he filled with remarkable efficiency. While occuping this office he visited Dominican convents of America in 1907, everywhere urging an increased love for the ideals of monastic observances.

During the past few years Father Desqueyrous weakened in his bodily health though not in his spiritual vigor. Last November he underwent a surgical operation, which failed to restore his enfeebled frame, for he daily grew weaker and weaker and finally lost his grip on life. Surrounded by his confrères and fortified by the last sacraments of Holy Mother Church, Father Desqueyrous passed away. His funeral was held from the Church of Santa Maria sopra Minerva, and was attended by Cardinals Vannutelli and Frühwirth, many other prelates, and representatives of the religious institutions of the city. Requiescat in Pace.

—Xavier Dolan, O. P.

OBITUARY

V. REV. ANTONINUS M. DUMMERMUTH, O.P., S.T.M.

With sentiments of deep sorrow, we chronicle the demise of Very Rev. Antoninus M. Dummermuth, O. P., S. T. M., of the Province of St. Rose, Belgium, who for two-score years past was one of the foremost educators and theologians of our Order. The violation of his beloved country broke the grand old Dominican's heart and death claimed him at Louvain, February 17, 1918, in the fifty-eighth year of his religious life.

The war-stricken city, for many decades the pulsating centre of Dominican intellectual activity, was also his birthplace. There he was born May 12, 1841; there he joined the Friars Preachers, pronouncing his solemn vows February 20, 1860. And there, too, it was that the learned friar labored incessantly as a professor of the Dominican Studium Generale for nearly fifty years, thirty of which, saw him as Regent of Studies of that famous institution.

The degree of Lector in Sacred Theology was conferred on him in 1867; the Mastership in 1880. A few years after crossing the threshold of his teaching career, he prepared a new edition of the theology of Fr. Antoninus Goudin, O. P. He was an ardent admirer of Fr. Goudin and a deep student of his works, knowing most of them by heart. Upon the appointment of Very Rev. Fr. Lepidi, O. P., S. T. M., as professor of Dogma and Regent of the Minerva, Rome, Fr. Dummermuth succeeded him as Regent of Studies at Louvain and held that position until a few years ago.

In 1886 he published his far-famed reply to Fr. Schneemann, S. J., on the question of physical premotion, entitled: "S. Thomas et Doctrina Praemotionis seu Responsio ad R. P. Schneemann, S. J." Twelve years later his masterful apology of the doctrine of the Angelic Doctor, "Defensio S. Thomae Aq. de praemotione physica seu Responsio ad R. P. V. Frins, S. J." (pp. 433) appeared. Years ago he completed a moral theology. It was never published

and it is not known why he could not be induced to have it printed.

When Belgium was invaded in 1914 and Louvain sacked, Fr. Dummermuth and his confreres were deported into Germany. He was there but a short time when he went to Holland, where he enjoyed for some months the hospitality of the Dutch Dominicans. At the call of his provincial, he returned sorrowing to Louvain, and there in that dear old city, whose glory he had often celebrated and whose humiliation he had witnessed, the scene of his birth, his remarkable career and intellectual triumphs, he fell asleep in the Lord, February 17, 1918.

Few Dominicans of the nineteenth century have exerted such a wide and beneficent influence as Fr. Dummermuth. The sons of many provinces have been his pupils. His memory is especially dear to the North and South American provinces and to the English, German, Polish and Bohemian provinces. Frequently do we hear his praises sung by our own professors. They have told of his affability, the profundity of his learning, the lucidity and eloquence of his lectures, of his inspiring humility and simplicity of character.

Faithful son of St. Dominic, he burned with love for the Order, its Rules and Constitution. Imbued with an intense admiration for St. Thomas, he possessed a thorough and extraordinary knowledge of his works, being able to quote from memory a surprisingly great part of them. He was ever a fearless champion and staunch defender of Thomistic doctrines. He was also a prominent figure in the Institute of Thomistic Philosophy, established by His Eminence Cardinal Mercier. For years he was president of the Commission of Studies, which formulated the "Ratio Studiorum" of the Order.

He was highly esteemed for his exemplary religious life. Fr. Lepidi says of him: "Fr. Dummermuth was the example of an excellent religious loving his Order and working his whole life for it in word and deed." R. I. P.

—E. H.

DEDICATION OF CHURCH OF ST. VINCENT FERRER

The new Dominican Church of St. Vincent Ferrer, New York City, was solemnly dedicated on Sunday, May 5th, by His Eminence Cardinal Farley. Stately in its dimensions and with its imposing Gothic arches, the beautiful structure made a fitting setting for the magnificent and elaborate ceremonies that accompanied the rite of dedication. The regal grandeur of the procession of ecclesiastics clothed in the rich vestments of their offices, the sublime simplicity of the Pontifical Mass, celebrated by His Excellency, the Most Reverend John Bonzano, Apostolic Delegate to the United States, the sumptuous floral decorations, the huge congregation and finally the exquisite musical program—all combined to make the occasion of unusual interest and worthy of such an event.

The dedication ceremonies began at 11 o'clock, when a long procession of the clergy preceding the Cardinal and his attendants, emerged from the cloister. As it slowly wended its way along the aisles the Litany of the Saints and other Gregorian numbers were rendered by over fifty Dominican Fathers, representing all the Houses of the Eastern States, including the Very Rev. Raymond Meagher, O. P., Provincial of the Eastern Province and the Very Rev. A. L. McMahon, O. P., Provincial of the Western Province.

After the dedication the procession reformed and returned to the priory. A few minutes later the sweet chanting of the boy choristers was heard. These thirty-six choir boys led the long procession into the newly dedicated church. Each one of them was dressed like a cardinal, a compliment to the Cardinal-Archbishop who presided. They wore red skull caps and red cassocks with hoods and long trains, and presented an appearance that will long remain in the memory of all who saw them. Following these "little cardinals" came thirty-eight altar boys in white cassocks and surplices. Then came one hundred priests, about one-half of whom were Dominicans, representing all the Dominican houses in the Eastern States. Among the other priests were representatives of the various religious Orders and pastors of city churches. Next came the Right Rev. and Very Rev. Monsignors, followed by the Right Rev. Patrick J. Hayes, D. D., Auxiliary Bishop of New York, who delivered the sermon, and the Rt. Rev. Michael J. Curley, D. D., Bishop of St. Augustine, Fla. His Excellency the Most Rev. John Bonzano, the celebrant of the Pontifical High Mass, preceded by acolytes, the deacon, and deacons of honor were next in line. Finally came His Eminence Cardinal Farley, preceded by his deacons of honor, Monsignor Mooney, Monsignor Lavelle and Monsignor Edwards, and followed by two Knights of St. Gregory, Morgan J. O'Brien and John G. Agar. Two little pages in court costumes were also in this group.

The Cardinal occupied a throne on the Gospel side of the sanctuary, while Archbishop Bonzano, the celebrant, had a throne on the epistle side. The clergy were seated in the space that will be later occupied by the chancel choir. The deacons of honor to the Apostolic Delegate were the Very Rev. James Meright, O. F. M., Provincial of the Franciscans, and the Very Rev. Anthony J. Maas, S. J., Provincial of the Jesuits. The Right Rev. Monsignor Francis H. Wall, D. D., was assistant priest; the Rev. Joseph H. McMahon, D. D., was deacon of the Mass, and the Rev. Arthur J. Kenny was subdeacon of the Mass. The Rev. Joseph

P. Dineen, secretary to Bishop Hayes, was master of ceremonies of the Mass, and the Very Rev. Monsignor Thomas G. Carroll, D. D., was master of ceremonies at the Cardinal's throne.

Bishop Hayes delivered an eloquent sermon on the ideals of the Dominican Order as expressed in the new edifice, and spoke particularly of the work of St. Dominic and his two sons St. Thomas and St. Vincent Ferrer. He pointed out how the history of the Archdiocese of New York is closely identified with the Dominican Order as the two first bishops of the see, Concannen and Connoly, were Dominicans.

The style of the church is Gothic—the Dominicans likewise built the only Gothic church in Rome—Santa Maria Sopra Minerva. Much of the wealth and tradition of the last seven hundred years has been incorporated in this church, and every provision has been made for carrying out the ceremonial which distinguishes the Dominican rite from that of the Roman.

The great chancel for the chanting of the Divine Office, is, no doubt, the largest choir to be found in any of our parish churches, and is of stately and monumental proportions. The presbytery is spacious and divided from the choir by a parapet. The high altar, although but temporary, has every correct appurtenance. There are no gradines, the ornaments standing directly on the mensa, as was invariably the custom until comparatively modern times. There is likewise a proper and veiled tabernacle—the permanent one of gold and enamel unfortunately not being completed in time—all surmounted by a tester, the Gothic form of the ciborium, and required by ancient and modern decrees.

The church is replete with symbolism primarily relating to the Dominican Order, and in passing it may be stated that this is probably the first Catholic church in the United States to have the Holy Rood carved in stone on the outside of the church. The church is cruciform in plan, the choir being somewhat narrower than the nave. The disposition of the chapels is unique—a result of the original intention of trying to erect the new church outside the walls of the old, but this plan was found to be impracticable and very costly. However, the result is most pleasing and attractive. The Lady Chapel is formed out of the north aisle and transept, and two chapels to the west being dedicated to St. Patrick, nearest the entrance, and St. Joseph. The Holy Name Chapel is at the west end on the south side. The church proper is entered through a large and spacious narthex or vestibule, to the south of which is the octagonal and vaulted baptistry, quite separate and apart from the church and at the entrance thereto—its symbolical position. To the east of the south aisle and south of the choir lies the Friars' Chapel. This chapel will have its own stalls, organ and choir screen and loft; in fact, it will have quite the effect of a medieval village parish church.

The height of the nave from floor to crown of vault is 77 feet and in crossing 79 feet. The great windows will some day be resplendent with wonderful glass, and the chancel has yet to be adorned with its choir stalls, screens, organ and case, the Rood Beam, and the permanent high altar and reredos. Likewise do the chapels need supplying with their various fittings, although some donations have already begun to come in, denoting the interest and appreciation of this beautiful church. Painted Stations of the Cross are needed, and also the permanent pulpit.

The crowning feature of the exterior of the church, which is now lacking, owing to the absence of the necessary funds, is the great fleche —which when erected will be 10 feet taller than that at Amiens.

As the date of the dedication coincided with the fiftieth anniversary of the parish and the 701st year of the Dominican Order the ceremonies were continued throughout the week as a fitting observance of the triple event.

On Sunday evening at 8 o'clock there was a Rosary procession and Solemn Compline, with the Most Rev. Archbishop Bonzano as celebrant, assisted by the Very Rev. Raymond Meagher, O. P., S. T. L., Provincial of the Dominicans; the Very Rev. John J. Hughes, C. S. P., Superior of the Paulists; the Very Rev. B. A. Kahler, O. C. C., Provincial of the Carmelites, and the very Rev. Justine Carey, C. P., Provincial of the Passionists. The sermon was given by the Right Rev. Monsignor John P. Chidwick, president of St. Joseph's Seminary, Dunwoodie.

On Monday morning at 9 o'clock there was a Solemn High Mass for the deceased priests and people of the parish. The Very Rev. Raymond Meager, O. P., Provincial, was the celebrant, assisted by the Very Rev. J. A. Heenan, O. P., prior of St. Louis Bertrand's priory, Louisville, Ky., as deacon, and Very Rev. G. I. Conlan, O. P., prior of St. Dominic's priory, Washington, D. C., as sub-deacon. The preacher was the Very Rev. E. G. Fitzgerald, O. P., prior of the Dominican House of Studies, Washington, D. C.

On Tuesday at 9 a. m. there was a Solemn High Mass, under the auspices of the Third Order of St. Dominic, for all the benefactors of St. Vincent Ferrer's Church and priory. The Very Rev. E. L. Spence, O. P., sub-prior of St. Vincent Ferrer's, was the celebrant; the Rev. Gregory Moran, O. P., vicar of St. Vincent Ferrer's, was the deacon, and the Rev. Alexis Casterot, O. P., was sub-deacon. The sermon was preached by the Very Rev. Ignatius Smith, O. P., national director of the Third Order of St. Dominic.

On Wednesday at 9 a. m. there was a Solemn High Mass in celebration of the golden jubilee of the parish. The Very Rev. E. G. Fitzgerald, O. P., was the celebrant; the Rev. J. B. Kelly, O. P., deacon, and the Rev. F. F. Feeley, O. P., sub-deacon. The sermon was delivered by the Rev. J. S. Caton, O. P.

On Thursday, the feast of Ascension, at 11 o'clock the Solemn High Mass was under the auspices of the Confraternity of the Most Blessed Sacrament, and was offered in thanksgiving for all the blessings bestowed on the priests and people of the parish, especially in thanksgiving for the completion of the new church. The prior of St. Vincent Ferrer's, the Very Rev. J. R. Heffernan, O. P., was celebrant; the Rev. M. A. Sheehan, O. P., deacon and the Rev. W. G. Mahoney, O. P., sub-deacon. The sermon was given by the Very Rev. Raymond Meagher, O. P., Provincial.

A Solemn Mass for all the present and former parishioners was offered on Friday morning at 9 o'clock, the celebrant being the Rev. W. G. Moran, O. P.; deacon, the Rev. Alexis Casterot, O. P., and sub-deacon, the Rev. E. L. Phillips, O. P. The sermon was by the Rev. J. H. Healy, O. P., P. G.

Saturday, May 11, was children's day. At 9 o'clock there was a Solemn High Mass for the children, at which all received Holy Communion. The Rev. Father Heffernan, O. P., prior, was celebrant; the Rev. R. A. Lapante, O. P., deacon, and Rev. E. L. Phillips, O. P., sub-deacon. The sermon was delivered by the Rev. Sylvester Caton, O. P.

The celebration closed on Sunday, May 12, with a Mass at 9 a. m., for the living and deceased members of the Holy Name Society. The Very Rev. J. R. Heffernan, O. P., prior, was the celebrant, and the Very Rev. J. A. Heenan, O. P., preached the sermon.

—Bonaventure Neitzey, O. P.

THE FRIAR'S BOOK-SHELF

Luther on the Eve of His Revolt. By The V. Rev. M. J. Langrange, O. P. Transl. by Rev. W. S. Reilly, S. S. The Cathedral Library Association, New York. 60 cents. Pp. 135.

It is an axiomatic truth that every effect must have a cause. The sixteenth-century religious revolt, euphemistically termed "The Reformation," is an effect. And to determine its cause historians have been assiduously laboring ever since its inception. The moral depravity of Martin Luther, his pride, envy and other characteristics of mind and heart, have been adduced by some writers as the main reasons of his apostasy; by others, however, these have been rejected. Then, again, friends of the Reformer, in an attempt to rescue their leader from the scorn and condemnation of succeeding generations, have cited the conditions of the times, the atmosphere in which he lived and the existence of abuses within the Church—particularly in the religious Orders and even at the Roman Court itself—as the causes of his defection. While we deny that disorders were so prevalent as such apologists represent them to have been, we do not doubt the existence of some abuses. Nor do we hesitate to believe that Luther at the outset of his reformatory career sought the correction of these abuses. But what we insist on is this: Luther, from the very beginning of his revolt, lacked that primal and absolutely essential requisite—that which has been the distinguishing mark of every true reformer from the earliest days even to our own —reformation of self. Furthermore, that must needs seem a queer "reformation" which is brought about by schism and heresy.

Father Lagrange, in the book at hand, which is a criticism of Luther's "Commentary on the Epistle to the Romans," places the germs of Lutheranism in "its author's personal dispositions," as well as in "his misinterpretation of the Epistle to the Romans" (p. 48). The learned writer in support of this opinion cites quotations from this work of Luther's, thus showing in just what the misinterpretation consisted, and exactly where Luther had deviated from the orthodox enunciations of reliable exegeses of his own day and of the Fathers of preceding ages. Coming from the pen of one of the most renowned biblical students of the present day, this book of one hundred and thirty-five pages commands the attention of all those who have made a study of the life and works of the Father of Protestantism. B. A.

The Abiding Presence of the Holy Ghost in the Soul. By Very Rev. Bede Jarrett, O. P. The Catholic Library Association, New York City. Pp. 118. Price, 70 cents.

Father Jarrett in his latest book has succeeded in the purpose set himself—to "bring out in an easier form what might otherwise be too abstruse to be of general interest." He attains his purpose by means of a style charmingly simple and delightfully lucid. By means of these meditations, brief, profound and thought-producing, Fr. Jarrett makes easily comprehensible doctrines that otherwise would be far above the ordinary understanding. He convinces us that "God does not come to us because we are fit, but we are fit because God comes to us."

To the "prodigal as yet content with the husks of life's fruitage, relishing only the food of swine," as well as to souls in God's grace, but not fervent enough, he offers a little book worthy of long and careful study. Its pages teem with sentences containing a world of thought. Yet their burden resolves itself to: "It is very unfortunate that I do not appreciate them (the gifts and fruits of the Holy Ghost), but it is something at least to know they are there. It is a nuisance that I do not see Him, but it is something at least to be certain He is within me."

Fr. Jarrett's book shows us how He is in us. And meditation on the fruits of this indwelling, as he presents them, cannot help but make the reader appreciate at least in some small degree the sublime changes that the Spirit of Love works in us. C. D.

Shepherd My Thoughts. The Verses of Francis P. Donnelly. Pp. 148. P. J. Kenedy & Sons, New York. 75 cents net.

This attractive volume contains the poetic effusions of a truly Christian soul. Its themes are generally religious; and those which are not, are concerned principally with a subject second only in importance to the love and worship of God—loyalty and devotion to country. The author has not the humor of a T. A. Daly, nor does he in those few poems in which children are mentioned reveal a J. W. Riley's knowledge of and sympathy with the child's heart. But his purpose is more exalted than theirs, and, in consequence, his thoughts are more elevating and his style more refined.

"Shepherd My Thoughts," the first words of a line which terminates with "And fold them into prayer," is a most appropriate title for the entire collection; for the subsequent poems are so full of tender piety and so rich in Christian sentiment that they seem to be but a realization of his petition.

Some of Father Donnelly's verses have already been favorably received by the literary world; in fact, that charming poem, "What an Irishman Means by Machree," adapted to music, has become quite popular. And we feel sure that his other efforts will not be less appreciated, for these also breathe a spirit of optimism and joyfulness which readily communicates itself to the reader. Like Faber, the author would move the hearts of his readers not by dwelling upon the woes and miseries of the present life, but by insisting upon the happiness which comes from serving Christ, and by keeping constantly before them the prospect of a blessed eternity.

The songs, then, which he sings are songs of Christian hope and religious cheerfulness, and will for that very reason be a most welcome addition to the library of Catholic poetry, which already contains the deep, melancholy notes of Fr. Ryan, the even, unruffled strains of Adelaide Proctor, the soft, dulcet modulations of Fr. Tabb and the sharp, piercing cries of Francis Thompson. C. McC.

God and Myself: An Inquiry into the True Religion. By Martin J. Scott, S. J. P. J. Kenedy & Sons, New York. $1.00 net; cloth, 25 cents. Pp. 181.

This little volume merits a careful perusal by Catholics and also by the large number of those outside the fold who wish to investigate the claims of the true religion of Jesus Christ.

In our estimation "God and Myself" is the greatest book of its kind that has appeared since the publication of "The Faith of Our Fathers."

In its first part the author treats of the fundamentals of religion, simply yet scientifically, pleasingly yet convincingly, and then shows that the Catholic Church is indisputably the one true Church of God. The second part is taken up with brief explanations of the principal teachings of our holy Faith, such as the infallibility of the Pope, the Bible, the existence of hell and the prerogatives of our Blessed Lady.

Father Scott has in an unusual degree the faculty of making difficulties clear by means of homely examples. This power is manifest throughout the work, but is especially evidenced in "World Calamities and Providence" and "Rationalism and Materialism"—two chapters that are masterpieces of simple logic in solid thought presentation.

The non-Catholic should have "God and Myself," because if he is fair-minded the study of it would, with God's grace, convert him. The Catholic certainly should have it, because acquaintance with its contents will make him a more intelligent Christian and a more thankful and fervent member of God's true Church. The book contains an introduction by His Eminence Cardinal Gibbons. B. S.

The Externals of the Catholic Church. By Rev. J. F. Sullivan of the Diocese of Providence. P. J. Kenedy & Sons, New York. $1.50 net; $1.65 postpaid. Pp. 376.

The title of this splendid work suggests the comprehensiveness of the subject with which it deals but does not indicate the pleasurable and engaging manner in which the author elucidates the significance of the thousand and one things external to the life of the Church. "The Externals of the Catholic Church" includes an explanation of the Government of the Church; the Religious State; Administration of the Sacraments; the Holy Sacrifice of the Mass; the Ecclesiastical Year; Liturgical Books; Devotions; and in the last part, sixteen miscellaneous topics, such as Church Music, Marriage Laws and the Canonization of Saints. Yet so satisfactorily does Father Sullivan treat everything he touches upon that the reader is led to wonder how such a full explanation could be compressed into a convenient and attractive volume not more than an inch thick. In his wide range of topics we have noticed only one omission, the Benediction of the Blessed Sacrament, which we trust will be added in another edition.

The learned author has handled his subject not only efficiently but most interestingly as well. His style is direct and simple. He is terse and precise while sacrificing neither clearness of expression nor pungency of phrase.

"The Externals of the Catholic Church" is, we believe, the only book of its kind in English, and perhaps in the world. Among its most interesting features are the side-page drawings, which illustrates the objects explained and serve to impress all the more vividly the content of the text upon the mind. We cannot too strongly recommend this instructive volume to every practical Catholic who wishes to have an intelligent understanding of the government, ceremonies and festivals of the Church. X. D.

Anecdote-Sermonettes for Children's Mass. By Rev. Fred Reuter. John Murphy Company, Baltimore. 75 cents net. Pp. 97.

It is an old saying, and a true one, that "the child is father to the man." That the influences under which the child lives leave their mark upon his soul throughout life is undeniable. Hence the responsibility

resting on parents, pastors and teachers of so instructing children that the men and women of the future may be intelligent, pure and correctly disposed in all their relations toward God. But to do this is no easy task. To impress on the young mind needed images and to mould properly the forming character is peculiarly difficult.

"Anecdote-Sermonettes for Children's Mass" is a little book which deserves to be read by all lovers of the Christian Faith, and especially by all charged in any way with the religious care of children. In language adapted to the capacity of youthful minds and in a manner which appeals to young hearts, it explains a number of the principal feasts of the liturgical year, including Corpus Christi, the Immaculate Conception, the Assumption, Christmas and the Feast of the Holy Guardian Angels. Father Reuter with remarkable skill has interwoven simple doctrinal instructions with little incidents from real life. These anecdotes are of such a nature as to hold the attention of children and impress indelibly upon their minds the dogmatic points proposed. The interesting illustration is always a powerful aid to remembering. The book from this point of view is both unique and useful. "Anecdote-Sermonettes for Children's Mass" deserves a large sale, since its use will enable instructors and parents, as well as priests, to work more unitedly with God and therefore more effectively for God. A. M.

Passio Christi, Meditation for Lent. By Mother St. Paul. Longmans, Green & Company, New York. $1.40 net. Pp. 182.

Meditation on the Passion of Our Lord has been the well-spring of sanctification for men and women in all ages. Mother St. Paul, the authoress of "Passio Christi, Meditations for Lent," is in charge of the famous House of Retreats, Birmingham, England. Such a position, calling upon her to spend many hours each week in silent colloquy with the Master, lends to her book exceptional prestige. The dominant thoughts of the work have been drawn from the Gospels, the Epistles and the liturgy, regard always being had for the subject, and the feeding of the memory, will and understanding on rich but simple meditative food.

The text is not burdened with foreign phrases nor intense speculative reasoning; and on this account the volume will be as valuable in the hands of an ordinary layman as in the choir-stall of the religious. By its simple, colloquial style the reader is irresistibly lead to reflect on the points proposed. This, we think, is the work's peculiar and most striking feature. We recommend "Passio Christi" as a guide to Lenten meditation, and for spiritual reading at any and all seasons of the year.
R. B.

The "Our Father," a Course of Seven Lenten Sermons. By Rev. L. Ruland. Joseph F. Wagner (Inc.), New York. 40 cents net. Pp. 57.

For nearly two thousand years innumerable tongues have been giving expression to the "Our Father." This sublime prayer forms the frequent petition of three hundred million souls and more. Yet how few grasp the significance of its simple words, first uttered by our Divine Redeemer Himself! How seldom does any one stop to reflect on the profound depths of its pathos and its power!

Father Ruland, in his "Course of Seven Lenten Sermons," gives us in plain yet beautiful words the circumstances under which this greatest of all prayers began. He tells us where, when, how, why, Jesus

Christ said the "Our Father," and enjoined its repetition upon those who desired to be numbered among His followers. In addition to this, Father Ruland furnishes a lucid and adequate explanation of the "Lord's Prayer" itself, thus opening up for us wide vistas of wholesome thought and bringing us into closer union with Jesus Christ our Saviour.

Such a sentiment as the following, quoted from one of the Sermons, has doubtless brought immeasurable solace to many a heart tempted to despondency: "When we say the words of the 'Our Father' we give utterance to our hope of a heavenly inheritance after our earthly conflict is over. But the sufferings and struggles of this world are intended to purify our souls, so that we may grow in grace and become true children of God worthy of the imperishable inheritance prepared for us by our Father who is in heaven."

For a fuller appreciation of the hidden beauties of the "Our Father" we recommend the study of "The Our Father, a Course of Seven Lenten Sermons." C. McE.

Teaching Children the Mass. By Rev. Francis A. Gaffney, O. P. The Rosary Press, Somerset, Ohio. Pp. 26.

A pamphlet of 26 pages containing matter gathered from miscellaneous sources and condensed into a form which will prove helpful to teachers. Little rhyming stanzas are interpolated, designed to aid the pupil in memorizing the contents proper. M. M.

From Ratisbon Cloisters. Edited by Christine Sevier; with an Introduction by Father Elliot, C. S. P.

The Dominican Sisters of the Diocese of Brooklyn are to be congratulated on having secured so able a chronicler as Christine Sevier. In their brochure, "From Ratisbon Cloisters," which represents the acme of printery, the writer's aim to be both practical and historical has been achieved. With facile penman's deftness has this story of a community which can trace its lineage back to the Blessed Saint of Calaruega, been told. The early struggles of the community make one realize that their past was not one unbroken modulation of joyful song, but must have been, on the contrary, the bitter-sweet threnody of toilers beneath the Cross.

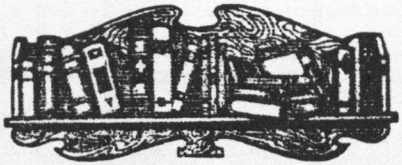
"From Ratisbon Cloisters" is an argument against those who would impugn the life of combined activity and contemplation; for it tells of the religious spirit of the first Sisters "hid in Christ with God." It tells of the establishment of convents, schools, orphanages and hospitals. Truly may it be said that the foundresses of the community builded wiser than they knew. Or, rather, it was God who builded for them. Not the least interesting portion in the book is the account of the community's Foreign Mission activity in Porto Rico, where sixteen Sisters are instructing Christ's little ones unto justice. Well have these Sisters of Lima's St. Rose kept the crystal heritage which the dying St. Dominic bequeathed to his weeping children.

Thrice welcome is this cheery brochure telling of those heroines whose praise is in the Church. Nothing is more acceptable to the Preaching Brothers than the dedication of these cloister chords so musically redolent of true Dominican loyalty and sacrifice. The prayers of the friars will rise heavenward beseeching God that the present community may also lead countless souls in the footsteps of Mary, Dominic and Catharine to the kingdom of the Blessed Christ. —F. K.

"The Morning Star" of New Orleans, commemorated in its issue of April 6th the Golden Jubilee of its establishment, which corresponds to the two-hundredth anniversary of the foundation of Christianity in the ancient Louisiana Province, and also to the second centenary of the settlement of New Orleans. This special number of "The Morning Star" is in large magazine form. Across its forty-eight pages flit Indians, Frenchmen, traders, soldiers and Spaniards, side by side with the heroic sons of Francis, Dominic, Ignatius, Vincent de Paul, Olier, and other self-sacrificing clergymen both diocesan and regular.

The anniversary number presents a vivid picture of the apostolic life in the great Southland. It portrays the work of noble pioneer priests whose life motto was "to love to be unknown and to be esteemed as naught." To outline the activities of the early missionaries and pioneer bishops, to trace the ramifications of the influence in public and parochial life of the past and present generations of the Louisiana hierarchy, clergy and laity, to throw an almost poetic beauty round cold historic facts, has been the object of the special number of "The Morning Star"; and indeed it has achieved its aim so well as to make itself a veritable spiritual romance, the splendid story of another City of God builded on the banks of the Lower Mississippi.

To the collaborators of the Jubilee edition and to the able editress, Miss Marie Louise Points, Dominicana extends felicitations and expresses the hope of seeing it take a more prominent form under some such title as "Catholicity in the Louisiana Province." Acceptable the time to edify the world with the story of the Conquistadores, of the labors of the early missionaries; not less than the heroic achievements of the deceased bishops of later times who are the "crown and joy" of the Church in New Orleans—from Penalver and Rosati to the saintly Chapelle and Blenk. —F. K.



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WITHIN THE CLOISTER

Province of St. Joseph

By the ordination to the priesthood, chronicled in this department, the ranks of our staff have been greatly depleted and Dominicana has lost the faithful services of five members who for the past two years have spent themselves unreservedly in the task of building well the foundation of the novitiate quarterly.

That they have been eminently successful is attested by the high commendation lately received from the provincials of four provinces, not to speak of letters of praise and encouragement that have come to us from Fathers, Sisters and Tertiaries of the Old and New World provinces and from several of the foremost Catholic publishing houses in this country.

The splendid progress that has been made in the very infancy of Dominicana is in a very large measure due to their ceaseless labors to make this little instrument of literary perfection a representative Dominican publication. And we would certainly be remiss both in our gratitude and our appreciation of their painstaking toil, were we to neglect this opportunity of extending our sincere thanks for the aid they have rendered Dominicana.

Frs. Benedict Allen, Justin McManus, Theodore Finnegan, Humbert M. Palmer, Bartholomew Reilly, we offer you our most cordial felicitations on your reception of the sublime dignity of the priesthood of Jesus Christ. May the zeal and loyalty ever manifested in days of novitiate endeavor grip and inspire your years in the sacred ministry! May the blessing of God be ever with you and on your priestly labors!

We announce the following appointments to the staff vacancies: Rev. Bro. Bonaventure Neitzey, O. P., associate editor, to the editorship of "Within the Cloister"; Bro. Xavier Dolan, O. P., to be business manager, and Bro. Martin McDermott, O. P., to the editorship of "The Friar's Book Shelf."

We ask all members of the Dominican family to lend their earnest cooperation to the Editor of this department, which is a special feature of our quarterly. We want to give in each issue a comprehensive report of Dominican activities the world over, and as there are many interesting events which are not recorded in the newspapers, we shall be most grateful to any one who forwards to us items of Dominican interest coming to his notice.

Your assistance is also requested in the work of getting new subscribers. We have no agents and lean wholly on you for support.—[Ed.

The Province of St. Joseph has given to the Army eight commissioned and twelve volunteer chaplains, and to the Navy one, Lieutenant Beckley, O. P.

Fr. Stephen McDermott, until recently one of the faculty at the Immaculate Conception College, has been assigned to the aviation camp at Waco, Texas; Fr. Aquinas Byrnes, of Aquinas College, to the Coast Artillery, Portsmouth, N. H.; Fr. Raymond Bonniwell to Fort Meyer, Va.; Frs. Leo Cull and Gabriel Moore, to Linda Vista, Cal. The former is assigned to the One Hundred Fifty-eighth Infantry and the latter to the camp Base Hospital. Fr. Beckley, of the Marine Corps and Fr. Georges Carpentier are now in France.

Dominican Fathers from the House of Studies are caring for ten camps near Washington. The Marine Training Station at Quantico, is attended by Fr. Louis Pastorelli, O. P.; the camp at Belvoir, Va., by Fr. Bertrand Gorman, O. P.; Fort Washington, by Fr. Matthew Mulvey, O. P.; Washington Barracks, by Fr. Thomas Fitzgerald, O. P.; Potomac Park, by Fr. Louis Farrell, O. P.; Acotink, Va., by Fr. Fidelis Conlon, O. P.; Camp Humphries, Va., by Fr. Pius Johanssen, O. P.; and Walter Reed Hospital, by Fr. Bernard Farley, O. P.

Fr. Augustine Gaffney, O. P., has charge of the Columbus Barracks, Columbus, Ohio.

Lieutenant G. W. McIntyre, O. P., of the Regular Army, is chaplain at the Soldiers' Home, Johnson City, Tenn. The Home in Washington is attended by Frs. Leo Whalen, O. P., and Gregory Cummins, O. P.

Fr. E. A. Baxter, O. P., has passed his examination and is awaiting his commission.

The Rev. Henry Healy, O. P., head of the Eastern mission band, offered the services of the Fathers to the chaplain of the Fifty-second U. S. Infantry, in training at Camp Forest, Chickamagua Park, Tenn. The offer being gratefully accepted, Frs. Lawler and O'Hearn opened the mission Sunday, January 3rd. Fr. Healy later relieved Fr. Lawler, who left for Fort Oglethorpe, Ga., to open a mission for the soldiers stationed there. No small amount of inconvenience and hardship had to be undergone by the men in order to attend the exercises, yet despite this fact the number of confessions and of daily Communicants was surprisingly large. The entire mission was an unqualified success. When taking leave of the camp the missionaries were cheered to the echo by the men. Among those who attended were Brigadier-General Gordon, Lieutenant-Colonel Harvey, commanding officer of the Fifty-second U. S. Infantry; and Major Hunter, Captain Rigsby and Lieutenant Harrop of the English Army.

The following changes have recently been made by the V. Rev. R. Meagher, O. P., Provincial of the Eastern Province: Frs. Joseph O'Toole and Daniel Newman, upon completion of their studies at the University, have been assigned to Aquinas College, Columbus, Ohio. Fr. Francis Fox also goes to Aquinas from St. Vincent's, N. Y. C. Fr. Jordan has been transferred from Aquinas College to Providence, where he is teaching at La Salle Academy. Fr. F. F. Feely, formerly of Most Holy Rosary Church, Minneapolis, Minn., has been appointed Procurator of the Province and has taken up his duties as secretary to the Provincial at St. Vincent's, N. Y. C. Frs. R. A. La Plante and John B. Kelly, formerly of Holy Rosary Church are now attached to St. Vincent's, N. Y. C.; their places at Houston are filled by Fr. E. J. Farmer, of St. Dominic's, Washington, D. C., and Fr. E. J. Cummings, formerly chaplain of the camp at Belvoir, Va. Fr. M. J. Kennedy, formerly subprior of St. Catherine of Sienna Convent, N. Y. C., has been transferred to St. Dominic's Church, Denver, Colo., to take the place of Fr. Raymond Bonniwell, who has been appointed a chaplain in the National Army. Fr. Thomas McAllister has been assigned to St. Dominic's, Washington, D. C. Fr. Leonard Phillips is now assigned to St. Vincent Ferrer's, N. Y. C.

The Dominican missionaries are continuing to give a practical demonstration of their patriotism by doing all in their power to make our boys true soldiers of Christ, that they may all the better defend home and country.

Fr. Francis B. Gorman, O. P., of the Dominican House of Studies, has been appointed K. of C. chaplain at Belvoir, Va. Fr. Gorman goes to his work full of zeal and enthusiasm for it, and this fact, combined with his genial personality, gives promise that he will be eminently successful with the men at Belvoir.

In response to an invitation from the Rt. Rev. Michael J. Curley, D. D., Bishop of St. Augustine, Fla., Frs. Cahill, Lawler, Logan and Maher opened a mission February 3rd at Camp Johnston, Jacksonville, Fla. As the K. of C. building was inadaequate to accommodate the large number in attendance, the exercises were held in the open air. Yet notwithstanding this it was necessary to repeat each service. Over 7,000 boys made the mission. Fr. Cahill preached the opening sermon to a congregation of more than two thousand soldiers—all eager to hear the word of God and profit by it. Lieutenant-Colonel Munson gave orders that all Catholic soldiers be relieved of all duty while the mission exercises were going on—a favor appreciated both by missionaries and men. An unusually large number of confessions were heard, a remarkable proof of the faith of the boys. Fr. Logan gave the Papal blessing and Fr. Lawler closed the mission with Benediction of the Most Blessed Sacrament.

Other missions were given by the Fathers for the soldiers at Camp Gordon, Atlanta, Ga., to a stupendous gathering of 14,000 men, March 24-30; at Fort McPherson, Atlanta, Ga., April 8-13, to about 1,000 men, and at Camp Pike, Little Rock, Ark., March 30 to April 5. Everywhere the Fathers were edified by the wonderful faith of the soldiers who are preparing themselves for the great fight for democracy.

At the annual Catholic service for the members of the police force of Brooklyn and Queens, held in St. Joseph's Church, Brooklyn, N. Y., the Rev. J. H. Healy, O. P., delivered the sermon.

Several bishops throughout the country, among them the Cardinal Archbishop of New York, have ordered a novena in all the churches of their dioceses to St. Rose of Lima, the flower of sanctity of the New World and the first American saint.

The Feast of St. Thomas Aquinas, O. P., the Universal Patron of all Catholic schools and universities, was kept with due solemnity at the Catholic University of America. The Solemn High Mass was celebrated by the V. Rev. E. G. Fitzgerald, O. P., prior of the House of Studies, with Fr. Cyprian McDonnell, O. P., as deacon and Fr. Benedict Allen, O. P., as subdeacon. The sermon was preached by Dr. Wm. Kirby, D. D.

The annual ordination ceremonies took place in the chapel of the House of Studies on May 9, 10 and 11. The ordaining prelate was the Rt. Rev. Thomas J. Shahan, S. T. D., Rector of the Catholic University, assisted by Fathers of our community. On May 9, tonsure and minor orders and on May 10, subdeaconship, were conferred on: Rev. Bros. Charles Kelley, O. P., New York City, and Anthony O'Connell, O. P., Marinette, Wis., both of the Province of St. Joseph: also Bros. Andrew Pope, O. P., San Francisco, Cal., Albert Muller, East Oakland, Cal., and Aquinas McDonnell, O. P., Portland, Ore., of the Province of the Most Holy Name of Jesus of the Pacific Coast.

Rev Bros. Leo Davis, O. P., Salem, Mass., Bonaventure Neitzey, O, P., Washington, D. C., Edward Hughes, O. P., Dorchester, Mass., and Alfred Sibila, O. P., Cleveland, Ohio, of the Province of St. Joseph, and Rev. Bro. Thomas M. Gabisch, O. P., Helena, Mont., of the Most Holy Name Province were ordained deacons on May 11, tonsure, minor orders and subdeaconate having received on May 9 and 10.

The largest class of novices ever raised to the priesthood in the history of the Order in the United States was ordained on May 10. The members of the class are: Rev. Frs. Robert Carroll, O. P., Cambridge, Mass., Paul Curran, O. P., McKeesport, Pa., Damian Kennedy, Wichita, Kan., Justin McManus, O. P., Ridgefield Park, N. Y., Philip Thamm, O. P., Chicago, Ill., Theodore Finnegan, O. P., New Haven, Conn., V. Ferrer Kienberger, O. P., Chicago, Ill., Sylvester Considine, O. P., Escanaba, Mich., and Basil Saylor, O. P., Columbus, Ohio, of the Province of St. Joseph and Rev. Frs. Benedict M. Allen, O. P., Humbert M. Palmer, O. P., Petaluma, Cal., Sebastian Bohan, O. P., San Francisco, Cal., Stephen Connelly, O. P., San Francisco, Cal., Bartholomew Reilly, O. P., Vallejo, Cal., William McClory, O. P., Seattle, Wash., and Stanislaus McDermott, O. P., Butte, Mont., of the Province of the Most Holy Name. They received the order of deaconship May 9.

Fr. Sebastian Bohan, O. P., celebrated his first Solemn Mass in the chapel of the House of Studies on May 12. The ministers were: the V. Rev. V. F. O'Daniel, O. P., patrinus; Rev. Bro. Bonaventure Neitzey, O. P., deacon, and Rev. Bro. Aquinas McDonnell, O. P., subdeacon.

On Pentecost Sunday, May 19, Fr. Benedict Allen, O. P., sang his first Solemn Mass in our chapel. The ministers were: Fr. William Owens, O. P., novice master, patrinus; Fr. Virgil Michel, O. S. B., of St. John's Abbey, Collegeville, Minn., deacon and Fr. Cyprian McDonnell, O. P., subdeacon.

The first Solemn Mass of Fr. V. Ferrer Kienberger, O. P., was sung at the Franciscan Monastery, Brookland, D. C., on Sunday, May 12. The ministers were: Rt. Msgr. C. F. Thomas, J. C. D., pastor of St. Patrick's Church, Washington, D. C., patrinus; Rev. Bernard McKenna, Catholic University, deacon, and V. Rev. D. J. Kennedy, O. P., Regent of Studies of our community, subdeacon. The sermon was preached by V. Rev. Peter J. O'Callaghan, C. S. P., superior of the Apostolic Mission House, of this city.

We learn from Fr. M. J. Ripple, O. P., head of the Southern mission band, that recently missions were preached throughout the State of Florida, seven missionaries being employed for five weeks.

Other missions were conducted at St. Anthony's Church, New Orleans, by Frs. Cahill and Maher, March 10-24; at the Church of St. Francis de Sales, Newark, Ohio, by Frs. Ripple and Cahill; at St. Paul's Church, Florence, and St. Cecilia's Church, Independence, Ky., by Fr. J. L. Finnerty, April 4; also at Houston, Texas; Hammond, Ponchatnola, Kentwood and Amite, La.; Hot Springs, Ark.; Canton, Cleveland, Berea, Sandusky and Youngstown, Ohio, and Indianapolis, Ind.

The V. Rev. E. G. Fitzgerald, O. P., prior of the House of Studies, was the Dominican objector at the annual theological disputation held at Woodstock College, Woodstock, Md., April 25. The Rev. Edmund Walsh, S. J., defended the thesis, "De Deo Elevante et Justificante."

A very touching tribute was paid the Rev. Fr. E. A. Baxter, O. P., at a reception tendered him by the parishioners of St. Louis Bertrand's Church upon his departure to take up his duties as chaplain in the National Army. St. Louis Bertrand's was Fr. Baxter's first mission and he endeared himself to the congregation by his indefatigable labors in their behalf. As a token of the esteem in which he is held the new chaplain was presented with a purse with which to purchase his outfit.

It was indeed fitting that on March 22, a service flag be raised by the philosophers of the House of Studies to honor the memory of their professor, the Rev. Fr. T. S. McDermott, O. P. An entertainment was also given at which several members of the class delivered touching addresses expressing their heartfelt gratitude to their revered teacher and deep feelings of regret at parting from him.

For two and on half years Fr. McDermott had been the professor of philosophy, and during that period by his untiring zeal had merited the love and esteem of every novice-pupil. Hence the parting was, as it truly seemed, a farewell to a brother. The Brothers, too, of whom Fr. McDermott was the valued counsellor while sub-novicemaster, join with the philosophers in extending heartiest congratulations to him. Long and zealously may he be permitted to labor in the cause of justice and of truth, leading many souls in the footprints of Mary and Dominic to the Blessed Christ.

St. Rose Priory was recently honored by a visit from the Rt. Rev. Denis O'Donaghue, the Ordinary of the Louisville Diocese.

On the Sunday within the octave of the Feast of the Angelic Doctor, the children of St. Rose parish were enrolled in the Sodality of the Angelic Warfare. The Rev. Hyacinth Foster, O. P., is acting as Director.

The funeral services of Mrs. Catherine Scanlon, mother of Fr. Walter Scanlon, O. P., pastor of St. Peter's Church, Memphis, Tenn., were held in the Church of the Immaculate Conception, Waterbury, Conn. The Solemn Requiem Mass was celebrated by Fr. Scanlon, with Fr. Joseph Heffernan, O. P., prior of St. Vincent Ferrer's, N. Y. C., as deacon and Fr. Eugene Cryene as subdeacon. In the sanctuary were Frs. G. R. Scholz, O. P., of Philadelphia; J. A. Byrnes, O. P. and J. R. Caien, O. P., of New York.

We are indebted to the V. Rev. E. A. Langlais, O. P., S. T. Lr., Provincial of the Province of St. Dominic, Canada, for a collection of "La Revue Dominicaine" 1912-17 inclusive, for the novitiate library. "La Revue" is now on our exchange lists. All the information contained in this and other issues concerning the war activities of the French Dominicans has been kindly furnished us by Fr. Langlais. We are very thankful for his extreme kindness in supplying us with many items of interesting news, for the catologus of his province and the collection of "La Revue." We shall print in a subquent issue an article on the foundation and work of the Canadian Province.

Before leaving Kentucky to assume the duties of chaplain in the U. S. Army, Fr. Antoninus Baxter, O. P., kindly sent a box of very useful books to the novitiate at Springfield. This is not the first time Fr. Baxter has shown his thoughtfulness towards the novices.

Through the kindness of the superiors of St. Rose Convent, the novices enjoyed an ever-to-be-remembered trip to the Cistertian Abbey of Gethsemani. The novices assisted at Solemn High Mass and Divine Office, after which they were permitted to visit the different parts of the Abbey. All were deeply edified by the piety and industry of the sons of St. Benedict. While en route, a visit was paid to the historic pro-cathedral of St. Joseph, at Bardstown, Ky.

Through the thoughtfulness of the Rev. T. L. Crowley, O. P., pastor of St. Patrick's Church, Columbus, Ohio, the novices of St. Rose were the fortunate recipients of baseball paraphernalia. Fr. Crowley was formerly professor of rhetoric at Aquinas College and enjoys the reputation of being a versifier of no mean rank.

The V. Rev. Bede Jarret, O. P., Provincial of the English Dominicans, delivered the Lenten course of sermons in the Church of Our Lady of Lourdes, New York City. The distinguished and eloquent preacher is a worthy successor to Monsignor Hugh Benson and Fr. Maturin, who frequently occupied the pulpit of Our Lady of Lourdes. Fr. Jarret during his stay in this country lectured at the Academy of the Sacred Heart, Elmhurst; to the Sisters of Charity at Mt. St. Vincent's; at Manhattanville and to the Dominican Sisters at Hunts Point, N. Y., the theme of his lecture here being "Social Work of the Catholic Ladies in England." On March 7 he lectured at Dunwoodie Seminary on the "Origin of Dominican Theology." On March 30 he preached in the Cathedral of Baltimore. He is now on his way to the West Indies to visit the foreign missions under the care of the Fathers of his Province.

St. Dominic's Church, Denver, Colo., was recently the scene of a patriotic celebration, when a service flag was blessed by the Rev. P. B. Doyle, O. P., pastor of the church. The Rev. J. M. Stanton, O. P., preached a splendid sermon on Catholic Patriotism on the occasion.

The Lenten course at the Sacred Heart Church, Washington, D. C., was delivered by Fr. E. G. Fitzgerald, O. P., prior of the House of Studies.

It has been announced by the War Department that the training camp, at San Juan, Porto Rico, for men called to the colors under the selective draft will be designated Camp Las Casas, in honor of Bartolome de Las Casas, the Spanish Dominican friar, famous defender of the Indians against their Spanish oppressors.

The following data have lately come to our notice regarding the Very Rev. Filippo Caterini, O. P., the new Procurator General of the Order. He was born in 1881. His father is Count Caterini of Onano, Italy. At an early age he entered the Order of Preachers. He studied at the College of St. Thomas Aquinas, where he received the Doctorate in Canon Law. In 1910 he was elected to the priorship of Santa Maria Novella, Florence; and in 1914, to that of the Minerva, Rome.

During the week beginning on March 17th, the Very Rev. E. G. Fitzgerald, O. P., conducted a retreat for non-Catholics at the Cathedral, in Boston.

At the celebration held in honor of Ireland's Apostle, at St. Patrick's Church, Columbus, Ohio, Bishop Hartley delivered an address. On this occasion, the Rev. T. L. Crowley, O. P., preached the panegyric on St. Patrick.

The Very Rev. L. F. Kearney, O. P., preached the Lenten course in the Cathedral at Philadelphia. His sermons were printed in full in the Catholic Standard and Times of that city.

The Rev. J. D. Wildenburg, O. P., preached at the Three Hours' Service on Good Friday at the temporary Church of St. Vincent Ferrer, New York. The exhortations were read by the Very Rev. J. R. Heffernan, O. P.

Missions were conducted recently by the Dominican Fathers as follows: In Holy Cross Church, Kansas City, Mo., by Fathers Stanton and Cleary; in the Cathedral, Philadelphia., by Father Healy and three other Fathers; in the Church of the Visitation, Philadelphia, Pa.; in St. Joseph's Church, Brooklyn, N. Y., by Fathers Lawler, Eckert and Baxter; and in the Church of Our Lady of Good Counsel, Brooklyn, N. Y., by Fathers Healy, Murray and Duggan.

After several years of study at Rome and the Catholic University of Fribourg, Fr. Andrew Goetz, O. P., arrived in New York on the Spanish liner "Montevideo," which had rather an adventurous trip, being stopped by a submarine and forced to return to port. Fr. Goetz succeeds Fr. McDermott in the chair of philosophy at the House of Studies.

We are very happy to report that the Very Rev. Raymond Meagher, O. P., Provincial of the Eastern Province, has fully recovered from a severe illness.

Fr. Raymond Volz, O. P., Regent of Studies in the Studium at St. Rose Priory, Springfield, Ky., after several months spent in the hospital at Louisville, has returned to St. Rose and taken up his duties as professor.

Fr. D. J. Kennedy, O. P., delivered a Lenten course in Baltimore, Md.

The special features of the Scholastic Exercises in honor of Saint Thomas, held March 7th by the novices, consisted of an essay entitled "St. Thomas and the Blessed Sacrament" by Fr. Cornelius McCarthy, O. P.; a Specimen of Scholastic Argumentation in the Summa Theologica, by Bro. Sylvester Considine, O. P., and a disputation, "Utrum beatitudo hominis sit in visione divinae essentiae," in which Bro. Bartholomew Reilly, O. P., was the defendant and Bro. Sebastian Bohan, O. P., the objector.

On April 7 the House of Studies was honored by a visit from the Cardinal Archbishop of Boston, who was accompanied by the Rt. Rev. Abbot of Caldey. Again, on the 10th of the month, the Cardinal was the guest of the community. Later in the evening, accompanied by his secretary, the Rev. Fr. Haberlin, the V. Rev. Raymond Meagher, O. P., Provincial, and the V. Rev. E. G. Fitzgerald, O. P., Prior, His Eminence visited the novitiate, where he was entertained by the novices. In an informal but intensely interesting and personal discourse the Cardinal paid a glowing tribute to the old Dominican missionaries, with whom he came in contact during the early days of his priesthood.

The House of Studies was recently visited by Frs. Francis Sassen, O. P., and Angelus ten Brink, O. P., who are en route to Trinidad, where they will take up their duties as missionaries. With Frs. Sassen and ten Brink were Frs. Vincent Smith, O. P., who is assigned to St. Dominic's Church, San Francisco, Cal.; Servatius Verwilst, O. P., John Bernsten, O. P., John Herkes, O. P., who are on their way to Porto Rico; Antoninus Zoctmulder, O. P., Marcolinus Köstert, O. P., Dalmatius Reisch, O. P., Irenaeus de Bruyn, O. P., who are to act in the capacity of missionaries at Caracao. Fr. ten Brink has been employed on the missions of Caracao for seven years. All belong to the Holland Province.

The Province of St. Joseph lost a generous benefactor at the death of Mr. William Snider. He was buried from Holy Trinity Church, Somerset, Ohio, May 2. The Solemn Requiem Mass was celebrated by Fr. D. J. Kennedy, O. P., with Frs. Kircher, O. P., and McGinnis, O. P., as deacon and subdeacon. Many prominent men of all walks of life attended the funeral. The Somerset Press said: "Father Kennedy's sermon was highly laudatory, but not beyond the truth, nor beyond what was merited by Mr. Snider."

The Dominicana extends its heartfelt sympathy to the Rev. Fr. F. A. Howley, O. P., upon the death of his father; to the V. Rev. J. T. McNicholas, O. P., and the Rev. M. T. McNicholas, O. P., upon the death of their mother, and to Fr. V. R. Burnell, O. P. upon the death of his father. "In pace requiescant."

Province of the Most Holy Name of Jesus

On April 14th a large service flag containing more than a hundred stars—two of which are crowned with gold in memory of those who have already sacrificed their lives—was blessed and unfurled in St. Dominic's Church, San Francisco, Cal., as a fitting tribute to the members of the parish now in the Army and Navy. Fr. W. T. Lewis, O. P., preached a thrilling sermon on "Patriotism and Catholicism."

The Very Rev. E. S. Olsen, O. P., spiritual director of the Diocesan Union of the Holy Name Society, is very actively engaged in establishing and building up the Holy Name Societies throughout his diocese.

The Three Hours' Discourse at St. Dominic's Church, San Francisco, Cal., Good Friday, was delivered by the Very Rev. A. L. McMahon, O. P., Provincial of the Province of the Most Holy Name of Jesus.

The Very Rev. E. S. Olsen, O. P., prior of Holy Rosary Convent, Portland, Oregon, recently blessed a service flag containing a star for each member of the church now in the war. The banner is draped above the altar of the Blessed Virgin and each week the Holy Hour service is offered for the spiritual and temporal welfare of the boys.

Service flags were also blessed at St. Dominic's Church, Benicia, Cal., eighty stars, and at Martinez, Cal.

Frs. W. D. Noon, O. P., and R. A. Lewis, O. P., conducted missions in the Church of the Vincentian Fathers, and at St. Thomas Church, Los Angeles, Cal.

Fr. Clyne, O. P., was very successful as a booster of the Third Liberty Loan, lecturing throughout Contra Costa County, Cal.

Fr. Smith, one of the Dutch Dominicans who recently arrived in this country, has been assigned to St. Dominic's Convent, San Francisco.

Very successful and fruitful retreats to the girls of St. Rose Academy and of the Dominican College, San Rafael, were conducted by Fr. Gerard McMullen, O. P.

"Camouflage" was the title of a clever comedy recently given by the Dominican club of St. Dominic's, San Francisco, for the benefit of the building fund.

The work of collecting funds for the rebuilding of St. Dominic's Church, San Francisco, has been assigned to Fr. Hunt, O. P., who is eminently capable of shouldering this onerous task.

Foreign Provinces

During the recent scholastic year the English novices had a series of lectures delivered at the House of Studies by prominent Catholic and non-Catholic men. We give the list of lecturers and their subjects: "Protestant Writing of History," and "Nature of Historical Evidence," Hilaire Belloc; "Art" Eric Gill, "Printing," "The Evils of the Factory System," and "Education," by Douglas Pepler; "Mysticism in Poetry," Theodore Maynard; "The Catholic Church from a Free-Church Point of View," Dr. Orchard; "Social Reform by Legislation," John McCallaum; "After-the-War Problems," Fr. Hugh Pope, O. P., S. T. M.

Three of the simple novices are now in arms, Bros. M. W. Revill, A. A. Silversides and A. J. Farrell.

Forty-nine old students of the Hawkesyard Apostolic School conducted by the Fathers have seen service. Three have fallen in battle.

The simple novitiate has been transferred to Hawkesyard. The move was adopted as a war measure in order to release more of the Fathers to act as chaplains.

Fourteen priests of the English Province are now in active service as Army and Navy chaplains. They are: Captain Sebastian Gates, naval, Gibraltar; Major Felix Couturier, Egypt. Fr. Couturier has won the Military Cross. Lieutenant Colonel Gilbert Tigar, France; Captain Maurice Watson; Captain Theodore Bull, France; Captain Augustine Hogg; France; Captain Bertrand Pike. Fr. Pike is a prisoner of war at Karlsruhe, having been captured during the Cambrai reverse. Because of the scarcity and poorness of the food at his army camp, eatables are sent him each week from England. Captain Ethelbert Rigby, Hospital Ship; Captain Albert Knapp, Hospital Ship. Both Fr. Rigby and Fr. Knapp have had thrilling experiences, their ships having been torpedoed while on errands of mercy. Capt. Dustan Sargent, Saloniki. Fr. Sargent it was, who covered himself with glory when the "Laconia" was torpedoed early last year. Captain Raymond Devas, France. Fr. Devas is well known to Dominicans by his book, "The Dominican Revival of the Nineteenth Century." Captain Bernard Delaney, France; Captain George Naylor, Hospital Ship and Captain Paul Weeks, France.

The Irish Dominicans have six Fathers serving at the front as chaplains to the Irish troops. We hope to have some news of their activities for our next issue.

The eleventh volume of the English translation of the "Summa Theologica" has appeared. It comprises the first forty-six questions of the "Secunda Secundae" which treats of virtues and vices in particular. There are several more volumes to come out before the "colossal undertaking" of transferring the Angelic Doctor's masterpiece is complete.

In December, 1917, Père A. D. Sertillanges, O. P., professor at the Catholic Institute of Paris, preached at a religious and patriotic ceremony which was presided over by His Eminence the Cardinal-Archbishop of Paris. "La Paix Francaise" was the subject of the discourse. Represented were l'Eglise, l'Etat, la pensee, l'action, l'armee, la magistrature, la finance, les affaires, etc. The chief object of the discourse, which is now published in booklet form, was to further a French loan drive. It is reported that the discourse is the finest oratorical display since the days of the eloquent Père Lacordaire.

The feast of St. Thomas Aquinas, O. P., was observed with all due majesty and splendor in the Eternal City at the Church of Santa Maria sopra Minerva, the titular Church of the Cardinal-Archbishop of New York. Cardinal Frühwirth, O. P., pontificated. The edifice was crowded with the clergy and laity of Rome.

Fr. Austin Barker, O. P., has succeeded Fr. Vincent McNabb, O. P., as prior of Hawkesyard, the House of Studies of the English Province.

Fr. Albert Lepidi, O. P., Master of the the Sacred Palace, and Theologian to the Pope, recently celebrated his eightieth birthday. He was personally congratulated by the Holy Father.

The degree of Master of Sacred Theology has been conferred on Frs. Humbert Everest, O. P., ex-Provincial of the English Province, and Vincent McNabb, O. P. The Masterate is the highest degree attainable by the sons of St. Dominic and is given only after a period of thirteen years spent in the class-room.

December 17th, the anniversary of the death of the Most Rev. Hyacinth M. Cormier, ex-Master General of the Order, was commemorated by a Solemn Requiem Mass at the Angelico, Rome.

Lectures on the prima secundae of the "Summa" of St. Thomas are being continued at Casston Hall, London, by Fr. Alfred Whiteacre, O. P.

We are happy to announce the resumption of the publication of "Revue Thomiste," which will appear quarterly hereafter, the first issue in March. The editors residence is Rue Velane 17 Toulouse.

Frs. Hugh Pope, O. P., prior of Woodchester, Vincent McNabb, O. P., and Alban King, O. P., prior of Manchester, are engaged in giving non-Catholic missions throughout England.

The Hawkesyard Review, the quarterly published by the English novices, which was forced by war conditions to discontinue in the summer of 1916, made its reappearance on St. Thomas Aquinas Day. As noted in a previous issue, the novices acquired, last year, through the kindness of their V. Rev. Provincial, Fr. Bede Jarrett, O. P., S. T. Lr., and friends, a hand-printing plant. Two of their number, Brother Rupert and Hilary, learned the art of printing and run the first issue off the Aquinas Press.

The issue is a very creditable piece of work and much praise is due the printers and editors. It is printed in old Caslon type (45 pages) and on a very fine quality of hand-made paper. The articles, as usual, are a high order.

The new Review is a splendid tribute to the energy, courage and zeal of the late and present editors, Fr. John-Baptist Reeves, O. P., and Bro. Ferdinand Valentine, O. P. We extend our heartiest congratulations to them and their brethren on this big achievement. A long life to the Aquinas Press.

The French Dominicans, priests, novices and lay-brothers, have proved themselves sturdy fighters and courageous champions of their country's cause. Many of them have been with the Tricolor since August, 1914, some as chaplains, others as strecher-bearers, but the majority in the ranks of soldiers. From the meager information that has come to us, we learn that twenty-five have been cited for bravery in action. A number have won the war cross and Legion of Honor. The list we have is incomplete, but by our next issue we hope to have more detailed information concerning the war activities of our French brethren.

Two publications reporting the news of French Dominicans in the Army, are; "Le Trait d' Union," a bulletin of the Province of France, which is circulated among the religious in the Army, and "La Couronne de Marie" published by the Lyonese Province.

The Canadian Province has one chaplain at the front, Fr. Constant Doyon, captain-chaplain of the 22nd Canadian-French Battalion. The Legion of Honor has been awarded him by President Poincare for daring rescue work.

R. Père Jaquin, O. P., formerly editor of "Revue de Sciences Philosophique et Theologique," has succeeded R. Père Mandonnet, O. P., in the chair of Church History at the Catholic University of Rribourg.

Fr. Peredes, O. P., ex-Provincial of the Philippines, has returned to Madrid and is superior of a new foundation in that city.

P. Fr. Gerard, O. P., has recently given very successful series of conferences to the Social Workers of Valentia.

Fr. Dominic Pouel, O. P., who has been employed in the Catano Mission for the past twelve years, died at Porto Rico, January 30th. R. I. P.

Fr. Edward Hugon, O. P., and Fr. G. Galland, O. P., have been recently appointed as consultors to the Sacred Congregation for Oriental Affairs.

The Holy Father has conceded to the Angelico the faculty of conferring the degree of Doctor of Canon Law.

The V. Rev. Bede Jarrett, O. P., S. T. Lr., Provincial of the English Province, has just recently succeeded in acquiring a site of land at the University of Oxford, where a building will be erected as soon as it is possible. Upon completion of the institution the House of Studies of the Province will be removed from Hawkesyard to the famous educational center.

On the Feast of the Angelic Doctor the Most Rev. Leonard Lehu, O. P., S. T. M., Vicar General of the Master of the Order, gave the habit of the Third Order to the Most Rev. John Simon Nachle, Coptic Bishop of the Church of Alexandria.

The Rt. Rev. Vincent M. Moreira, O. P., has just been appointed Bishop of National Port, Brazil.

The V. Rev. Aegidium Guinassi, O. P., S. T. M., ex-Provincial of the Province of Lambardy, has been elected prior of the Minerva in Rome to succeed the V. Rev. Philipp Caterini, O. P., who was recently appointed Procurator General of the Order.

The quadragesimal course of sermons in the Basilica of the Vatican was delivered by the V. Rev. Marian Cordovani, O. P.

For the third successive time the V. Rev. Fr. Manser, O. P., has been elected to the office of rector of the University of Fribourg.

The V. Rev. Fr. Louis Becherimi, O. P., of the Congregation of St. Mark, has recently celebrated the diamond anniversary of his sacerdotal ordination.

The introduction of the cause for the confirmation of the cult of Dominic Spatafora, O. P., has been confirmed by the Sacred Congregation of Rites.

Dominican Sisters

The Sisters of St. Dominic, San Rafael College, Cal., have just completed the purchase of Meadowlands, an extensive and highly cultivated piece of property adjacent to the convent grounds. The addition of this estate to the College was necessitated by the growth of the Junior Department, established in 1915. With the increased advantages afforded by the acquisition of the new property the faculty expects to add the final two years to the present accredited Junior college course.



Interior of the New St. Vincent Ferrer Church, New York City

Mother M. Catherine, O. S. D., of St. Catherine's Congregation, Ontario, Ore., accompanied by Sr. M. Thomas, O. S. D., recently visited the House of Studies, en route to Philadelphia to meet relatives of her postulants and novices and to secure new vocations.

The Sisters in charge of St. Vincent Ferrer's School, New York City, are deservedly proud of the record made by the children under their care. Incomplete returns showed that the pupils had sold over $25,000 worth of the Third Liberty Bond issue.

At the closing exercises of the Sisters' College, Catholic University, Washington, D. C., the degree of Master of Arts was awarded to Sr. M. Aileen, O. S. D., Sinsinawa, Wis., Sr. M. Raymond, O S. D., Caldwell, N. J., and Sr. Vincent Ferrer, O. S. D., Sinsinawa, Wis.; the degree of Bachelor of Arts to Sisters M. Benedicta, O. S. D., Grand Rapids, Mich., M. Bernadina, O. S. D., Mission San Jose, Cal., M. Estelle, O. S. D., Grand Rapids, Mich., and M. Servatia, O. S. D., Caldwell, N. J. Since the opening of the College two degrees of Doctor of Philosophy, six of Master of Arts and ten of Bachelor of Arts have been conferred on Dominican Sisters besides those granted this year.

On February 27, Sr. M. Alexius Duffy, O. S. D., departed this life at St. Clara Convent, Sinsinawa, Wis., in the forty-ninth year of her religious profession. R. I. P.

On March 7, the feast of the Angelic Doctor, fourteen novices pronounced first vows and seven young ladies were clothed in the white habit of St. Dominic, at St. Catherine of Sienna Convent, St. Catherine, Kentucky. The ceremony was presided over by Rt. Rev. Denis O'Donoghue, Bishop of Louisville. He was assisted by Rev. Fr. Wildenberg, O. P., chaplain, and Rev. D. A. Driscoll, secretary to the Bishop. Fathers Dempsey, Foster, Kennedy, Dawkins and Damiani of St. Rose's Priory were present in the sanctuary.

Death has claimed several members of this community during the past few months. Sr. M. Aquin Holleran and Sr. Vincent Ferrer Thompson, both of whom at one time governed the community for two successive terms, have passed to their reward. Besides these, the remains of Sr. Clara Gass and Sr. Bernadine Medley, the former of whom died at St. Agnes Academy, Memphis, Tenn., and the latter, at Hasting, Neb., have been laid to rest in the convent cemetery at St. Catherine's. R. I. P.

Preparations are being made for summer school work at St. Catherine's and in the mission houses. The Sisters engaged in the missions in and around Boston will assemble at Sacred Heart Academy, Watertown, where competent instructors, some of whom are members of the community and others outside talent, have been engaged for the work. At Hastings, courses in philosophy and English literature will be given by a professor from Loyola University, Chicago. This will enable the Sisters who have been working for degrees at Creighton University to continue their work at home during the summer months and will make it possible for a larger number to share the advantages offered.

On March 21, Sr. M. Clement McKee died at St. Mary's of the Springs. Sr. M. Sybillina McHugh also went to her reward April 6th. R. I. P.

On July 8, 1918, St. Mary's of the Springs will commemorate the fiftieth anniversary of its establishment at Shepard, Ohio. We hope to have full details for our next issue.

On May 16, the following young ladies received the habit at St. Mary's of the Springs, Shepard, Ohio: Miss Mary Jones, Braddock, Pa., to be known in religion as Sr. M. Samuel; Miss Kathryn Cavanagh, Braddock, Pa., as Sr. M. Jean; Miss Margaret Maynagh, New York City, as Sr. M. James; Miss Anna Dunleavey, New York City, as Sr. M. Casimir; Miss Marie Weiss, New Haven, Conn., as Sr. Hedwig; Miss Margaret Dougherty, New Haven, Conn., as Sr. Blandina; Miss Lillian Carey, New Haven, Conn., as Sr. Andrea; Miss Rose Butler, New Haven, Conn., as Sr. Aimo; Miss Lena Lang, Zanesville, O., as Sr. Juliana; Miss Helen Boylan, Columbus, O., as Sr. M. Ann.

On April 13, Mother M. Catherine Herbert, O. S. D., Superioress of Mary Immaculate Hospital, Jamaica, L. I., celebrated the golden jubilee of her profession at the Mother House of the Congregation, Montrose and Graham Avenues, Brooklyn. After a Solemn High Mass attended by many monsignori, priests and Sisters, a reception was held in the convent where the venerable jubilarian was congratulated by the Bishop of Brooklyn and a host of her friends.

At a ceremony held in the chapel of Mt. St. Dominic's, Caldwell, N. J., six postulants were clothed with the white wool of St. Dominic, and ten Sisters made their profession. The Very Rev. J. A. Hinch, O. P., officiated and the Very Rev. H. I. Smith, O. P., preached.

At a similar ceremony held at the convent of the Dominican Sisters at San Rafael, Cal., two postulants received the white veil, five novices were admitted to first profession and four Sisters pronounced their final vows.

Sub-Editor B. N.