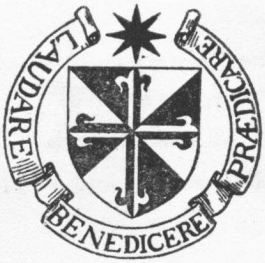
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The Dominican Novices
heartily wish
all their friends
A Prosperous and Happy
New Year

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"There Were Shepherds Watching"

DOMINICANA

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THE FULNESS OF TIME

Christmas for the Christian has a unique position. It stands as the final tableau in a gigantic spectacle extending over four thousand years, and as the first scene in a world-embracing drama that is yet in the acting. It is a wonderful manifestation of the supreme wisdom of Him who holds "the destiny of things in the palm of His hand." "I will move all nations," said the Lord through the mouth of His prophet Aggeus, "and the desired of nations shall come." To accomplish His will and to carry out the last detail of a project staggering in its immensity, He disturbed the earth and the hearts of men, and when this was done "the fulness of time was come when God had decreed to send His Son, that we might be redeemed and again adopted as children."

In the preparation for the greatest event that ever occurred on earth—the birth of Jesus—Paganism played a conspicuous part. The energies expended, the results achieved during the rise, development and downfall of tribes, kingdoms and peoples, were not to be lost, but in the all-wise providence of heaven they were to be great determining factors in some line or other. Looking back over history, we see how even the vices and worst failures of man were put to a good use at the hand of God.

The original religion was a pure monotheism. God's revelation was not dimmed or perverted till long after the dispersion from Babel. The idea, however, of a One, Supreme, Universal Deity could not long remain pure by a mere oral tradition, and when the tribes wandered farther and farther from one another, and when the evil and vices in man began to assert themselves, the divine light no longer shone out in its pristine brightness. Man saw beauties and wonders indescribable and sublime in creation; the order, the harmony, the providence of it all impressed him in a remarkable manner. Still, reason, darkened by crime,

weakened by vice and almost destroyed by abuse, no longer saw in this the transcendent beauty of a single God. Each divine attribute or manifestation was given a symbol, but from symbolism they soon degenerated to the adoration of these very signs. "The cow is God," said the Egyptians; "the sun is God," said the Assyrians, Babylonians and Persians. The more cultured and progressive the people, the more rapidly increased the hierarchy of their heaven, till with the Greeks and Romans it reached a state we could never explain if we did not realize to some extent what it means to turn away from God. Every brook, river and sea was crowded with nymphs, sprites, gods and goddesses. The very passions and the most loathsome sins of man had exemplars and models in the heathen empryean; the crowd was so great one could not see the high courts of Parnassus and Olympus for gods.

But such a condition had to end. After the Romans had absorbed every deity they found in all their conquests, there yet remained a vacant spot in their hearts. Mankind was disgusted, and St. Paul says he saw an altar in Athens—one raised, no doubt, in sheer desperation—an altar to the "Unknown God." The world was ready, as far as religion was concerned, to welcome anything new, to give almost anything a trial in its hope for something lasting. The time was ripening when God should manifest Himself.

Philosophy went through as many changes as theology, because the two were inseparably united. Here, again, all was darkness. The questions of the origin of man, his work on earth, and his destiny hereafter were forever being asked and forever going unanswered. The monotheistic doctrine which could have saved them was lost, and poor unaided reason wandered through labyrinths of doubt and speculation until it was ready to drop from exhaustion. God gave light to some men like Plato, Aristotle, Seneca and Cicero, but it was not enough. It was but a salt that saved the universe from general unredeemable corruption. Great as were their doctrines, they could not stay the sins of the teachers, much less the crimes of the people at large; and sublime as were their tenets, they did not satisfy the cravings of intellects made for certain knowledge. So, when Pilate, half in jest and half in despair, asked Our Lord, "What is truth?" he voiced a query that was continually on the lips of anxious men. From a groundless devotion to a multitude of gods the reaction

was sure to come when men would adore no God whatsoever. Man was made supreme. The Ego was the only thing worth while, if the heart could not rest in something higher. Men doubted about their souls; debated whether they existed or not; made systems of suppositions and sacrificed their reason on the altar of the most untenable theories. To the anxious inquiries of the why and the wherefore of things, philosophers shook their heads, put on a look of sagacity and calmly informed the world, "We do not know, we cannot know," and a logical sequence was, "Why should we worry?"

Man must have some ideal. The inborn sense of hero worship must have expression, be the object worthy or otherwise. Paganism sought an outlet which was to be its last act in its preparation for the coming of Christ. To absorb the individual, to utilize all personal effort and to make the state supreme was the idea that became an obsession with the ancients. This was to be the final move, in as much as Paganism was interested, that would usher Christ into the world.

Egypt struggled with Assyria only to be conquered. Assyria fell before Babylonia, and eventually both paid homage to Persia. Ambition moved Xerxes to attempt the conquest of the world, only to be turned back by a handful of Greeks. Repeated trials but served to strengthen the people of Hellas, and in time the valiant Grecian soldiery and the unconquerable Macedonian phalanx crossed the sea and marched victoriously through the lands that once held Darius the Great as king, till only uncharted country made them stop, and forced tears to their eyes that there were no more lands to conquer.

Though the land that gave birth to Pericles, Lycurgus and a host of prominent men was to have a lasting influence on the world through its arts, sciences, and especially its language, its political prestige was to go, and the little country of Greece was to pass quickly from hand to hand.

A sturdy race was growing up about the Tiber—a race whose destiny it was to rule the earth. Surrounding tribes and petty kingdoms soon felt the power of these conquerors, and all turned to Rome as to their center. In the year 264 B. C. the Romans left their country to subdue other lands, their first objective being Carthage. They waged three bloody Punic wars, sometimes with dismal failure, but with ultimate success. Spain fell; Gaul passed into their hands; Caesar entered Germany and Britain,

and presently the entire globe was at the feet of Roman conquerors. Civil strife broke down the divided consular power and the supreme authority was vested in one man. Augustus sat on the Imperial throne, Dictator and Pontifex Maximus. Universal domination by one people was an accomplished fact, and God's will was done.

However, all this long and vast preparation was only an indirect action toward the fruition of heaven's decree. The promised Redeemer was not to spring from Egypt, Greece or Rome, but from Palestine. The Jews, thousands of years before, had been segregated from the pagan world. It was necessary that the seed from which should germinate the Saviour should be planted in sacred ground. By divine disposition Jacob and his family went into the land of Goshen, there to increase and multiply and to learn art and science from the Egyptians. Material prosperity demoralized them, so before they were entirely corrupted God led them out of the country that had turned into a land of bondage, both physically and morally, and directed their steps to the land promised to their forefathers. In the desert their destiny was clearly made known to them at the same time they were going through a process of purification. Finally, they entered the "land flowing with milk and honey," there to await the advent of their King. Reverses, trials, persecutions and exiles were necessary to keep before the minds of this people the lessons taught thm in the desert. God sent terrible prophets to rouse them from their sins and to awaken them to a sense of virtue.

The idea, however, of a spiritual Deliverer eventually passed from the minds of the Jews. The Law, given to keep them prepared for the Christ, became their sole religion. As a result, they groaned under the Mosaic injunctions, rebelled against the killing formalism of the Pharisees, were fanatical against the scepticism of the Saducees, and rendered desperate by Roman oppression. The sceptre had passed from the favored tribe, as was foretold, and the weeks announced by Daniel were over. All Palestine was in a ferment.

Roman sway embraced the confines of the then known world, nevertheless, the pagans saw that that universal sway did not bring the peace and liberty for which they had so ardently longed. Their minds were dying for truth as they turned from an empty philosophy in disgust; their hearts were craving an object wor-

thy of their love. The Jews were roused to the acme of excitement by the words of the Prophets; were made desperate by the loss of liberty and the sight of pagan rulers in the Holy City.

The world was ready. God had ordained all things well. Both Jew and Gentile needed and were expecting some kind of a redemption, so surely now "the fulness of time was come, when God had decreed to send His Son." "And it came to pass that in those days there went out a degree from Caesar Augustus that the whole world should be enrolled. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass that when they were there her days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him up in swaddling clothes, and laid him in a manger."

The last act was over. In the stillness of a wintry night and in the sombre darkness of a lonely stable God came down to earth. War was over, and the earth was silent at the approach of its God. In that moment of quiet the King of Peace descended to renovate the face of the earth. Of all the manifestations of the omnipotence of God this preparation of the world for the coming of His Son ranks among the greatest.

—Bro. Joachim Walsh, O. P.

CENTENARY OF ST. JOSEPH'S CHURCH AND CONVENT

One century has gone by since the story of St. Joseph's Church and Convent, Somerset, Ohio, began. It has been an interesting Dominican story all these years, linking together the beginnings of Catholicity in Ohio when it was first fostered by Father Edward Dominic Fenwick, O. P., in the vicinity of Somerset, Ohio, with the later development of the Church in this State by Dominican missionaries and the present thriving activities of the novitiate of the Order of Preachers, now in this convent.

This brief sketch will unfold only the leading features of this century of Dominican labors at St. Joseph's.

In the year 1784 Edward Fenwick, a native of Maryland, bade farewell to his homestead and turned from the scenes of his boyhood to pursue a course of studies in a Dominican College at Bornheim, a village located between Antwerp and Brussels, in Belgium.

It was here that our future Dominican perceived and corresponded with the working of God's grace in his own soul. Tenderly nurtured by the ever-precious blood of Jesus Christ, his college days were passed in preparation for the high vocation which God had destined for him in His Church. The year 1792 found him completing his intellectual contests in the arena of scholastic strife and embarking upon the eventful sea of his sacerdotal life, which lay before him. Consequently, at the closing of this year Edward Fenwick could trace his spiritual ancestors back in unbroken succession to Him who stood in the little supper room at Jerusalem and said: "Do this in commemoration of Me." He was now a priest of Jesus Christ, so impregnated with the things of God that the seemingly insurmountable difficulties of the future were leveled to the dust when his great heart diffused the spirit with which it was imbued.

After his ordination he spent two years in teaching the classics at Bornheim College. But he was not to remain long amid the quiet but strenuous pursuits of his first field of labor. It seemed certain that rougher times were to be his and that his training should be commensurate with his future trials. For just now the French Revolution hurled its poisonous arrows of devastation throughout all France, discharging an exceedingly heavy volley of its venom against the institutions of Catholicism. It

was amid this general disturbance that Father Fenwick's efforts almost received the consecration of exile. But being a true American citizen, he claimed the protection of our beloved country, and promptly did the American Government respond by guiding him to safety under the protecting shadows of the Stars and Stripes.

The time now seemed ripe to Father Fenwick to consecrate the virgin soil of young America by the footsteps of the Friars Preachers. Accordingly, he placed the matter before the proper authorities, and his project received the harty cooperation of Father Luke Concannen, at that time Socius to the Master Gereral of the Dominicans and afterwards the first Bishop of New York. He also had the pleasure of knowing that Bishop Carroll, the only bishop then in the United States, was anxiously awaiting the completion of his plans. Finally his undertaking received the approbation of the Master General, and on September 10, 1804, Fathers Fenwick, Wilson, Tuite and Angier sailed from London, England, for Norfolk, Va., arriving there in the month of November. Generously placing themselves at the disposal of Bishop Carroll, they were sent to Washington County, Kentucky, where in 1906 St. Rose Convent was built, and thus was sown the seed of Dominicanism in the United States.

It was just at this period that the priestly zeal of Father Fenwick found an outlet in the missions of Ohio. His labors were crowned by the founding and building of St. Joseph's Church and Convent, Somerset. To those judging from worldly standpoints, the attainment of this latter result must have seemed but a phantom of the imagination, for in 1810 the State of Ohio was nothing but a huge forest where dangers were many and inhabitants few.

It was into these inhospitable parts that the spirit of God led our saintly Friar Preacher. Leaving St. Rose, Springfield, Ky., he went in search of those whom he called his "stray sheep." He had inherited from his Holy Father St. Dominic the Apostolic spirit, which was ever enkindling within him a more intense desire to spend himself, so that more souls might be added to the heavenly choir to sing God's praises for all eternity.

Traveling on horseback, he would rove through the thorn-strewn forest, scanning with the keenness of his vision the surrounding country in quest of souls. Many a sunrise did his heart kindle with the hope of gaining souls, and many an evening closed

in the disappointment of that hope. Often did his heart melt within him and his weary limbs seek rest from the dangers of the forest wilds within some cave, which, while uninviting in itself, still served as a protection from the inclemency of the weather.

In the year 1810 there came a change. The unintelligible language of the forest gave place to human voices and the barren waste was supplanted by the activities of home life of three families, those of Jacob Dittoe, John Finck and his son, Joseph Finck. Devoted to their Catholic Faith, these families prayed for a priest. Their most cherished hopes and their fondest wishes were at last realized when the Good Shepherd sent His ambassador, who broke to them the sacred Bread that cometh from heaven. We can only imagine the degree of happiness within the homes of those three pioneer families, as each gave expression to that heartfelt joy occasioned by this God-directed incident. Surely Father Fenwick's bosom must have swelled high with hope and his eyes must have been dimmed with a haze of happy tears, as the different members of these respective families urged him to establish a church. But comprehending the depth and breadth of the situation, knowing the utter lack of money and means for the attainment of the end, Father Fenwick was obliged to defer the granting of their petition until the future would open up new avenues to success.

Time passed on—a time filled with the arduous tasks peculiar to our itinerant missionary. But fancying he saw the unborn children of Ohio extending their hands to him for deliverance from spiritual famine, Father Fenwick returned again in 1814 to his children in the faith to administer to their spiritual wants. After several intermittent visits to his people, the year 1818 was selected by Father Fenwick as the one in which to build a church. Accordingly, three hundred and twenty acres were deeded by Jacob Dittoe and his wife to Father Fenwick on the condition that a church be maintained there, with the promise that some future day would see a convent erected for the fostering of priestly vocations. Thus was founded St. Joseph's Church and Convent. The first structure was of logs, being twenty-two feet long and eighteen feet in width, the earth serving as a floor and two openings in the walls as windows. Humble and poor in its beginning, yet what power and influence it was afterwards to exert! It was this unadorned, unembellished, rude structure that

served as a place of worship for not more than a dozen families. Here they found a common ground where all might meet as brethren and join hands as children of the one household. Father Fenwick and his little flock found the object of their love within that rude log cabin, for there their God came down in the Mass as truly as He comes down in the grandest Mass in the stateliest temple.

Let me ask you again, kind reader, to let memory dwell upon the days of 1818—days so different from our own! Picture St. Joseph's in its infancy, destitute of even the necessities. It was born in poverty, that poverty which is known to the homes of the toiling poor, that poverty which is so slow to lift its hand or to relax its pressure. Surely Father Fenwick's endurance would have failed had he not been supported by heavenly consolations and nurtured by the Body and Blood of Jesus Christ.

"Give us a man, young or old, high or low," says Dean Stanley, "on whom we can thoroughly depend, who will stand firm when others fail; the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous,—in such a one there is a fragment of the Rock of Ages." Such was Father Edward Dominic Fenwick. But he was more than this. He had given his life over to the Church of God. His life became a portion of the Christ's imperishable history. Though his apostolic life was characterized by absolute poverty and severe privations, though trials rolled over him as the sea waves beat against the rock, still they left him like a rock, unmoved.

Father Fenwick continued to mark his days by frequent visits in search of souls. But soon a thing happened to him which was much against his wishes, namely, his appointment as first Bishop of the new Diocese of Cincinnati in 1821. This new appointment did not minimize his opportunities for laboring assiduously as ever in the Lord's vineyard. Pursuing the same habits of life, our Bishop still made his pastoral excursions in quest of souls. It was in 1832, while on one of these journeys, that the Angel of Death touched him, and he died alone, at Wooster, Ohio. But though he died alone, the faith that was in him whispered the sweet thought that soon he would join his brothers in heaven, where they would be never parted.

As only limited space has been allotted to this sketch, the remainder of this narrative will treat of generalities in connection with St. Joseph's rather than with particular personages. In

the years that followed Father Fenwick's death St. Joseph's destinies were guided by men whose zeal spurred them on to action; for them, to see was to act, to believe was to affirm, to know was to do. Accordingly in the early thirties a brick convent was built, now often referred to as "The Old Convent." As the community grew, "The Old Convent" was supplanted by a larger home, the latter building becoming a college for boys about the year 1849. Two years later a new college building was erected a short distance from where the church now stands. Wider avenues of thought were opening to the young men of Ohio, wherein they might more easily preserve their souls unsullied and at the same time expend their intellectual horizon. The college was opened and the passing years brought more gratifying results to both pupils and faculty, thus giving promise of rich harvests for the future. But the disruption in social life caused by the Civil War made it necessary to close this college in 1862. This event, however, gave wider scope to the zeal of the Fathers as missionaries. The St. Joseph's Convent of today was built in 1880 or 1881 and from its hallowed walls went forth many a stalwart missionary to build churches, to implant the faith,—men whose works have never ceased, the sheaves of whose successive harvests are being continually gathered into the granaries of heaven. Forty years previous to this time, in the year 1839. the whole-hearted cooperation of the parishioners and the Fathers resulted in the erection of a splendid Gothic church, which ever holds a cherished place in the memory of her children and today stands out as an edifice of great architectural beauty.

Following out the traditions and laws of the Order, a regular Studium was established in 1841, with the prescribed course of studies. The first fruits of the new curriculum were embodied in the person of Father James Whalen, who after passing a brilliant examination received the title of Lector of Sacred Theology, which was then for the first time conferred in the United States. His ability as a scholar and his undisputed capabilities in governing afterwards caused him to be consecrated the second Bishop of Nashville, Tenn.

Looking back upon St. Joseph's past, considering its present, and opening its future by the way of prophecy, we recognize in its history the dealings of God with His creature, man. In its infancy, God allowed the pioneer workers at St. Joseph's to share in the mystery of human sorrow. Their patient endurance of

trials, difficulties and failures swept them to greater heights of success, than they ever hoped for in their widest dream. Hence, we, the children of another generation, look back with joyous eyes upon the procession of those first few hundred Catholics of Ohio winding down through the last century, ever increasing in number. This increase in the number of souls naturally demanded a corresponding increase in the priestly ranks. The increment was supplied, with the result that today the territory of 1818 is dotted with a population of about nine hundred thousand Catholics, administered to by an archbishop, three bishops and more than a thousand priests. To attribute this splendid Catholic growth entirely to the sons of St. Dominic would be claiming too much, but recognizing the fact that the birthplace of Catholicity in Ohio was at St. Joseph's, we now justly pay it honor, and willingly lay at the feet of the Dominican Fathers a tribute of admiration.

In the midst of our jubilation, we must pause to pay our heartfelt gratitude to the unswerving devotion of the lay-brothers and Sisters, who have helped so much in bringing about the final results. It would be a useless task to attempt to measure in words the unfaltering devotion of the Sisters in their many duties at St. Joseph's. Their lives have always been examples of every religious virtue and their deeds still shine out with a lustre which no earthly attraction has ever had power to tarnish.

The old population of Ohio has disappeared, and old institutions have been overturned and new ones have been built on the ruins of the old. Still, through all these vicissitudes, St. Joseph's of today is as strong and as virile as at any period of its illustrious history. The priests who received the first nurturings of their vocations at St. Joseph's are still invigorating the Catholic life of Ohio, elevating the aspirations of its youth by their educational systems, sanctifying homes by the tender solicitude of their ministrations, bringing consolations to the faithful and life to the spiritual dead by their indefatigable labors.

We may well rejoice in these Dominican activities of the last century, but let us not do so in any vainglorious spirit. Rather let us recognize in its brilliant past, not the workings of human prudence or human power, but the strong hand of a merciful God; and bowing down our souls in gratitude, let us cry aloud before His altar: "Not to us, O Lord, not to us, but to Thy name, give glory."

—Bro. Aloysius McLaughlin, O. P.

HER SECRET WITH THE KING—THE STORY OF A FIRST MASS SAID ON CHRISTMAS MORNING

Genevieve Harrington, like most of the girls who had spent any time at the Visitation Convent, had frequently and not without some anxiety considered the question of a religious vocation. The calm, peaceful countenances of her teachers, the religious atmosphere of the beautiful chapel and the sense of the presence of God in and about the institution had produced impressions upon her delicately strung soul which had made her suspect that God was calling her sweetly but gently to embrace this form of life. Not infrequently when at home during the holidays her thoughts and affections wandered back to the Academy on the Hill and seemed to find there what neither the comforts of home nor the attention of friends could supply. And yet in spite of this apparent attraction she thought that she heard a Voice speaking to her and telling her that her life's work lay in another direction. And shortly before her graduation events occurred which confirmed her doubts. Her mother, who had been ailing for some time, became a confirmed invalid requiring almost constant attention, and her father sustained serious reverses in business which obliged him to decrease his household expenses. Under such conditions it was only natural that Genevieve should be called home to assume the double role of housekeeper and nurse. The visions of the past were soon dimmed by the realities of the present, and Genevieve, seeing the finger of God in the changes that had taken place, with good will entered upon her new activities.

And yet the memories remained, not to agitate and to disquiet but rather to stimulate and to sanctify. If she herself had not been chosen to serve God in a special way, she hoped that she might be able to prepare others to hear and to follow the whisperings of Him who would lead them to his innermost sanctuaries. If she was prevented from entering the Promised Land, like Moses, she wished to be God's instrument in bringing others to the threshold. But she, too, was obliged to wander about in the desert for many years before her hope was realized. In fact, it was not till she had reached the age of thirty that she felt at

liberty to accept the matrimonial proposal of John Murphy, a lifelong friend and companion. God, however, was good to her and soon blessed their union with a son.

John Jr.'s advent was received, of course, with holy joy. The mother's first prayers were that he might be reserved for the altar, and she resolved to do everything in her power to direct his life toward that goal. During his tender years she fed him the milk of spiritual doctrine, teaching him to lisp the Pater and Ave, and imparting to him as only a Catholic mother can the truths of our holy religion. Thus it was that the seed was sown which in later life was to blossom and bloom. His entrance into the parochial school was a source of great satisfaction to her, for was not this the first step toward the realization of her heart's desire? During these years she was the confidante of this innocent soul, consoling him in his boyish sorrows, encouraging him in his efforts and warning him against those dangers to which school boys are exposed. Her cares meanwhile had been multiplied by the death of her husband. But what cared she for the additional labor? Was hers not a service of love, having as its sole object the education of her son and if it were God's will his exaltation to the priesthood? Many a time, when all the world was at rest, would she steal into his room and, looking down upon his innocent and serene countenance, pray to God to preserve him from evil and guide his feet into His holy sanctuary.

The years he spent at the grammar-school passed none too quickly, for like all beginnings they were not free from anxieties. After graduation he protested against going to high-school, but at her insistence consented to complete the course. She fully realized how important were these years in the formation of his character—and how dangerous; how necessary it was that his thoughts and aspirations be given a proper direction. Henceforth her direct influence was to be lessened; he must think and act for himself. She had rooted his moral fibre in rich soil; she continued to moisten it with tears of impetration and she was sure that the sunshine of God's grace would not be wanting to strengthen and vivify it. Was the fibre itself strong enough to assimilate the moisture? Would it seek the sunshine? These were the questions she continually asked herself.

No satisfactory answer came, however, until the night of his graduation from high-school. After taking part in the exercises and receiving a modest share of the honors and premiums he

returned home rather late and apparently somewhat dejected in spirits. His mother noticed this immediately. Was he disappointed at not having been leader in his class? This could not be, for she knew from previous experiences that he could accept an honorable defeat with good grace. Was he chagrined at not having received as valuable a graduation present as some of the other boys? She quickly dismissed this suspicion for he had ever been keenly appreciative of whatever she could afford. Thinking only multiplied her doubts and increased her anxiety. At length she broke the silence:

"John," she said, "all is not well with you tonight. What is the matter?"

John looked up surprised, for he thought he had successfully cloaked his thoughts under a cheerful countenance. That he had not done so was evident from her question. So, after a little hesitation, he replied:

"I am considering the future, mother. I don't know what your wishes are, but for some time past I have been thinking of studying for the Church. But since in our circumstances it seems impossible for me to realize this hope—at least for the present—I have decided to obtain work in some office and earn enough money to keep you from working as hard as you have done."

It seemed that a cord snapped in the mother's heart. Her prayer had been answered; her son had not only been preserved from evil but had received the longed-for vocation to the priesthood.

"Son," she said, in the midst of her joyful tears, "your ambition shall be realized. I shall not permit you to remain home for my sake. Father Maguire has offered to help you through your college course and the Bishop will assist you after that. We shall make our preparation together; my sacrifice will be united to yours. May God receive them for His greater honor and glory!"

The years spent at college and the seminary passed swiftly for John and his mother. His life was that of a disciple preparing himself for the not unworthy celebration of the one Great Act of his ministry; that of his mother a reproduction, however faint, of the Blessed Virgin, who ardently desired to participate in her son's sacrifice. Though separated by time and place, their hearts were perfectly attuned. Both were looking forward to the same goal, to a consummation which would more than compensate them for their efforts. In the meantime, the mother had not

escaped the ravages of time and labor. Her rugged constitution had been gradually undermined and during John's last year at the seminary she had frequently been confined to her bed. Indeed, she was so unwell during the days immediately preceding his ordination that the doctor forbade her to undertake the journey to Baltimore, where with fifteen other levites, he was to receive the sacerdotal character. At first it seemed impossible for her to reconcile herself to this grievous disappointment. But hers was naturally a happy disposition which almost unconsciously accepted the inevitable with submission, even with joy, and sought to discover some consoling feature in every situation. If it were actually impossible for her to assist at his ordination, she would endeavor to find some substitute. So, after consulting dear old Father Maguire, she procured a book which contained a detailed description of all that was to take place. Father Maguire had already made arrangements to be present and he hoped that he would be one of the first to place anointed hands on the head of his protege. On Tuesday morning—the morning set for the ordination—Mrs. Murphy called in one of the neighbors, and just as the clock struck seven they began to follow in spirit the ordination Mass; or, as Father Maguire often laughingly remarked afterwards, they pontificated. The happy mother pictured the formation of the procession in the sacristy and saw it wend its way with solemn and dignified steps to the sanctuary, where the Cardinal was divested of his ordinary robes for those proper for the celebration of Mass. She saw her son in his long white robe, holding a candle in his right hand and carrying the folded vestments on his left arm, take his place in the corona; she watched him ascend with timid yet joyful heart to receive the imposition of hands and the holy unction. And if mother's heart ever pulsated in union with that of her son's, Mrs. Murphy's did during those two short hours. Distance seemed to have been annihilated, and she witnessed the entire ceremony with as great a sense of reality as though she had been bodily present.

After the ordination, the usual blessings having been given and received, John's—or rather Father John's—next thought was of home and mother. And such a homecoming! To realize in one's own person the hopes and aspirations of those one loves is always a source of happiness; but to be, as it were, the crowning joy of a mother's life, to be the answer to her oft-repeated prayers and the reward of her many sacrifices, is a privilege which

only a few have received and which even they have been unable to describe adequately. When hearts are most profoundly moved, lips are speechless. And even when the seal of silence is broken the remarks exchanged are often of a very prosaic nature, while the communication of soul with soul is full of the most sublime poetry. But we are digressing.

John's journey home was uneventful, save for the fact that his eagerness to reach his destination made the Royal Blue and the Merchants' Limited seem to move no faster than locals. At length he was awakened from a reverie by the conductor's announcement: "The next station at which this train stops is B——." Immediately his heart began to beat rapidly; his eyes shone with enthusiasm and his entire countenance was aglow with pleasant anticipation. The closing but not the least happy feature of his ordination-day was soon to be a reality. He would within a few minutes be at his mother's side, and after stooping as a son to embrace her, would rise as a priest to bless her! Only those who have had a similar experience can truly appreciate the emotion which inundated his soul at that time. Never before had he been more sensible of his sonship; never before had he realized as overwhelmingly his priestly dignity. The human and the divine, the natural and the supernatural, seemed for the moment to have blended in a most felicitous union. Well might he have exclaimed with the Psalmist: "Taste and see how sweet is the Lord!" What son other than a son who is at the same time a priest can ever have the assurance that he has actually repaid the debt of love and gratitude which he owes to a kind and loving parent? This is a privilege peculiar to him; and since it arises from no merit of his own, he discovers in it no cause for self-exaltation but only another reason for magnifying the Lord. Truly John had received good measure, "pressed down, shaken together, and running over." But we must draw the curtain over the scene of this first meeting between mother and son. It is a spectacle which should be witnessed only by the angels and the King of the angels, since they alone can understand its grandeur and its import.

Arrangements had been made by which Father John was to celebrate the first of his three Christmas Masses at the Convent on the Hill, so rich in tender associations for Mrs. Murphy. It was to be a low Mass, said at midnight, which only a privileged few would attend. Not a little anxiety, however, was felt by

friends regarding the mother's condition, for the doctor that morning had decidedly opposed her going out into the cool night air. But Mrs. Murphy was not disturbed, for she had received the assurance of an authority higher than that of the doctor that she would not only assist but would also receive Communion at her son's first Mass. Acting upon the advice of her friends she decided to lie down for a few hours, but her mind and heart were too busy with a consideration of the approaching event to allow her to sleep. To see her son at the altar, to hear him pronounce the words of Consecration, to watch him raise the Sacred Host and the golden chalice and to follow him as he descended the steps with the ciborium in hand to administer the Bread of Life to hungry souls—ah, these were thoughts calculated to enrapture the soul of any mother, but particularly of one who might truly regard such acts as the consummation of her own life's work. A certain reverential fear at the thought of the awful dignity to which her son had been elevated was coupled with an ineffable delight in the realization of God's munificence. But love, above all, filled her heart—love, joyous love, ravishing love!

Such was her frame of mind when Father John came in to see her before his departure for the convent, where he had a few final preparations to make. He kissed her, and after urging her not to be overanxious—for excitement would only distress and weaken her—he hurried off, not too confident that she would be able to follow. Shortly afterwards, however, she arose and with the assistance of one of her friends arrayed herself in the silk dress which had been ready these many months, and put on the diamond ring which John's father had given her at the time of their betrothal. It would be untrue to say that she was strictly beautiful; but there radiated from her countenance a certain grace and sweetness which more than compensated for the absence of youthful charms. At eleven-thirty, having wrapped herself in a heavy woolen robe, she allowed herself to be carried to the closed carriage which was waiting at the door and in a few minutes arrived at the convent, where she was immediately taken to the chapel and placed in an arm-chair near the altar-rail. Shortly before twelve the altar-boy lighted the candles, and just as the clock struck the hour Father John left the sacristy. As he entered the sanctuary, he almost instinctively raised his eyes; as he did so, they met those of his mother. The message of sym-

pathy, of joy, of thanksgiving and of love which was conveyed by that glance was more eloquent than any words could have been.

The prayers at the foot of the altar were quickly said and the young levite ascended the mystical Calvary to renew the Sacrifice of the Cross. The Introit and the Kyrie finished, he came to the middle of the altar and began the recitation of the "Gloria in excelsis Deo." As he did so Mrs. Murphy's thoughts reverted to the night when for the first time these words were uttered by the angelic choir to the shepherds on the neighboring hills as they tended their flocks, and it seemed to her that the original conditions were similar to those under which they were now pronounced. Christ was again to be born in the hands of her son; the Sisters of the Visitation, who had consecrated their lives to the purpose of caring for the little ones in the fold of the Lord, were there on the hill-top, listening to the glad tidings; and she herself, not unlike the Blessed Mother, was at the side of her son, her maternal heart overflowing with tender devotion and unspeakable delight. And to complete the picture, Father Maguire, her son's spiritual foster-father, was present, marveling at the wonderful things that had been accomplished. Indeed, so overwhelmed was Mrs. Murphy by the consciousness of the sublime and the supernatural that she scarcely noticed the progress of the services. At the Sanctus, recalled to the world of the material and sensible by the ringing of the bell, she endeavored to kneel, but discovered that she was unable to do so. Not long after, the second bell rang, announcing the approach of the Consecration. Oh, what a solemn silence! Oh, the greatness of the mystery to be accomplished! Slowly and reverently he spoke the sacramental words: "Hoc est enim corpus meum." The Transubstantiation had been accomplished. Her son—no, not her son—but Christ in her son—had spoken the words which renewed the birth of the Babe of Bethlehem! Was ever a mother's heart more joyous? The body in which it was encased seemed altogether too circumscribed to confine its transports, and like the saints she could only exclaim, "Enough, my God, enough!"

Those who were near her were alarmed by the change which seemed to have taken place in her during those few solemn minutes. Her cheeks had lost their natural color; her hands were clasped tightly and her eyes were riveted on a spot slightly above the head of the celebrant. The communion-bell rang, but she retained the same posture. A Sister came and tried to arouse her,

but to no effect. What had happened? Was she not to receive Communion from her son's anointed hands?

After consuming the Sacred Species, Father John turned to give absolution to those who were about to receive. It was then that he noticed that his mother had not been moved to the altar-rail. He continued, however, thinking that she had fainted or was otherwise too unwell to receive. True, he was disappointed at not having been able to give Communion at his first Mass to her whom he loved best in the world; but he felt confident that the same God who had been so good to him on previous occasions would make some provision in the present instance. Accordingly, without further anxiety he returned to the altar and concluded the Mass. In the meantime, Mrs. Murphy had remained in the same passive state. At times, however, her lips moved, but the words were intelligible. After unvesting, Father John postponed his thanksgiving and with Father Maguire hastened to his mother's side. As it was evident that medical assistance was required, while Father Maguire summoned the family physician, he and the Sisters removed her to the guest chamber. The doctor responded quickly and soon restored her to full consciousness. The unhealthy pallor gradually gave way to a more natural hue; her eyes recovered their usual brightness, and at length she began to engage in conversation. It would be difficult to describe the look of amazement which swept over her countenance when one of the Sisters remarked:

"I was very sorry, Mrs. Murphy, you were unable to receive Holy Communion."

"Didn't receive Holy Communion!" Mrs. Murphy exclaimed. "Why—the Child Jesus—"

She then seemed to recollect herself and remained silent. And no one, not even Father John, could prevail upon her to explain what she meant. And yet Father John was satisfied; for he was certain that God had in some mysterious way provided.

Father Maguire, who firmly believed that the age of miracles had not passed, after much reflection and prayer, was convinced that she had been favored with an apparition of the Child Jesus. The less credulous shook their heads and thought she had been dreaming. But the question was never settled; for only God and Mrs. Murphy knew—and neither of them ever told. It was her secret with the King, and she kept it inviolate the rest of her days.

—Fr. Cornelius McCarthy, O. P.

GERMANY'S GREATEST SCHOLAR — BLESSED ALBERT THE GREAT

Ever since Leo XIII began the movement which has seen a revival among Catholic scholars of the pure doctrines of Scholasticism as they were taught by the renowned Masters of the thirteenth century, the greatness of St. Thomas Aquinas has received worthy recognition. But there is another learned and saintly Dominican whose fame has not spread to the limits it deserves. This is Blessed Albert—the great scientist, the great philosopher, the great theologian, who was the forerunner and teacher of the Angel of the Schools. It was his destiny to collect the enormous mass of material out of which the genius of St. Thomas, nursed and guided by the Sacramental God, built that peerless system of philosophy and theology to which, ultimately, the world must look for the solution of the evils that afflict society in the present day. Albert outlived his illustrious pupil and proclaimed the excellence of his works, as being an advance over all previous attempts to arrive at basic principles and to correlate the diverse elements of knowledge, and to reconcile truths acquired by reason and those held by faith; declaring at the same time that they were endowed with such perfection that they would endure unrivaled to the end of time.

The date generally given for the birth of Blessed Albert is 1193, although some recent students of history give 1206. The noble family from which he sprang had long inhabited the castle of Bollstadt, but shortly before his birth took up its residence in Lauingen, a quaint old city in Swabia. Few details of his childhood have been preserved. A solid education, in which religion was the principal element, prepared his soul and vigorous chivalric exercises gave strength of body for a life it would be hard to duplicate for incessant and fruitful activity. It would have been natural for him to follow his ancestors in a military career, but a deep thirst for knowledge that had taken possession of his soul drew him to halls of study. At the University of Padua, famous in those days, especially for the cultivation of natural science, the eager youth under the tutelage of able instructors covered the whole field of study embraced in the Liberal Arts—

grammar, dialectic, rhetoric, music, geometry, arithmetic and astronomy. He then applied himself to master the works of Aristotle, the prince of the pagan philosophers, and to the pursuit of independent research in all branches of natural science, "his eye ever open on the sublime book of nature." Before long the breadth of his knowledge fairly stupefied both professors and students. They called him "the Philosopher," the title of "Great" was reserved to posterity.

With all the wonderful progress he made in learning the care of his soul was not in the least neglected. And one day, while reflecting with unusual seriousness on the end of man's existence, he turned into the church of the Friars Preachers and began to pour out his heart in prayer before the image of the Blessed Virgin. It was thereupon revealed to him that it was God's will that he join the Dominican Order. Many obstacles stood in his way. He even promised his uncle, who lived in Padua, that he would not take the step without first taking plenty of time to think the matter over. Only a few days passed, however, when a man came to the city who more than any other is considered the propagator of the Order of Preachers. Blessed Jordan was said to wield such a magic power in drawing young men to the Order that superiors of convents, when they heard he was coming, used to get habits ready, for a goodly number were sure to be won over by his exhortations. Thus, when Albert heard all the vain fears which before had given him trouble put to naught by the irresistible eloquence of Jordan he came to him after the sermon and from his hands received the habit. This was in 1223, when Albert was thirty years of age.

Once inside the monastic walls he applied himself zealously to guarding the purity of his soul and cultivating sacred studies, advancing the while from virture to virtue. The Friars, recognizing his remarkable talents, were not slow to give him every opportunity for their development. He was sent to Cologne, where he founded a school which quickly drew a large body of students, many of whom attained a high degree of eminence. After some years of teaching he was called to other posts of duty. As soon as a new foundation was begun in Germany, Albert was sent to it for the purpose of assuring its success. In 1243, while director of the conventual school at Cologne, St. Thomas was confided to his care, and at that early date he noted the genius in whose development he was to play so important a part. At this

school his office of teacher was fulfilled in the main by explaining the books of Dennis the Areopagite. The lessons written by his own hand or dictated to a copyist exist to this day. While there, too, he wrote the great commentary on the Sentences of Peter Lombard, which fill three folio volumes.

Not far from the cathedral of Notre Dame in paris is a place known as "La Place Maubert." The name to an ordinary passer-by means little or nothing, yet it recalls the glorious days when the University of Paris was the foremost institution of learning in the world. "Maubert" is a corruption of "Maitre Albert," and marks the spot where Blessed Albert was wont to deliver his lectures in the open, for the largset hall could not accommodate the vast throngs that came to listen to his words of wisdom. From 1245 to 1248, while occupying a chair of philosophy at the university, Albert acquitted himself with a success that has rarely been equalled. It was during these years that his fame as a Master of Theology reached its height. So great, indeed, was the renown of his name that his opinion even on matters of a public nature was considered decisive.

From the time of this first sojourn at the French capital date those voluminous writings which have merited the eulogy that posterity has a thousand times confirmed: "You have outshone all others; your writings have made you famous; you have illuminated the world, because you knew all that could possibly be known." It has already been said that the works of Aristotle, embracing the entire field of natural learning, had been profoundly studied by him in youth. Now, the tremendous project he conceived and brought to completion was to correct the errors and fill in the gaps found in these works—to create among the lettered men of his time a new method in study based upon Aristotle. He organized a general plan in which he incorporated texts of Aristotle, commentaries on these texts, and the results of his own investigations. There were some defects in his method, and he could not entirely break away from traditional influences that were irreconcilable with the new point of view. It took a St. Thomas to correct these mistakes in arrangement. However, without in any way derogating from the fame of the Angelic Doc-ton—which can never be extravagant—it has recently come to light that more than one doctrine hitherto attributed exclusively to him really belonged to Albert.

Every one who has anything at all to say about Blessed Albert mentions the vast field covered by his writings. His erudition was, indeed, prodigious. Besides Aristotle, he knew more of Jewish and Arabic philosophy than any other of the Scholastics, and so enormous was his output that we can scarcely believe it to be the work of a single man. There are treatises on zoology, botany, geography, astronomy, mineralogy, chemistry and medicine, besides others on subjects outside the domain of science. One modern author, not content with calling the works of Albert encyclopedic, says they form a veritable library. An edition of them published at Paris in 1899 contains thirty-eight quarto volumes. Furthermore, he is considered one of the most remarkable men of science of his time. Numerous and grotesque are the legends which had their origin in his experiments. Legendary fantasy is not all fiction, but is fased on fact. Accomplishments of modern times only go to show that it would have been possible for a man of Albert's scientific knowledge to construct mechanical devices for the reproduction of human sounds and to grow plants of a freakish nature. Thus the discoveries of Edison and Burbank may have been anticipated in some degree by this extraordinary man of the twelfth century. Much credit is due him also for his insistent championship of the rights of private investigation, giving the lie to the controversialists who hold that the Church is opposed to the progress of science; and at the same time he indicates the bounds beyond which reason cannot safely go without the guiding hand of faith.

In order the better to set off the astounding accomplishments of this great scholar let us follow him into the busy occupations of his life. Having received the Doctorate in 1248, he assumed direction of the House of Studies at Cologne, with St. Thomas as his assistant. One of his pupils at this school—which threw open its doors to clerics and laymen alike—tells us that in addition to instilling in the students a love for work he also gave them an example of a holy life. Every day he recited the Psalter, and, his classes over, it was his custom to spend some time in meditation and spiritual reading. He found time also to compose many inspiring sermons. For him contemplation, prayer and preaching were the most engrossing activities. But a very real interruption in his studies occurred in 1254 when he became Provincial of the German Province. Here was a change of life that involved a host of sacrifices: but the Divine will was made manifest, so he

accepted the office. In spite of his age he outdid his younger brethren in the rigorous observance of the vows and the constitutions of his Order. His visitations to the different convents of the Province, which included Holland and Austria, were made on foot, trusting to charity for the maintenance of his body. During his regime the Province developed internally by the strict observance of regular life and externally by the rapid increase of foundations.

Affairs outside his Order also absorbed his attention. He was sent on an apostolic mission to Poland, where certain horrible abuses, relics of paganism, were interfering greatly with the progress of religion, and by his intervention the savage customs were wiped out. At Cologne he was the peace-maker between bishop and people. When a violent storm broke out in Paris, and libellous charges were made against religious Orders, Albert was chosen to undertake their defence before the Papal assembly at Anagni. He answered all the objections of his adversaries with such convincing eloquence that the mendicant Orders were completely vindicated and left free to continue their teaching and ministry. So profound a knowledge of the sacred sciences did Albert display on this occasion that he was commissioned by Innocent IV to give lessons at the Pontifical court. This was to assume the office of Master of the Sacred Palace, inaugurated by St. Dominic and held by a Dominican uninterruptedly ever since. By the Chapter General held at Valenciennes in 1259 he was commissioned, together with St. Thomas and two other Friars, to draw up a rule of studies for the religious of the Order. Then, after many pressing solicitations, he obtained release from the task of superior and resumed his favorite studies. From that period dates his commentary on St. Matthew, a precious document carefully preserved as it was written by the author.

Albert the Great had attained his sixtieth year and thought only of preparing himself for death by prayer and study. But God had yet other work for him. The Pope looked upon him as the one man in Germany best suited to fill the vacant see of Ratisbon, and all his protests were unavailing. After his consecration, discarding pomp and ostentation, he proceeded to his episcopal city and ascended the throne March 30, 1260.By the wisdom, punctuality and zeal he displayed on all occasions he proved himself a bishop in the truest sense of the word. Owing to the mal-

administration of his immediate predecessors the diocese was in a deplorable state. But without losing heart he set to work. His house was regulated like the strictest monastery, and he commenced the reform of his flock by undertaking to sanctify the clergy. By his own preaching many who had gone astray were brought back to walk in the way of salvation. The manner in which he presided over the solemn services in the cathedral was a sourse of edification to all. In temporal affairs he was a perfect administrator. The numerous debts that burdened his see upon his accession were discharged, the episcopal revenues were augmented, and that without any diminution in the distribution of alms to the poor.

The position of a German bishop of those times was one that did not fit in with the ideals of a religious and scholar. Being a temporal prince as well as a pastor of souls, he was expected to be present at all sorts of public demonstrations, and this was something Albert could not tolerate. And when he became the butt of most unjustifiable animosities because of the merciless war he waged against sin, being unable to rid himself of the idea that he could be of much more service to the Church by devoting himself to his writings and study, he petitioned to be loosed from the chains which fettered his highest talents. The many requests sent Alexander IV were unsuccessful; but Urban IV, conquered by his prayers, allowed him to withdraw. This was in 1262.

His hopes for quiet and study, however, were not to be realized at once. The Pope ordered him to travel throughout Germany and Bohemia preaching the Crusade. Although seventy-seven years of age he undertook the work with the enthusiasm of youth and excited an overwhelming ardor wherever his voice was heard. When this was over he returned to the cloister, happy now to practice obedience after having been so long in authority. He spent some months at Wurtzburg and after a while was reinstated at Cologne. Still he continued to preach, to teach and to write; his spiritual advice and his opinion on all kinds of questions were constantly being sought. To these latter years of his life belong the commentary on St. Mark, the explanation of the thirty-fifth chapter of the Book of Proverbs on the Valiant Woman, the prophetic type of the Church, his works on the Psalms, the Prophets, and the Apocalypse.

We must not overlook the luminous writings that were inspired by his intense love for the Blessed Sacrament; a book on

the Mass, another on the Mystery of the Eucharist, and thirty-two sermons on the same subject. After the Eucharist, the Blessed Mother of God was the constant object of his meditation and love. Something in her honor is added to all his works, and he was accustomed to close his studies with a hymn to her glory. In a prayer that he has left us he shows the extraordinary confidence he had in her intercession. An imperishable monument to his love for the Holy Virgin is a work entitled "Mariale," in which he proposes two hundred and thirty questions bearing upon the mystery of the Annunciation, discusses them and gives his answers. It is a universal book on the glories of Mary—a poetic production in which all creation joins in praising the Mother of God. Some authors attribute to him a "Bible of Mary," containing a brief explanation of every passage, both in the Old and New Testaments, having reference to the Mother of God.

The last ten years of the holy man's life were not spent wholly within the cloister. Superiors of the Order confided to him the visitation of convents; bishops summoned him to exercise pastoral functions. At Strasburg, where he was greatly venerated, he ordained a hundred and fifteen priests. He consecrated churches in six different cities. Not only were numerous altars belonging to Dominican foundations consecrated by him, but the chapels of Franciscans and Augustinians received a like honor. The construction of the beautiful choir of the Dominican church at Cologne proceeded under his direction. Whenever the man of God appeared at solemn functions, crowds collected about him, eager to see the great scholar and to listen to his words.

At the epoch we have now reached Gregory X summoned all the prelates and the most celebrated Doctors of the Christian world to the twelfth General Council, which met at Lyons. St. Thomas was among the number called; and it was while making the journey that death overtook him. At the very hour of his death Albert, seated at table with his brethren, began to weep, and when asked the cause of his grief replied: "Thomas, my son in Christ, the shining light of the Church, has gone to the Lord." No sooner had news of the Angelic Doctor's death reached Paris when a violent opposition to his doctrines was launched. On hearing this, in spite of his eighty-four years, Blessed Albert hastened to the capital of France, ascended the steps of his former chair, and with dauntless ardor and an authority no one could

challenge proved the falsity of the accusations brought against his illustrious disciple and won over his listeners to the approval of the writings of the holy Doctor. Then he continued on his way to the Council, where he took a conspicuous part in learned controversies and refuted with invincible arguments the errors of the Greeks. After the closing of the Council we find him in Cologne, hard at work putting the finishing touches to his Summa of Theology. He composed the "Paradise of the Soul"—which, however, some deny—a spiritual treatise often reedited for the benefit of pious souls, and, lastly, his little work on "Union with God"—a charming mystical flower by whose fragrance he wished to fortify himself against the approach of death.

Three years before the end he lost his memory, and thenceforward gave himself up entirely to spiritual exercises. Each day he visited the tomb that had been prepared for him in the conventual church and recited for himself the Vigils of the dead. At last the supreme hour came. Having received the sacraments of the Church with great devotion, the good and faithful servant responded to the call of the Master. He expired in his cell, seated on a rude chair, surrounded by his weeping brethren. This was November 15, 1280. Albert had reached the age of eighty-seven.

Heaven did not delay in declaring Albert's sanctity, for this was revealed both to his confessor and the abbess of a German monastery, who was greatly indebted to him for the spiritual progress of her community. The body of the illustrious deceased, clothed in pontifical ornaments, was placed in a wooden sarcophagus, and after being exposed according to custom, was laid to rest temporarily in the choir of the claustral church before the main altar. The archbishop and clergy of the city, members of religious Orders, nobles, and common people assisted at the funeral.

When the new choir of the church was finished the holy relics received a more honorable sepulture, and thus they remained in the sanctuary for over two hundred years, the object of ever-increasing admiration and of pious pilgrimages. In the fifteenth century the University of Cologne, whose origin can be traced back to the famous school of Albert, replaced the modest tomb by a mausoleum more worthy of the Great Master. Painters, sculptors and poets, including Dante, have celebrated his memory. But the Church has given him a nobler immortality by placing on his brow the aureole of Blessed.

In more recent times new honors have been shown him. In 1859 the Archbishop of Cologne conducted a solemn translation of his relics; and divers colleges chose him as their patron. In September, 1872, the German bishops addressed a petition to the Holy See for the resumption of his cause. And thus the day may not be far distant when Germany will pray to St. Albert to guide the progress of her future civilization.

—Bro. Urban Cahill, O. P.

OUR HUMBLE KING

Ring out, ye bells, from far and near,
Ring unto all the faithful here
And tell them of the Infant born
In Bethlehem that Christmas morn.

No regal splendor did He seek;
His parentage was poor and meek;
His Mother was an humble maid,
And Joseph plied a lowly trade.

He came to us in poverty,
Abounding love and charity;
A stable was His place of birth,
Yet He the Lord of heaven and earth!

No earthly mansions did He claim
But spurned all wealth and worldly fame,
To teach mankind's corrupted race
And guide it in the path of grace.

He taught the vanity of praise,
He showed how earthly joy decays.
Tho born a king no royal lyre
Proclaimed His birth, save angels' choir.

So from our new-born Saviour we
May learn the wealth of poverty,
And thus life's gilded cup reject
To take our place with the elect.

—Bro. Raymond Grace, O. P.

THE DOMINICAN ORDER IN CANADA

The history of the Dominican Order in Canada reveals to us, on the part of the Canadian ecclesiastics and laity, a zeal, devotion,and patient spirit which appear truly supernatural. It seems a well-established fact that few great projects, undertaken with God's benediction, are ever brought to a successful issue without undergoing some severe trials and disappointments. And the founding of the Dominican Order in Canada was no exception to this unwritten law.

The Dominicans probably owe the first idea of their foundation in Canada to Mgr. Sabin Raymond, Vicar General to Mgr. Prince, the first Bishop of St. Hyacinthe, Province of Quebec. Mgr. Raymond had become interested in the Order of Preachers through Père Lacordaire, with whom he had become acquainted in Europe. After many conferences with that celebrated Dominican, the Monsignor imbibed a love and esteem of his Order that was never to diminish during his long career. And these sentiments were, on his return, immediately adopted by the Monsignor's superior.

In 1855 the Bishop wrote to Père Jandel, then General of the Dominicans, concerning his ardent desire to bring the Friars Preachers to his diocese, and expressed the hope that, sooner or later, St. Dominic would send some of his children to assist his son, St. Hyacinth, in saving souls there. The plans he had then formed he never changed. He would offer the Dominicans the Notre Dame parish, with a church and large presbytery. At the same time, he counted upon them to give missions and retreats, besides doing other necessary work in his diocese.

As at that time there were in Canada certain Methodist and Biblist sects, originally from Switzerland, who were endeavoring to shake the strong, lively faith of the Canadian Catholics, it struck the Bishop that he could do no better than to call upon the sons of St. Dominic to overcome these modern Albigenses. He also desired to entrust to the Preaching Friars all his diocesan schools, to be taught either by the Brothers of the Order or by the teaching Third Order.

Then began a correspondence between the Master General and the Bishop of St. Hyacinthe, in which the latter, undaunted

by the repeated refusals of Père Jandel, besought him untiringly to grant him a foundation. This wonderful affection for the Order shown by Mgr. Prince ought to render his memory forever blessed and imperishable in the hearts of all Dominicans.

After postponing the Canadian foundation for eighteen months because of circumstances over which he had no control, Père Jandel felt himself obliged to forego the whole project for an indefinite period. This decision was indeed painful to the good Bishop, but he recognized in it the expression of the Divine Will. He felt that he could not well open negotiations with other Orders as all knew of his preference for the Dominicans. About that time he wrote: "I have told you that it is the children of St. Dominic, the brothers of St. Hyacinth, whom I have always desired for my diocese, who appear to me to be singularly called there by the will of God. If really you cannot come this year, I will wait another; then, if you still delay, I will complain of it to Heaven and Earth. I will even carry my desires to the feet of the Vicar of Christ. So, you see, Reverend Father, I do not renounce the contract."

After three years had passed, Mgr. Prince believed that his hopes would be realized. He had written Père Lacordaire, who was then Provincial of France, telling him of the arrangements for transporting the Fathers who were to come to Canada. But the great Dominican, in his turn, was forced to apologize for not being able to send even one Father to the Diocese of St. Hyacinthe. It seemed that the zealous Bishop did not wish to leave this world without doing everything in his power to obtain some religious for his diocese. Several months before his death he besought Père Jandel to send at least a Visitator, who could judge of all the circumstances. Finally, on his death-bed, it is said that he kept repeating: "Yes, we shall have a community of Dominicans, and I offer my life to God that He may grant us that grace."

He was succeeded by Mgr. Joseph Laroque, who through a most intimate and tender friendship with Mgr. Raymond entertained and manifested the same sincere affection towards the Order of St. Dominic. He had been received as a Tertiary by the venerable Monsignor. Indeed, however many changes there may be in the see of St. Hyacinthe, the same good will, protection and fidelity will always continue with respect to the children of St. Dominic.

Although the new Bishop repeated the requests of his predecessor, unsurmountable obstacles arose and hindered the carrying out of Père Jandel's good intentions. In 1860 those on whom he depended fell ill, while in the next year the council of the Fathers at Lyons voted unanimously against the project of accepting parishes. Negotiations were then suspended until 1873, when Mgr. Charles Larocque, who had taken possession of the see after the resignation of his cousin, saw the ardent hopes and desires of twenty long years fully realized.

It was Père Chocarne, the author of the "Inner Life of Lacordaire," to whom God had reserved the pleasure of finally responding to those ceaseless petitions of the Bishops of St. Hyacinthe. During his many apostolic journeys to America, he had visited Canada at least three times, and had been deeply touched by the hope that the clergy and faithful of St. Hyacinthe had never ceased to entertain of eventually possessing the children of St. Dominic—a hope which two decades of delay had not been able to shake or discourage. Having been made Provincial of France, he accepted, in 1873, with the permission of the Vicar General—Père Jandel having died Dec. 2, 1872—the parish of Our Lady of the Rosary, St. Hyacinthe. On the arrival of the Friars Preachers, Mgr. Larocque did not hesitate to say that their establishment in his diocese was one of the most important acts of his reign.

The first religious assigned to the Canadian foundation were received with cordial generosity and great enthusiasm. Their installation in the Church of Our Lady of the Rosary—the same parish which Mgr. Prince had offered them in 1855—took place October 5, 1873. A reception was tendered them after which the Fathers inaugurated their ministry by a triduum of preaching and prayer which was followed with marvellous fervor by the whole parish.

The priests, religious and the faithful of St. Hyacinthe rivalled each other in their efforts to make things comfortable for the new apostles. Religious communities furnished abundant alms, and for a while food was sent gratuitously to the Fathers. Their chapel was artistically decorated and the sacristy filled with rich and beautiful vestments. Meanwhile, demands for preachers came in from all sides, and within eighteen months the Fathers had preached in all the religious institutions and more than twenty-five parishes in the Diocese of Quebec. Montreal, Three

Rivers and Rimouski had, in turn, called them to their largest churches and cathedrals. Bishops entrusted them with pastoral retreats. Surely those Fathers could have said that the only cause for anxiety they had in their first days in Canada was that they were unable to respond to all the calls made upon them.

The means of meeting this difficulty had been long foreseen. In fact, one of the main reasons why Mgr. Prince in 1857 was so insistent in his request for Dominicans was that he feared the loss of prospective vocations. On the other hand, this was one of the conditions laid down by the Chapter and Council of the French Province when the invitation to establish the Fathers in Canada was accepted. Having been invited to Louisiana at the same time, they chose Canada because with its French population they believed it would furnish more vocations. It was some years before this most necessary part of the establishment was realized, but in the meantime, several young men from Canada gained admission to the novitiate at Abbeville.

In 1877 Father Mathieu was sent to St. Hyacinthe to open a novitiate and act as novice master. Owing, however, to many unforeseen obstacles, work on the novitiate was not started until 1884. By this time the presbytery of Our Lady of the Rosary had been erected into a canonical convent, and the old one becoming too small, a larger edifice was built. On December 8, 1886, four postulants were vested in the white habit, the ceremony being attended by many Canadian ecclesiastics, including Mgr. Raymond. Père Fortier was the first master of novices in Canada. Many young men entered the Order, all the seminaries and colleges furnishing subjects. In 1889 the course in philosophy, preliminary to the study of the Summa of St. Thomas, commenced at St. Hyacinthe. As the number of novices increased each year, the need of a college teaching complete courses in sacred sciences became evident.

This project began to materialize in 1894, when Mgr. Duhamel, first Bishop of Ottawa, offered the Dominicans the parish of St. John the Baptist on the condition that they establish there a House of Studies. They accepted, and six years later one wing of the proposed structure rose on the heights of Primrose Hill. This was opened with appropriate services on November 8-9, 1900. Two years later the philosophers left St. Hyacinthe to complete their course at Ottawa. This House of Studies was elevated to the dignity of a formal college by Father Cormier

on June 2, 1909, and now enjoys all the privileges determined in the Dominican Constitutions.

Meanwhile, owing to the renewed persecutions in France, the French Provincial was forced to look for a place of refuge for his religious. For this purpose a Father was sent to the United States. He was unsuccessful in his attempts to gain admission for his Order in the Archdiocese of Boston, but obtained a hearing in Lewiston, Maine. Many French Canadians had settled there, and in ten years the little flock numbered 2000 souls. Having united them into one parish, Bishop Heavy received Father Mathieu as a messenger from God to his little French flock. On October 2, 1886, some Fathers from St. Hyacinthe took possession of the church, presbytery and parish confided to their care forever by the Bishop. Hardly had they arrived in Lewiston when they started work on a school which soon afterwards was able to accommodate over seven hundred children. This school is now in charge of the Dominican Sisters of Nancy. In 1889 the Grey Nuns, abandoning teaching, opened in the parish a beautiful hospital and three years later took charge of the Heavy Orphanage. As, owing to the increasing number of parishioners, a new church was needed, on May 24, 1908, a basement chapel was blessed, the the only objection to which seems to be that it delays the completion of the Temple, which is to be of purest Gothic type.

In the year 1889 the Fathers were called by Bishop Harkins to take charge of the parish of St. Ann, Fall River, Mass. After accepting the parish in the next year, as in Lewiston, they immediately began work on a school for children which was blessed on May 3, 1891. Today it educates over 1700 children, under the direction of the Christian Brothers and the Dominican Sisters. Later, in 1906, the Dominican Sisters of the Presentation of Tours opened there a large hospital. In Fall River, as in their first foundation, the church became too small to accommodate the people who attended it, so work on a new edifice was begun. July 4, 1907, saw the opening of one of the most beautiful churches in New England. The convent attached to St. Ann's, originally a vicariate, became the third formal convent of the Canadian Fathers in 1910, having now a prior and fifteen ministering religious.

Fifteen years after their establishment in Canada, the Fathers, at the request of the Archbishop of Montreal, accepted

the Church of Our Lady of Grace in that diocese. In five more years was founded a convent of the sons of St. Dominic in the city of Quebec. In these two places, as in all the others, the Dominicans were heartily welcomed, and there, also, they labored in the vineyard of the Lord with the same zeal that has ever characterized the sons of the saintly Dominic.

It was the ardent desire of the Fathers to erect, as soon as their numbers warranted it, a distinct Canadian Province. In 1908, Father Cormier, Master General, unable to make it a Province properly so-called, organized the six houses into a Congregation, governed by a Vicar. However, after three more years, the Fathers saw their fondest hopes realized when the small Congregation was transformed into the Province of St. Dominic of Canada. Father Cormier thanked God that he had been permitted to see the Dominican plant, transplanted only thirty-five years before, become a living, self-sustaining tree, promising abundant fruit in the future.

Some might wonder why the Dominicans were so late in coming to Canada. Were they not attracted to the kind of work which the early Canadian missions demanded? Indeed, such work has always been held in honor by the Order of Dominic. At the beginning of the seventeenth century it might be said of them, that the sun never set on the white robes of the Friars Preachers. Did not their holy Father on his death-bed bid them go forth to teach all nations? This they did faithfully, and many of them sealed their labors with their blood. The greater part of these missionaries were Spanish, but the French also sent men to Guinea, Africa and the Antilles. In bringing the Dominicans to Canada God willed to wait for the time when the circumstances of the Canadian Church and people demanded them as the strongest safeguard against the diffusion of impious science. It also pleased Him to choose a time when the spirit of St. Dominic was flourishing in the Order, due to the powerful influence of Père Lacordaire and Père Jandel.

The Dominican must be and is a preacher. His vocation demands that he be familiar with every kind of preaching. Thus, the high confidence of the bishops and curés of Canada has called and still calls them to give their pastoral retreats, Lenten and Advent sermons, their convent and college retreats, and missions to all classes of Catholic Canadians. It is true that they have departed somewhat from the traditions of the Order in accepting

parishes, but that is a necessity of the times, having, indeed, its inconveniences, but also many advantages. Restricted to proper limits and directed by grave and competent superiors, it gives the young Friars, especially, a wonderful opportunity for completing and perfecting their religious characters. Constant contact with the faithful furnishes them with an experience which much reading and study could never give.

Scarcely forty years in existence, the young Canadian Province is still in the age of "fervent desires." What has Providence in store for it? Will it be accorded that glory which so many other Provinces have achieved during the last seven centuries—furnishing many saintly and learned Dominicans from the "many mansions" of the religious life? The accomplishments of the Dominican Fathers in Canada in their short term of existence surely gives reason for the thought and ardent desire that God will bestow upon them those particular favors.

—Bro. Reginald Hughes, O. P.

NOTE—Data for this article from Revue Dominicaine, 1916-17.

CHRISTMAS BELLS

Ring, Christmas bells!
Your music tells
Of the song the angels sung
In jubilant swells
Of Him who dwells
Still our little welcome Son.

From dark to light
All through the night
To the lone stars you ring:—
From heaven's height,
Swathed in white
Is the longed-for Infant King.

Cease not your song
The whole day long:
The song your singing tells,
Is war's surcease,
To nations peace—
Ring on, ring on, sweet Christmas bells!

—Bro. Gabriel Knauff, O. P.

OBITUARY

The Rev. William Andrew Goetz, O. P., S. T. Lr.

On the twentieth of October, 1918, death took from us one of our highly esteemed professors, Father William Andrew Goetz. Although never of robust condition, he had been ill but a short time and his death came as a great shock to his aged parents and religious brethren.

Father Goetz was born in Denver, Colo., January 7, 1889. His early education was obtained in the elementary schools of that city, and his classical course under the direction of the Franciscans at Calicoon, N. Y. In 1908 he was clothed in the habit of the Friars Preachers at St. Joseph's Priory, Somerset, Ohio, where he made his profession October 11, 1909. During the three following years the young novice pursued his philosophical studies at the House of Studies, Washington, D. C., and with such remarkable success that he was sent to Rome for his theology. But as the climate there proved unfavorable to his health, he was sent to the University of Friburg in Switzerland. Here he was ordained priest March 7, 1914. Having finished his theological course and passed his examinations with the very highest honors, the degree of Lector in Sacred Theology was conferred on him and two years later the Doctorate.

Last spring Father Goetz returned from Europe and was at once assigned to the chair of Philosophy and History of Philosophy at his "Alma Mater." His career was short but brilliant. His lectures in the classroom were the products of a great mind and his students both admired and loved him. His masterly mind, profound study and rare talent for languages foretold a great career. But God had ordained otherwise and death cut him off at the early age of twenty-nine, in the ninth year of his religious profession and the fourth of his priesthood.

The funeral rites were performed in the conventual chapel at the House of Studies. The ministers of the solemn requiem Mass were: Very Rev. Prior E. G. Fitzgerald, O. P., S. T. Lr., celebrant, assistd by Rev. F. D. McShane, O. P., S. T. Lr., as deacon, and Rev. A. C. O'Neil, O. P., S. T. Lr., as subdeacon. The Rt. Rev. Bishop Thomas J. Shahan, Rector of the Catholic University, was present in the sanctuary. Besides the Very Rev. Provincial Ray-

mond Meagher, O. P., S. T. Lr., and many visiting Dominicans, there was a large gathering of both secular and regular clergy representing the various religious communities at the University. Interment took place at Mt. Olivet Cemetery, Washington, D. C. R. I. P. —Bro. Nicholas Ehrenfried, O. P.

Reverend Aloysius Hughes, O. P.

It is with sentiments of deepest sorrow that we record the death of Father Aloysius Hughes, O. P., who was a victim of the nation-wide epidemic that brought such grief and suffering to so many thousands.

Father Hughes, the youngest of three brothers, all of whom were elevated to the priesthood, was born in New York City, December 24, 1883. Upon completion of his preliminary studies, following in the footsteps of his brother, Father Bernard Hughes, O. P., he entered the novitiate at St. Joseph's Convent near Somerset, Ohio. There, after spending the year of probation, he made simple profession on October 3, 1910. Immediately after pronouncing his vows he was sent to the House of Studies at Washington, D. C., to take up the study of philosophy, theology and the other sacred sciences and at the same time pursue supplementary courses at the Catholic University. On May 17, 1916, he was ordained a priest of the Dominican Order. In the fall of 1917, having completed his studies, he was assigned to Holy Name Church, in Philadelphia. Here on October 18, 1918, he died a martyr to duty.

The end came when he was just on the threshold of what promised to be a most successful apostolic career. Philadelphia was the solitary scene of his labors, and during his brief stay there he endeared himself to the people by his charity and indefatigable zeal. No task was too difficult for him to undertake; no one too low for him to befriend; no time inopportune for performing an act of kindness. Of a naturally bouyant disposition, pleasant and amiable to all, he attracted many friends to himself and brought the sunshine of happiness into innumerable lives.

During the brief priestly career that God granted to him on earth "he so let his light shine forth" that to those who come after him, whether young or old, he has left an example of universal charity and unflinching devotion to duty. Let us pray that his soul may find eternal rest. —Bro. Bonaventure Neitzey, O. P.

The Very Rev. James B. McGovern, O. P.

Early Saturday morning, September 21, at St. Joseph's Hospital, Stockton, California, the Very Rev. Father James B. McGovern, O. P., passed to his eternal reward. For over sixty-five years he labored unceasingly in the vineyard of the Lord until the Master called him unto Himself. The deceased was the oldest member by profession and ordination of the Dominican Order in the United States.

Very Rev. Father McGovern was born in Fenoch, near Ballinamore, County Leitrim, Ireland, December 3, 1836. Left an orphan when only five years old, some relatives took the little boy in their charge and soon after emmigrated to America and settled in Ohio. At this time the Dominican Fathers were well known in Ohio, and the boy, having become acquainted with some of the zealous sons of Dominic, resolved to don the habit of a Friar Preacher. His ambition was realized when, at the age of sixteen, on the Feast of St. Mary Magdalene, the Protectress of the Dominican Order, July 22, 1852, he was clothed in the holy habit of St. Dominic. Brother Benedict made his profession in the following year and was elevated to the priesthood at Somerset, Ohio, on August 2, 1863, by the late Archbishop Purcell. True to the calling of his Order, he began his career as a missionary and continued in this most noble work to the end of his days. As a missionary he spent many years in London, in the Province of Ontario, Canada, and in New York, and finally in 1872 went to California. His merits as a superior were not overlooked, and he was successively elected prior of St. Dominic's in Benicia, and St. Dominic's in San Francisco.

A Solemn High Mass of requiem was sung in St. Dominic's Church, Benicia, on Monday, September 23, at ten o'clock, by the Very Rev. W. D. Noon, O. P., a relative of the deceased, assisted by the Rev. E. D. Donnelly, O. P., as deacon, and the Rev. M. A. Joseph, O. P., as subdeacon. The final absolution in the church and at the grave was given by the Very Rev. A. L. McMahon, O. P., S. T. M., Provincial of the Holy Name Province. The remains were laid to rest in the Dominican cemetery at Benicia, where the last rites, according to the Dominican ritual, were carried out. May he rest in peace.

—Bro. Augustine Naselli, O. P.

THE FRIARS' BOOK-SHELF

Tendencies in Modern American Poetry. By Amy Lowell. Pages 343. Price $2.50. The MacMillan Co., New York City.

This most recent work of Amy Lowell is to our mind the clearest and most scholarly treatment of contemporaneous American poetry that has as yet been offered to the reading public. The title is well chosen, for the author aims rather at a criticism of a movement than at a history of individual poets. Accordingly, she selects from a wide range, and with excellent judgment, a certain few who in her opinion represent the tendencies which are manifested in th attempt of current thought to break from the artificial methods of the traditional school.

Whether or not Miss Lowell is preoccupied with a theory in her collective treatment of these poets may be questioned; but no one will fail to profit by her splendid analysis and enlightened commentary on each of them in particular. She is fortunate not only in having an extensive knowledge of their literary efforts, but also in being intimately acquainted with their inner lives and aspirations. This enables her to discover in their writings qualities and characteristics hidden from the ordinary reader, which she reveals with freshness and a spirit which makes her work both interesting and instructive.

Even though we did not know that she was of the Imagist school we would be forced to this conclusion from the fact that she is at great pains to elucidate its principles and to justify its methods. For ourselves, we prefer to delay giving our unreserved approval of the standards enunciated until we see whether the narrowness which is recognized in the works of "H. D." and J. G. Gletcher is the direct result of the theory or whether this is due to the personal limitations of the poets. For, surely, neither the scope nor the purpose of poetry has in its entirety been attained by either of them. —C. McC.

The Right to Work. By J. Elliot Ross, C. S. P. Pages 106. Price $1.00, $1.10 postpaid. The Devin-Adair Co., New York City.

This is a thought-provoking exposition of the evils of unemployment—a condition bound to affect seriously our social life in the future as in the past—and a varied scheme of tentative efforts to solve the problem. The merit of this work lies in the fact that

it arouses interest in affairs deserving national attention and that it contains suggestions which will undoubtedly prove helpful in these days of general readjustment. In his thesis Father Ross proves that the state is bound in legal justice to find or furnish work for its unemployed. Each citizen, being a part of the state, is bound to use all his power to bring about corrective legislation. In discussing the means of helping our neglected fellow men he gives the value of employment bureaus, coordination of industries, unemployment insurance, management of public work, and institutions, similar to the Good Shepherd Homes, for the care of fallen men. —N. F. G.

Innocence and Ignorance. By M. S. Gillett, O. P.; J. Elliot Ross, C. S. P., translator. Pages 190. Price $1.40 delivered. The Devin-Adair Co., New York City.

Father Gillet has taken up a question of supreme importance to all, but especially to those who have to do with the education of youth—that is, how to form them to pure and chaste lives. Many fantastic theories, almost invariably harmful, have been put forth to resist the rising tide of immorality, but here we have a really common-sense method of instructing youth in the mystery of life, one which makes knowledge not destructive but constructive.

Parents, priests and educators will find this book most valuable because it not only explains and refutes the many dangerous theories of sex-education now current and conveys a warning against their use in schools and home, but also gives explicit instructions for imparting to our growing boys and girls the knowledge of things which they must learn sooner or later and perhaps under circumstances not only dangerous to, but often utterly destructive of the virtue of purity. —N. F. G.

A Short History of England. By Gilbert K. Chesterton. John Lane Co., New York. $1.50 net. Pp. 284.

Mr. Chesterton assumes the role of a philosopher of history more than an historian, so-called. A Short History of England might be a series of lectures on the evolution of the English. The language employed is so concise that the inconsistencies of movements and the antitheses of character appear startling till one remembers it is a general practice of historians to embellish their stage. Mr. Chesterton uses no imported embellishments,

in fact, he uses no stage; he uses the country itself as a background for his tremendous subject—the masses. The book presents a wide criticism of English history as it is generally told, illuminates brilliantly many darker places, corrects the errors of the insular historians, who see nothing but thorns in a thistle, and who believe the shamrock grows only to be trodden under foot. Withal the criticism is not harsh for it is the undercurrent of paradox and humor. An admirable volume of compactness and neatness, well adapted to people of a reflective turn of mind. Its problems are manifold, its solutions ingenious, its errors few and pardonable. It is a book with a long life before it, for it is a true exposition of England and the English, and as interesting as a peculiar child. —A. H.

His Only Son. By Wm. F. Robinson, S. J. Price $1.25 net. Pp. 203. B. Herder, St. Louis, Mo.

This is a series of apologetic lectures in the style of and in matter relative to the author's recent work, "Christ's Masterpiece," which answers the question, "Why must I be a Catholic?" The present work answers a prior question, "Why must I be a Christian?" After proving the integrity, genuineness and historical value of the Gospel-records he sets forth Christ's claim to divinity, and shows how it is even more forcible by His eminently sane, unblemished and virtuous character. In treating the signs confirming Christ's mission he explains the necessity, possibility, fact, and proving force of miracle and prophecy. The work deserves careful study because of its important matter, and the reader will find it more and more interesting as he proceeds.
—N. F. G.

The Riddles of Hamlet and the Newest Answers. By Simon Augustine Blackmore, S. J., M. A., Litt. D. The Stratford Co., Boston, Mass. $2.00 net. Pp. 494.

The work of no literary master has received so much scrutiny as that of William Shakespeare, "Prince of Dramatists." Perhaps one of his greatest monuments is the huge mountain of criticism, commentary, theory and controversy that has been produced since his death.

But even all this has left much to be desired. Especially is this true in regard to the "Tragedy of Hamlet." Theories, good and otherwise, have been evolved from it, most of them destroy-

ing the very essence of dramatic art. False systems of philosophy and religion claim the Bard and the "Prince of Denmark" as their exponents and defenders. The light in this darkness, so much longed for by earnest students, has come from the pen of Simon Augustine Blackmore. In this volume he conclusively proves Hamlet to be a high-minded, noble-hearted, Catholic prince, actuated by true Christian principles, and shows us Shakespeare's masterpiece supreme among Christian dramas. He gives us the true meaning of the tragedy and gently but firmly sends many old and pet theories of the critics into oblivion. He backs up his statements by quotations from the play, history, theology and the canons of art, then proceeds to give us a most illuminating commentary on "Hamlet," one in harmony with the best traditions of Shakespearean study. It is a rare pleasure to meet such a book. No student of Shakespeare can afford to miss it. N. E.

The Beginnings of Science. By Edward J. Menge, Ph. D. Pp. 256. Price $2.00. Richard G. Badger, Boston, Mass.

After extensive reading, and with a thorough grasp of his subject, Professor Menge endeavors to ground his readers on solid first principles that will enable them to understand, appreciate, and estimate the value of any theory in biological and psychological science—something very necessary in these days when a great deal is said and written—much of it trash—on laboratory work, evolution and life. He sums up, too, what he has said before, giving in terse language useful points which enable one to avoid many an error in thought and theory. As an encouragement to further study he gives, after explaining who is and what constitutes an authority on a subject, a very sufficient list of authors, Catholic and non-Catholic, who have written works on philosophy, biology, rational and animal psychology.

In as clear and simple diction as possible he writes to interest professional men and women, parents, and students, showing them just what use they can make of such knowledge. N. F. G.

The Prisoner of Love. By Rev. F. X. Lasance. Pages 517. Price $1.25, $1.50, $1.75, to $3.50, according to the leather binding. Benziger Bros., New York City.

This beautiful prayer-book of Father Lasance is divided into two parts. The first comments on Devotions to Jesus, Holy Mass, Holy Communion, and Exposition of the Blessed Sacra-

ment. The second part, besides being a general prayer-book, is especially suited for all Eucharistic devotions.

"The Prisoner of Love" would be gratefully received by any one, whether cleric or layman, as a gift at Christmas. L. M. S.

Il P. Ottamano, Fu vero Principe? Rev. Daniele M. Callus, O. P., S. T. L. 80 cents. Cooperative Tipografica Manuzio, Rome.

This historical essay establishes almost beyond doubt the long-disputed fact that Fr. Ottoman, O. P., of Malta, was the son of a Sultan of Turkey, and gives an interesting account of his life. Father Ottoman, captured as a boy on a Turkish fleet bound for Mecca, and taken to Malta, was given over to a Catholic family, and entered the Dominican Order. Induced before becoming a priest to claim the Turkish throne from a younger brother and to set up a Christian Empire, he went to Greece to wait in vain for the aid promised by the Christian nations of Europe. He proceeded to Rome where he was ordained priest and made a Master of Theology. He then returned to Malta where at thirty-four years of age he died as Prior of the Convent of Porto Salvo.

—M. D. P.

The Path to Peace. By Vincent C. Donovan, O. P.

Few know what true peace is or how to obtain it.. This little book is given to the public with the hope that more may find and walk along the only path—that of Christian perfection—which leads to beatitude, the state of peace, of joy, and of perfect content. "The Path to Peace" ought to do much good for souls. Already it has been sincerely praised both by clerics and by laymen for its beautiful lessons and the clear, forceful arguments it presents.

—N. F. G.

Backgrounds for Social Workers. By E. J. Menge, Ph. D. Pages 214. Price $1.50. Richard G. Badger, Boston, Mass.

Social Workers will extend a hearty welcome to this excellent book, written by one whose name stands high in the learned world. The author does not burden his readers with new and fantastic theories of how to improve the human race, but gives in the smallest possible space the experience of centuries. Any one mastering the contents of this book will not be swayed by every idea of social betterment regardless of whether or not there is ground for the theory upon which it rests. The subjects of

Marriage and The Family are historically set forth; and such questions as Sex Hygiene, Training of Children, Eugenics, Right and Wrong are ably discussed. The author sets forth in his own clear, convincing way the aims of social science, together with the questions relating to it, from a point of view which every Catholic can safely accept. The book appears at an opportune time and will no doubt meet with a well-deserved success. A. P.

His Luckiest Year. By Father Finn. Pages 258. Price $1.00 net. Benziger Bros., New York City.

"Lucky Bob" Ryan, during his school-year at St. Xavier's, wins us usual by his very good-nature a host of friends but best of all his long-lost mother. In this story, of interest both to boys and to girls, Father Finn does not fail to make high ideals and purity of life co-exist with all the vivacity of youth. —N. F. G.

The Children of Eve. By I C. Clarke. $1.35. Pp. 407. Benziger Bros., New York City.

To those who know Isabel C. Clarke from her novels, as "Fine Clay" and "By the Blue River," no other incentive is needed to compel them to read this book of hers. In its pages the author reveals an admirable knowledge of Italian and English life and manners. More than a love story, it is the graphic delineation of characters that stand out real and living as those of our every-day life; "it is," as a critique puts it, "a vivid picture of the combat waged between the forces of evil and the Catholic Church for the soul of man." —G. K.

Alberta: Adventuress. By Pierre L'ermite. $1.35. Pp. 444. Benziger Bros., New York City.

This popular French author depicts a vivid scene so often enacted in the lives of young men and women who abandon their homes to go in quest of wealth and renown in some large city. The dazzling splendor of the French metropolis blinds a young count to the happy conditions of his home. Dreams of vast wealth in Paris haunt him day and night. After being fleeced by two clever schemers who offered to help him he is forced to return home a prodigal. Seldom has a novel come upon the market that holds the interest of the reader so intensely as this. —A. O'C.

THE CLOISTER CHRONICLE

Province of St. Joseph

A solemn Te Deum in Thanksgiving for Peace closed the Forty Hours' Devotion in the chapel of the House of Studies, November 17.

The following changes in Dominicana staff took effect September 15: Editor, Bro. Dominic Dolan, O. P.; Sub-Editor, Rev. Bro. Andrew Pope, O. P.; The Friars' Book-shelf, Bro. Norbert Georges, O. P.; The Cloister Chronicle—Province of St. Joseph and Foreign Provinces, Bro. Constantius Werner, O. P.—Province of the Most Holy Name and Dominican Sisters, Bro. Gabriel Knauff, O. P.; Business Managers, Bro. Ambrose Smith, O. P., and Bro. Peter O'Brien, O. P.

In the name of the novitiate and friends of Dominicana we wish to thank the retiring members, the Rev. Brothers Edward Hughes, O. P., Bonaventure Neitzey, O. P., and Bro. Martin McDermott, O. P., for the services they have rendered. What Dominicana is today is due for the most part to the untiring zeal of those to whom it was first intrusted. The demands of higher studies have made necessary their withdrawal from the staff but their presence will be a source of encouragement. May success attend them.

We wish to express our deep gratitude and heartfelt thanks to all who have helped in making "The Cloister Chronicle" a comprehensive review of the activities of the Order and its members throughout the world.

Ten young men received the habit at our Simple Novitiate, St. Joseph's Priory, Somerset, Ohio, eight on October 10, feast of St. Louis Bertrand, and two on the feast of St. Raphael, October 24. They are: George P. Morris of Lowell, Mass., Bro. Dominic; Adelard A. Dionne of Providence, R. I., Bro. Benedict; William J. Leary of North Attleboro, Mass., Bro. Daniel; John J. Kennedy of Knoxville, Tenn., Bro. Justin; John F. Callahan of Attleboro, Mass., Bro. Leonard; John D. Barrett of Lowell, Mass., Bro. Michael; William J. Cassidy of Michigan City, Ind., Bro. Ferrer; Willard H. Doan of Norwich, N. Y., Bro. Paul; Ralph B. Goggins of Milwaukee, Wis., Bro. Damian; Eugene S. Murray of Bloomington, Ill., Bro. Stephen.

There are sixteen new arrivals at St. Rose Priory, Springfield Ky. They will begin their philosophical studies under Fr. John A. Dempsey, O. P., S. T. Lr., professor of Philosophy; Fr. J. R. Volz, O. P., S. T. Lr., professor of Church History and History of Philosophy, and Fr. J. H. Foster, O. P., S. T. Lr., professor of Fundamental Theology and Introduction to Sacred Scripture. Fr. Foster is Master of Novices.

The first of the Solemn Professions took place after Compline in the chapel of the House of Studies, October 15. Very Rev. Fr. Prior received the professions of Brothers Celestine Daly, O. P., Innocent Smith, O. P., Athanasius Burke, O. P., Boniface Stratemeier, O. P., Ceslaus McEniry, O. P., Dominic Dolan, O. P., Martin McDermott, O. P., Edmund Rogers, O. P.; and after the community Mass Sunday, November 17, of Rev. Fr. Cornelius McCarthy, O. P., and Bro. Raphael Burke, O. P.

The lamented death of Fr. Andrew Goetz, O. P., S. T. Lr., has made necessary several changes in the faculty of the House of Studies. Fr. G. A. Marchant, O. P., S. T. Lr., is now professor of Philosophy and History of Philosophy, and Fr. Cappellino, O. P., S. T. D., is professor of Apologetics.

Fr. V. C. Donovan, O. P., is professor of Plain Chant in the House of Studies. Fr. Donovan's Primer of Plain Chant, something new in manuals of its kind, is expected from the press in a few weeks. It will be reviewed in the next issue of Dominicana.

Among the distinguished visitors to the Novitiate recently were Rt. Rev. John T. McNicholas, O. P., S. T. M., Bishop of Duluth, Minn.; Chaplain T. S. McDermott, O. P., former Sub-Master of Novices; Fr. Sebastian Gates, O. P., of the English Province; Fr. Damien O' Brien, O. P., of Holy Name Province, and Lieut. Emmanuel Gauthier of the French High Commission, Washington, D. C.

During the influenza epidemic Frs. F. J. Welsh, O. P., and D. M. Galliher, O. P., J. C. D., of the House of Studies, attended to the spiritual wants of the temporary hospital for influenza patients in the city.

A Solemn High Requiem Mass was sung for the happy repose of the soul of Fr. McCarthy's mother September 7; for the father of Bro. Marcolinus Della Penta, O. P., September 24, and for the father of Bro. Gabriel Knauff, O. P., October 1.

Fr. F. D. McShane, O. P., S. T. Lr., has been appointed chaplain for the Sisters' College, Catholic University.

The visit of Bishop McNicholas, O. P., to the House of Studies will long be remembered as coinciding with the declaration of peace. Shortly after his arrival in New York, November 2, where he was the guest at St. Catherine's Priory, the priests of New York honored him by presenting him with the late Cardinal Farley's ring. His pectoral cross is the gift of the Holy Father. It was a rare treat for the novices to be able to entertain the new Bishop during his brief stay in Washington; for the name of Fr. McNicholas, who was at one time, in fact the first, Novice Master in this convent, is intimately bound up with its sacred traditions. He left this city November 13, and arrived in Duluth the following Saturday. The prayers of the novices will follow the new Bishop to the scenes of his future labors. May they bear fruit a hundredfold for the honor and glory of God and the triumph of His holy Church.

The brotherly ties of seven centuries between the Franciscan and Dominican Orders were renewed at the Franciscan Monastery, October 4, the feast of Our Holy Father St. Francis. In the presence of His Eminence Cardinal Gibbons and Rt. Rev. Bishop Shahan, Fr. E. G. Fitzgerald, O. P., prior of the House of Studies, sang the Mass. Acting as deacon and sub-deacon were the Rev. Brothers Bonaventure Neitzey, O. P., and Charles Kelly, O. P.; acolytes, Bro. Dominic Dolan, O. P., and Bro. Gerard O'Donnell, O. P.; thurifer and crucifer, Brothers Nicholas Erhenfried, O. P., and Joachim Walsh, O. P.; attendants on His Eminence Cardinal Gibbons, Rev. Brothers John Labrador, O. P., and Sylvester Sancho, O. P.

We are indebted to Fr. Thomas a'Kempis Reilly, O. P., of the Angelico, Rome, who has very kindly sent us for our library a number of valuable pamphlets dealing with recent theological controversies, also a life of Ven. Vincenzo Pallotti by Mgr. Luigi Vaccani, O. S. B.

Patrick B. McEniry, who enlisted in the U. S. Signal Corps shortly after the outbreak of the war, died at the Base Hospital, France, from wounds received in battle August 21, 1918. Dominicana extends the heartfelt sympathy of the community to Bro. Ceslaus, O. P., his brother, and to his bereaved parents in Ireland.

Fr. Sebastian Gates, O. P., an English naval chaplain stationed at Gibraltar, visited the novitiate during his stay here as guest of the American Navy.

Bro. Albert Mueller, O. P., has five brothers in the army, three of them commissioned officers, and one brother in the navy, taken prisoner on the sinking of the Ticonderoga. His father is a veteran of the Indian and Spanish-American wars.

Major W. J. Donovan of the Old Fighting Sixty-ninth, brother of Fr. V. C. Donovan, O. P., of this community, was promoted to the rank of Lieutenant Colonel last September at the time when he received the Distinguished Service Cross. And here it is interesting to mention that, while much has been said and written of Sgt. Joyce Kilmer of the same regiment, we learn from a letter of Lieut. Col. Donovan, that the poet-hero was killed in the act of giving his body as protection to Lieut. Col. Donovan, his superior officer.

Lieut.-Col. Chester A. Davis, of the Third Machine Gun Battalion, brother of Rev. Bro. Leo Davis, O. P., of this community, was recently awarded the Distinguished Service Cross, for extraordinary bravery in the St. Mihiel Salient, September 12.

Fr. G. R. Carpentier, O. P., who had been assigned to the second and third Battalions of the 165th (the old 69th) under Chaplain Duffy, has been commended three times for bravery under fire.

Three-fourths of the novices have brothers in the service who have "done their bit" in khaki for the freedom of democracy.

Though the influenza was raging at the time, Frs. J. E. O'Hearn, O. P., D. A. Wynn, O. P., and J. M. Stanton, O. P., were allowed to bring to a close the mission at St. Mel's Church, Chicago, which ended October 20. St. Mel's is the largest church in that city, and the missionaries preached to crowded houses upstairs and down every night for three weeks.

After a most successful week under Fr. Clark, O. P., of the Southern Band, the mission at Holy Name Church, Steubenville, Ohio, had to be abandoned by order of the State Board of Health. However, the zealous pastor, the Rev. J. A. Weigand, is not to be daunted, and has arranged to have the Fathers return to his parish the first week in Lent.

In the words of the Reverend Pastor, J. B. Rooney, October 20 was a big "Dominican night" at St. Mary's Church, Shawnee, Ohio. It was to do honor to the boys in the service that a service flag was solemn blessed. The flag is unique, the stars being arranged in the form of a Rosary, with the number of the boys, thirty-two, arranged in stars at the top. It is the design of the Dominican Fathers. "The Hymn for the Nation," composed by Fr. John A. Reddy, O. P., of St. Antoninus' Church, Newark, N. J., was sung on this occasion. The services were conducted by the Very Rev. J. B. Connolly, O. P., Prior of St. Joseph's Convent, Somerset, Ohio; Rev. J. B. Kircher, O. P., Sub-Prior of St. Joseph's, and Rev. J. B. Rooney, pastor of St. Mary's. The sermon by Very Rev. Fr. Connolly, eloquent and patriotic, was truly characteristic of the eminent preacher whose years of experience on the missions have perfected his natural talents as an orator.

At the special request of Archbishop Harty, Fr. Thuente, O. P., will establish the Holy Name Society in the Diocese of Omaha. This work will make up Fr. Thuente's program for the first four months of the new year. This invitation follows as the fruit of the Omaha Clergy Retreat last June, given by Fr. Thuente, at which he had the happiness of enrolling His Grace together with the entire body of the clergy, and of receiving their public and solemn pledges to work for the spread and glory of the Holy Name.

The Fathers of the Eastern Band recently conducted retreats in the Cathedrals of Portland, Me., and Baltimore, Md. They also gave missions in the Cathedrals of Hartford and Burlington.

Fr. J. E. O'Hearn, O. P., recently transferred from the East, is doing wonderful work on the Western Missions.

Again the missions scheduled for the Island of Trinidad have been postponed on account of the war.

Fr. Raymund Lawler, O. P., conducted the retreat at St. Catherine of Sienna, New York, for the communities of Fathers from St. Catherine's and St. Vincent Ferrer's.

A mission by the Dominican Fathers for many years has been a regular thing at the Holy Name Mission on the Bowery, N. Y.; and Fr. Healy, O. P., P. G., Head of the Eastern Mission Band, reports that this year will be no exception. The mission will open in January.

It is interesting to note that in the two years pastorate of the Very Rev. J. A. Hinch, O. P., P. G., at St. Antoninus', Newark, N. J., he has cleared off $30,000 from the debt of the new church.

Fr. G. R. Scholz, O. P., pastor of Holy Name Church, Philadelphia, Pa., recently established a chapter of the Third Order in his parish.

Sunday, October 27, the first services were held in the new Dominican parish, Providence, R. I., of which Rev. D. A. Casey, O. P., S. T. Lr., is pastor. It has been placed under the patronage of Saint Pius V.

Fr. Raymund Volz, O. P., S. T. Lr., continuing his enthusiasm for the Third Order, established a chapter of Tertiaries in Minnesota.

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Fr. Damian O'Brien, O. P., under the auspices of the ladies of the church has installed a beautiful stained-glass window in St. Vincent's Church, Vallejo, Cal., raised as a memorial to the late Rev. Father Louis, for many years in charge of the church.

Fathers Damian O'Brien and Thomas Lewis, O. P., of the California Province were visitors at the house of studies recently. Father O'Brien was obliged to shorten his stay on account of the influenza epidemic raging in his parish.

Owing to the illness of the news-correspondent of the Holy Name Province no further items have come to us. —G. K.

Foreign Provinces

The Most Rev. Louis Theissling, Master General of the Order of Preachers, passed through Spain after his absence of eighteen months in visiting many provinces of the Order. No sooner had he landed in Cadiz than the Spanish Government, hearing of his coming, issued orders that he was everywhere to be accorded full military and civil honors. He has been enrolled among the Grandees of the First Class.

On September 16 the Master General, together with his two companions, Very Rev. Gabriel Horn, O. P., S. T. M., and Bro. Louis Hageman, O. P., arrived in Rome. Two days later they were received in audience by the Holy Father.

In the Dominican Church of Santa Maria sopra Minerva, Rome, a Solemn High Mass of Requiem was offered up November 16 for the repose of the soul of Cardinal Farley, whose Titular Church it was. The Mass was arranged for by the Fathers of the Minerva and the Rector of the American College. Archbishop Cerretti pontificated, and Cardinal Vannutelli, Dean of the Sacred College, gave the absolution.

Fr. Voste, O. P., S. T. Lr., S. Script. Lic., Professor of Exegisis of the New Testament at the Collegio Angelico, who received praise from Scriptural scholars the world over for his very valuable Commentary on the Epistle to the Thessalonians, is at present engaged on a commentary on the other epistles of St. Paul.

Fr. Blat, O. P., S. T. Lr., J. C. D., Master of Students, and Professor of Canon Law at the Collegio Angelico, is writing a commentary on the Second Book (De Personis) of the new Code of Canon Law. It will appear some time in December.

On the feast of St. Francis in Rome the Master General of the Dominican Order, the Most Rev. Fr. Louis Theissling, O. P., following the time honored custom, sang the Solemn High Mass in the Church of St. Antony, the residence of the Minister General of the Franciscans in Rome. Very Rev. Fr. Hyacinth Leca, O. P., Italian Socius, was deacon of the Mass, and the Very Rev. Fr. Joannes Las Casas, O. P., Spanish Socius, sub-deacon.

Fr. Humbert McInerny, O. P., of the Irish Province, is acting as Vice-Postulator for the Beatification of the Irish Martyrs, whose cause was introduced in 1915. The Postulator is Mgr. O'Riordan, Rector of the Irish College, Rome. The proceedings of the cause are at present going on at the Archepiscopal Curia in Dublin. Very Rev. Fr. Reginald Walsh, O. P., S. T. M., who has devoted many years to the cause of the Irish Martyrs, is also taking part.

Fr. Raymund Devas, O. P., of the English Province, has been awarded the Military Cross for conspicuous gallantry and heroic devotion to duty in the front line trenches. Fr. Devas is well known as an author who has made some valuable contributions to religious literature in England, among them being "Dominican Martyrs of Great Britain," and "Dominican Revival in the Nineteenth Century."

The Dominican novices of Spain have three publications: "Ideales," a literary and scientific review, published every two months by the theological students of the Convent of St. Stephen's, Salamanca; "Angelica," published by the philosophical students of the Convent of Corias; "Ensayos," by the students of the Province of Betica.

We will be happy to welcome to our novitiate the new periodical that is being published by the novices of the Irish Province, called the "Tallaght Record." It will appear in print for the first time in January, and thereafter three times a year.

Fr. Egidii Maccanti, O. P., the popular chaplain of the Alps Brigade, was killed on the French front several months before the close of the war. He was first with the Bersaglieri (Sharp Shooters), and later transferred to the famous Alps Brigade. Fr. Maccanti had been awarded August 4 the Silver Medal for extraordinary valor at the German attack of July 15 in the Ardre Valley; and was commonly called "The Fighting Chaplain," best loved in the Italian armies, and one of the most popular in the armies of the Allies.

The Very Rev. H. D. Delor, O. P., chaplain of the renowned French regiment popularly called the "Blue Devils," in addition to his five citations, has been named Chevelier of the Legion of Honor.

Among the citations of French Dominican chaplains we have received the following names: Frs. Michael Lubrano, O. P., Alban Sage, O. P., Stephen Bechaux, O. P., Paul Guillochon, O. P., Ferdinand Lesimple, O. P.

Fr. Francis Marin, O. P., S. T. D., J. U. D., formerly professor of Dogmatic Theology at Rosaryville, La., has been appointed by the Master General to succeed the late Fr. Norbert del Prado, O. P., at the University of Friburg, Switzerland.

The Very Rev. Fr. Maurice Andres, O. P., S. T. L., Sc. D., who until recently held the chair of Higher Mathematics and Architecture at the University of St. Thomas, Manila, has been installed as prior at Rosaryville, La.

Fr. Amadeo, O. P., of Trinidad has recently founded a new Order of Knights very much like the Knights of Columbus. The new order is called the "Catholic Knights."

Fr. Felix Hedde, O. P., a French naval chaplain, has received a gold medal for very valuable services in the medical world.

The former rector of Rosaryville, Very Rev. Fr. Roque, O. P., S. T. L., Sc. D., will spend some time studying in the School of Architecture, New York, and then replace Fr. Andres in the University at Manila.

Fr. Clement Martin, O. P., has begun his labors in Louisiana after twenty years of active missionary work in Tonkin, China.

Father Bernard, O. P., of the French army, who was decorated some months ago with the Legion of Honor, has been made a Knight of the Order of Leopold, the greatest distinction of the Belgian nation.

Fr. Harpin, O. P., of the Canadian Province, and until recently stationed at Fall River, Mass., has received his commission as a chaplain in the American Army and is stationed at the Naval Base, Haiti.

Fr. Menne, O. P., military chaplain of the Northern Colonial Division, has been enrolled in the Serbian National Order, with the title of officer, by the decree of his Royal Highness, Prince Alexander, Regent of Serbia.

Fr. Lamarre, O. P., Portland, Oregon, has succeeded Fr. Ollivier, O. P., chaplain of the military district of Ottawa, who has gone to Siberia with the Canadian troops.

Fr. Boulanger, O. P., died June 18 at Noix (Somme) after an attack of pneumonia caused by having been gassed.

Fr. Chauvin, O. P., has been named for the Military Medal.

Very Rev. Fr. Langlais, O. P., Provincial of the Canadian Province, preached the retreat this fall at the Seminary of St. Anne la Pocatiere.

The French Province has lost the Very Rev. Fr. Hurtaud, O. P., S. T. M., who died on June 3 at Triaize. He was renowned as an able theologian and an erudite professor, having taught theology and philosophy for twenty years.

Fr. Thomas a'Kempis Reilly, O. P., S. T. L., Script. Lic., Professor of Holy Scripture and Hebrew at the Collegio Angelico, Rome, recently conducted a retreat for the faculty and students of the English College.

Fr. Porcherot, O. P., has been named adjutant and has received the English Military Medal.

July 12 the Very Rev. Fr. Leonard Lehu, O. P., S. T. M., and Fr. Peter Machey, O. P., was received in audience by the Holy Father, and presented His Holiness with the thirteenth volume of the works of St. Thomas Aquinas, known as the Leonine Edition, the preparation of which together with the Commentary of Cardinal Cajetan, O. P., was intrusted to the Dominican Fathers by Pope Leo XIII in 1882. The present volume contains along with the classic Commentary of Fr. Sylvester Ferrariensis, O. P., the "Summa Contra Gentiles," of which a part of the autograph of the angelic author is still to be seen in the Vatican library. The Holy Father graciously accepted the precious volume and congratulated the reverend editors in words of the highest praise.

Fr. Alfred Fanjul, O. P., S. T. B., has been elected Provincial of the Province of Spain. He is a preacher of renown and was until his election Regent of Studies in the House of Studies, Salamanca.

The Holy Father sent a letter of congratulation to the Rt. Rev. Natalis Moriondo, O. P., Bishop of Cuniensis, on the silver jubilee of his consecration.

The Very Rev. Fr. Vincent Moreira, O. P., who was raised to the episcopacy some time last spring, through motives of sincere humility has resigned the honor. Fr. Moreira was the youngest bishop-elect in the Church, being only thirty-three years of age.

Fr. P. De Meyer, O. P., a Belgian missionary in Congo, writing to the Director General of the Society of St. Peter Claver, Rome, thanks him for material assistance, and gives a very interesting account of his Congo mission. He has 568 Christians and 827 catechumens. So far there have been 1486 baptisms in the Missione de Amadis and 414 marriages. Instruction is carried on under great difficulty, due to the distance between settlements.

The Island of Formosa, which has 3523 Christians scattered over its thirty-five towns, is cared for by the Dominican missionaries, to whom it was intrusted as far back as 1631. There are besides the Prefect Apostolic, twelve Fathers, assisted by Sisters and Tertiaries.

Fr. Louis Ferretti, O. P., one of the best archaeologists of Europe, whose classes at the Collegio Angelico are attended by bishops and cardinals, has been made Vicar General of St. Mark's Congregation, Florence.

Fr. Adrian Suarez, O. P., S. T. L., sub-prior of the Convent at Cadiz, has been elected a member of the Royal Spanish-American Academy of Arts and Sciences, Madrid.

The Island of Shikoku, which was intrusted to the Dominicans in 1904, has 515 Catholics, under the care of one Prefect Apostolic and eight missionaries.

The sweat and blood of the sons of St. Dominic seems to have merited the blessing of the Lord of harvests in Araguay. Conception, now an episcopal city with a cathedral in the course of erection, was a wilderness fifteen years ago; but through the labors of Frs. Vilanova, O. P., and Daranarezt, O. P., it has been changed into a center of civil and religious activity.

The missions of Brazil are in a flourishing state; 150 Dominicans from the Province of Tolouse are laboring for the souls scattered over its large area.

For the support of the new mission at Beriberi the Peruvian Government has given two thousand dollars.

At Lima, Peru, the Fathers have started a new college for boys under the patronage of St. Thomas Aquinas, and a preparatory college for the Order at Arequipa.

Dominican Sisters

The Sisters of Saint Catharine of Sienna Convent, Springfield, Ky., the mother house of the oldest Congregation of Dominican Sisters in the United States, on April 26th of this year were the recipients of a very great blessing. On that day their Constitutions were approved of by the Holy See. On July 25th the Right Rev. Denis O'Donoghue, D. D., Bishop of Louisville, celebrated the Community Mass and shortly afterwards presided at the first election under the new Constitutions, which resulted in the choice of Mother-General Francesca Kearney. Following the election of the Mother-General took place the election of Counsellors.

The annual retreat at St. Catharine's was conducted by the Dominican missionary Father C. A. Splinter.

On the feast of St. Dominic nine postulants were there clothed in the holy habit and on the following day eight novices pronounced their vows for one year. On Sept. 8, eighteen postulants began their test of Dominican life.

In September the Sisters of St. Catharine's Congregation took charge of the parochial school at McCook, Neb. In the same month a parochial school was opened at Elkins, W. Va. At Waverly, Mass., the St. Dominic's Academy for boys under twelve years of age was completed; the large number of boys enrolled gives evidence of its urgent need.

During the epidemic which recently swept the country St. Catharine's Sisters volunteered their services and did heroic work among the sick of Boston, Mass., and at Camp Zachary Taylor, Louisville, Ky. God seems to have blessed their work; none contracted the disease.

On Oct. 4th, Rt. Rev. Bishop Hartley, D. D., visited St. Mary of the Springs to present a most beautiful rosary to Sister Mary Vincentia, the gift of His Holiness Pope Benedict XV. The rosary was blessed and given by him in recognition of her fidelity to duty during her twenty-six years as Mother-General. Intrusted to Rt. Rev. J. T. McNicholas, O. P., D. D., the gift was forwarded to Bishop Hartley. The whole community of St. Mary of the Springs must feel honored by this distinction conferred on Sister Vincentia by the Holy Father.

Necrology, October—On Oct. 13, died Sister Adrien Healy; Oct. 15, Sister Clotilde Daugherty; Oct. 21, Sister Ursula Wagner and Sister Victoria Leonard; Oct. 24, Sister Mary Austin Rush. R. I. P.

The Dominican Sisters of Sinsinawa, Wis., have opened a House of Higher Studies for Young Women at Fribourg, Switzerland. It is affiliated to the University of Fribourg, and can confer baccalaureate degrees and certificates for proficiency in languages.

Necrology, 1918—On Feb. 27 died Sister Mary Alexius Duffy; on March 5, Sister Mary Leonora Ashe; on May 18, Sister Mary Doniella Brick; on Aug. 20, Sister Mary Amata Quinn and Sister Mary George Adamson (at Fribourg, Switzerland); Oct. 3, Sister Mary Evangelista Kennedy; Oct. 15, Sister Mary Catherine de Ricci McKenna. R. I. P.

On the feast of the Exaltation of the Cross at the novitiate of the Servants of Relief for Incurable Cancer, Congregation of St. Rose of Lima, two postulants were clothed in the habit by Father J. A. McHugh, O. P. One novice was professed and one Sister pronounced her perpetual vows. Father C. J. Callan, O. P., preached the sermon.

At St. Rose's Free Home, the city house of the Servants of Relief, conversions are frequent. This is a great consolation to the Sisters who work so long and laboriously.

Four Sisters of Amityville, N. Y., sailed for Porto Rico on Aug. 17, to reinforce the teaching staff in San Juan, Bayamon and Isabella. That brings the number of Sisters laboring there up to twenty-two, four of these being native Porto Ricans.

A beautiful statue of Our Lady of Grace has been erected on the recreation grounds of the novices at Amityville.

On Aug. 8, after sixty years' service, Sister Mary Vincent Young of the Order of St. Dominic died at Sacramento, Cal., at the age of eighty-five years. A high Mass of Requiem was celebrated by Rev. J. D. O'Brien, O. P., of Vallejo, on Saturday morning, Aug. 10. Present in the sanctuary were Fathers O'Connor, Skelly, Olsen, Lewis and Barret, O. P., of St. Dominic's, San Francisco, Father Waldron, O. P., of Washington, D. C., and Rev. Robert Sesnon. The interment took place in Benicia, Fathers Olsen, Hunt, Netterville, Warren, O. P., chanting the prayers of requiem at the grave. R. I. P.

Sister Rose Mariam of the Dominican Sisterhood, Sparkhill, N. Y., departed this life and was buried on Oct. 14, from the Church of the Most Holy Trinity, Yonkers, N. Y. R. I. P.

During the past summer Fr. D. McShane, O. P., S. T. L., gave retreats to the following communities of Dominican Sisters: The community of East Boston, Mass.; Sea Isle City, N. J.; Hastings, Neb.; Sinsinawa, Wis., and Madison, Wis.

During the past summer Fr. D. J. Kennedy, O. P., S. T. M., gave retreats to the following communities of Dominican Sisters: Sacred Heart Academy, Watertown, Mass.; Mary Immaculate School, Eagle Park, Ossining, N. Y.; St. Joseph's, Academy, Adrian, Mich.; Novitiate at Amityville, L. I., and Perpetual Rosary Convent, Hoboken, N. J.

OBSERVATIONS ON INDULGENCES

Attention is called to the many indulgences which may be gained on every Sunday of the month. The first Sunday belongs to members of the Rosary Confraternity, the second to the Holy Name Society and the third to the Living Rosary Society, while the last is for all the faithful. Tertiaries who are members of these Societies should avail themselves of the numerous spiritual benefits attached to them.

The Usual Conditions

Indulgences are announced as obtainable "on the usual conditions"; that is, in order to gain an indulgence a person must be contrite, i. e., in the state of grace; must have an intention to gain the indulgence, and must perform the works enjoined. A virtual intention suffices, i. e., an intention once made, as in the morning, and not recalled.

To gain a plenary indulgence all affection for sin, even for venial sin, must be laid aside. Confession and Communion are required for a plenary indulgence. Any confession made during eight days before the day of the indulgence suffices for the gaining of indulgences in the meantime. Frequent communicants, i. e., those who receive Holy Communion at least five times a week (not four), do not need to confess specially for gaining indulgences. Holy Communion may be received on the day of the indulgence or on the eve, and suffices for all indulgences on that day or the next. The visits may be made before or after Holy Communion. When prayer is enjoined it is generally left to the individual's choice. Five Our Fathers and five Hail Mary's or one decade of the Rosary are considered sufficient. These ought to be distinct from the prayer for the Pope, but not necessarily so. The prayers must be vocal, i. e., pronounced by the lips.

The sick may be dispensed from Communion and visits by the confessor, who will add prayers or other works to be performed in addition to those contained in terms of the indulgence.

Tertiaries are urged to enroll themselves as Rosarians, that they may partake of the many indulgences proffered by the Rosary Society. Rosarians may gain a plenary indulgence daily, provided they say the fifteen decades of the Rosary within the natural day of twenty-four hours for the intention of the triumph of the Church, receive the sacraments and visit a public church or chapel.

The intention of the Pope is the object or favor that he seeks to obtain from God through the prayers of the faithful.

A person enrolled in the Rosary Confraternity and carrying his rosary with him, though not saying it, provided it have the Dominican blessing, gains an indulgence of 100 years and 100 quarantines daily. General absolution may be imparted by the confessor or by a priest so delegated, provided the formula is used.

Abbreviations

CC., usual conditions for gaining the indulgence.
BB. or Bl., Blesseds or Blessed.
Bp., bishop.
C., confessor.
Doct., Doctor of the Church.
MM., or M., martyrs or martyr.
VV. or V., virgins or virgin.
W., widow.

DOMINICAN CONFRATERNITIES

One of the brightest pages of Dominican history is that which records the assignment of the first sixteen Friar Preachers by St. Dominic to different parts of the then civilized world. It is to that date that we can go back and find the beginning of many phases of present Dominican life. It is to that date that we may trace the beginning of activities among the faithful by Dominicans.

These sixteen Brothers went forth to preach; to teach the people the way to salvation. They told the faithful about Jesus; that He was the Treasure of the faithful, the Lord of all. They pointed out the value of His friendship; the best means of attaining it and keeping it. The means suggested by them are even today in use—devotion to the Blessed Sacrament and all honor to Mary Immaculate.

As years went by, the sons of Saint Dominic formed societies for the greater spread of devotion to Jesus and His Mother. The purpose of such societies was to unite those who, working together, could be of mutual aid in attaining eternal salvation. In all, the Dominicans have instituted and propagated five such confraternities: The Confraternities of the Blessed Sacrament and of the Holy Name; the Rosary Confraternity; the Confraternity of the Angelic Warfare and the Confraternity of First Communicants and Perseverance, or Blessed Imelda Confraternity. The aim of all is the same—the salvation of souls. The means used by each is different. Let the following explain the five Dominican Confraternities; their origin, propagation and fulfillment of their missions.

Blessed Sacrament Confraternity

Devotion to the Blessed Sacrament has always been the base upon which the sanctity of the Dominican Order has rested. It was the first Dominican Cardinal, Hugh of St. Cher, who prevailed upon Pope Urban IV to institute, in 1264, the feast of Corpus Christi, the prayers for which were later written by St. Thomas Aquinas. Devotion to the Blessed Sacrament was lukewarm when Father Stella, a Dominican at the Minerva, formed in 1539 a society in his parish to render proper respect and ven-

eration to the Holy Eucharist, especially to the Viaticum. When Pope Paul III heard of the society at the Dominican church in Rome, he immediately summoned Father Stella and requested a copy of the By-laws and Constitutions of this band, united to give due honor to Jesus in the Blessed Sacrament. So pleased was the Pontiff with the formation of the society that on November 30, 1539, he published a Bull, composed of Father Stella's words, which canonically established the Confraternity of the Blessed Sacrament, the propagation of which was intrusted to the Dominican Fathers. Great is the wealth of indulgences with which succeeding Pontiffs have enriched the society.

Shortly after the exposition of the Blessed Sacrament for adoration was begun in the fourteenth century, a body of Dominican Sisters formed a Congregation for Perpetual Adoration of the Blessed Sacrament. This was at the Santa Maria at Vera. How long this body of saintly Sisters persevered in their holy purpose is not recorded. But we do know that in 1659 a Dominican priest, Father Anthony Le Quieu, opened a house in which devout women spent their lives, bound to perpetual adoration and inclosure by vows taken upon their entrance.

In order that the people of the world might partake of at least some of the graces received before the Blessed Sacrament the Forty Hours' Devotion was extended to the universal Church by a son of St. Dominic, Pope Saint Pius V. Another joy for the laity was the extension of the Holy Hour to nearly every diocese of the Church. This, because of its brevity and its practical application to the lives of Catholics, has become the popular devotion of the Confraternity of the Blessed Sacrament.

Confraternity of the Holy Name

In the thirteenth century people were inclined to treat the Name of Jesus with disrespect. Individual effort to do the Name honor was useless, so universal had become the abuse. All of the clergy were anxious to institute rigorous measures for its correction. In 1274, Pope Gregory X delegated the Dominicans, the most successful preachers of the day, to combat the vices of blasphemy, profanity and perjury.

By good advice, prayer and example the Friar Preachers were successful in their allotted mission. Not only did they show men the folly of improper speech, but they planted in their souls

a fervent resolution to honor the Holy Name of Jesus. To further promote this love of Jesus among the people, in 1432 the Dominican Bishop Diaz of Lisbon founded a society of the Holy Name. As time sped on and men gradually forgot that once an organization existed for the elimination of profane and blasphemous speech, a humble Dominican, Father Diego, in 1564 revived the Society and placed it on so solid a basis that never since has it ceased to be a force for good among men. The devotion was preached everywhere by the Dominicans. Never did the missionaries leave a town without establishing the Society.

But greater things were to be accomplished by the Confraternity. Father Alemany, the ninth Provincial of the Dominicans in the United States, was authorized by Rome, about the year 1850, to establish the Society throughout America. The ruling was obediently carried out; but under the handicap of the Clementine decree, which allowed the establishment of only one Society in a city, no matter how large that city might be. About 1870, Father McKenna, "The Apostle of the Holy Name," a true, unselfish Dominican, petitioned his superiors in Rome to obtain from Pope Leo XIII the extension of the privilege to every parish in the United States. With the granting of this favor the future of the Society was assured. During the years that have intervened, as the result of the united efforts of the clergy in the United States, a proud record has been achieved. Millions of men belong to the ranks, defend at all times the Holy Name and receive Jesus in Holy Communion every month.

Confraternity of the Holy Rosary

Though the first love of Saint Dominic's heart was given to Our Lord in the Blessed Sacrament, before which he kept long watches night and day, no biographer of the Holy Founder of the Dominican Order fails to tell of His deep-rooted love for Mary. Next to Jesus, Mary was his dearest comfort. Mary it was whom he petitioned to care for his Order; to touch reprobate hearts; to give perseverance to saintly souls on earth. Mary, it was who refreshed his weary, fatigued body by a pleasant smile; by a reassurance of the favor in which Jesus held the Order of Preachers. Mary, Immaculate Mother, gave to Dominic the weapon to combat heresy and doctrinal errors; she gave him that chain which drags sinners from mire to the glory of

sanctity; which elevates saints from the world to a union with Jesus—Mary gave Dominic that precious gift, the Rosary.

How the Dominican Friars have spread this devotion of Mary, volumes alone can relate. Where a Dominican goes, there shall rise the Paters, Aves and Glorias as petitioned on Mary's beads. Children lisp it; youth speaks it; old age meditates upon its mysteries.

But, again, unity was the giver of strength. So in 1265 Pope Urban IV granted many indulgences to the Confraternity of the Holy Rosary instituted by Saint Dominic and fostered by his sons. Successive Popes have lavished upon Rosarians indulgences which have placed in heaven saints the number of which only Judgment Day will reveal.

The young ladies' sodality found in many of our Dominican churches should be affiliated with the Rosary Confraternity. All women, young and elderly, should become Rosarians. But what of the men? Too many believe the Rosary Confraternity for the ladies alone. No man can take to himself a purer, better more faithful or loving spouse than Mary. She will storm heaven for graces for those who show their love for her by the recitation of the Rosary. She will guide them to Jesus if only they will tell how much they love her by saying their beads and meditating on the mysteries contained in them. Both men and women should join the Rosary Confraternity as revealed to Dominic by Mary, our Mother.

Confraternity of the Angelic Warfare

When, in the early part of the seventeenth century, clergy and laity were seeking a patron whom they could imitate in the virtue of holy purity, and whose intercession in heaven they would seek, it was inspiration which brought to their minds the Angelic Doctor, Saint Thomas Aquinas, the Dominican.

In 1640 a Dominican priest, Father Deurwerders, realizing the dangers to which the youth of his day were exposed, in order to safeguard their most precious treasure, purity, instituted at Louvain the Angelic Militia. Within twenty years the society spread to Italy and was to be found in every district. Soon many Provincials of the Dominican Order petitioned the Master General to have the Pontiff, Innocent XI, extend the Confraternity to their provinces. After due consideration the Holy See granted

the request on May 26, 1727. In his Bull of this date Pope Benedict XIII bestowed many indulgences upon the new confraternity.

With Saint Thomas as their patron and pattern, youth is indeed fortunate. It has in him not only a saint but also a Doctor of the Church and the patron of Catholic educational institutions. In order to keep the members of the Confraternity of Angelic Warfare ever mindful of their patron, a cord similar to the one with which the angels girded Saint Thomas must be worn by them day and night. They should also recite daily fifteen Hail Marys in honor of Saint Thomas and the Rosary of Mary. There was a campaign started in 1907 by Father McKenna, O. P., to encourage all clergy and those preparing for Holy Orders to join the Confraternity, not only that they might obtain through Saint Thomas' intercession perseverance in holy purity, but that they might influence others to take the cord and place themselves under the protection of the Angelic Dominican.

Confraternity of Blessed Imelda

Since purity of heart and deep-rooted devotion to the Blessed Sacrament are the ideal aims of a Dominican, then, truly, we have a Dominican exemplary and perfect in the youngest beatified virgin of the Church—Blessed Imelda Lambertini, a Tertiary. Though she has been beatified as a virgin, not a martyr, there are many who consider her among the martyred—martyred by the incomparable pulsations of her childish heart. When she received her first Holy Communion her heart broke from joy, and as she swallowed for the first time the Body and Blood of Jesus, she departed from this world to be the spouse of Our Lord forever in the next. It was Ascension Day, May 12, 1333, and when Jesus ascended into heaven with little Imelda people immediately began to call her the Patroness of First Communicants.

Years later Père Rousset, at Prouille, started a confraternity dedicated to Blessed Imelda. Children who had begun preparation for Holy Communion and those who had received the precious Body and Blood were allowed to join its ranks. Adults who promised to provide clothing to the poorer children, instructed them in the rudiments of Faith or in other ways aided in preparing them to approach worthily their first Holy Communion, joined the Confraternity. When Pius X issued his Bull on fre-

quent Communion, he appointed as patroness Blessed Imelda—she whose heart broke from so great a love for Jesus in the Blessed Sacrament.

Though the Third Order is more than a confraternity, its work in our parishes can be carried on as that of a society. The Third Order is a part of the grand old Dominican Order. It was founded by Saint Dominic himself for the salvation of souls. Its field of labor is vast. Its watchword should be action. The good it is possible for it to do among the poor, among sinners and the reprobate is almost boundless.

Any one who belongs to a Dominican Confraternity, if faithful to its rules, is paving an easy road to salvation. Life's years are naturally filled with sorrows. But how much lighter are these burdens when we place them before Jesus, by a moment of adoration before the Blessed Sacrament; or when we speak a word in defense of His Holy Name. How much lighter do they become when we are rapt in meditation on one of the mysteries of Mary's Rosary. Burdens of any kind are forgotten while we offer a prayer to the Angelic Thomas for purity; or send to heaven aspirations to be given to Jesus by Blessed Imelda, the Dominican Tertiary, who is with her Master in the heavenly court thanking Him for that precious Gift—her only Holy Communion.

—Bro. Ambrose Smith, O. P.

DOMINICAN CALENDAR AND INDULGENCES, 1919

JANUARY

Dedicated to the Holy Name

1st, Wed. New Year's Day; Circumcision of Our Lord. Holy Day of Obligation. Feast-day of the Confraternity of the Holy Name. General absolution with plenary indulgence. Indulgences: 1. Plenary for Tertiaries, who, having received the sacraments, visit a Dominican church, or one having a chapter of Tertiaries, and there pray for the Pope's intention. Those unable to receive the sacraments but fulfilling the other conditions gain a partial indulgence of 7 years and 7 quarantines. If the above churches do not exist, the parish church may be visited. 2. Plenary for members of Living Rosary Society who say one decade of Rosary daily for one month and fulfil the usual conditions for gaining a plenary indulgence, i. e., receive sacraments, visit a church and pray for the Pope. 3. Partial indulgence of 30 years and 30 quarantines for Tertiaries and for Rosarians who visit five altars of any church (in a church where there are not this number, five visits to one or more altars will suffice) and pray for the Pope. 4. Plenary and partial indulgences for all the faithful.

2d, Thur. Octave of St. Stephen, Protomartyr.

3d, Fri. Octave of St. John the Evangelist. First Friday of the month.

4th, Sat. Day Octave of Holy Innocents. First Saturday of the month. Plenary indulgence for all the faithful, granted by Pope Pius X, to increase devotion to the Immaculate Mother of God and make reparation for insults offered to her. Cc. reception of sacraments on the first Saturday of the month, prayers in honor of Mary Immaculate and prayers for the Pope's intention.

5th, Sun. Vigil of Epiphany. First Sunday of the month. Indulgences: Four plenary indulgences for Rosarians who, having received the sacraments, fulfil the required conditions, namely: (a) By visiting the church or chapel of the Rosary, and there praying for the intention of the Holy Father. (b) By being present at the exposition of the Blessed Sacrament in any church where the Rosary Society is established and there praying for the Pope's intentions. (c) By attending the Rosary procession, praying for the Pope's intentions and making a visit to the Rosary altar or chapel. (d) By saying the entire Rosary of fifteen decades for the intention of the triumph of Holy Church and visiting a public church or chapel. It is to be noted that Rosarians who are travelling, or engaged in actual employment (e. g., soldiers in actual service) and unable to make the visit, can gain the indulgence for the recitation of the entire Rosary; the sick, however, by reciting one-third part of the Rosary before an image of the Blessed Virgin. Partial indulgence of seven years and seven quarantines for Rosarians and all the faithful who attend the Rosary procession.

6th, Mon. Epiphany of Our Lord. General absolution with plenary indulgence. 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Partial of thirty years and thirty quarantines for Rosarians and Tertiaries. (Cc. See January 1, No. 3.) 3. Plenary indulgence for members of the Living Rosary Society. (Cc. See January 1, No. 2.) 4. Plenary indulgence for Rosarians who, having confessed and received Holy Communion, visit the chapel of the Rosary, or the church of the Confraternity, and there pray for the intention of the Pope at some time between first Vespers and sunset, on the feasts of Epiphany, Easter, Ascension, Pentecost, Immaculate Conception, Nativity

of the Blessed Virgin, Presentation of the Blessed Virgin, Annunciation, Visitation, Purification, Assumption, Seven Dolors, All Saints; likewise on any two Fridays of Lent, once within the octave of All Souls, on the Sunday within the octave of the Nativity of the Blessed Virgin, on the third Sunday of April, and on Christmas. 5. The faithful in general may gain an indulgence of 352 years and 105 quarantines, if they visit a Dominican church or a church of any of the other Mendicant Orders, and there say three times in honor of the most Blessed Trinity the "Our Father," the "Hail Mary and the "Glory be to the Father."

7th, Tues. Of the Octave of the Epiphany.

8th, Wed. Of the Octave of the Epiphany.

9th, Thur. Of the Octave of the Epiphany.

10th, Fri. Bl. Gundisalvus, C., O. P.

11th, Sat. Of the Octave of the Epiphany. First day of the novena in preparation for the Feast of the Most Holy Name of Jesus.

12th, Sun. Finding of Our Lord in the Temple. Second Sunday of the month. Holy Name Communion day. Indulgences: On the second Sunday of each month members of the Holy Name Confraternity who receive the sacraments may gain two indulgences; namely, a plenary if they take part in the procession and pray for the Pope, and a partial, of seven years and seven quarantines, if they visit the altar of the Holy Name in the church of the Confraternity and pray for the Pope. Members who do not receive the sacraments, but are in the state of grace, may receive an indulgence of two hundred days for assisting at the procession, whenever held, and praying for the Pope. On the same day they may also gain the same indulgences for assisting at the Mass said at the altar of the Holy Name in the church of the Confraternity and praying for the Pope.

13th, Mon. Octave Day of the Epiphany.

14th, Tues. St .Hilary of Potiers, Bp., C., Doct.

15th, Wed. Bl. Francis Capillas, M., O. P., Dominican Protomartyr of China. First day of novena to St. Raymond, O. P.

16th, Thur. Bl. Stephana, V., O. P.

17th, Fri. St. Anthony, Abbot.

18th, Sat. Chair of St. Peter at Rome.

19th, Sun. Feast of the Holy Name of Jesus. Third Sunday of the month. Plenary indulgence for the members of the Living Rosary Society.(Cc. See January 1, No. 2.)

20th, Mon. Sts. Fabian and Sebastian, MM. First day of the novena in preparation for the feast of the Translation of St. Thomas Aquinas.

21st, Tues. St. Agnes, V. M.

22d, Wed. St. Vincent, M.

23d, Thur. St. Raymond of Pennafort, C., O. P. Indulgences: 1. Plenary for the faithful in general, if they receive the sacraments, make a visit to a Dominican church and there pray for the Pope's intention. 2. Plenary and partial for secular Dominican Tertiaries. (Cc. See January 1.)

24th, Fri. Bl. Marcolinus of Forli, C., O. P.

25th, Sat. Conversion of St. Paul the Apostle. Members of the Angelic Warfare (St. Thomas Sodality) may gain a partial indulgence of seven years and seven quarantines, if they visit a church of the Confraternity after receiving the sacraments. First day of the novena in preparation for the feast of Our Lady's Purification. Indulgences: A plenary indulgence may be gained on any one day of the novena, or on the feast itself, by those making the novena, provided they receive worthily the sacraments and pray for the intention of the Pope. A partial indulgence of three hundred days may be gained on each day of the novena.

26th, Sun. Bl. Margaret of Hungary, V., O. P. Last Sunday of the month. A plenary indulgence may be gained by the faithful in general who recite in unison with others, at least three times a week, the third part of the Rosary, and, on the aforesaid Sunday, receive the sacraments, vis-

it some church or public oratory and there pray for the Pope. This is the first of the six Sundays consecrated to the honor of St. Thomas Aquinas. The devotion consists in receiving the sacraments and making a meditation, or saying some prayers, in honor of the saint on each of the six Sundays preceding his feast (March 7). Those who fulfill the required conditions may gain a plenary indulgence on each of the six Sundays.

27th, Mon. St. John Chrysostom, Bp., C., Doct.

28th, Tues. Translation of St. Thomas Aquinas. Feast-day of the Angelic Warfare. Indulgences: 1. Plenary for members of the Confraternity, if they receive the sacraments, visit a church of the Confraternity and there pray for the Pope. 2. Plenary and partial for secular Dominican Tertiaries. (Cc. See January 1, No. 4.)

29th, Wed. St. Francis de Sales, Bp., C., Doct.

30th, Thur. St. Martina, V., M.

31st, Fri. St. Peter Nolasco, C.

FEBRUARY

Dedicated to the Seven Sorrows of the Blessed Virgin

1st, Sat. St. Ignatius of Antioch, Bp., M. First Saturday of the month. (Cc. See January 4.)

2d, Sun. Purification of Our Lady. First Sunday of the month. General absolution with plenary indulgence. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for Rosarians and the faithful. (Cc. See January 5, No. 2.) 3. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 4. Plenary for Rosarians. (Cc. January 6, No. 4.) 5. Partial of ten years and ten quarantines for Rosarians who recite fifteen decades; a partial of seven years and seven quarantines for Rosarians reciting five decades and a partial of 100 days for Rosarians who recite fifteen decades weekly. 6. Plenary for all the faithful who recite the Litany of Loretto and fulfill conditions, i. e., reception of sacraments, visit and prayer for Pope. 7. Plenary and partial for all the faithful. (Cc. See January 1, No. 1.) Second of the six Sundays in honor of St. Thomas. (Cc. January 26.)

3d, Mon. Bl. Andrew Peschiera, C., O. P. (Jan. 19). First day of novena to Our Lady of Lourdes.

4th, Tues. St. Andrew Corsini, Bp., C. General absolution with plenary indulgence. Anniversary of the deceased relatives of the members of the Dominican Order. Tertiaries, Rosarians, and members of the Holy Name Confraternity may gain a plenary indulgence, if they receive the sacraments, assist at the Office of the Dead in a Dominican church, and pray for the Pope.

5th, Wed. St. Agatha, V., M. First day of novena to St. Catherine of Ricci, O. P.

6th, Thur. St. Dorothy, V., M.

7th, Fri. St. Romuold, Abbot. First Friday of the month.

8th, Sat. St. John of Matha, C.

9th, Sun. Bl. Bernard of Scammaca, C., O. P. Second Sunday of the month. Indulgences: (Cc. January 12.) Third of the six Sundays of St. Thomas (See January 26). Holy Name Communion day.

10th, Mon. St. Scholastica, V.

11th, Tues. Apparition of Our Lady of Lourdes. Indulgences: (Cc. January 2d, 3, 4. 5, 6.)

12th, Wed. Bl. Reginald of Orleans, C., O. P. First day in preparation for the feast of the Espousals of B. V. M.

13th, Thur. St. Catherine of Ricci, V., O. P. Indulgences same as January 23.

14th, Fri. Bl. Nicholas Palla, C., O. P.

15th, Sat. Bl. Jordan of Saxony, C., O. P.

16th, Sun. Septuagesima. Third Sunday of the month. Indulgences:

(Cc. See January 1, No. 2.) Fourth of the six Sundays of St. Thomas.

17th, Mon. Seven Founders of the Servite Order.

18th, Tues. Prayer of Our Lord in the Garden.

19th, Wed. Bl. Alvarus, C., O. P. First day of the novena for the Translation of St. Catherine of Siena.

20th, Thur. Espousals of Our Lady.

21st, Fri. Bl. Aimo Taparelli. First of the seven Fridays in honor of St. Vincent Ferrer. All the faithful who receive the sacraments in a Dominican church on any seven consecutive Fridays preceding or following the feast of St. Vincent may gain a plenary indulgence on any one of these Fridays, provided they spend some time in prayer for the Pope's intention. An indulgence of seven years and seven quarantines may be gained on the remaining six Fridays.

22d, Sat. Chair of St. Peter at Antioch.

23d, Sun. Sexagesima. Last Sunday of the month. Indulgences: (Cc. See January 26.) Fifth of the six Sundays of St. Thomas. (See January 26.)

24th, Mon. St. Matthias the Apostle.

25th, Tues. Commemoration of Our Lord's Passion.

26th, Wed. Bl. Gregory X, Pope, C. (Feb. 16.)

22th, Thur. Translation of St. Catherine of Siena. Indulgences: Plenary and partial for the faithful (Cc. See January 1, No. 1.)

28th, Fri. Bl. Vellana, W., O. P. Second of the seven Fridays of St. Vincent Ferrer. (See February 21.)

MARCH

Dedicated to St. Joseph

His Holiness Pope Pius IX granted to all the faithful who shall dedicate the entire month of March to the honor of St. Joseph: 1. An indulgence of 300 days for each day of the month. 2. A plenary indulgence on any one day when, being truly penitent, after confession and Communion they shall pray for the intention of the Pope.

1st, Sat. Bl. Christopher of Milan, C., O. P. First Saturday of the month. Indulgences: (Cc. See January 4.)

2d, Sun. Quinquagesima. First Sunday of the month. Indulgences: Plenary and partial for Rosarians. (Cc. See January 5, Nos. 1 and 2.) Last of the six Sundays of St. Thomas. (Jan. 26.)

3d, Mon. Bl. Lawrence of Ripafratta, C., O. P. (Feb. 18.)

4th, Tues. St. Casimir, C.

5th, Wed. Ash Wednesday. Indulgences: 1. Partial of fifteen years and fifteen quarantines for Tertiaries and Rosarians. (Cc. See January 1, No. 3.) 2. Partial of ten years and ten quarantines may be gained by Tertiaries and Rosarians, on every day of Lent, except on Ash Wednesday, Holy Thursday, Good Friday, Holy Saturday, and on the fourth Sunday and on Palm Sunday. (Cc. See January 1, No. 3.) 3. Partial of two hundred and fifty years and thirty-two quarantines for the faithful in general. (Cc. See January 6, No. 5.)

6th, Thur. Bl. Jordan of Pisa, C., O. P.

7th, Fri. St. Thomas Aquinas, C., Doct., O. P., Patron of Catholic Schools. General absolution with plenary indulgence. 1. Plenary indulgence for all the faithful (Cc. See January 23.) 2. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) Third of seven Fridays of St. Vincent Ferrer. (Cc. See February 21.) First Friday of the month.

8th, Sat. St. John of God.

9th, Sun. First Sunday of Lent. Second Sunday of the month. Indulgences: Plenary and partial. (Cc. See January 12.) Holy Name Communion day.

10th, Mon. Bl. Peter Jeremia, C., O. P.

11th, Tues. St. Peter Celestine, Bp., C. First day of novena to St. Joseph.

12th, Wed. St. Gregory the Great, Pope, C. Ember Day. Tertiaries and

Rosarians may gain an indulgence of ten years and ten quarantines. (Cc. See January 1, No. 3.)

13th, Thur. St. Peter Damian, C., Doct. (Feb. 23.)

14th, Fri. Feast of the Lance and Nails of Our Lord. Ember Day. Partial indulgence of ten years and ten quarantines for Tertiaries and Rosarians. (Cc. See January 1, No. 3.) Fourth of the seven Fridays in honor of St. Vincent Ferrer.

15th, Sat. Bl. Constantius Fabriano, C., O. P. Ember Day. Partial indulgence of ten years and ten quarantines for Rosarians and Tertiaries. (Cc. See January 1, No. 3.)

16th, Sun. Second Sunday of Lent. Third Sunday of the month. Indulgences: (Cc. See January 1, No. 2.)

17th, Mon. St. Patrick, Bp., C., Apostle of Ireland. First day of the novena in honor of Our Lady's Annunciation.

18th, Tues. Bl. Sybillina of Biscossis, V., O. P.

19th, Wed. St. Joseph, Spouse of the Blessed Virgin. All the indulgences for the feast of St. Joseph have been transferred to the principal feast, which is celebrated this year on May 11.

20th, Thur. St. Cuthbert, Bp., C.

21st, Fri. Feast of the Winding Sheet of Our Lord. Fifth of the seven Fridays in honor of St. Vincent Ferrer.

22d, Sat. Bl. Ambrose of Siena, C., O. P.

23d, Sun. Third Sunday of Lent.

24th, Mon. St. Gabriel, Archangel.

25th, Tues. Feast of the Annunciation of the Blessed Virgin Mary. General absolution with plenary indulgence. Indulgences: 1. Plenary for Rosarians. (Cc. January 6, No. 4.) 2. Plenary for Rosarians, if they receive the sacraments and recite the entire Rosary. 3. Plenary for Rosarians if they take part in the procession. 4. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 5. Plenary for members of the Living Rosary Society. (Cc. January 1, No. 2.) 6. Partial of seven years and seven quarantines for Rosarians, if they receive the sacraments, visit the altar or the chapel of the Confraternity, and there pray for the Pope. 7. Partial of seven years and seven quarantines for Rosarians who recite weekly the entire Rosary. 8. Partial of ten years and ten quarantines for Rosarians, if they recite five decades of the Rosary.

26th, Wed. St. Brigid. (Feb. 22.)

27th, Thur. Bl. Henry Suso. (Mar. 2.)

28th, Fri. Five Wounds of Our Lord. Sixth of the seven Fridays in honor of St. Vincent Ferrer. First day of novena to St. Vincent Ferrer.

29th, Sat. St. Frances of Rome, W.

30th, Sun. Fourth Sunday of Lent. Last Sunday of the month. Plenary indulgence for all the faithful. (Cc. See January 26.)

31st, Mon. St. Benedict, Abbot. (Mar. 21.)

APRIL

Dedicated to the Passion of Our Lord

2d, Wed. St. Francis of Paula, C.

3d, Thur. Stigmata of St. Catherine of Siena.

1st, Tues. Octave of the Annunciation.

4th, Fri. Feast of the Precious Blood. Last of the seven Fridays of St. Vincent Ferrer. (See February 21.) First Friday of the month.

5th, Sat. St. Vincent Ferrer, C., O. P. Indulgences: 1. Plenary for all the faithful. (Cc., receive sacraments, visit a Dominican church and pray for the Pope.) 2. Plenary and partial for Tertiaries. Cc. See January 1, No. 1.) 3. Plenary for all the faithful. (Cc. See January 4.)

6th, Sun. Passion Sunday. First Sunday of the month. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for all the faithful. (Cc. See January 5, No. 2.)

7th, Mon. St. Brigid, C. (March 23.)

8th, Tues. St. Rupert, Bp., C. (March 28.)

9th, Wed. Bl. Antony Pavone, M., O. P.

10th, Thur. Bl Antony Neyrot, M., O. P.

11th, Fri. Compassion of Our Lady or Seven Dolors of the Blessed Virgin. Indulgences: Same as February 2.

12th, Sat. St. Ambrose, Bp., C., Doct.

13th, Sun. Palm Sunday. Second Sunday of the month. Plenary and partial indulgences for members of the Holy Name Society. (See January 12.) General absolution with plenary indulgence may be received daily by Tertiaries during Holy Week. (Cc., receive sacraments, pray for the Pope's intention and receive the absolution according to the prescribed formula.) Holy Name Communion day.

14th, Mon. Monday of Holy Week.

15th, Tues. Tuesday of Holy Week.

16th, Wed. Wednesday of Holy Week.

17th, Thur. Holy Thursday. Indulgences: 1. Plenary for Rosarians who visit the five altars, pray for the Pope, having received the sacraments. 2. Plenary for all the faithful who receive the sacraments, visit the repository and there pray for the Pope. 3. Plenary for all the faithful who, being truly penitent, perform, either publicly or privately, pious exercises throughout the space of one hour in memory of the institution of the Blessed Sacrament, and receive the Holy Eucharist on this day or during the following week. 4. Plenary for all the faithful who receive the sacraments, visit the Rosary chapel, or statue of the Blessed Virgin, and there pray for the Pope. 5. Partial of 10 years and 10 quarantines for all the faithful every time they visit the repository, provided they are resolved to confess their sins.

18th, Fr.i Good Friday. Tertiaries and Rosarians may gain 30 years and 30 quarantines. (Cc. See January 1, No. 1.)

19th, Sat. Holy Saturday. Indulgences: 1. Partial of 30 years and 30 quarantines for Tertiaries and Rosarians. (Cc. See January 1, No. 3.) 2. Partial of 198 years and the same number of quarantines for all the faithful. (See January 6, No. 5.)

20th, Sun. Easter Sunday. Third Sunday of the month. General absolution with plenary indulgence. Indulgences: 1. Plenary for Rosarians. (Cc. See January 1, No. 2.) 2. Plenary for Rosarians. (Cc. See January 6, No. 5.) 3. Plenary for Tertiaries and Rosarians. (Cc. See January 1, No. 3.) 4. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 5. Tertiaries and Rosarians may gain an indulgence of 7 years and 7 quarantines today and every day during the octave. Low Sunday included, for the recitation of their daily decade.

21st, Mon. Monday after Easter. First day of novena in honor of St. Peter Martyr.

22d, Tues. Tuesday after Easter. First of the fifteen Tuesdays in honor of St. Dominic. This devotion consists in receiving the sacraments in honor of St. Dominic on each of the fifteen Tuesdays preceding his feast (August 4). All the faithful who perform this devotion may gain a plenary indulgence on any one of the seven Tuesdays after the first eight of the fifteen have been dedicated as prescribed, provided, on the day chosen, they visit the church where they receive the sacraments, and there pray for the Pope's intention. An indulgence of 200 days is granted for each of the other fourteen Tuesdays. This is the first day of the novena in preparation for the feast of St. Catherine of Sienna.

23d, Wed. Wednesday after Easter.

24th, Thur. Thursday after Easter.

25th, Fri. Friday after Easter.

26th, Sat. Saturday after Easter.

27th, Sun. Low Sunday. Last Sunday of the month. Plenary for all the faithful. (See January 26.) First day of novena to St. Pius.

28th, Mon. St. Paul of the Cross, C.

29th, Tues. St. Peter of Verona, M., O. P. General absolution with plenary indulgence. Indulgences: 1. Plenary and partial for Tertiaries. Cc. See January 1, No. 1.) Tertiaries may re-

ceive general absolution today. 2. Plenary for all the faithful. (Cc. See January 23.) 3. Partial of seven years and seven quarantines for members of the Angelic Warfare. (Cc. See January 25.) Second of the fifteen Tuesdays in honor of St. Dominic. (See April 22.)

30th, Wed. St. Catherine of Sienna, V., O. P.,Model and Patroness of the Third Order of St. Dominic. General absolution with plenary indulgence for Tertiaries. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for all the faithful. (Cc. January 23.)

MAY

Dedicated to the Blessed Virgin

Pope Pius VII granted to all the faithful who throughout this month, either privately or publicly, shall honor the Blessed Virgin with some special homage, devout prayers, or the practice of some virtuous actions: 1. An indulgence of 100 days for each day of the month. 2. A plenary indulgence once in this month on a day, when, being truly penitent, after confession and Communion, they shall pray for the intention of the Pope.

1st, Thur. SS. Philip and James, Apostles.

2d, Fri. St. Athanasius, Bp., C., Doctor. First Friday of month.

3d, Sat. Finding of the Holy Cross. First Saturday of the month. Plenary indulgence for all the faithful. (Cc. See January 4.)

4th, Sun. St. Monica, W. First Sunday of month. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for all the faithful. (Cc. See January 5, No. 2.)

5th, Mon. St. Pius V, Pope, C., O. P. Indulgences. (See May 10.)

6th, Tues. St. John before the Latin Gate. Third of the fifteen Tuesdays in honor of St. Dominic. (See April 22.)

7th, Wed. Octave of St. Catherine of Sienna.

8th, Thur. Apparition of St. Michael, Archangel.

9th, Fri. St. Gregory Nazianzen, Bp., C., Doct.

10th, Sat. St. Antoninus, Bp., C., O. P. Indulgences: 1. Plenary for all the faithful. (Cc. See January 23.) 2. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.)

11th, Sun. Solemnity of St. Joseph, Patron of the Uniersal Church. Second Sunday of the month. Indulgences: 1. Plenary for all the faithful. (Cc., reception of the sacraments, visit a Dominican church, and there pray for the intention of the Pope.) 2. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 3. Plenary and partial. (See January 12.) Holy Name Communion day.

12th, Mon. Bl Jane of Portugal, V., O. P.

13th, Tues. Bl. Albert of Bergamo, C., O. P. Fourth of the fifteen Tuesdays in honor of St. Dominic. First day of the novena to St. Agnes of Montepulciano.

14th, Wed. Bl. Giles, C., O. P.

15th, Thur. Conversion of Augustine, Bp., C., Doct.

16th, Fri. St. John Nepomucene, M. First day of novena to Our Lady Help of Christians.

17th, Sat. Bl. Andrew Abellon, C., O. P.

18th, Sun. Octave of St. Joseph. Third Sunday of the month. Indulgences: Plenary for Rosarians. (Cc. See January 1, No. 2.)

19th, Mon. St. Peter Celestine, Pope, C.

20th, Tues. St. Columba of Rieta, V., O. P. Fifth of the fifteen Tuesdays in honor of St. Dominic. (See April 22.)

21st, Wed. St. Agnes of Montepulciano. (April 20.) (See May 10 for indulgences.)

22d, Thur. St. Servatius, Bp., C., Protector of the Order.

23d, Fri. Bl. Louis de Montfort, C., O. P.

24th, Sat. Our Lady Help of Christians. Plenary indulgence for Ter-

tiaries who, after receiving the sacraments, visit their church and pray for peace. This indulgence may be gained on any feast of the Blessed Virgin.

25th, Sun. Translation of St. Dominic. Last Sunday of the month. Indulgences: 1. Plenary for all the faithful. (Cc. See January 25.) 2. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.)

26th, Mon. St. Philip Neri, C. Rogation Day. On the Rogation Days Tertiaries and Rosarians may gain an indulgence of thirty days and thirty quarantines on each of these days. (Cc. See January 1, No. 3.)

27th, Tues. BB. Peter Sanz, and Companions, MM., O. P. Sixth of the fifteen Tuesdays in honor of St. Dominic. (April 22.) Rogation Day.

28th, Wed. Bl. Mary Bartholomea, V., O. P. Rogation Day.

29th, Thur. Ascension Thursday. Holy Day of obligation. General absolution with plenary indulgence. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for Rosarians. (Cc. See January 6, No. 4.) 3. Plenary for Tertiaries and Rosarians. (Cc. See January 1, No. 3.) 4. Plenary for Living Rosary Society. (Cc. See January 1, No. 2.) 5. Partial of seven years and seven quarantines for Rosarians who recite at least five decades of the Rosary.

10th, Fri. St. Leo the Great, Pope, C., Doct.

31st, Sat. Bl. James Salomon, C., O. P. First day of the novena in preparation for the feast of Pentecost.

JUNE

Dedicated to the Sacred Heart of Jesus

Pope Pius IX granted to all the faithful who during the month of June, either in public or in private, shall, with at least a contrite heart, say some special prayers, or perform some pious acts in honor of the Most Sacred Heart of Jesus: 1. An indulgence of seven years each day. 2. A plenary indulgence for any one day of the month, provided that being truly penitent, after confession and Communion, they shall visit some church or public oratory and there pray for the Pope.

1st, Sun. Bl Alphonsus Navarette and Companions, MM., O. P. First Sunday of the month. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for all the faithful. (Cc. See January 5, No. 2.)

2d, Mon. Bl. Sadoc and Companions, MM., O. P.

3d, Tues. Crown of Our Lord. (April 24.) Seventh of the fifteen Tuesdays in honor of St. Dominic. (See April 22.)

4th, Wed. Translation of St. Peter Martyr, O. P.

5th, Thur. Octave of the Ascension.

6th, Fri. St. Norbert, Bp., C. First Friday of the month.

7th, Sat. Vigil of Pentecost. First Saturday of the month. Plenary for all the faithful. (Cc. See January 4.) Fast day. First day of novena in preparation for the feast of the Most Blessed Trinity. Indulgences for this novena are: 1. Partial of seven years and seven quarantines for each day. 2. Plenary for all who make the novena and after receiving the sacraments visit a church or public oratory and there pray for the Pope's intention. These indulgences may also be gained at any time during the year by all who make a triduum or novena in honor of the Blessed Trinity and fulfill the other conditions. Indulgences: Tertiaries and Rosarians may gain an indulgence of ten years and ten quarantines. (Cc. See January 26.)

8th, Sun. Pentecost. Second Sunday of the month. General absolution with plenary indulgence. Indulgences: 1. Plenary and partial. 2. Plenary for Rosarians. (Cc. See January 6, No. 4.) 3. Plenary for members of the Living Rosary Society. (Cc. See January 1,

No. 2.) 4. Partial for all the faithful. (Cc. See January 6, No. 5.) 5. Plenary and partial for Tertiaries. (Cc. See January 1, No. 4.) 6. Partial of thirty years and thirty quarantines for Rosarians today and every day during the octave, Trinity Sunday excluded. (Cc. See January 1, No. 3.) 7. Partial of seven years and seven quarantines for Rosarians who recite five decades of the Rosary. 8. Partial of seven years and seven quarantines for the Angelic Warfare. (Cc. See January 25.) Holy Name Communion day.

9th, Mon. Of the Octave of Pentecost.

10th, Tues. Of the Octave of Pentecost. Eighth of the fifteen Tuesdays in honor of St. Dominic.

11th, Wed. Of the Octave of Pentecost. Ember Day. On the Ember Days Rosarians and Tertiaries may gain indulgence of ten years and ten quarantines. (Cc. See January 1, No. 3.)

12th, Thur. Of the Octave of Pentecost.

13th, Fri. Of the Octave of Pentecost. Ember Day.

14th, Sat. Of the Octave of Pentecost. Ember Day.

15th, Sun. Trinity Sunday. Third Sunday of the month. General absolution with plenary indulgence. Plenary indulgence for the Living Rosary Society. (Cc. See January 1, No. 2.)

16th, Mon. Bl. Margaret of Castello, V., O. P. (April 13.)

17th, Tues. Bl. Peter Gonzales (called Telmo), C., O. P. (April 14.) Ninth of the fifteen Tuesdays in honor of St. Dominic. (See April 22.)

18th, Wed. Bl. Osanna ofMantua, V., O. P.

19th, Thur. Corpus Christi. The indulgences for this feast can be gained by the faithful only on the day of its public solemnity. In America the Church solemnly celebrates the feast on the Sunday within the octave.

20th, Fri. Of the Octave of Corpus Christi. First day of novena in preparation for the feast of the Sacred Heart. Indulgences: Plenary and partial. (Cc. See January 25.)

21st, Sat. Of the Octave of Corpus Christi.

22d, Sun. Sunday within the octave of Corpus Christi; public solemnity of the feast of Corpus Christi. Third Sunday of the month. General absolution with plenary indulgence for Tertiaries. (Cc. See January 12.) Indulgences: 1. Plenary for Living Rosary Society. (Cc. III.) 2. Plenary for all the faithful who, being truly penitent, perform, either publicly or privately, pious exercises throughout the space of one hour in memory of the institution of the Blessed Sacrament, and receive the Holy Eucharist some time during the octave. 3. Plenary for the faithful who have recited frequently, at least ten times a month, the "Pange Lingua" or the "Tantum Ergo," with their proper versicle and prayer, provided they receive the sacraments, visit the Blessed Sacrament and there pray for the Pope. 4. Plenary for all the faithful who receive the sacraments, visit the Rosary chapel, or statue of the Blessed Virgin, and there pray for the Pope. 5. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 6. Plenary and partial for members of the Holy Name Confraternity. (Cc. See Jan. 12.)

23d, Mon. Of the octave of Corpus Christi.

24th, Tues. Nativity of St. John the Baptist. Tenth of the fifteen Tuesdays in honor of St. Dominic. (See April 22.) First day of novena in honor of the feast of the Visitation.

25th, Wed. Of the octave of Corpus Christi.

26th, Thur. Octave Day of Corpus Christi.

27th, Fri. Feast of the Sacred Heart of Jesus. General absolution with a plenary indulgence. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for all the faithful if they receive the sacraments, visit some church where the feast is celebrated and there pray for the intention of the Pope.

28th, Sat. St. Irenaeus, Bp., M. First of the fifteen Saturdays preceding the feast of the Holy Rosary.

This devotion consists in receiving the sacraments on each of the fifteen Saturdays preceding the feast of the Holy Rosary. Rosarians may gain a plenary indulgence on any three of the fifteen Saturdays, provided they receive the sacraments, visit a church of the Confraternity, and there pray for the intention of the Pope on each of the fifteen aforesaid Saturdays. A partial indulgence of seven years and seven quarantines is granted for each of the twelve remaining Saturdays. The faithful in general who receive the sacraments and recite a third part of the Rosary, or devoutly meditate on the mysteries of the Rosary on each of the aforesaid fifteen Saturdays, may gain a plenary indulgence on any one of them, and a partial indulgence of seven years and two hundred and eighty days on the remaining fourteen.

N. B.—This devotion may be performed at any time of the year, provided the fifteen Saturdays chosen be consecutive.

29th, Sun. SS. Peter and Paul, Apostles. Last Sunday of the month. General absolution with plenary indulgence. Plenary indulgence for all the faithful. (See January 26.)

30th, Mon. Commemoration of St. Paul, Apostle.

JULY

Dedicated to the Most Precious Blood

1st, Tues. St. Hermenegild, M. (April 15.) Eleventh of the fifteen Tuesdays in honor of St. Dominic (See April 22.)

2d, Wed. Visitation of Our Lady. General absolution with plenary indulgence. Indulgences: 1. Plenary for Rosarians. (Cc. See January 6, No. 4.) 2. Plenary for Rosarians who receive the sacraments and take part in the procession held in honor of the feast. 3. Plenary and partial for Tertiaries and Rosarians. (Cc. See January 1, No. 1.) 4. Plenary for the Living Rosary Society. (Cc. See January 1, No. 2.) 5. Partial of seven years and seven times forty days for Rosarians who recite at least five decades of the Rosary. 6. Partial of seven years and seven quarantines for Rosarians who receive the sacraments, visit the church or chapel of the Confraternity, and there pray for the Pope.

3d, Thur. Bl. Mark of Modena, C., O. P.

4th, Fri. Bl. Clara Gambacurta, W., O. P. First Friday of the month.

5th, Sat. St. Antony Maria Zaccaria, C. Second of fifteen Saturdays in honor of the Holy Rosary. (See June 28.) First Saturday of the month. Plenary indulgence for all the faithful.(See January 4.)

6th, Sun. Octave of SS. Peter and Paul. First Sunday of the month. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for all the faithful. (Cc. See January 5, No. 2.)

7th, Mon. Bl. Benedict XI, Pope, C., O. P.

8th, Tues. Bl. Bartholomew Cerveriis, C., O. P. (April 21.) Twelfth of the fifteen Tuesdays in honor of St. Dominic. (April 22.) First day of novena to Our Lady of Mt. Carmel.

9th, Wed. St. John of Cologne, O. P., and Companions, MM. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for all the faithful. (Cc. See Jan. 23.)

10th, Thur. St. George, M. (April 23.)

11th, Fri. Bl. Ignatius and Dominic, Bps., and Companions, MM., O. P.

12th, Sat. St. John Gualbert, Abbot. Third of the fifteen Saturdays in honor of the Holy Rosary. Anniversary of those buried in Dominican cemeteries. General absolution with plenary indulgence. Tertiaries, Rosarians and members of the Holy Name Confraternity may gain a plenary indulgence if they receive the sacraments, assist at the Office of the Dead in a Dominican church and pray for the Pope.

13th, Sun. Bl. James of Voragine, Bp., C., O. P. Second Sunday of the month. Holy Name Communion Sunday. Plenary and partial indulgences. (See January 12.)

14th, Mon. St. Bonaventure, Bp., C., Doct.

15th, Tues. St. Henry, Emperor and C. Thirteenth of the fifteen Tuesdays in honor of St. Dominic. (See Apr. 22.)

16th, Wed. Our Lady of Mt. Carmel. Plenary indulgence for members of the Living Rosary Society. (Cc. See January 1, No. 2.)

17th, Thur. St. Mark, Evangelist. (April 25.)

18th, Fri. Bl. Ceslaus, C., O. P. First day of novena to St. Ann.

19th, Sat. St. Vincent de Paul, C. Fourth of the fifteen Saturdays in honor of the Holy Rosary.

20th, Sun. Office of the day. Third Sunday of the month. Plenary indulgence for members of the Living Rosary Society. (Cc. See Jan. 1, No. 2.)

21st, Mon. St. Jerome Aecilian, C.

22d, Tues. St. Mary Magdalen, Protectress of the Order. Fourteenth of the fifteen Tuesdays in honor of St. Dominic. See April 27.)

23d, Wed. Bl. Jane of Orvieto, V., O. P.

24th, Thur. St. Camillus, C.

25th, Fri. St. James the Greater, Apostle.

26th, Sat. St. Ann. To foster the devotion of the faithful towards St. Ann, the mother of the Blessed Virgin, Pope Pius X granted the following indulgences: 1. A partial indulgence of seven years and seven quarantines, once on each Tuesday for all who, with a contrite heart, perform pious exercises in honor of St. Ann on nine consecutive Tuesdays either immediately before the feast of the saint or at any other time of the year. 2. A plenary indulgence for those who perform these exercises, receive the sacraments and pray for the Pope's intention. 3. Those who with a contrite heart make a novena, using approved prayers, in honor of St. Ann, either immediately before the feast or at any other time of the year, may gain an indulgence of seven years and seven quarantines once each day. 4. A plenary indulgence for all who make the novena, receive the sacraments, and pray for the Pope's intention. This indulgence may be gained either on any day of the novena or on one of the eight following days.

27th, Sun. Bl. Augustine Bugella, C., O. P. Last Sunday of the month. Novena to St. Dominic begins. Plenary indulgence for all the faithful. (See January 26.)

28th, Mon. Bl. Antony della Chiesa, C., O. P. First day of novena to Our Lady of the Snow.

29th, Tues. St. Martha, V. Last of the fifteen Tuesdays in honor of St. Dominic. (See April 27.)

30th, Wed. Bl. Mannes, C., OP.

31st, Thur. St. Ignatius Loyola, C.

AUGUST

Dedicated to the Most Blessed Sacrament

In order to extend the pious custom of dedicating the month of August to the honor and veneration of the Immaculate Heart of the Blessed Virgin, Pope Pius X granted the following indulgences: 1. An indulgence of 300 days on every day of the month to the faithful who with a contrite heart recite some prayers, in public or private, during the month of August every year, or perform other pious exercises, in honor of the Immaculate Heart of the Blessed Virgin. 2. A plenary indulgence once in the month for all who receive the sacraments, visit a church or public oratory and pray for the Pope's intention.

1st, Fri. St. Peter's Chains. First Friday of the month.

2d, Sat. Bl. Jane of Aza, mother of St. Dominic. Sixth of the fifteen Saturdays in honor of the Holy Rosary. First Saturday of the month. Plen-

ary for all the faithful. (Cc. See January 4.)

3d, Sun. Office of the Day. First Sunday of the month. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for all the faithful. (Cc. See January 5, No. 2.)

4th, Mon. St. Dominic. General absolution with plenary indulgence for Tertiaries. Tertiaries desiring to receive the indulgence attached to the general absolution must receive the sacraments, pray for the Pope's intention, and receive the absolution according to the prescribed formula. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for all the faithful. (Cc. See January 23.) 3. Plenary for Tertiaries who recite daily throughout the year the "O spem miram." 4. Partial of seven years and seven quarantines for members of the Angelic Warfare. (Cc. See January 25.)

5th, Tue. Our Lady of the Snow. Indulgences: 1. Plenary for Rosarians. (Cc. See January 1, No. 2. 2. Plenary for Tertiaries. (Cc. See May 24.)

6th, Wed. Transfiguration of Our Lord.

7th, Thu. St. Cajetan, C. First day of the novena in preparation for the feast of the Assumption of the Blessed Virgin. A plenary indulgence may be gained on any one day of the novena, or on the feast itself, by those making the novena, provided they receive worthily the sacraments and pray of the intention of the Pope; a partial indulgence of three hundred days may be gained on each day of the novena.

8th, Fri. Bl. Augustine of Lucerina, Bp., C., O. P. First day of novena to St. Hyacinth.

9th, Sat. Bl. John of Salerna, C., O. P. Seventh of the fifteen Saturdays in honor of the Holy Rosary.

10th, Sun. St. Lawrence, Archdeacon, M. Second Sunday of the month. Plenary and partial (Cc. See January 12.) Holy Name Communion Sunday.

11th, Mon. Octave Day of St. Dominic.

12th, Tue. St. Clare, V.

13th, Wed. St. Hippilytus and Comp., MM.

14th, Thu. St. Emygdius, Bp., M.

15th, Fri. Assumption of the Blessed Virgin. General absolution with plenary indulgence. Indulgences: 1. Plenary for Rosarians. (Cc. See January 6, No. 4.) 2. Plenary for Rosarians who take part in procession held in honor of the feast. 3. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 4. Partial of ten years and ten quarantines for Rosarians who recite the Rosary. 5. Partial of seven years and seven quarantines for Rosarians who receive the sacraments, visit chapel of the confraternity and there pray for the Pope. 6. Partial of seven years and seven quarantines for Rosarians who recite weekly the fifteen decades of the Rosary.

16th, Sat. St. Hyacinth, C., O. P. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) Plenary for all the faithful. (Cc. See January 23.) Eighth of the fifteen Saturdays of the Holy Rosary.

17th, Sun. St. Joachim, C. Third Sunday of the month. Plenary indulgence for members of the Living Rosary Society. (Cc. January 1, No. 2.)

18th, Mon. St. Roch, C.

19th, Tue. St. Alphonsus Liguori, Bp., C., Doct.

20th, Wed. St. Bernard, Abbot.

21st, Thu. St. Francis de Chantal, W.

22d, Fri. Octave day of the Assumption. First day of novena to St. Rose of Lima.

23d, Sat. Bl. James of Mevania, C., O. P. Ninth of the fifteen Saturdays of the Holy Rosary.

24th, Sun. St. Bartholomew, Apos.

25th, Mon. St. Louis IX of France, King and C.

26th, Tue. St. Philip Benitius, C.

27th, Wed. St. Joseph Calasanctius, C.

28th, Thu. St. Augustine of Hippo, Bp., C., Doct.

29th, Fri. Beheading of St. John the Baptist.

30th, Sat. Feast of St. Rose of Lima. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for all the faithful. (Cc. See January 23.) Tenth of the fifteen Saturdays in honor of the Holy Rosary.

31st, Sun. St. Raymond Nonnatus, C. Last Sunday of the month. Plenary indulgence for all the faithful. (Cc. See January 26.) First day of novena to the Nativity of B. V. M.

SEPTEMBER

Dedicated to the Holy Angels

1st, Mon. St. Philomena, V. M.

2d, Tue. St. Stephen of Hungary, King and C.

3d, Wed. Bl. Guala, Bp., C., O. P. Anniversary of the election of Pope Benedict XV, Protector of the Order.

4th, Thur. Octave of St. Augustine.

5th, Fri. Bl. Catherine of Raconigi, V., O. P. Anniversary of the Familiars and Benefactors of the Order. General absolution with plenary indulgence. First Friday of the month.

6th, Sat. Bl. Bertrand Garrigua, C., O. P. Eleventh of the fifteen Saturdays in honor of the Holy Rosary. Anniversary of the Coronation of Pope Benedict XV.

7th, Sun. St. Rose of Viterbo, V. First Sunday of the month. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for all the faithful. (Cc. See January 5, No. 2.)

8th, Mon. Nativity of the Blessed Virgin Mary. General absolution with plenary indulgence. Indulgences: Same as on February 2.

9th, Tue. BB. Dominic and Gregory, CC., O. P. (April 26.)

10th, Wed. St. Nicholas of Tolentine, C.

11th, Thur. St. Stanislaus, Bp., M. (May 11.)

12th, Fri. Bl. William and Comp., MM., O. P.

13th, Sat. St. Francis Caracciolo, C. (June 5.) Twelfth of the fifteen Saturdays in honor of the Holy Rosary.

14th, Sun. Exaltation of the Holy Cross. Second Sunday of the month. Indulgences: 1. Plenary and partial for members of the Holy Name Society. (Cc. See January 12.) 2. Partial for members of the Angelic Warfare. (Cc. January 25.) Holy Name Communion Sunday.

15th, Mon. Commemoration of St. Dominic in Suriano. Indulgences: 1. Plenary and partial for Tertiaries (Cc. See January 1, No. 3.) 2. Plenary for members of any of the three Orders of St. Dominic who recite daily throughout the year the "O spem Miriam." (Cc. reception of sacraments and prayer for the Pope.)

16th, Tue. Bl. Imelda, V., O. P. First day of novena to Our Lady of Mercy.

17th, Wed. Stigmata of St. Francis. Ember Day. On each of the Ember Days Tertiaries and Rosarians may gain an indulgence of ten years and ten quarantines. (Cc. January 6.)

18th, Thur. SS. Cornelius and Cyprian, MM.

19th, Fri. , St. Januarius and Comp. MM.

20th Sat. Bl. Francis Possadas, C., O. P. Ember Day. Thirteenth of the fifteen Saturdays in honor of the Holy Rosary. First of twelve Saturdays in honor of Immaculate Conception. A plenary indulgence may be gained on each of twelve Saturdays preceding the feast of the Immaculate Conception. The conditions are: Reception of sacraments, prayer for the Pope's intention and some time spent in prayer or meditation in honor of the Immaculate Conception.

21st, Sun. St. Matthew, Apostle Third Sunday of the month. Plenary indulgence for the members of the Living Rosary Confraternity. (Cc. See January 1, No. 2.)

22d, Mon. St. Angela Merici, V. (June 8.)

23d, Tue. St. Thecla, V. M.

24th, Wed. Our Lady of Mercy. Indulgences: 1. Plenary for Tertiaries. (Cc. See May 24.) 2. Plenary for members of the Living Rosary Society. (Cc. See January 1, No. 2.)

25th, Thur. St. Thomas of Villanova, Bp., C.

26th, Fri. Bl. Dalmatius Moneri, C., O. P.

27th, Sat. BB. Diana, Cecilia and Amata, VV., O. P. Fourteenth of the fifteen Saturdays in honor of the Holy Rosary. Second of the twelve Saturdays in honor of the Immaculate Conception. (Cc. See September 20. First day of the novena in preparation for the feast of the Holy Rosary.

28th, Sun. St. Joseph Cupertino, C. Last Sunday of the month. Plenary indulgence for all the faithful. (Cc. See January 26.)

29th, Mon. St. Michael the Archangel.

30th, Tues. St. Jerome, C., Doct.

OCTOBER

Dedicated to the Holy Rosary

Pope Leo XIII granted to the faithful in general the following indulgences to be gained during the month of October: 1. A plenary for all who on our feast of Our Lady of the Rosary, or on any day within the octave of the feast, receive the sacraments, visit some church or oratory and there pray for the Pope's intention, provided that on the feast itself and on each day of the octave, they recite, either publicly or privately, five decades of the Rosary. 2. A second plenary for all who recite, either publicly in some church, or privately, a third part of the Rosary at least ten times within that part of the month of October remaining after the octave of the feast of the Holy Rosary, and, on any day of the month they may choose, receive the sacraments, visit some church and there pray for the intention of the Pope. 3. A partial of seven years and seven quarantines for every day of the month on which they recite a third part of the Rosary. All these indulgences may be applied to the souls in purgatory.

1st, Wed. S. Eustachius and Comp., MM.

2d, Thur. Holy Guardian Angels. First day of novena to St. Louis Bertrand, O. P.

3d, Fri. Bl. John Massias, C., O. P. First Friday of the month.

4th, Sat. St. Francis of Assisi, C., Founder of the Franciscan Order. First Saturday of the month. Indulgences: 1. Plenary for all the faithful. (Cc. See January 4.) 2. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) Last of the fifteen Saturdays in preparation for the feast of the Holy Rosary. Third of the twelve Saturdays in honor of the Immaculate Conception. (Cc. See September 20.) N. B.—Plenary indulgence "Toties quoties" may be gained from noon today until midnight tomorrow by all the faithful every time they visit the Rosary chapel, or an image of the Blessed Virgin exposed in the church of the Rosary Confraternity. Cc. reception of sacraments, and at each visit prayers for the Pope's intention. One must leave the church after each visit.

5th, Sun. Feast of the Most Holy Rosary. First Sunday of the month. General absolution with plenary indulgence for Tertiaries. Indulgences: 1. Four plenary indulgences for Rosarians (Cc. See January 6, No. 4.) 2. Partial for Rosarians and all the faithful (Cc. January 5, No. 2.) 3. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 4. Plenary for Living Rosary Society. (Cc. See January 1, No. 2.) 5. Plenary "Toties quoties" for all the faithful (See N. B., August 5.)

6th, Mon. St. Bruno, C.

7th, Tues. Bl. Matthew, Carreri, C., O. P.

8th, Wed. Bl. John Dominic, Bp., C., O. P. (June 10.)

9th, Thur. S. Dionysius and Comp., MM.

10th, Fri. S. Louis Bertrand, C., O. P. Indulgences: 1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for all the faithful. (Cc. See January 23.)

11th, Sat. Octave of St. Francis of Assisi. Fourth of the twelve Saturdays in honor of the Immaculate Conception. (See September 20.) First day of novena in preparation for the feast of the Maternity of the B. V. M.

12th, Sun. Octave of Holy Rosary. Second Sunday of the month. Plenary and partial indulgences for Holy Name members. (Cc. See January 12.) Holy Name Communion Day.

13th, Mon. St. Edward, King and C.

14th, Tues. Bl. Magdalen Panateriis, V., O. P.

15th, Wed. St. Teresa, V.

16th, Thur. St. Barnabas, Apostle. (June 11.)

17th, Fri. Bl. Stephen Bandelli, C., O. P. (June 12.)

18th, Sat. St. Luke, Evangelist. Fifth of the twelve Saturdays in honor of the Immaculate Conception.

19th, Sun. Maternity of Our Lady. Third Sunday of the month. Two plenary indulgences may be gained by members of the Living Rosary Society, one for the feast, the other for the third Sunday. (Cc. See January 1, No. 2.) Plenary for Tertiaries. (See August 5, No. 2.)

20th, Mon. St. Antony of Padua, C. (June 13.)

21st, Tues. St. Ursula and Comp., VV., MM.

22d, Wed. Bl. Peter of Tiferno, C., O. P.

23d, Thur. Bl. Bartholomew of Braganza, Bp., C., O. P.

24th, Fri. St. Raphael, Archangel.

25th, Sat. St. Basil the Great, Bp. and Doctor. Sixth of the twelve Saturdays in honor of the Immaculate Conception.

26th, Sun. Bl. Damian Finario, C., O. P. Last Sunday of the month. Plenary indulgence for all the faithful. (Cc. See January 26.)

27th, Mon. Bl. Innocent V, Pope, C., O. P. (June 22.)

28th, Tues. SS. Simon and Jude, Apostles.

29th, Wed. Bl. Benvenuta Bojani, V., O. P.

30th, Thur. Commemoration of the saints whose relics are venerated in Dominican churches.

31st, Fri. Ten Thousand Martyrs. (June 23.)

NOVEMBER

Dedicated to the Poor Souls

A plenary indulgence for members of the Third Order (Cc., daily recitation of Office of B. V. M.) A plenary indulgence for Rosary and Holy Name Societies. (Cc. fifteen minutes' prayer every day.) A plenary indulgence for members of the Angelic Warfare. (Cc. recitation of daily prayer.) These indulgences may be gained once, on any day of the month. All the faithful who, on each day of the month, perform some public or private devotion for the souls in purgatory can gain: 1. A plenary indulgence once on any day of the month. (Cc. reception of the sacraments, a visit to a church and prayers for the Pope's intention.) 2. A partial indulgence of seven years and seven quarantines on each day.

1st, Sat. All Saints. First Saturday of the month. General absolution with plenary indulgence. Indulgences: 1. Plenary for Rosarians. (Cc. See January 6, No. 4.) 2. Plenary for members of the Living Rosary Society. (Cc. See January 1, No. 2.) 3. Plenary for all the faithful. (See Jan-

uary 4.) 4. Partial of seven years and seven quarantines for Rosarians who recite at least five decades of the Rosary. 5. Partial of seven years and seven quarantines for Rosarians who, having confessed and communicated, visit the church or chapel of the Confraternity and there pray for the intention of the Pope. 6. Partial of seven years and seven quarantines for members of the Anielic Warfare. (Cc. See January 25.) Seventh of the twelve Saturdays in preparation for the feast of the Immaculate Conception. (See September 20.) First day of novena in honor of the Patronage of Our Lady.

2d, Sun. Of the Octave of All Saints. First Sunday of the month. Indulgences: 1. Plenary for Rosarians. (Cc. January 5, No. 1.) 2. Partial for all the faithful. (See January 5, No. 2.) First day of novena in honor of the Most Pure Heart of Mary. N. B.—From noon today until midnight tomorrow all Catholics, after receiving the sacraments, may gain a plenary indulgence (Toties quoties) for every visit they make to a church or semi-public oratory. During each visit they must pray for the Pope's intention. These indulgences can be gained only for the souls in purgatory. (Decree of Pope Pius X, June 25, 1914.)

3d, Mon. All Souls' Day. All should avail themselves of the "Toties quoties" indulgence, which can be gained, as stated above, for the departed. The time limit of this special concession of Holy Church extends till midnight. Indulgences: 1. Plenary for Rosarians to be gained today or on any day within the octave. (Cc. January 6, No. 2.) 2. Plenary for all the faithful who receive the sacraments, visit their parish church and there pray for the Pope. 3. Partial of seven years and seven quarantines for members of the Angelic Warfare, to be gained today, or on some day within the octave. (Cc. See January 25.)

4th, Tues. St. Charles Borromeo, Bp., C.

5th, Wed. Bl. Martin of Porres, C., O. P.

6th, Thur. Bl. Jerome and Comp., MM., O. P.

7th, Fri. Bl. Peter of Ruffia, C., O. P. First Friday of the month.

8th, Sat. Octave of All Saints. Eighth of the twelve Saturdays in honor of the Immaculate Conception. (See September 20.)

9th, Sun. Patronage of Our Lady. Second Sunday of the month. General absolution with plenary indulgence. Indulgences: 1. Plenary and partial for Holy Name members. (Cc. January 12,) 2. Plenary and partial or Tertiaries. (Cc. January 1, No. 1.) 3. Plenary for Living Rosary Society. (Cc. January 1, No. 2.) Holy Name Communion day.

10th, Mon. Most Pure Heart of Mary. (June 29.) General absolution with plenary indulgence. Plenary indulgence for Tertiaries who, after receiving the sacraments, visit their church and pray for peace.

11th, Tues. St. Martin of Tours, Bp., C.

12th, Wed. Dedication of the Basilica of Our Saviour.

13th, Thur. Bl. Emily, V., O. P. (Aug. 17.) First day of novena in honor of the Presentation of the Blessed Virgin.

14th, Fri. Bl. John Licci, C., O. P.

15th, Sat. Bl. Albert the Great, Bp., C., O. P. Ninth of the twelve Saturdays in honor of the Immaculate Conception. (See September 20.)

16th, Sun. Bl. Lucy of Narni, V., O. P. Third Sunday of the month. Plenary indulgence for Living Rosary Society. (Cc. See January 1, No. 2.)

17th, Mon. St. Gregory Thaumaturgus, Bp., C.

18th, Tues. Dedication of the Basilica of SS. Peter and Paul.

19th, Wed. St. Elizabeth of Hungary, W.

20th, Thur. St. Felix of Valois, C.

21st, Fri. Presentation of theBlessed Virgin Mary. Indulgences: 1. Plenary for Rosarians. (Cc. January 6, No. 4.) 2. Second plenary for Rosarians

who assist at the procession held in honor of the feast. 3. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 4. Plenary for members of the Living Rosary Society. (Cc. January 1, No. 2.) 5. Partial of seven years and seven quarantines for members of the Angelic Warfare. (Cc. See January 25.) General absolution with plenary indulgence.

22d, Sat. St. Cecilia, V., M. Tenth of the twelve Saturdays in honor of the Immaculate Conception. (See September 20.)

23d, Sun. St. Clement, Pope, M.

24th, Mon. St. John of the Cross, M.

25th, Tues. St. Catherine of Alexandria, V., M., Protectress of the Order.

26th, Wed. St. Andrew Avellini, C.

27th, Thur. Bl. Margaret of Savoy, W., O. P. First day of novena in preparation for the feast of the Holy Name of Mary.

28th, Fri. Bl. Zedislava, W., O. P.

29th, Sat. Bl. James de Benefactis, Bp., C., O. P. Eleventh of the twelve Saturdays in honor of the Immaculate Conception. (See September 20.)

30th, Sun. First Sunday of Advent. Last Sunday of the month. Indulgences: 1. Plenary for all the faithful. (Cc. See January 26.) 2. Partial of ten years and ten quarantines for Tertiaries and Rosarians. (Cc. January 1, No. 3.) First day of novena in preparation for the feast of the Immaculate Conception.

DECEMBER

Dedicated to the Infant Jesus

1st, Mon. St Andrew, Apostle. (Nov. 30.)

2d, Tues. Bl. John of Vercelli, C., O. P.

3d, Wed. St. Francis Xavier, C.

4th, Thur. St. Barbara, V. M.

5th, Fri. Holy Name of Mary. (Sept. 14.) First Friday of the month.

6th, Sat. St. Nicholas, Bp., C. First Saturday of the month. Plenary for all the faithful. (See January 4.) Last of the twelve Saturdays in honor of the Immaculate Conception. (Cc. See September 20.)

7th, Sun. Second of Advent. First Sunday of the month. Indulgences: 1. Plenary for Rosarians. (Cc. See January 5, No. 1.) 2. Partial for all the faithful. (Cc. See January 5, No. 2.) 3. Partial of ten years and ten quarantines for Tertiaries and Rosarians. (Cc. See January 1, No. 3.)

8th, Mon. Immaculate Conception. General absolution with plenary indulgence. Indulgences: 1. Plenary for Rosarians. (Cc. January 4, No. 4.) 2. Second plenary for Rosarians who take part in the procession held in honor of the feast. 3. Plenary and partial for Tertiaries. (Cc. January 1, No. 1.) 4. Plenary for Living Rosary Society. (Cc. See January 1, No. 2.) 5. Partial of seven years and seven quarantines for Rosarians who receive the sacraments, visit the altar or chapel of the Confraternity and there pray for the intention of the Pope.

9th, Tues. Bl. Raymond of Capua, C., O. P. (Oct. 5.)

10th, Wed. Translation of the Holy House of Loretto.

11th, Thur. Bl. James of Ulm, C., O. P. (Nov. 3.)

12th, Fri. Bl. Simon Ballach, C., O. P.

13th, Sat. St. Lucy, V., M.

14th, Sun. Third Sunday of Advent. Second Sunday of the month. Indulgences: 1. Plenary and partial. (Cc. See January 12.) Partial of fifteen years and fifteen quarantines for Tertiaries and Rosarians. (Cc. January 1, No. 3.) Holy Name Communion Sunday.

15th, Mon. Octave of the Immaculate Conception.

16th, Tues. Bl. Sebastian Maggi, C., O. P.

17th, Wed. All Saints of Our Order. (Nov. 9.) Ember Day. Indulgences:

1. Plenary and partial for Tertiaries. (Cc. See January 1, No. 1.) 2. Plenary for all the faithful. (Cc. See January 23.) On Ember days Tertiaries and Rosarians may gain, on each of these days, an indulgence of ten years and ten quarantines. (Cc. See January 1, No. 3.) First day of the novena in preparation for the feast of the Nativity of Our Lord. Besides the indulgences noted for September 25, Pope Pius VII granted to all the faithful who visit a Dominican church on each of the nine days preceding the feast of Christmas, and there perform some pious exercise, an indulgence of seven years and seven quarantines for each day, and for the first and last days of the novena a plenary indulgence for all who shall receive the sacraments on these days and pray for the intention of the Pope.

18th, Thur. Feast of the Expectation of the Blessed Virgin. Indulgences: 1. Plenary for the members of the Living Rosary Society. (Cc. See January 1, No. 2.) 2. Plenary for Tertiaries. (Cc. See May 24.)

19th, Fri. Ordination of St. Ambrose, Bp., C., Doct. (Dec. 7.) Ember day.

20th, Sat. St. Dominic Sylo, Abbot. Ember day.

21st, Sun. Fourth Sunday of Advent. Third Sunday of the month. Indulgences: 1. Plenary for the Living Rosary Society. (Cc. See January 1, No. 2.) 2. Partial of fifteen years and fifteen quarantines for Tertiaries and Rosarians. (Cc. See January 1, No. 3.)

22d, Mon. Bl. Mary Mancini, W., O. P.

24th, Wed. Vigil of Christmas. Tertiaries may receive general absolution today. Tertiaries and Rosarians may gain an indulgence of fifteen years and fifteen quarantines. (Cc. See January 1, No. 3.) The visits should be made between sunset and daybreak Christmas morning.

25th, Thur. Feast of the Nativity of our Lord. General absolution with plenary indulgence for Tertiaries. Indulgences: 1. Plenary for Rosarians. (Cc. January 6, No. 4.) 2. Plenary and partial for Tertiaries. (Cc. January 1, No. 1.) 3. Plenary for Living Rosary Society. (Cc. See January 1, No. 2.) 4. Partial of fifteen years and fifteen quarantines for Tertiaries and Rosarians at the first Mass, fifteen years and fifteen quarantines at the second, and a plenary at the third. (Cc. See January 1, No. 3.) 5. Partial of seven years and seven quarantines for Rosarians who recite at least five decades of the Rosary. 6. Partial of seven years and seven quarantines for Rosarians who recite weekly the fifteen decades. 7. Partial of seven years and seven quarantines for members of the Angelic Warfare. (Cc. See January 25.) 8. Those who say or assist at the Divine Office and receive the sacraments may gain an indulgence of one hundred years for each of the following: 1. First Vespers; 2. Matins and Lauds; 3. Mass; 4. Second Vespers; and an indulgence of forty years for each of the Little Hours, i. e., Prime, Terce, Sext, None and Compline.

26th, Fri. St. Stephen, Protomartyr. December 26, 27, 28, Tertiaries and Rosarians may gain on each of these days, an indulgence of thirty years and thirty quarantines. (Cc. January 1, No. 3.)

27th, Sat. St. John the Evangelist.

28th, Sun. Holy Innocents. Last Sunday of the month. Plenary indulgence for all the faithful. (Cc. See January 26.)

29th, Mon. St. Thomas a'Becket, Bp., M.

30th, Tues. Of the Octave of Christmas.

31st, Wed. St. Sylvester, Pope and Conf.