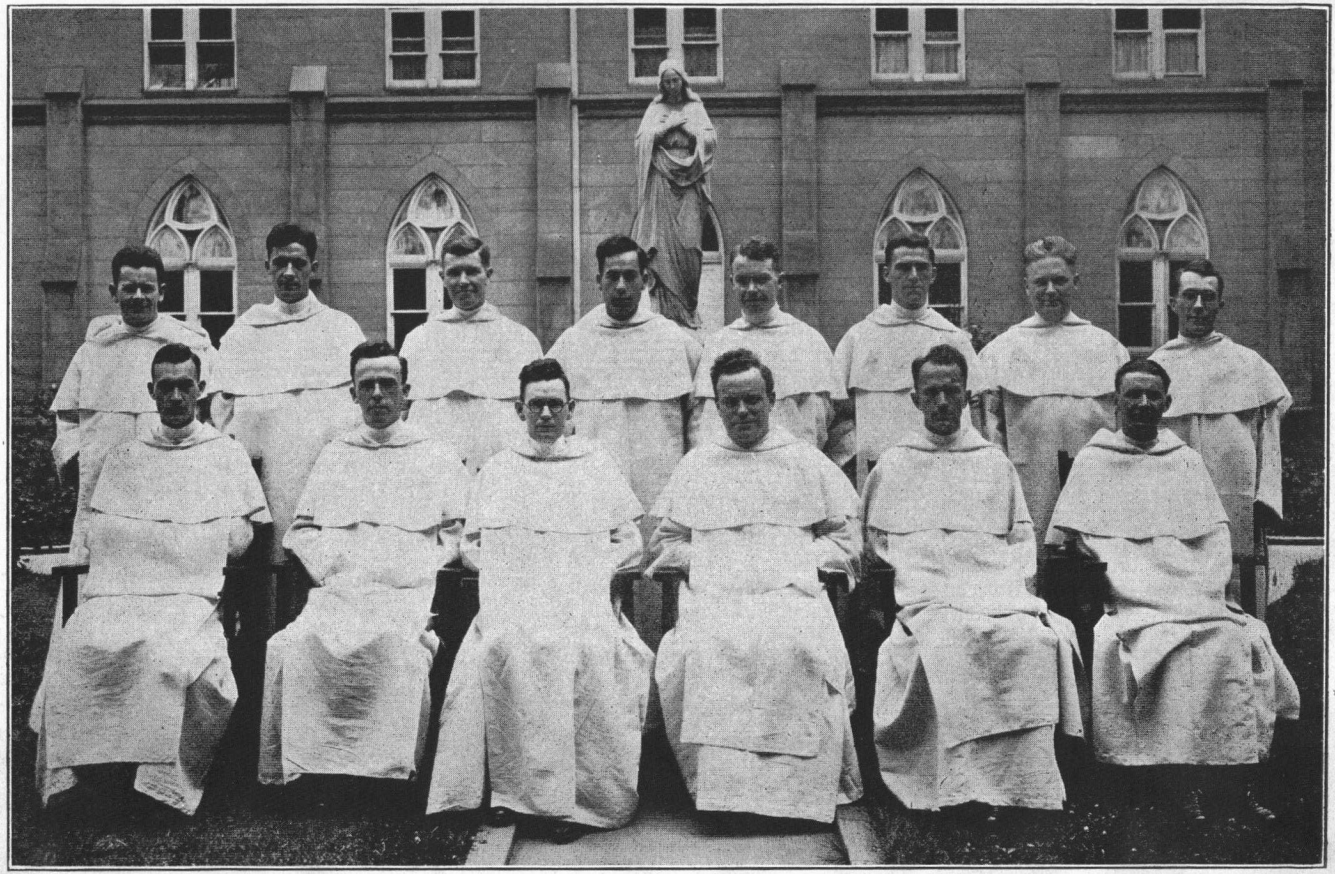

Ordination Class of 1925

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ST. JOSEPH'S NOVITIATE

JUNE, 1925

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DOMINICANA

Vol. X JUNE, 1925 No. 1

Ordinations

AT the solemn ceremony of ordination in St. Dominic's Church, Washington, D. C., on Wednesday, June the seventeenth, the Most Reverend Michael J. Curley, D. D., officiating, a class of twelve from the Dominican House of Studies was raised to the Holy Priesthood. They were the Rev. Fathers Gregory Herold, Olean, New York; Aquinas Gordon, Somerset, Ohio; Edward Brennan, Lima, Ohio; Dominic Morris, Lowell, Massachusetts; Benedict Dionne, Providence, Rhode Island; Justin Kennedy, Knoxville, Tennessee; Leonard Callahan, Providence, Rhode Island; Michael Barrett, Lowell, Massachusetts; Ferrer Cassidy, Michigan City, Indiana; Paul Doane, Syracuse, New York; Damian Goggins, Milwaukee, Wisconsin, and Stephen Murray, Bloomington, Illinois.

The Novices congratulate these twelve brothers on the attainment of their sublime goal, and in doing so feel certain we voice the sentiments of our readers. To be chosen from among men to reconcile sinners to God, and to break unto them the Bread of Life, is the ministry of Christ Himself, which, in His inscrutable designs, He has seen fit to intrust to mortal hands. Therefore, while we felicitate these young Levites, and beg of them a remembrance at the Altar of God, mindful of the tremendous responsibility of the Eternal Priesthood, we also pray that they be not unworthy imitators of that first band of twelve, commissioned immediately by Our Lord to carry on His work of mercy and salvation, aptly summed up in our Dominican vocation as praising, blessing and preaching.

WITHIN A QUIET CLOISTER GARTH

By BRO. GREGORY HEROLD, O. P

Within a quiet cloister garth
  I found a seed one day,
Whatever it might chance to be,
  As yet, I could not say.

But I did plant it deeply there—
  A hope of future years—
And warmed it with my sunny smiles,
  And wet it with my tears.

Then sing, O Voice, in happy song,
  For at some golden hour,
The seed took root, and springing up
  Burst forth into a flower!

And now, no matter where I go,
  Its petals sweet impart
Their tender fragrance deep within
  The dwelling of my heart.

St. Paul the Preacher

By BRO. MARTIN SHEA, O. P.

FOR upwards of thirty years St. Paul journeyed from city to city and from country to country preaching in synagogues, churches and public places. Preaching in season and out of season he must have delivered thousands of sermons; but of those thousands we have the words of only four sermons. Of these four, one is very much like a legal plea, one is an effort to conciliate a mob and the other two are out-and-out sermons. The discourse before Felix could, perhaps, be given the title of sermon when the speech before Agrippa, which is very much akin to the address to Felix, is listed as a sermon. We might also accept as a sermon the farewell speech to the elders of the Church of Ephesus. But strictly speaking neither of them has the homiletical character: that to Felix is purely legal in its purpose and the leave-taking at Miletus is purely personal. In short, then, Paul the preacher has left us only four sermons. Of the four indisputable sermons, one was spoken in the synagogue of Antioch in Pisidia, one at Athens in the Areopagus, one at Jerusalem on the steps of the Tower of Antonia and one at Caeserea before the court of Festus and Agrippa.

Responsible exegetes have even declared that the four sermons recorded in the Acts are merely summaries or abstracts of what St. Paul delivered. This may be true, but there seems to be no absolute reason why the sermons such as they came from the mouth of St. Paul should have been much longer than the accounts we possess. The curious Greeks, who came to hear some pleasant novelty, would hardly have listened to a long discourse that went to prove that their system of the deities was wrong from foundation to pinnacle; a wild mob of zealots would not have held their hands aloft for an hour while their prospective victim delivered himself of an extended address; and the account of Paul's experience on the road to Damascus, as related before Agrippa, need not have been spun out any finer than the Acts of the Apostles report it in chapter XXVI. On

the other hand, it must be acknowledged that the sermon delivered in the synagogue at Antioch could very well have been much longer than the account presented in chapter XIII of the Acts. However, we accept the sermons of St. Paul as we find them and from the reports of St. Luke we must judge of the homiletic style of the Apostle of the Gentiles.

The first point that strikes the reader is the extremely unfavorable conditions which confronted St. Paul the preacher. Only the sermon at Antioch was delivered before an audience that cared to hear him. Of the other three sermons, the one at Athens was, indeed, upon invitation but before a captious, self-satisfied, frivolous, hypercritical audience. The sermon at Jerusalem was more of a harangue to an angry mob—the Roman guards holding at bay the frantic throng of Jews, while St. Paul torn and bleeding from his recent assault at the hands of the Jews, not as yet far from death, was trying to make meek and humble Christians out of the men who one moment before had assailed his life for the very reason that he himself was a Christian. The scene of the last sermon, the one at Caeserea before the court of Felix and Agrippa, was indeed the most inspiringly dramatic of them all, but not the most encouraging for St. Paul. He was pale and emaciated from two years of close confinement and in pitiful contrast to the oriental pomp of a puppet king and a haughty Roman governor. His audience came for diversion, not for conversion, and nothing short of a voice from Heaven could have roused their torpid souls.

Besides the unfavorable auditory which St. Paul had to face he lacked that captivating personal appearance which we associate in our imagination with the successful orator. His enemies at Corinth said that "his bodily presence is weak and his speech contemptible" (2 Cor. x, 10) and the description which we find of him in the Acts of Paul and Thecla show that "he was short, bald, bow-legged, well knit, his eyebrows met, his nose was large—." Like Moses and Jeremiah he lacked the natural qualifications of a preacher.

These obstacles to success, however, only make the genius of the Apostle more evident. The fury of the Jewish mob, the smugness of the Athenian philosophers, the complacency and rudeness of Felix and Agrippa but give St. Paul the more opportunity to show his skill in disposing of difficulties. His own poor exterior as contrasted with the marvelous results he achieved gives us the more reason to admire the inner man which could

operate so successfully through such an unpromising medium. In short, we must grant true eloquence to a man who without any other human aids than the tongue could manipulate minds, even confirmedly hostile minds, as St. Paul did.

St. Paul had the first note of an orator: he could gain and hold attention. Any man who can hold an audience all night long, even though one auditor does fall asleep, most certainly has the gift of interest. When St. Paul spoke in the synagogue at Antioch and in the court of Felix at Caeserea he did not need to seek attention; attention was had without the quest. But when he began his sermon in the Areopague at Athens and his address to his persecutors from the steps of the Tower of Antonia he had to angle for attention. At Athens he used an anecdote, an urbane anecdote, the difficult personal anecdote, and without loss of time he grasped the interest of the audience and verily hurled them into the midst of his discourse before attention could wane or the favorable effects of his compliments could be dissipated. "Ye men of Athens, I perceive that in all things you are very religious-minded.* For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you."

At Jerusalem the task was much more difficult for he spoke to a hostile mob. Wild passion and mob spirit opposed him, racial prejudice and religious pride, the worst and blindest of rages, all cried out for blood and not for words. But St. Paul, the man whom they were persecuting because they believed him an enemy to things Jewish, stepped in front of his Roman captors, raised high his manacled hands and lifted up his voice; and what they heard was their own Jewish tongue—the language they used when discussing religious questions in the presence of outsiders—and what they saw was a fellow Jew bound with the chains of a foreign oppressor. With one small maneuver St. Paul appealed to their racial pride and national loyalty; and St.

* The Douay version of the Bible renders "deisdamonesteros" or "quasi superstitiores" as "too superstitious," but Msgr. Le Camus in his L'Oeuvre des Apotres (Paris, 1905) translates "singulierement religieux." In a footnote he adds: "The expression 'deisdamonesteros' signifies more accurately men who fear God. This fear of the divinity engenders piety and at times superstition. Thus the two meanings of the word. Xenophon, Aristotle, Diodorus and Josephus accept the word in the sense of 'religious'." Thayer in his Greek English Lexicon of the New Testament offers the same opinion.

Luke tells us that the Jews "when they heard that he spoke to them in the Hebrew tongue, they kept the more silence." (Act xxii, 2). Carrying out this strategy in words St. Paul launched out upon a relation of all the Jewish influences in his life.

The manner in which St. Paul herein reviews his life offers a fine example of his art in constructing an acceptable case: what is favorable he develops, what is unfavorable he suppresses. He says he was born in Tarsus but brought up in Jerusalem, thereby leaving his auditory to infer his preference for the Holy City over his native city; he was not only taught the Law, but taught it at the feet of the famous Gamaliel so that he became as zealous for the Law—as—as—and then for a model of comparison, he turns to his audience: "as zealous for the law, as also all you are this day." He calls the high priest as his witness and authority and thereby shields himself in borrowed reverence. Ananias, who had announced to him his mission, is a "man according to the law, having testimony of all the Jews who dwelt there," but nothing is said of him being a Christian. St. Paul relates his sentiments at the time of Stephen's stoning, but is silent concerning his subsequent remorse. A number of other points could easily be indicated, but these suffice to show that St. Paul had no mean skill in presenting the best side of a plea.

This sagacity in exposing his views was not the result of a cold astuteness that requires time to prepare a plan of campaign and is befuddled if taken unawares. St. Paul was one of these men who are never taken unawares. Let circumstances shape themselves as they will, St. Paul would quickly catch their drift and come out of the melée triumphant. In short, he was a quick thinker. When questioned by the Sanhedrim he cried out: "Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question." And the meeting broke up in wrangling. When Festus rudely broke in on his discourse, St. Paul was not disconcerted but appealed for support to the equally high patronage of Agrippa in such a way that Agrippa could not gracefully commit himself against Paul. And when that haughty king turned his courtly irony into an uncalled-for jest: "In a little thou persuadest me to become a Christian," Paul caught up his very words and used them to advantage: "I would to God, that both in a little and in much, not only thou, but also all that hear me, this day, should become such as I also am, except these bands." Even a genial sense of humor can be read in that last phrase:

"Except these bands." And thus St. Paul, retaining both his dignity and his good rapport, brought to a pleasant close a perilous thrust of words that might have resulted sadly for his comfort.

This flexibility of mind so very near to repartee was only a phase of a broader permanent intellectual adaptability. St. Paul was no one-style man; he had many styles and each obedient to the demands of the occasion. To the Jew he spoke of their common fathers and heroes; to the Athenian he quoted their poets; with the Jew he reasoned from the Scriptures; with the Gentile he contended from a point of universal conscience, reason and experience. And whatever response his audience made to his words found Paul alert to adjust himself to the new situation. When addressing the Jews at Antioch he had three propositions to establish: the Messiah has come, He has risen from the dead, He is greater than the Law. The most inflammable of these propositions, that Jesus is greater than the Law, is placed last; the most alluring to the Jewish mind, that the Messiah has appeared, comes first. What pleases the Jews is given in high colors and with much assurance, and as St. Paul perceives their respectful and sympathetic attention he takes advantage of the situation to state his most dangerous truth with such rapidity that he forestalls their wrath.

This breadth and sprightliness of mind were the results of the cosmopolitan life of St. Paul. By blood and religion he was a Jew, by birthplace a citizen of the learned, polished city of Tarsus and by citizenship he was a Roman. Jew, Greek and Roman: religion, eloquence and government. He felt the hereditary pride of the Jew, he knew the Hellenistic mind and spirit and availed himself of the privileges of the conquerors. By inheritance St. Paul was, most probably, of some means; but by trade he was a tentmaker and labored with other manual workers. To top it all, St. Paul was a man of many journeys.

We have confined ourselves thus far to the matter of St. Paul and have said nothing of the delivery of his sermons. What was the actual manner of preaching employed by St. Paul, no one can state with assurance. But from many indications we can surmise with some probability.

St. Paul, as reported by the most reliable tradition, was small and wiry; and from the quantity of work he produced we may conclude that he must have been a man of rare energy. His lively imagination, his brilliant figures of speech, the abrupt

digressions in his epistles mark St. Paul as a man who would most probably speak with power, spontaneity and conviction. We may go even farther and state that he was an aggressive speaker. His comprehensive conviction of the justice of whatever cause he embraced, his conflicts during his missionary journeys with Barnabas, Mark and Peter, the fact that St. Paul must flee from Berea but Silas and Timothy could remain and teach the very same doctrines, and finally his willingness to argue with God when told that Jerusalem would not hear him, all these would justify the inference that St. Paul was the man to push his views with the utmost vigor. We can draw a further confirmation of the energy and persuasion of his words if we accept the Acts of Paul and Thecla wherein is noted the complete change that came over his whole being during his speeches: "He was gracious, sometimes he was like a man, sometimes like an angel."

In chapters twenty-one and twenty-two of the Acts we have an instance of his mastery of oratorical emphasis. When he asked the centurion for permission to address the Jews he said: "I am a Jew of Tarsus in Cilicia, a citizen of no mean city." And when he faced the Jews he repeated that he was born at Tarsus: "I am a Jew, born at Tarsus in Cilicia, but brought up in this city." In both instances Tarsus is named as his birthplace; but when speaking to the Roman, Tarsus receives the emphasis and Paul appears to the Roman as a Tarsian, though when speaking to the Jews the emphasis of the speaker obliterates Tarsus and Jerusalem stands out with contrasted splendor.

It has been impossible to find space to speak of the personality of St. Paul; but this was undoubtedly a powerful, though subtle, influence in his preaching. First of all, he was a gentleman, whom Cardinal Newman calls the first gentleman, and a master of that most delicate art of gentle praise that never touches fulsome adulation; he was loving because he inspired the deepest affection in others, even to the point of tears; he was kind and gentle to mankind, even to a fugitive slave; and under all his speech ran a tone of human weakness which brought him near to his hearers. Whatever could be said in abstract of him would, undoubtedly, only be a feeble persuasion in comparison with his record as a preacher; he has labored more abundantly than the rest; and has remained to this day as the model and ideal Christian preacher.

Vacation

By BRO. AUGUSTINE SKEHAN, O. P.

WHERE is the lure of vacation time calling you this summer? The possibilities are countless. Perhaps it is to the shores of the booming ocean. If so what delights await you there! Endlessly, the heaving sea cascades upon the sand tossing up a crisp breeze mixed with its salty spray. All day long it tumbles in to greet you, to beat a soothing rumble in your ears, to put the sparkle in your blood and tempt your eyes to strain their powers in the sheer prodigality of open space. An answering surge wells in one's breast as he beholds the vastness of the sea and sky; some faint suggestion of the depths of God seems to play elusively just within, or rather, just beyond the reach of one's perception.

Or instead it may be the lofty mountain altitudes that beckon, up near the clouds where shaggy forests redolent with the piercing aroma of dusky firs spread a velvet mantle over rocky heights. Here new energy awaits us. Keen air insistently demands mastery over our lungs. Cool nights shut down tight around our blankets when soundless eventide has put the sun to bed. Light dawns like a dash of cold water and mocks the sluggish mistiness of the lowlands. What vigor, what exhileration awaits us here! What soothing quiet smooths away all the jumpiness of our city-frayed nerves.

Others seek out the lovely borders of some little inland lake. There small craft invite our skill; fish steal away our bait —sometimes once too often; and water seems domesticated. It plays with us and lets us play with it. It is not majestic nor fearful here; it is close and friendly. Children heedless in their amphibian romp may dash in and out of it the whole day through. And how beautiful at night! The placid sheen twinkles like a robe of a thousand diamonds in the light of the summer moon.

Or does the summons come from a rough cabin cached in the untamed woods where the polish of city etiquette is barked against the scraggy trees; where trout leaps playfully in the stony brook which gurgles just beyond yonder clump of scrub. Here is the haven for the man who loves to rough it. The sport of playing the plucky fish, sizzling one's own bacon over a crackling fire, brewing coffee never known in man-made cities, soaking up the odor of the smoldry fire, getting comfortably dirty with good clean dirt, watching the bird in the nest—and

game along the barrel of one's rifle; these are the joys of the woodsman.

Instead of these, it may be the open road which leads us on so invitingly, white and hot yet none the less alluring as it yawns ahead above our motor's hood. What lies beyond the crest of that next mysterious hill? We take it with a rush, and then at a delicious rate drop down the winding, weaving ribbon of a road as it eases us into the hazy vale below. Adventure always lies ahead. New lands to conquer, new vistas through which to swirl to the throb of our trusty motor. Each day's journey finds us weary, but with a weariness of the pleasant kind. Weariness that courts deep sleep, and tricks nature into rejuvenating all our sluggish cells. Here is a treat to sate our wanderlust, to overtake our pent up restlessness and dust all humdrum cobwebs from our brain.

These are but a few of the possible vacations that beckon. Each man casts about and finds his own, each of us soon discovers the haunts that most appeal to him, the exploits that best satisfy our hunger for the venturesome. But whatever it be, and wherever it be each variety of vacation has its own peculiar delights, each repays in its own particular way. Every true vacation is a tonic with incredible restorative powers. It is the cure for the evils of our modern life of industrialism and commerce. Vacationing is an institution which has come to stay. In calmer eras when life was not the hurly-burly that it is today, men could pursue their tranquil existence without these interims of diversion. But then existence was not the nerve-trying grind that it now is. The uniquely mechanical character of modern life may be likened to some malevolent genius who racks the nerve fibres of his victims by the incessant torture of raucous noise. When summer comes the exodus begins. Millions snatch what respite they can from this high-pressure existence. Factory as well as office, store as well as school pour out their throngs in successive quotas. In the face of these modern conditions, few will condemn vacationing.

Yet like all good things, it suffers abuse. Its universality and necessity have not prevented distorted notions of its true character from springing up in the minds of many. Vacation must not be a mere haphazard undertaking. It involves its own particular duties and obligations; here as elsewhere, we must act with deliberation.

Once in my grade school career, I recall, all of us in the upper grades were assembled to hear what a grave gentleman in a swallow-tail coat had to say to us. It occurred along near the end of the term when summer vacation was but a few days

from our reach. This unprecedented meeting was more than mystifying to us. In the course of the proceedings, we found that the gentleman in question was the owner of the large estate adjoining the school property. On the nearest corner of his grounds, situated but a short distance from our school, stood a substantial brick building used as a carriage house. The previous year, it seems, when the last day of the term brought freedom, some exuberant young enthusiast in a frenzy of joy had smashed his ink bottle upon the convenient walls of the solemn carriage house. The splotch made an ugly mess. To forestall any recurrence of so untoward an event, the grave gentleman appeared before us upon this occasion. Very fairly and gentlemanly he laid the case before us. He appreciated our joy, he sympathized in our exultation, but he also called attention to the fresh coat of red paint upon the walls of the venerable carriage house. He encouraged jubilation, but he mildly suggested outlet in some less objectionable direction. Needless to say, the evident justice of his words struck home and they had been so dispassionately and considerately delivered that umbrage was impossible. In short—if the brand of paint he used was durable —I am sure that his carriage house stands even to this day glorious and untarnished in its pristine red.

The whole incident is rather characteristic. When vacation comes we are all more or less like thoughtless youngsters just released from school. The wish to dash out to celebrate our liberty is uppermost in our minds. Without giving much thought to serious duties, we are bent on having our fun; we seek the maximum amount of pleasure attainable, too frequently ignoring all cost other than the monetary one. Perhaps then, a few days before our vacation time begins, we too may profitably let reason play the grave gentleman to us and point out a few of the more serious features that even playtime involves.

A vacation means an intermission of our usual employment and generally includes the substitution of some recreational activity in its place. It means renewed strength and a refreshed outlook on life gained through change of scene, change of occupation, and the establishment of new contacts with our fellow men. But besides this, a vacation, for too many, implies heedless freedom not only from ordinary employment, but from all responsibility as well. And at times this occurs to an extent that renders it almost abandon. Vacation, it is true, connotes a departure from our ordinary surroundings, an escape from our accustomed round of work, and in a certain sense it may mean even an escape from ourselves, but there are certain limits beyond which even vacations cannot take us.

Our ordinary business duties may be temporarily held in abeyance, but never those of our spiritual welfare. To a certain extent we may relax, and amid new and temporary surroundings change ourselves, becoming young again, slipping from our shoulders the sober weight of years to play the easier for a few short weeks or more, but under no circumstances may we change our standards of conduct. Right is always right and wrong is always wrong. Religion and morality never go on a vacation, but they are always on duty wherever we go on ours.

The Ten Commandments, the laws of the Church, the norms of true Christian living are just as binding in July as in January, just as cogent in the country, at the seashore, or in the mountains as at home in the city. Remember the indelible mark that baptism has imprinted upon the soul. Once a Catholic always a Catholic. Of all religions, the Catholic religion is not a garment of convenience which can be put on or taken off to suit every whim or every change of weather. It is a sad sight to see large placards bearing the legend: "Closed for the Summer," on many non-Catholic churches, especially in the large cities, during the warm months. It is by no means a rare occurrence. But it does not, it cannot occur with the Catholic Church. The service of God admits of no more suspension than the service of meals.

These religious obligations must be taken into consideration before the vacation is planned and provision for their fulfilment must be foreseen. If they are left until too late, insurmountable obstacles may render their observation physically impossible. Catholic churches are now plentifully scattered abroad throughout the land. With ordinary care in selection and without any sacrifice of variety of choice, one can today easily select a summer resort where a Catholic church will be within attendance range. For the traveler, the difficulty is even less pronounced; large cities are everywhere and every policeman knows the way to the nearest Catholic church.

A word of commendation must be said, in passing, of the truly spiritual method in which some choose to spend part of their vacations. The growth of laymen's retreats during the summer has reached inspiring proportions in this country. Many of the large cities have their havens of solitude and spiritual restoration situated in natural beauty spots adjacent to the city suburbs. New York saw and enthusiastically embraced the great work of the late Father Shealy, S. J., at Mount Manresa. This "spiritual country club" on Staten Island is now one of the great religious power houses of the country. With more than two thousand retreatants each summer drawn from the busy

city of New York it shows what a great attraction a vacation spent spiritually can have even for our busy business man. A similar undertaking has met with phenomenal success in the Archdiocese of Philadelphia. On a magnificent one-hundred-and-seventeen acre estate situated twenty-two miles from the old Quaker city at a place called Malvern, three-day retreats are given throughout the whole summer. Although the Malvern establishment has been open since 1922 only, the number of retreatants has leaped to a total well over twelve hundred yearly. Similar things are being done on a smaller scale in other of the large cities. In many places, the different religious communities, such as the Passionists in Boston, and the Trappists in Kentucky and Rhode Island, are conducting laymen's retreats within their own walls.

Nor does this situation confine itself to men. Surprisingly large numbers of our young women in the cities—clerks, stenographers, bookkeepers, or whatever they may be—find time during part of their precious hours of freedom to slip away to one of the many quiet Sisters' convents where short retreats are continually in course. Here in these secluded cenacles they find the truest kind of re-creation.

Perhaps upon first mention, such a means of spending part of one's vacation seems preposterous, but the growing popularity of the practice not only among men but even among young women argues an underlying attraction in the face of which impromptu condemnation on the part of the uninitated counts for little. Men who have endured office confinement for many months, girls who have kept up the steady grind unremittingly since the previous summer might readily be expected to seek vacations of unbroken idleness. The fact that so many can find time for a short retreat augurs well for the spiritual condition of our city Catholics.

But even for those who are not prepared for such a strictly spiritual excursion, vacation must not lack a degree of spiritual flavor. A man goes on a vacation to better his condition physically and mentally. But in the long run the price he pays is exorbitant if he taxes his spiritual welfare in the transaction. The man of small soul forgets this. For him the ocean is merely the background for the boardwalk, the mountains, no more than a rostrum for luxurious dancing resorts, and camping means lounging in comfortable wicker chairs on the porch of some great railway hostelry in the Yellowstone. Such a man enjoys himself. He is having a "bully" time in a physical way, but he forgets that he is destined for greater things. Life must be seen in bigger terms than animal welfare, and the man who starves

out the spirit is unwittingly robbing himself in a fearful way. We want our vacation to bring us happiness; we hope that the sweet taste of these pleasant days will linger with us throughout the whole toilsome year until the next oasis is reached. But the only enduring tranquility, after all, is the peace of the soul. With it any suffering is endurable; without it no pleasure can be sweet. And of all men who may expect true peace of soul, may the Catholic who has just spent a pagan vacation?

TO A GRADUATE

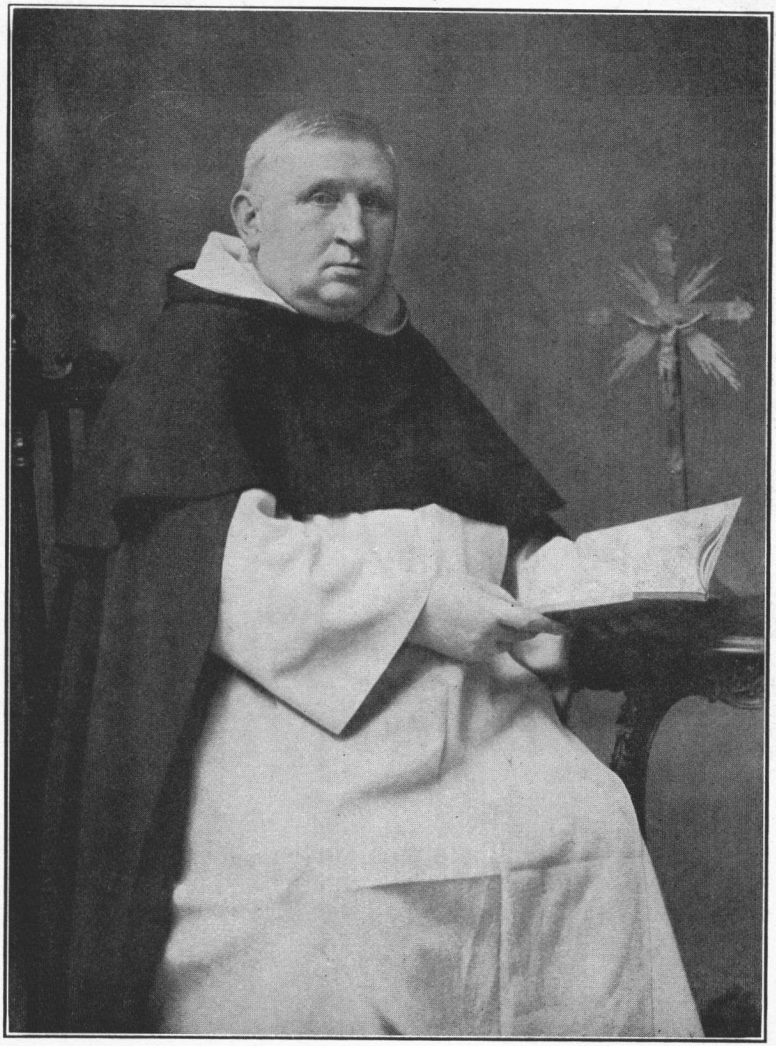
By BRO. NICHOLAS WALSH, O. P.

"So run that you may obtain." I Corin., ix, 24.

"Onward" be thy watchword,
With firm heart and pace,
So turn you to the future
And bravely run your race.

The roads of life are many
And try unwary youth,
But heaven guides the runner
Who seeks the road of truth.

Then "Onward" be thy watchword,
The way before thee lies,
And many are the runners
But one must win the prize.



The Late Most Rev. Lewis Theissling, O. P., S. T. M., Master General

Father Lewis M. Theissling, O. P.

By BRO. ATHANASIUS M. McLOUGHLIN, O. P.

TO the memory of one who has been a kind father to us, whose hands have ever been spread over us in fatherly blessing, whose name among his desolate children is in benediction, these few lines of loving remembrance are dedicated. The sad news that came flashing across the Atlantic Saturday, May the second, that on that morning in Rome the beloved Master-General of the Dominican Order, Father Lewis Mary Theissling, had breathed his last, brought universal sorrow to the province of St. Joseph, but nowhere is it more keenly felt than in the House of Studies at Washington, among the students who have been the recipients of many kindnesses at the hands of the departed superior.

Father Theissling, the seventy-seventh of those called to head the Order since the days of St. Dominic, was born in the town of Alkmaar in North Holland, January 31st, 1856. His life from the very beginning was destined to be under the influence of the Preaching Brethren for he was baptized by a Dominican priest in the Church of St. Dominic of Alkmaar and his classical education was gained under the tutelage of the Fathers in the college of St. Dominic at Nijmegen, a school famous as the alma mater of many renowned members of the Dominican Order and of the Holland Clergy. Feeling early in life the call to serve God in the religious state he determined to gain admission to the ranks of the Friars with whom from childhood he had been familiar. Accordingly he sought the convent of the Queen of the Rosary, then the principal house of the Dominicans in northern Holland, located in Huizen, and begged to be admitted to the novitiate of the Order. His petition was granted, and on September 24th, 1873, he was clothed with the white habit and began his year of probation, and as his superiors were well satisfied with the vocation of this promising youth he was permitted to make his perpetual profession of the religious life in 1874. Following the usual scholastic itinerary of young Dominicans in the study of philosophy and theology, he was ordained priest on the feast of Our Lady's Assumption, August 15th, 1880, at the age

of twenty-four, and five years later at the completion of an extended course of theology he was made a Lector of Sacred Theology and assigned to teach the Dogmatic branch of this same sacred science in his convent of Huizen. Besides his theological lectures he taught physics and mathematics to the students of the college. In 1887 he was given the chair of Moral theology and fulfilled the duties of this position with satisfaction to all for the next seven years. As the reward of his long career of teaching, he was eventually given the degree of Master of Sacred Theology, a title which the Order reserves for those of its members who have proved themselves of exceptional talent and ability in its scholastic activities.

During his long residence in the convent of Huizen Father Theissling had shown himself so prudent, so zealous, and so trustworthy, that in 1891, when there was question of electing a new prior, the Fathers of the community chose him. At the end of his term, three years later, they wrote in the annals: "Through his ability and zeal much good has come upon us." In 1894 he was called to Nijmegen, his alma mater, as prior of the community there, but had served only two years of his term when the general chapter of the province (1896) elected him Provincial.

The next twelve years, for he was twice re-elected, is a period of progress and activity in the Netherlands Province, and there is no doubt but that to Father Theissling, under God, is due the major portion of the credit. He never lacked the generous cooperation and obedience of his subjects. He was a man fitted by nature and training to command, and he possessed qualities that never failed to draw to him the loyal support of his spiritual children. Among the notable events of this first term as Provincial was the building of a fine seminary in the island of Curacao for the training of priests from the country of Venezuela under the direction of the Fathers of the Holland province. In 1900 he commenced the building of the convent of St. Thomas at Zwolle, Holland. This ancient house of the Order had been since the Reformation in the hands of the heretics and had suffered much under their neglect. In a different part of the city and in a better location Father Theissling began and completed a much larger and more beautiful convent as a Studium Generale for the Dutch Province. It was finished in 1901 and dedicated under the patronage of the Angel of the Schools,

and the glory of the new temple far surpassed the glory of the old. In 1902 the conventual church was finished and consecrated. This group of monastic buildings is reckoned as one of the finest in the possession of the Order.

This laborious undertaking completed, the Provincial set out for South America, a land that has always been the object of his special care. He journeyed through the republics of Chile, Argentina, Peru, Bolivia, and Ecuador, with a view to establishing missions for his province in these regions. In 1904 he acquired the mission field of Porto Rico, and in the same year received into the care of the Dutch province the convent of the Order at Luxembourg. In 1907 after a journey to Petrograd, he returned to the West Indies to oversee the activities of the Dominicans in those parts, and on this journey had the good fortune to secure the services of some of the American Sisters of the Third Order to help in the educational and charitable work of the Fathers, thus opening a vast field to the energies of our self-sacrificing Sisters of St. Dominic. At present two congregations of the Third Order, from Brooklyn and from Albany, conduct hospitals, schools, and colleges, throughout the West Indies.

At the end of his provincialship in 1908 he was called to Rome by Father Cormier, then Master General, and sent as a legate upon official business of the Order to the countries of Russia, Austria-Hungary, Poland, and Dalmatia, and again in 1910 to Budapest as special representative of the Master General to lay the cornerstone of the new Dominican convent in that city. The following year he again crossed the Atlantic to South America, this time as the special canonical Visitator of the Master General to all the provinces of Latin America. In 1912 he was made Visitator for the whole Order, and in this office, his prudence, his justice, his adamantine courage, and his indefatigable zeal, rendered it possible to complete the task assigned to him within the space of a few years. It was in this capacity that he came to the United States in 1914, and it was then that he conceived the deep and lasting affection for America and for the Americans that lasted until death. In after years, hearing of the progress and success of the province of St. Joseph, he often wept tears of joy that God had so blessed the Dominican cause in the United States.

Upon the completion of his work as Visitator he returned to Rome to render an account of his stewardship, and then took up his residence at Amsterdam in his native Holland. We can well believe that after so many years of arduous labor he looked forward with joy to the comparative ease of the professorial life, but his respite was short. On the 3rd of August, 1916, he received from the outgoing Master General, Father Cormier, a telegram summoning him to Fribourg, Switzerland, where the 258th Chapter General of the Order had chosen him, on the first ballot, to be the 77th Master General of the Preaching Brethren. The position of head of a religious Order embracing every land and every people was, in those turbulent years, a formidable one but the lines had fallen in goodly places. Father Theissling was a man well fitted by years of experience in office, by knowledge of the world, and by exceptional learning mellowed with deep piety, to direct the Order of St. Dominic. Under the yoke of religious obedience he set out at once for Fribourg and reached there Monday, August 7th. The capitular Fathers and the community assembled in the college to receive the new Master General. Following the ancient ritual of the Order, he took the aspersorium from the hands of the ex-Master General and blessed the assembled brethren. Then, intoning the Magnificat and the Te Deum, they moved in solemn procession into the church, and the Master General, led by the provincials of the two senior provinces, advanced to the altar and knelt in prayer to God to direct him and aid him in the task that had been laid upon him. Then each of the friars came and prostrated himself at the feet of the new superior as a sign of their religious obedience and filial reverence. When the prescribed ceremonies were completed the Chapter immediately resumed its sessions under the leadership of the new head of the Order. The following day the Minister General of the Capuchins who was then in Fribourg, presented himself at the Chapter to greet the new General, as an evidence of the fraternal love that has so long existed between sons of St. Francis and of St. Dominic. He was warmly greeted by the assembled Fathers and received into the midst of the deliberations of session.

At the close of the Chapter Father Theissling betook himself to Rome, and on September 10th the Eternal City saw once more a successor to Blessed Dominic within her walls. As a dutiful son of the Church he presented himself at once to the

Holy Father and Benedict XV received him cordially to private audiences on the 13th and 24th of the month. In October, as one of the first acts of the new regime, Father John McNicholas of the American province, now Bishop of Duluth, was chosen socius for the English language with the title of provincial of Lithuania. In February of 1917 the Master General issued an encyclical letter stating his intention of commencing at once a visitation of the missions of the extreme Orient and of Central and South America, and appointing a vicar to superintend the affairs of the Order in his absence. Accompanied by Father Gabriel Horn of the American province and by a lay brother, he left Rome in March on what was probably the longest journey ever undertaken by any Master General of the Order. He reached New York in April, and on Easter Sunday celebrated Mass in St. Vincent Ferrer's where the solid devotion and piety of the Holy Name men made a deep impression upon him, and he took occasion afterwards in a letter to Father Ignatius Smith, then National Director of the Holy Name Society, to comment upon this remarkable evidence of the fervor of the members of the society. From New York the journey was continued by boat to Cuba where a personal visitation of all the convents and missions of the Order in the island was made. Returning to the United States he crossed the continent into Canada, embarking from Vancouver, and reached Japan in May, a land dyed in Dominican blood, on whose shores so many of his brethren had laid down their lives that Christ might come into the hearts of a pagan race, and, at the places hallowed by the sufferings of the martyrs he knelt and prayed that forth from their trials might come new glory to the Church in Asia, that in death they might still conquer.

From Japan they continued their way to China where the progress of the little party seemed like a triumphal march. At every point acclamations of joy greeted their arrival among the disciples of the Dominican Fathers in the Celestial Kingdom. After a complete visitation of the Chinese missions, a task that occupied many months, the Master-General and his two companions set sail for the Philippines where they were received by the members of the Holy Rosary Province stationed in the Islands. They remained here in order that Father Theissling might preside over the sessions of the chapter of the Fathers that was about to be held, then having completed the visitation

of the convents and missions, crossed the Pacific to the Americas. They reached Guatemala in time to celebrate Mass on Christmas Day, 1917, and had the misfortune to be in that city during the series of devastating earthquakes of that time. They were compelled to spend the whole of one night under the open sky but by the protecting hand of God escaped any personal injury, and were able to proceed without delay to the visitation of the provinces of Central and South America. This required seven months to complete and it was September before the friars reached Spain, where, since the Master General of the Dominicans by an ancient privilege ranks as a Grandee of that country, they were received with all the honors, civil and military, that the King could bestow upon them. They reached Rome that same month, a year and a half after leaving it, and were immediately summoned to private audience with the Holy Father, who questioned them with interest about their journey, expressing his congratulations upon the completion of the long and arduous task, and ended the interview by bestowing upon all three his Apostolic benediction.

The Master General at once set about making preparation for the Chapter of the Order that was to be held in Caria, Spain, in 1920. At this chapter enactments were made for the recodification of the constitutions. In the meantime he busied himself with visitation of the Italian and neighboring provinces. In 1921, the year which marked the celebration of the seventh centenary of the death of St. Dominic, he issued an encyclical which might well have come from the pen of the holy Patriarch himself. It is characterized by zeal for religious observance and by fatherly love for the welfare of his brethren, and takes the form of a commentary upon the last testament of St. Dominic. He points out the necessity of external observance but stresses the need of the life-giving spirit of charity if the religious would become a man after the pattern indicated by the saintly founder. This same year of 1921 witnessed the return of the Dominicans to Oxford after an absence of four hundred years from the University to which they had contributed so greatly and of which they formed an integral part in the olden days. The press of duties at Rome kept the Master General from attending in person, but expressing his sorrow at his inability to be present, he delegated one of the English Fathers to represent him at the laying of the cornerstone of the Dominicans and to deliver the

sermon in his name. It was just seven hundred years since the first great Master General sent out his little band of friars to the far off island of Great Britain to establish his Order among the English.

In 1922 the 260th General Chapter of the Order was held in Rome, and chief among its works was the revision and recodification of the Constitutions. The Breviary composed according to the reform instituted by Pius X was edited in August of this year. On September 24th the Master General celebrated the golden jubilee of his religious profession and, as the chapter was then sitting, the capitular Fathers joined in the happiness of the time, commemorating the occasion by assisting in a body at a reception tendered the venerable jubilarian on the 23rd of the month, at which one of the Fathers delivered a congratulatory address, and a letter from the Holy Father, Pius XI, was read in which the supreme head of the Church expressed his felicitation to the Master General upon the happy event, praised the ardor of his fifty years' labor in the interest of religion, and invoked the blessing of God upon him and upon the Order.

Although his health was greatly impaired by the illness to which he was eventually succumb, Father Theissling assisted at all the sessions of the Chapter, taking an active part in the deliberations of the body, and giving no thought to anything but to spend and be spent in the service of Christ. However, even his strong constitution and indomitable spirit finally had to give way before the inroads of the disease, and despite the fervent prayers of the brethren that God would spare him longer to the Order, it became apparent that his term of earthly life was drawing to a close. Surrounded by his spiritual children, and amid the strains of the Salve Regina his soul passed forth to its Maker on the second of May, 1925.

He was a noble character—a man who did not know how to admit defeat when the cause of the Church or of the Order was at stake. Although constantly under the strain of multifarious demands that the responsibilities of his office placed upon him, he was never too busy to listen and approve of any plan that looked to the promotion and extension of the Kingdom of God upon earth. The foreign missions were especially dear to his heart. In him the Church has lost a stalwart defender—in him the Order of St. Dominic has lost a devoted and loyal son.

And so to Father Theissling, rest from his labors! He is gone from among us but going he is not forgotten. As long as the Order which he loved and served endures, so long will his name be breathed to heaven in fervent prayer that his soul may find its rest in peace. As year succeeding year brings round the anniversary of his death, just as the dawn of the new day is climbing up the eastern sky and creeping through the colored windows of the choirs wherein he so often stood among his brethren and chanted the praises and the mercies of the Saviour, the incense of the De Profundis will rise for him unto the throne of God, and white-robed priests will lift up the Holy and Unspotted Offering in the sight of the All-Holy on his behalf.

PEARLS

By BRO. GREGORY HEROLD, O. P.

If then, your heart,
Holds, like the sea,
A wealth of pearls,
My friend, your heart,
Should, like the sea,
Yield up its pearls.

Josephus' Testimony to Christ

FOR the Christian apologist, and especially for the Christian historian, the question of the testimony of Josephus to Christ, is most important. Yet, there are those who claim that Josephus does not mention Christ. They would have us believe, as a consequence, that Our Lord was a very obscure personage, and not one, whose new doctrine of Charity, echoing for the first time from the Hills of Galilee, would be calculated to move all the nations of the earth to their very foundations. Catholic critics, however, have always held, and with very good reason, that this famous historian, who lived in the Apostolic Age, bore witness to the existence, as well as to the supernatural character of the mission of Christ. This is so well authenticated, in fact, that it would seem to be foolhardy, and flying in the face of history to deny it. The evidence on which Catholic writers base their arguments is plain,—the arguments themselves, are logical.

Flavius Josephus was a Jew of the Levitical tribe, and inherited royal blood from his mother. He was born shortly after the Crucifixion of Our Lord, i. e., in the year 37. As a youth the future historian proved to be very bright, as well as diligent, and learned with such ease as to betray the possession of rare intellectual gifts. While still a lad, he passed through the schools of the three principal Jewish sects, viz., those of the Pharisees, Sadducees and Essenes. Having absorbed much of the learning of the time, he repaired to the desert with one companion, where he devoted a short period of his life to contemplation in the vast solitudes—which afforded him an opportunity to digest those things which he had acquired in the schools. At nineteen, upon returning to Jerusalem, his native city, he entered the ranks of the Pharisees. At 26, being sent to Rome in order to plead the cause of some Jewish priests who were brought before the Emperor Nero, he became acquainted with the Empress, Poppea. A few years later, as Governor of Galilee, he distinguished himself in the defense of that place in its revolt against the Romans. This intrepid commander with-

stood a large Roman army for forty-seven days, but finally was compelled to surrender his besieged capital, and later on we find him giving valuable aid to Titus in the siege of Jerusalem. When Titus returned to Rome, Josephus accompanied him having won his favor by prophesying that he would one day become Emperor. He resided in Rome (where he wrote most of his works), until his death, which occurred about the year 100 A. D.

The importance of Josephus as an historian cannot be questioned. His works, no longer extant in the original, afford us a complete chronicle of events transpiring during the lifetime of Our Redeemer and also during the Apostolic Age. While they are, for the most part, an apology for the Jews, their author at the same time had an eye to his own welfare as a Roman citizen and the favorite of the Emperor. Most important among them may be named "The Antiquities of the Jews," and "Wars of the Jews," with the first-named of which it is our purpose to deal.

In the English translation (Winston's) considered by most scholars to be the best, we find a quotation that refers directly to Christ. "Now there was about this time Jesus, a wise man; if it be lawful to call him a man; for he was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him; for he appeared to them alive again, the third day: as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, is not extinct at this day." Antiq. Bk. xviii., Ch. iii, p. 47.

This statement is indeed of the greatest historical value as a testimony to Christ given by a great contemporary historian, who was at the same time a Pharisee and a Roman citizen, residing at the very court of the Emperor. Those who desire to discount everything Christian have been for centuries attempting to prove that the passage in question is either entirely false, or else interpolated in those portions that would show Our Lord to be anything more than merely an historical character. In the light of true historical criticism, however, it may be proved that this passage is certainly wholly genuine, as will appear from the following arguments.

The above quotation is contained as above in all the Greek manuscripts now extant. It must be remembered that the original was written in that language, and it is not likely that all of these documents would err in such an important particular. For we must consider that our present MSS. are copies, in the original language, of other MSS., which were made, either from the original itself, or else from very ancient copies going back, some of them perhaps, to the days of Josephus himself. This proves that either the early copyists erred concerning the same point, or else each separate MS. has been altered in the same way during the ages, else we would have had an indication of the doubtful origin of the passage in that it would now appear in the Greek documents either in part, or else as a reference to a personage whose existence would be of little moment to us. But such is clearly not the case; for wherever it appears, it is always given in full by the early writers, which would seem to be an irrefutable argument in favor of the entire genuineness of the now disputed passage.

This argument appears in a much stronger light when we consider that it was only in the sixteenth century that the authenticity of the controverted text was first brought in question. It was the age when men first began the attempt to lead the world astray by filling the minds of the unwary with doubt as to the genuineness of the writings of the early Christian apologists, and even of the Evangelists themselves, so it is little wonder that such a valuable historical truth as the foregoing suffered from the attack. After the way was opened by Gifanius, it is but a short time until we find many others following in his footsteps in the mad effort to discredit everything Catholic, and Christian, in order, no doubt, to excuse themselves from the observance of the moral law.

It is stated by some critics that the style of Josephus which appears in the paragraph under discussion is not the same as that of the rest of the book; implying, of course, total interpolation. That this argument is without foundation may be seen immediately upon a critical examination of the works of Josephus, and especially of that part of the Antiquities in which this text appears. As it fits in with the context perfectly, there would seem to be no reason for stating that it was brought in merely to bolster up the assertion that Our Lord was something more in the eyes of the Jews than simply an innovator and

disturber of the peace, as was stated by the Chief Priests in the accusation before Pilate during the Passion.

Tacitus, (55-120 A. D.) the Roman historian and contemporary of Josephus, when referring to the Christians says: "Nero, in order to divert the suspicion of his having set Rome on fire, inflicted the most exquisite tortures on those men who, under the regular appellation of Christians, were already detested for their strange practices. They derive their name and origin from Christ, who, in the reign of Tiberius, had suffered death by the sentence of the procurator Pilate." Now it is evident from the works of Tacitus that when writing of the Jews, he used the writings of Josephus, so it is not too much to suppose that in writing of Christ, he had that page before him, which in modern times has caused so much discussion.

Other arguments might be brought forth to support the contention that this text is entirely genuine, but suffice it to add that Josephus, whom one would naturally expect to have been held in high esteem by those of his own nation, has always been detested by Orthodox Jews. The chief reason that may be assigned for this, according to many authorities, is the fact that he paid such a glowing tribute to Christ, the Son of God, who was crucified as a malefactor for having defied the Chief Priests and Princes of the Jewish nation.

Many arguments have been brought forward in order to prove that the text in question has been interpolated in part, which space does not allow to be set down. But taken all together, they are not convincing; and in the light of those presented above, one would be thoughtless indeed, who would follow the few moderns who attempt to dismiss the whole question by the mere assertion that this famous paragraph is spurious. Such authorities are in the minority, and it would seem that the age-old desire to discountenance all things Christian has blinded their intellectual vision and rendered them incapable of doing some clear thinking along the lines of true historical criticism.

This text is in truth a wonderful testimony to the Messiah. Josephus, in the face of the criticism that he must have foreseen would be levelled against him, and in spite of the fact that he was himself one of the priestly caste that had been instrumental in bringing about Pilate's sentence of Crucifixion, did, in this short passage, justice to One Who had suffered at the hands of his (Josephus') fellows. He gives a short review of the Mes-

sianic character of Our Lord, indicates the great number of miracles, which we know from the last chapter of St. John's Gospel were performed but will ever remain unrecorded; and concludes with the trial, death and resurrection of the Christ. The reader, studying this passage, is suddenly struck by its Messianic tone. It sounds, somehow, like a miniature— and at the same time, a very sincere—credo.

THOU ART THE CHRIST

By BRO. HUGH HARTNETT, O. P.

Thou art the Christ in swaddling bands of white,
Thou art the Dawn of Heav'n's eternal Light,
Thou art our Guide from out the darkest night;
May we Thee love the more.

Thou art the Christ, all bruised on rack of shame,
Thou art the Price of sin—Jehovah's claim,
Thou art the Son of God, blest be Thy Name;
Thy mercy we implore.

Thou art the Christ in spotless living bread,
Thou art the Resurrection of the dead,
Thou art the Strength of which our souls are fed;
O Jesus we adore.

Thou art the Christ in Gabriel's final call,
Thou art the Hope that dost the saints enthrall,
Thou art the Love that dies not with the pall;
Indeed, Thou art the Christ.

Dominican Spiritual Mastership

By BRO. ALBERT DREXELIUS, O. P.

THE entire history of the Church's mission to teach truth and lead men to salvation shows that her Divine Founder has ever raised up forces to combat every opposition or bolster up waning fervor. The parting testament, "Behold, I am with you . . ." needs no other manifestation than in the dauntless leaders and all embracing institutions of Christ's Church, such as the great religious orders and their sainted patriarchs. Just as in the providential Love of God for men they arose to offset the evils of critical times, so in subsequent times they became instruments in the Hand of God, for the simplification and direction of man's union with his Creator. It is our purpose only to single out some of the outstanding achievements in spiritual direction of the Order of Preachers, from which it will be evident how completely the spirit and zeal of St. Dominic has been perpetuated in the person of his sons, the friar preachers.

Only the master mind, conscious by God's grace of an end subordinating all else, dares to break with century-tried traditions, to draw all after it in a new ideal. Such was St. Dominic in his foundation of the Order of Preachers. The patriarch of a new form of religious life achieved a synthesis of elements seemingly inconsonant with religious perfection until his time. He saw a new formula, contemplation and action, or better action through contemplation, that would not supplant the higher monastic form of absolute contemplation, but would combine with the first element of Divine charity, the second, and this through apostolic activity. It was this very combination, the Dominican ideal, that produced a mastership of spirituality in the truest sense of the term. Mastership consists in two elements, self-proficiency and the power to lead. St. Dominic conceived of holy contemplation in his followers as a means to the active guidance of souls fettered with worldly cares and activity, yet seeking a life closer to God.

The Dominican ideal could no better be expressed than in the device by which St. Thomas summed up the spirit end of the Order's varied activities, "to contemplate and to transmit to others the fruits of this contemplation." This device portrays the one permanent and ruling element of Dominican spirituality, to unite all in the love of God, as well as the calibre of Domin-

icans themselves, who from the days of Dominic down through seven centuries were masters in the way of perfection. The spirit that prompted St. Dominic to quit the holy peace of the Cathedral Chapter of Osma was the same spirit that animated his followers for those seven centuries of their activity, be it preaching, teaching or laboring among souls darkened by ignorance or error. The Dominican sees his labors in the varied field of Christendom through the only paraphrase of this favored device, union with God—the contemplation of Eternal Truth and the direction of others to that union—the diffusion of truth.

To understand the vocation and the fruitful work of any of the Church's great Orders is, to know first of all, the personality of its holy founder, and then, the correspondence of his followers with his ideals. St. Dominic was by divine vocation a master of spirituality. His whole character was the embodiment of that spiritual ideal expressed in the device of his order, "to contemplate and to transmit to others the fruits of this contemplation." He has always been recognized as a man of God, the contemplative so united to his Master, that Bl. Jordan, his earliest biographer tells us, "he spoke only of God or with God." The recollected and studious life of youth in Calareuga or Palencia, and the hidden, mortified life in the Chapter of Osma were periods, during which was being constructed within his soul a superior edifice of spiritual life. The beauty and strength of this temple of loving union with God is portrayed in the "hallowed wrestler" who gave his nights to conversation with God, and his days to the delivery of God's message to thirsting souls. Prostrate before the Tabernacle, he drew from his intimate communion with his Eucharistic God, refreshment and strength for his labors, and a peace of soul that reflected heaven's glory.

It is nevertheless in the apostolic activity of St. Dominic that we find the fruition of true spiritual mastership. This was not the "genius of government" and organization that Cardinal Newman saw in the saint, but the psychologist, whose end was to bring all to Christ, not by any one spiritual mould, but by the easier way of cultivating in each soul the seeds that God planted therein. This end was his only permanent guide and purpose, the only fixed spirituality at which he aimed. As Osma was to Dominic the school of Divine Love, his apostolate was the outlet and the nurture for his adeptness in that love. As St. Gregory said, "love of God is understood and nourished in the love of neighbor." It was truly this love of God and neighbor that made St. Dominic like St. Paul "all things to all men," to transmit to them the fruit of his contemplation.

We have studied the conceiver of a new ideal of spirituality, the pioneer of a new era in the history of religious perfection, that divided its benefits and provided an apostolate for a trial laden people. But in the realization of St. Dominic's ideal we detect even more the keen insight, the careful preparation, and the skilful stroke of a master mind forming a body of spiritual men, to be the enduring exemplars of that ideal, and incidentally, testimonials to his spiritual enterprise. No scientific works proclaim the eminence of St. Dominic's spiritual mastery, but each generation of his sons is an added chapter of that era, commenced in the saint's own application of its essential fundament of contemplation, when he founded the contemplative nuns of Prouille. Indeed the impress of this spirit is the significant note of the scientific work and practical direction of his followers in the spiritual life even to the present day.

How remarkable is this succession of St. Dominic's spirit and ideal through the generations that came after him, and their excelling mastery of it, is portrayed in the lives of the men succeeding the holy patriarch in the Order's government. At first, temporal trials of an infant organization confronted them, but like the sharers of a precious secret, they guarded the inheritance of their founder, and without deviating from this paternal responsibility over spiritually minded men, they stressed the essential principle of contemplation. Bl. Jordan was the great propagator of the Order, yet it was only by his deeply rooted spirituality that he drew nearly a thousand novices to its ranks, and sponsored the spiritual progress of Bl. Diana and her companions. St. Raymond of Pennafort was indeed Doctor of the University of Paris, and the renowned compiler of the Decretals of Gregory IX, but it was his spirituality that reinforced his science in law for the development of the inner life of the Order. To Humbert de Romanis is due the definite organization which seemed to be only the pronouncement of his genius of spiritual directorship. His works concerning the "Regular Life" contain many practical treatises, and principally the beautiful exposition of St. Augustine's Rule, of the Vows and Virtues, and of Prayer. This work receives first place among the spiritual writings of the Order. Bl. Raymond of Capua, 23rd Master General of the Order, spent his life in calling back to the spirit of St. Dominic his charges, whom the Western Schism threw into confusion. To him was entrusted the direction of the delicate soul of St. Catherine of Sienna. Divine favor commended his holy zeal and prudent direction, while the church likewise acknowledged her debt to him.

The thirteenth century was great for the world and for the Church, but it was indeed great for the Order of St. Dominic. It gave the friar preachers a clear definition of their work, and a way of life that mirrored precisely the spirit and ideal of their founder. To speak of spiritual masters of this time is one with speaking of the minds that were examples of Dominican benefaction to society, for these men were most of all spiritual men. Those who enjoyed the distinction of being the foremost scholars of Europe were characterizations of intense activity, which found its only source in a more intense love of God.

Perhaps no Dominican has left greater impressions of his life and labors upon the secular world than Albert the Great. This pillar of intellectual Europe penetrated all branches of human science, prepared for the purification and Christian development of pagan philosophy, and profoundly influenced the entire thought of his age; yet all this he accomplished in constant subjection to a humble faith in God and His Church. To the world Albert Bollstadt was "the great," one of the most active personages of his time and in the Church he is "Blessed," a contemplative, and a master of Perfection in the truest sense. His labors were but his key to heavenly union. We are told by his biographers, that while exposing the "Sentences" of the Lombard, the only systematic theology of his time, or commenting on the Gospels, he was wont to turn each part into a soulful prayer of praise.

To Albert is attributed a work on the virtues called "Paradise of the Soul," as well as a mystical treatise "On Union with God," in which he unfolds the traditional Dominican teaching of the Mystical State, as "life eternal commenced" through contemplation. While Bishop of Ratisbon, Albert manifested himself a true shepherd, conscientious and untiring in his directive zeal. His sermons bear traces of this character in their simple, instructive nature and prayerful tone. He was counsellor of prince and peasant, but above all his charges, was that precious responsibility of the direction of his disciple and the future light of the Church, St. Thomas Aquinas. If Albert deserves credit for nothing else, his mastership over that soul of divine choice proclaims him "Great," "Blessed."

Known to all is St. Thomas Aquinas the saint, the vessel of God's election, adorned with a vast richness of nature and of grace, charged with the monumental work of teaching, clarifying and summarizing all of Catholic doctrine. We know the theologian, preacher, counsellor, author and even the saint, but preeminently was St. Thomas a master of Christian spirituality. His great profundity, clearness and beauty of expression, the

methods making him supreme among scholars, were but the outpourings of a generous soul, steeped in Divine Love, the result of constant converse with God. His intensive penetrations into the Mysteries of our Faith were but beams of Divine Light reflected from Eternal Wisdom, for Thomas, in true humility, attributed all to its proper source. Inspired by prayer, strengthened by continuous communion with God, and perfected with His loving union, his work advanced to such a summit of Divine favor, that he despaired of the capability of human words to express his mind.

St. Thomas wrote extensively on the Spiritual Life, considering every state from its lowest ascetical efforts, to the highest grace of mystic union, but withal, he left us no separate and systematic treatment. This aspect of his doctrinal study must be gleaned from his many writings. That he mastered this special side of doctrine is evident. It was not only as a religious hastening to defend his Order and religious in general, that St. Thomas disputed with William of St. Amour, or wrote his thesis against the revilers of religious principles, but it was because he was himself a master of the basic principles of religious Perfection that he took upon himself the task, and was assured of his triumph. His treatment of religious life amongst his voluminous works has left no phase unconsidered, and is truly a master work leaving nothing further to be said on this question.

The "Summa Theologica" of St. Thomas may be looked upon as a handbook of Perfection, and, without a doubt, many spiritual works have found therein their chief source for principles of doctrine and order. Its order alone stresses the nature and position of spiritual life in man. The prominent note throughout is the glorification of the order of grace. He begins at the lowest stage of the natural order, showing that perfection even in this order postulates a certain grace. He names this a healing grace (gratia sanantis), that is, grace especially remedial to fallen nature. (1a2ae. Q. CIX, A. 1 & 2). He insists upon the perfection of nature and the natural faculties, with the restraint only of those things that are perverse. Here he applies his well known dictum, that "grace does not destroy nature, but perfects it." As in the animating spirit and ideal of all his work, St. Thomas, here too, shows himself true son and follower of St. Dominic. But he realizes the bow cannot be stretched beyond its limit, something must augment nature, and replace it at its limitation. This is, to him, the supernatural aid of grace, and the supernatural order into which man must pass, in order to make even the least progress toward God.

In sketching all the details of this wonderful supernatural framework of God's design, the Angelic Doctor, indeed, uses all the divine materials, with the artful touch of a master, and with his great soul and profound endowments embellishes and orders them, into one solid progression toward God. He takes in the whole divine economy. His treatment of the Mysteries of the Trinity, Creation, and Redemption, so profound, yet so inspiringly beautiful in their place in the plan, draw one to the goodness of God. The virtues are made real and active. Above all, grace is shown as the helping hand of God, filling every human want, proving God's nearness, and losing us in the Eternal Omnipotence. Here indeed the Angelic Doctor outdoes himself, and is rightly called the "Doctor of grace." He draws its line direct to the highest point of union with God, and there shows it just the normal development of the soul in its progress toward its Maker.

To record, or even examine, the activities of Dominican friars in spiritual direction after St. Thomas' time, is a work that would require years of study. Men of varied character and endowments have displayed the enduring spirit and ideal of St. Dominic, even to the present. Missionaries in foreign lands have offered their lives to push that ideal into heathen conversions. Every province of the Order has raised up messengers of the Divine Word, who were men of singular holiness. Just as Osma was the school of Divine Love for St. Dominic, the religious observance of the Order has been the same for a host of saintly men.

St. Vincent Ferrer, indefatigable angel of the judgment, wrote a treatise on "the Spiritual Life"; St. Louis Bertrand, on the other hand, was charged with the spiritual formation of novices and still yearned to labor in a foreign land among those who lingered in the darkness of ignorance. Nor should we forget that school of Divine Lovers, the German Dominican Mystics, who gave us a Henry Suso, who though zealous preacher of the Holy Name in Germany, left us a proof of his nearness to God in the sweet and enlightened "Eternal Wisdom." No less is Ven. John Tauler, most polished preacher of the Rhineland, a master of the whole spiritual life from conversion to Loving Union.

The force of this ideal and liberal spirit, that made St. Dominic preeminently a master of spirituality, has not waned in the centuries that followed. The friar preacher of today is the friar preacher of yesterday. There is no Albigensian heresy, no Cuman Tartars, no neglected body of the faithful, yearning for instruction in the Truth of Christ. But there is still error rampant, heathen souls who must be sought out, and there are, as there always have been, souls to be led to a closer union with

God. In this work of the Church, the sons of St. Dominic still occupy their place and leadership.

Dominican spiritual mastership has ever impressed its character of inborn genius. This has been manifest from the Chair of Peter, where Dominican Pontiffs, by their saintly lives, have cemented the bonds of faith, and Church discipline. Dominicans likewise, in the Sacred College, have, by their sound spiritual characters, stood forth as the dependable support of the Holy See, particularly in troublous times. Countless have been the Dominican bishops, theologians and spiritual guides of prince and peasant, who have lent, the brilliance of their learning and character, to every part of the world.

History is witness, that any emergency, great or small, in the spiritual or intellectual life of the world and a vigorous reincarnation of St. Dominic's spirit and ideal in his order, stand in relation of cause and effect. "Their sound went forth through the whole earth" Ps. 18. Their mission, through seven centuries of intense activity, has been to illuminate the souls of men who sit in darkness and in the shadow of death. They have ever striven to fulfill the prophetic words of Innocent III, "you shall be the defenders of the faith and the true lights of the world."





The Soldier-Sacrament The most important event in the childhood of every Catholic, apart from First Holy Communion, is the reception of Confirmation. Memory reproduces every detail of the great occasion for us as vividly as if it happened but yesterday. We can recall the examination which preceded it, when we proudly informed the Bishop that "Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ." Then follows the recollection of the great day itself, when we knelt at the altar rail as the Bishop anointed our forehead with Holy Chrism, saying: "I sign thee with the sign of the cross and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost." We still feel the slight blow on the cheek which he gave us to remind us that we must be ready to suffer every reproach, even death itself, for the sake of Christ.

Such recollections arouse a consciousness of how much the advancing years have rounded out our first notions regarding the significance of Confirmation—the Soldier-Sacrament. As children, we knew that the sacrament made us "strong and perfect Christians"; that it brought us to the maturity, as it were, of that spiritual life received in Baptism. Now we are capable of realizing fully all that these words imply. To those who have attained maturity comes the obligation of fighting the battles of their country. In this sacrament we, as subjects of Christ, our heavenly King, have received the Holy Ghost for strength in spiritual combat against the enemies of the Faith. The coming of the Holy Ghost transformed the Apostles from weak, timid men who hid themselves for fear of the Jews, into bold, intrepid defenders of the faith of Jesus Christ. Confirmation was instituted to produce a similar effect in us.

There is no armistic in the spiritual conflict which began with the Apostles. True, Catholics today do not live in the shadow of the halter and the sword; except in the face of such

abnormal conditions as exist in Russia, we are not called to lay down our lives for our faith. Still, we live in the midst of perils to our faith, both from within and without. To some comes the temptation to desert the Church for the sake of wealth or preferment; to others timidity and human respect suggest silence when duty demands an open profession of our Faith.

In times of trial and danger such as these, the grace of Confirmation constitutes a reserve force, by the assistance of which we are able to win the victory and remain loyal to Jesus Christ. Some Catholics, however, fail to realize that the measure of this divine help largely depends upon the earnestness with which we ask it of the Holy Ghost. Confirmation, since it gives us such powerful support in repelling the visible foes of our faith, has been well-named the Soldier-Sacrament.

Factors in Mental Development: Until recent years many people believed that each child, at the beginning of life, was equally well endowed with the capacity for learning. This opinion is no longer held. Modern research shows how greatly human beings differ mentally. It is evident, however, that what a child brings with it into the world, in the way of hereditary characteristics, is the material with which the parents, the teacher and the child himself must work. For without such characteristics, or powers of latent capabilities, it would be impossible to explain mental development. Exterior environment alone will not suffice for an explanation. Even when the same activities are brought to bear on two different individuals widely divergent results follow. Whence can we say that this difference arose? Not from without, for the environment was identical. Hence it is from within—from that germ-like something which makes one capable of this development rather than of that. Parents and teachers, therefore, should center their attention on the child's aptitudes or special tendencies as they pass through successive stages of development.

We must not lose sight of the fact that each individual child is endowed with the essential qualities that constitute a human being. But in addition to these common features, which are found in all who participate human nature, each child is possessed of a peculiar group of individuating characteristics which are not to be exactly duplicated in any other member of the

race. This is true not only of organic features but more especially of mental characteristics. These latter are emphasized by growth, to such a degree that the greater the state of development, the wider will be the difference between any two members of the human race. Thus it is evident to all that there is a wider chasm between the minds of two adults than between those of two babes, in as much as each in the course of development ramified according to his own peculiar bent.

It has long been the custom to reduce the factors in mental development to two, Heredity and Environment. The future mental development of the child is first given direction by certain transmitted qualities received at the time of conception. These together with certain other qualities received from the mother during the period of gestation form the contribution of heredity to the shaping of the child's mind.

Inherited traits, however, may be overcome or accentuated by external influences which are grouped under the heading environment. Their effect is first felt during the prenatal life of the child. Other factors have their beginning during some stage of development subsequent to birth, such as the acquisition of speech, disease, accident and the like, all have their influence on the growth of mental powers. Some of these acquired factors are permanent in as much as they exercise an influence over development that lasts throughout life, such as one's acquired disposition, and habits which have never been uprooted. Others are transitory. They may leave some trace or other in the individual, but as a rule they are passing.

In relation to the developing individual the factors may be internal according as the impulse be from within the individual, as in the case of heredity instincts, and other such inborn factors; or external according as the impulse is from without. The external factors may be physical or social. Among the former we may mention climate, food conditions which may be the cause of energy or sluggishness, of health or disease in the organism. Narcotics and other such, the effect of which though primarily on the organism, also eventually affect the mind. Because of the plasticity of the growing child such factors are productive of enormous results in the period of youth. Among the social factors, environment, the culture of ones associates, teachers, etc., all play their part for good or evil in the forming of the

child's mind. Indeed the social factors are perhaps the most important factors in the training of the child.

The point of all that has just been said is that the progress and development of the child's education, has been to a certain extent determined before he enters the schoolroom. Moreover, after he begins school his progress is largely dependent on the influences outside the classroom. Parents who are concerned about the welfare of their children will be as careful to provide them with proper environment as they are in matters of physical health.

"Staying In" The oft-repeated cry that the youth of today are treading dangerous ground is assuming the proportions of a lamentation. What was originally a warning is becoming a wail. The dangers may be exaggerated in some quarters but it seems quite certain that in breaking with conventions in deportment and dress, the young folk are hazarding their health and, what is more important, their morals.

The goal of most youthful ambitions is evidently the acquisition of pleasure, and with alarming abandon, the modern boy and girl are hurrying here, there, and everywhere in the quest for amusement, for recreation. There is, of course, a legitimate desire for diversion, and it follows that there should be provided amusements which will satisfy this desire. But such a duty has not been assigned officially to the theatrical zanies. It should be taken care of, principally, in the same place where the education and culture of the child is provided for—in the Home.

This does not mean that the parents are called upon to emulate the popular comedians in their buffoonery. It means simply that they are expected to provide a domestic atmosphere which will render the child less eager to seek enjoyment elsewhere. Each particular home will have its own peculiar problem, but all will require an interest on the parents' part in the children's sports, and an attempt to direct their avocations into the correct channels.

Just because the modern girl thinks in terms of taxicabs and roadsters where her mother thought of bicycles and buggies does not mean that they cannot understand each other. The attentive mother will observe in her daughter impulses similar to those which she herself possessed, in her adolescence; and she has but to consult her own heart, to learn what will satisfy her

child's wishes. She can show an interest in the pleasure as well as in the work of her daughter; by careful suggestion and counsel she can make her advice practical and effective.

Though the father is not to be assigned exclusively to the supervision of the boys' sports, he is probably able to have a clearer insight into what a normal boy can, should, and will do to amuse himself. When the lad indicates a tendency toward some hobby, the father can encourage it if it be feasible, or endeavor to supplant it with a better if he does not approve the boy's own selection. There are few boys who do not relish the narration of the adventures of a father, and few fathers who have had such monotonous careers that they cannot find some interesting incidents to relate. There lies a field for exploitation.

All in all, it seems that the fast vanishing habit of "staying in" can be made less a burden and more a pleasure, if the parents will exercise some zeal in that regard.



Obituary

✢ Rev. John Bertrand Kelly, O. P. ✢

On Monday, March 16, 1925, at St. Mary's Hospital, Orange, N. J., death took Rev. John Bertrand Kelly, O. P., from the priestly ranks of St. Joseph's Province. He had been ill for the past two years and during the last year complications set in which demanded heroic patience and firm resignation in accepting the decree of the Divine Will.

Father Kelly was born in Louisville, Ky., August 4, 1874. He entered the novitiate of the Order of Preachers at St. Rose Priory, Springfield, Ky., when he was fifteen years of age and there made his profession September 14th, 1890. The prescribed course of studies was completed at St. Joseph's Priory, Somerset, Ohio, then the House of Studies, and he was ordained to the priesthood on March 12, 1897, by the late Bishop Watterson. From this time until the year 1913, Father Kelly was assigned to the Dominican parishes of St. Peter's, Memphis, Tenn., St. Mary's, New Haven, Conn., St. Louis Bertrand's, Louisville, Ky., and St. Antoninus', Newark, N. J. From the year 1913 until the time of his death, he performed his priestly labors in the parishes of the Holy Name, Kansas City, Mo., Holy Rosary, Houston, Tex., St. Vincent Ferrer's, New York City, St. Patrick's, Columbus, Ohio, and Holy Name Church, Philadelphia, Pa.

The deceased Father was an eloquent and forceful preacher. His zeal in the quest for the salvation of souls was characterized by a true priestly spirit, which won for him the love and confidence of those among whom he worked.

On Friday, March 20th, his funeral took place from the Church of St. Antoninus, Newark, N. J. The Provincial, Very Rev. Raymond Meagher, O. P., S. T. Lr., was celebrant of the solemn requiem Mass. The body was then sent to St. Rose Priory, Springfield, Ky., where another solemn requiem Mass was celebrated by Father Provincial. Rev. J. A. Jordan, O. P., was deacon and Very Rev. J. S. Wilburn, O. P., Prior of St. Rose, subdeacon. Interment was made at St. Rose cemetery. R. I. P.

✢ Rev. Frederick Francis Feeley, O. P. ✢

For the second time in less than two months, the hand of death was laid upon the Province of St. Joseph, summoning one of its best known and most beloved members, the Rev. Frederick Francis Feeley, O. P. Father Feeley passed to his eternal reward after a somewhat protracted illness, on Sunday morning, May 10, in St. Mary's Hospital, at Orange, N. J.

Fr. Feeley was born July 7, 1873. In answer to the call to the life and labors of a Friar Preacher, he entered the Dominican Novitiate, then located at St. Rose Priory, Springfield, Ky. After fulfilling the required year of probation, he was professed on October 8, 1899. He pursued his course of Philosophy in the same Convent, and after three years was sent to St. Joseph's Priory, Somerset, Ohio, for Theology. Here he was ordained to the holy Priesthood, June 2, 1905. He spent the next year as collegiate Father at the House of Studies, then recently opened at Washington, D. C.

His first assignment was to the Church of St. Antoninus, Newark, N. J., in 1906, where he remained two years until his appointment as assistant of St. Peter's Church, Memphis, Tenn. In 1912, he was transferred to Holy Rosary Priory, Minneapolis, Minn., where he continued his untiring zeal and industry, endearing himself to everyone who knew him. He was especially friend and father to the children of the parochial school over which he had charge while stationed in Minneapolis. In 1918, Fr. Feeley left Minneapolis to assume the responsible position of Procurator of the Province and Secretary to the Provincial, with headquarters at St. Vincent Ferrer's, New York. Two years later he was assigned to the Eastern Mission Band on which he actively and successfully engaged until the time of his death.

The obsequies were held at the Church of St. Antoninus, Newark, N. J., Tuesday, May 12th, at ten thirty A. M. The solemn High Mass of requiem was sung by the Very Rev. Provincial, assisted by the Very Rev. M. J. Ripple and V. R. Heasley as deacon and subdeacon, respectively. Interment was made at Holy Sepulchre Cemetery, Newark, N. J. Requiescat in Pace.

✠ Rev. Michael Joachim Kennedy, O. P. ✠

The Province of St. Joseph lost a devoted son, when on Saturday, June 6, Fr. Michael Joachim Kennedy, was called to his eternal reward. Fr. Kennedy had been ill for some time. Two months ago he underwent an operation from which he recovered sufficiently to resume his duties as secretary to the Very Rev. Father Provincial. On Friday he worked as usual, but on Saturday morning he was found dead in bed. Fr. Kennedy's genial, cheerful disposition won for him many friends who share the sorrow his religious brethren feel at the loss of so faithful and worthy a priest.

Fr. Kennedy was born in New York City, March 17, 1878. At the age of twenty-two, he entered the Novitiate at St. Rose's where he was professed Nov. 1, 1901. He made his philosophical and theological studies at St. Joseph's Convent, Somerset, Ohio. In 1906, he was ordained to the priesthood at the Convent of the Immaculate Conception, Washington, D. C. After completing his theological course, he was appointed to St. Dominic's Church, Washington, D. C., where he served as Subprior from 1911 until 1914. He was then appointed Secretary to the Provincial, with headquarters at St. Vincent Ferrer's, New York City. From 1917 until 1923, Fr. Kennedy performed parochial duties successively at St. Catherine's, New York City, where he was for a time Subprior, St. Dominic's, Denver, Colo., Holy Name Church, Philadelphia, and St. Rose's Priory, Springfield, Ky., where he served as Procurator and sub-novice-master. In 1923, he returned to St. Vincent Ferrer's as Secretary to the Provincial. Here it was that his fruitful labors were so abruptly cut short.

On Tuesday, June 9, 1925, a solemn Mass of Requiem was sung at St. Vincent Ferrer's for the repose of his soul. May he rest in peace.



FRIARS' BOOKSHELF



A Catechetical History of the Dominican Order. By Rev. John B. O'Connor, O. P., P. G. Pp. 234. Somerset, Ohio: The Rosary Press.

The purpose of this volume is to satisfy a need felt for a long time. Since the Dominican Order has played a significant part in the annals of the Church, it is necessary that its members, first of all, should have a clear-cut knowledge of its history. But in the past this has entailed a great deal of labor because of scattered sources. Father O'Connor has overcome this handicap by presenting seven hundred years of achievement in a comparatively small space. And to accomplish his purpose, he has adopted the catechetical method as the best means of giving a practical knowledge. In this way his book sketches the outlines of Dominican history clearly and concisely, while it leaves to the initiative of each individual the task of becoming more thoroughly acquainted with the vast field. To simplify matters he has arranged his material into chapters, collecting under distinct heads all that pertains to each subject. This feature makes the book, at the same time, a valuable source for ready reference. Unfortunately, no bibliography has been added. This seems necessary not only because of its historical nature, but also as an aid to supplementary reading.

Although the book is intended primarily for novices, it is certain also that many others interested in the history of the Order will find much of value in it. This is especially true of the chapter on the Rosary, for on that mooted question the author has taken an almost impregnable stand.

It is not surprising that a few typographical errors have found their way into the work. Reference is made to Pius XV when the author intends it to be Benedict XV. Also mention is made of St. Humbert of Romans although the latter was never formally beatified.

This history gives but a faint idea of what the author's labors must have been in compiling and coordinating his material. He is to be commended for his zeal, crowned with success, and we feel certain that the novices will appreciate it.

C. B. M.

Medieval Cities: Their Origins and the Revival of Trade. By Henri Pirenne. Translated from the French by Frank D. Halsey. Pp. 249. Princeton, N. J.: Princeton University Press. $2.50.

Cities are pulse-beats of civilization. From them principally we judge the advance or decline of culture. The country is eternal in its freedom, silence, purity; cities, the testing ground of new ideas, throb with constant reaction at every fresh experiment, and so indicate the progress of human ingenuity.

To judge the civilization of the most colorful period of history, the Middle Ages, a study of its cities is necessary. Henri Pirenne, a scholar of international repute, has recently made such a study of the Middle Ages, and his outline does them justice. With characteristic simplicity and skill, he describes the decay of the old Roman cities and the rise of medieval municipalities. During the centuries that Islam ruled the great Middle Sea, Christian trade and commerce practically ceased. Ports were closed, ships rotted at their wharves, and cities steadily declined in wealth and population. In the ninth century, Christianity awoke from the night of Mohammedan oppression. Warships cleared the seas of hostile craft and merchant vessels began to import the riches of the East. People abandoned the arduous life of farming and flocked to newly-revived trading posts along the coasts. Christian genius in time transformed these struggling marts into flourishing, highly cultured, and progressive cities. The study makes us realize how greatly our modern cities have borrowed and are borrowing from those medieval municipal institutions.

The study receives an added interest from the fact that it shows the Dominicans and Franciscans as Orders whose appeal was essentially urban. Likewise, it proves that while episcopal authority was temporarily weakened by the desertion of old rural sees, the Church received a new vigor when the diocesan seat was changed to the great centers of population.

Altogether, it is a book well calculated to interest the sociological, mercantile, and economic world. The only item that may jar the reader is the repeated references to the author's other works.

P. C. P.

The New Psychology. By E. Boyd Barrett, S. J., Ph. D. Pp. 358. New York: Kenedy & Sons. $2.75.

Psychology today has two quite distinct branches. One, the empirical, has for its field the facts unearthed in the clinic and laboratory, it approaches its subject in the manner of the other physical sciences of the time, and sums up its discoveries in a descriptive manner. The other, the metaphysical, has for its object the interpretation of physical facts, it handles its subject

in a metaphysical or distinctly rational way, and expresses itself in a definitive rather than descriptive language. It is this metaphysical or scholastic philosophy that has solidly established the great truths of man's spiritual nature; but of course it goes beyond this. Where the two come into contact it is to be remembered that the scholastic has proceeded for the most part on introspective grounds, while the empiricist bases his theories on the facts he has observed externally. Both, but especially the empirical explanations, are but scientific theories that are good as far as they are workable, but are in no sense advanced as the last word on the subject.

In "The New Psychology" Father Barrett sets out to discuss the methods and doctrines of this empirical psychology from a Christian point of view. Assuming the fundamental truths of the freedom of the will and the spirituality of the soul, he interprets his facts accordingly, especially his biological findings. He exposes the theories explaining these facts in a clear and interesting manner, showing how they are in perfect consonance with these truths. Not a small part of the book is devoted to the discussion of mental therapy which Father Barrett gives its due share of praise and credit. He reaches the conclusion, with which every honest reader must agree, that though we do not admit all that psycho-therapists hold in theory we must concede that in practice they have been most successful in many cases. An appendix of scientific terms is added for the uninformed reader.

The aim of the author is to present these latest findings to Catholics in such manner that they may no longer be puzzled by a conglomeration of truth and error which is often positively immoral. It may be safely said that the author has done his work well. The book is thorough enough for the ordinary reader and even for the scholar who will not have time to delve deeply into the new science. At the same time it is an excellent index for the deeper student who is looking for some doctrinal point in a hurry. To anyone whose life work deals in the psychology of men, and what work does not, the book is worth having and worth learning, not merely reading; for here we have the solid learning and scientific observation of one who knows his subject, condensed and offered to us in an easily digestible form.

R. W. F.

Experience and Nature. By John Dewey. Pp. xii-443. Chicago: The Open Court Publishing Co. $3.00.

It cannot be questioned that Professor Dewey has had a very important part in determining the course of modern philosophy. His influence has been exerted on psychology, education,

and the moral sciences. In all these fields his works are considered authoritative. All who have read and admired his books, especially "How We Think," have eagerly looked forward to the appearance of a work in which he would *ex professo* treat of the fundamental principles of thought and Being. At last he has written "Experience and Nature," designed to satisfy this want. But it will very probably prove to be a disappointment to even the most ardent of the author's legions of admirers.

He proceeds, as does every philosopher worthy of the name, on the assumption that we should make our philosophy conform to nature rather than try to explain nature according to our philosophy. We ought to recognize the world for what it is. Our experience is concerned not only with the good but also with the evil. Our task in life is to overcome the evil by cultivation of the good. This, of course, affords us a truly philosophic attitude which we should take toward life but it is hardly more than stating a commonplace. For the most part, Professor Dewey has succeeded merely in giving names to things rather than explaining their nature and causes. Nor is his empirical method a new departure in philosophy. It forms the basis of Aristotelian and Scholastic philosophy. However, they were not satisfied with the knowledge that good and evil exist. They sought an explanation of why evil exists and they arrived at something more than a superficial explanation of the bed-rock principles of life.

The book abounds in technical terminology. Professor Dewey is very well versed in the history of thought and, unfortunately, he assumes that his readers will have the same amount of information. While elegance of style should not be demanded in a work of this nature, clearness through preliminary explanation of terms, may reasonably be expected. Professor Dewey would be far more intelligible had he made more frequent use of definitions.

R. S. G.

The Dogma of Evolution. By Louis T. More. Pp. 387. Princeton: Princeton University Press. $3.50.

The Case Against Evolution. By George Barry O'Toole, Ph. D., S. T. D. Pp. xiv-408. New York: The Macmillan Company. $3.50.

The first of these timely works, with a significant title, was undertaken, the author states, because there is urgent need for a critique of biology. For biology is the science which is furthest out of its field, and its influence on life and thought is more direct and readily seen than that of the physical sciences, and consequently may be more pernicious. To the question of whether we can use the conclusions of biological evolution as a

guide to conduct and as a rational system of philosophy Professor More replies in the negative, and he supports his case by tracing the various applications of evolution, by testing the validity of their claims and by showing their effect on thought.

In unequivocal terms the author reveals his own stand on evolution as a biological theory. He accepts some general doctrine of evolution of organisms because he considers it the best rational theory to account for the undoubted relations between existing flora and fauna. But he holds that many facts will always be irreconcilable with the theory of evolution, and affirms that our acceptance of any such theory must be, in the end, because of a slight preponderance in the balance of facts for and against it.

The evolutionary idea, however, has not been confined to the realms of biology. Popularly considered as certain there, although it is merely an hypothesis, it has spread widely and infected nearly every branch of thought. Darwin set in motion a process that has changed in the minds of a multitude the whole idea of God and nature, of man's physical, mental and moral make-up and of all human history. It is this spread of the evolutionary idea that the author especially regrets, not only because there is not the slightest foundation for it in fact, but also because it is tearing down what it can never replace, namely, moral ideals. In striking at these it is blocking the way of progress and retarding the advance of civilization, for, as Professor More expresses it, morality itself is the supreme goal of progress, and the highest civilization is one in which the highest moral characteristics are displayed by the greatest number of individuals.

The author characterizes the evolution of man from the lower animals as purely a matter of guess, and passes over a universal organic evolution as the easy solution of the thoughtless mind. He shows that biologists have not bridged the gap between the organic and inorganic worlds, and that they are not prepared to explain living processes as physical force and energy. Finally, biological evolution as a guide to human society is a delusion; it cannot be applied with success to the problems of man's mental and spiritual nature.

With all of these conclusions we most heartily agree, and on closing the book should devoutly say Amen, except for the fact that Professor More has not confined himself to these questions of science and philosophy. To him Catholic thought is nonexistent in the present and incomprehensible in the past. He has brought up such problems as revelation, faith and authority in religion, and the relations of reason to them—problems of the

greatest importance, the delicate balance of whose answers he is as yet unable to appreciate, and frankly says so. We regret that he even mentioned St. Augustine and St. Thomas, for he could not do them justice since he does not understand them. If he would understand the mental state of those who subordinate reason to faith, he must first grasp what they understand to be the functions of reason and what are the limits that bound the high field of faith. He must understand their fundamental distinction between the natural and the supernatural. It is failure on this point that closes to Professor More the great minds of the Catholic Church—a circumstance that is the sadder since their aims in leading men to happiness through moral goodness are in harmony with his own, they beginning where he has left off.

More restricted in its scope and far more detailed, but equally emphatic, is the protest of Dr. O'Toole that organic evolution cannot be accepted as an established law of nature. Proceeding on the assumption that a genuinely scientific theory should be able to withstand the test of searching criticism, he aims at setting forth the side of the question that is at present generally suppressed, due to the fact that most modern works are partisan in their treatment and regard evolution as a reality which admits of no debate.

To consider organic evolution as a possibility, as an hypothesis useful in the study and correlation of phenomena, is one thing, but to assume it as a certainty is quite another, and this is precisely what many of the evolutionists are doing. Admitting that they know nothing of the causes of evolution, admitting that there is no argument for evolution that is not beset with serious objections, still of the existence of some law of evolution they have not the least doubt. As Bateson has expressed it, their faith in evolution is as unshaken as ever. In this learned work Dr. O'Toole shows how ill founded is their certain trust and how anomalous is their position as men of science. He marshals a host of facts drawn from genetics, morphology and geology against every theory of evolution, and then points out the utter failure of experimental science to solve the problem of origins, either of life or of the human soul or of the human body. In a word, he affirms, the safest attitude toward evolution is the agnostic one, for it is the attitude of simple truth. The author has kept in mind the baneful moral effects that have followed in the wake of mechanistic evolution and monistic philosophy. His work is of real value, especially to students of philosophy and biology. W. H. K.

A Manual of Moral Theology: For English-Speaking Countries. Fifth Edition. By Rev. Thomas Slater, S. J. 2 Vols. Pp. xii-367; ix-352. New York: Benziger Bros. $9.00.

To meet the demands for a clear, scientific treatise, in the vernacular, of the common moral teachings of the Church, this manual was first introduced. Four editions of the work were released to the public prior to the promulgation of the New Code of Canon Law and not only met with standard recognition, but were accorded hearty appreciation. The New Code, however, has brought many changes in ecclesiastical discipline, and to a great extent has clarified the practical relationship that must exist between conscience and civil laws. In order to give confessors and students an opportunity of acquiring, in a succinct, clear, and yet scientific manner, the knowledge which is now necessary for the efficient, practical application of the rules of morality, this noted English author has revised his former work and brought it into conformity with present day legislation.

As in his former editions, Father Slater has given special attention to English and American laws. Where questions are still unsettled he points out the various tenable opinions. It is to be hoped that this manual in its revised form will meet with even greater appreciation than that which was so generally given to the former editions. G. W. R.

The Indestructible Union. By William McDougall. Pp. 249. Boston: Little, Brown & Company. $2.50.

The History of American Idealism. By Gustavus Myers. Pp. 349. New York: Boni & Liveright. $3.00.

Professor McDougall's work is of importance in that it brings before the reader's mind the various angles of many important questions in our national life, without attempting to force his conviction. Such puzzles as the negro, immigration and bureaucratic problems are handled with skill and clarity. His observations on the tendency toward one unified state, centred at Washington, with the local state governments as mere adjuncts and assistants, are thought provoking. We are, however, surprised at his calling the Reformation, in his historical resumé, "a step in the struggle between reason and instinct." Professor McDougall should know better. Likewise when he says "The Klan seems to be composed in the main of solid, seriously minded and patriotic Americans whose chief defect seems to be a lack of the sense of the ridiculous," the Professor runs the risk of falling into that class himself. Another instance where he lacks his usual perception is in claiming that a danger might ensue, were the Catholics ever in the majority.

In spite of these defects, the book, taken as a whole will be interesting to those who are looking ahead to the problems looming up for America in the near future.

In former works Mr. Myers has criticised, in no gentle terms, certain classes and groups in this country. In "The History of American Idealism," dealing with the people as a whole, he goes to the other extreme. The book is bound to cause much talk, for what may seem ideal to one person may, by another, be considered the reverse. It is written in a popular style and presents most interestingly American history in its most important national and international endeavors. Though perhaps, in a few instances, too laudatory, for nations as well as individuals are subject to imperfection, it will help to counteract the diatribes of the petty Mencken-apers from whom we have heard too much in late years. C. C. R.

Mrs. Meynell and Her Literary Generation. By Anne Kimball Tuell. Pp. 286. New York: E. P. Dutton & Co. $2.50.

The roster of the literary lights of the present generation must certainly include the name of Alice Meynell, not for the bulk of the work she has chosen to have preserved, but because of its excellence and its significance to English literature. In three small volumes of prose and a single sheaf of poetry she has left us what Alfred Noyes has called (in reference to her poetry) "only masterpieces." While others have written their names in the shallow waters of an ephemeral popularity Mrs. Meynell has chiseled her memory in the marble of enduring approbation.

A proper estimate of the value of Mrs. Meynell's contribution to modern literature cannot be had from a single essay nor an isolated poem. A full appreciation of her work requires a knowledge of the background which called forth her best talents in the exercise of her facile pen. Miss Tuell has transferred that background and indicated its high lights in a complete and critical appreciation of Mrs. Meynell's verse and prose. The author's work is notable for the forcibleness with which she has thrown the central figure of her critical study upon the screen along with a careful knitting into her narrative of the various circumstances, literary and social, that influenced her very active generation.

Miss Tuell, in her study of her whom Coventry Patmore proposed for the Poet Laureateship of England, speaks as one having authority. She discussed the present volume with Mrs. Meynell and has carefully examined and evaluated the scattered, unpublished portions of her writings. In analysis and comment

she reveals an insight and discrimination worthy of the great poetess herself. Her praise is reserved and guarded by a restraint that merely acknowledges merit and indicates defect. Thus she avoids the pitfall of flattery and boisterous enthusiasm into which her intimate friendship and a natural preference might have led her. An attractive feature which gives the reader a broader view and a many pointed perspective is her choice division of the various chapters; we like especially to think of Mrs. Meynell in connection with "Merry England" and as "Among the Religious Poets." This volume is certain to please lovers of Mrs. Meynell's verse and prose and will undoubtedly increase the number of her admirers. C. M.

Barbara's Marriage and the Bishop. By Esther W. Neill. Pp. 243. New York: Macmillan. $2.00.

The Bishop's Granddaughter. By Robert Grant. Pp. 298. New York: Chas. Scribner's Sons. $2.00.

The Rector of Wyck. By May Sinclair. Pp. 258. New York: Macmillan. $2.50.

Faith of Our Fathers. By Dorothy Walworth Carman. Pp. 311. New York: Harper & Bros. $2.00.

Here are four books dealing with clergymen—two of them with bishops and incidentally with matrimonial problems, and two with the vicissitudes of a parson's life. Even in these days of flooded literary markets one does not often find published at nearly the same time, so many and such parallel discussions of any one subject.

"Barbara's Marriage and the Bishop" is the story of an unfortunate marriage that eventually ends well although sadly through the high-minded sense of duty of the wife, who, when love seems to have gone, attempts to re-create the happiness of her home by her own self-sacrifice. She is helped out to a great extent in her successful endeavor by the bishop in the case, who makes a good uncle but is unconvincing as a bishop. Except for some slight abruptness at times in the manner of its telling, the story is entertaining, and it is also to be commended for its attractive presentation of the good Christian view of marriage and its responsibilities.

The dominant note of "The Bishop's Granddaughter," the account of an Anglican bishop's short and astonishing visit to America, is its pessimism. The prevalence of divorce and the apparent light attitude of Americans toward it, are supposed to constitute the principal factors in the bishop's astonishment. It is a strange but true paradox that a visitor from the land of Henry the Eighth, and an official of the religious system that had its root in the easy divorces of that much-married monarch,

should display so much pained surprise at the American development of the evil. In literary style the book is too heavy, the language too involved, to be quite enjoyable, and the quasi-happy ending is not a development of the plot but is something merely accidental to the story—tacked on.

"The Rector of Wyck" is the third clergyman but the story deals not so much with him as with his wife, who is truly a remarkable woman. In the narration of her intense labors for the people of the parish one gets only the seamy side of English village life and no glimpse of the beautiful that must be there. Her "poor" are an ungrateful and sordid lot, and the "quality" given over to gossip and scandal. The rector's wife commences married life disbelieving some of the most necessary doctrines of religion, and when he assures her that she does not need to bother about them the discussion is closed. In the end she dies without our learning whether she has become a Christian in heart as well as in name. Aside from this disappointing subordination of what ought to have been the prime motivation of the story, the book makes good reading.

The "Faith of Our Fathers" is not a reprint of Cardinal Gibbons' masterpiece; its hero is a Methodist parson. This hero, who can hardly be said to measure up to the name, is a self-proclaimed idealist, censorious of his more worldly-minded clerical brethren, yet he spends a great deal of his time wondering whether he will get a better church at the next conference, and catering to rich old ladies, one of whom might "leave him comfortable in her will—so many rich old ladies, if properly cherished, did that." He thinks, too, that "a breathless little joke about God is great fun." The further we progress into the book the less enthusiastic we become over such a hero. An extreme flippancy characterizes the story, and few of its personages seem to have any capacity for treating holy things in a holy manner. Two great exceptions are Daniel Bloom, a parson of the old school, and his wife Worthy. They are the bright spots in an assemblage of rather drab beings. A. McL.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY: For the individual who is intensely in earnest in the spiritual progress of his soul and in its quest for a more intimate knowledge and love of God, any new book on the mystical state arouses keen expectancy. So much of the literature on this branch of theology is of such confusing nature, that the seeker is always on the alert to find something new, clear, and comprehensive on the subject. Canon Auguste Saudreau, in **The Mystical State: Its Nature and Phases,** defines mysticism by studying the teachings of some of the great mystics.

Although he gives a brief survey of the whole history of the subject, beginning with the Early Fathers and continuing through the Doctors of the Middle Ages, it is particularly to the more recent mystics, St. Theresa, St. John of the Cross, and St. Francis de Sales, that he devotes his attention. Dominicans will naturally regret the scant attention which has been given to the great Dominican mystics. Canon Saudreau's position regarding the possibility of attaining the mystical state is between that of Pere Poulain who contends that the mystical state is extremely rare, few attaining to it, and that of Dom Louismet who affirms that it is a state ordinarily attained by souls fully faithful to grace. To Canon Saudreau the mystical state is an eminent grace, but not an extraordinary favor. While his frequent recurrence to this polemical question somewhat mars the book, it will not destroy its appeal. (Benziger, $2.25).

La Perfection dans la Vie Chretienne—II contains the final and crowning set of conferences on Catholic Moral Theology delivered in 1924 at the Cathedral of Notre Dame, Paris, by the noted Dominican preacher, Pere A. Janvier. For twenty-two years Father Janvier preached the Lenten conferences at this world famous cathedral. During the last two he devoted his entire courses to a demonstration of the superiority of the purely contemplative over the purely active life. In this first volume we find preserved the sermons delivered during the closing year. The contemplative life is shown to be superior by its elevation, by the independence of spirit which it brings, and by its very nature. It is an admirable justification of the contemplative state and will prove valuable not only for religious but for laymen who seek the reason for the pursuit of this intense life of perfection in spite of the active tendencies of modern life. (Lethielleux, Paris, 10 fr.)

Etudes sociales et psychologiques, ascetiques et mystiques, by Father E. Hugon, O. P., continues the plan adopted in the recently published "Responses theologiques a quelques questions d'actualite." In this volume, however, he gives his attention to social and psychological problems, rather than to those of a theological character. A study of outstanding interest is that on the League of Nations, "La vraie Societe des Nations." This is not an historical treatment, nor an examination of the functions of the League, but rather an attempt to point out, following St. Thomas and the great papal encyclicals, those fundamental principles which alone can insure efficacy and permanence of any such institution. As regards psychology, we have a detailed consideration and criticism of the modern theory of pathological states, and of the psychology of conversion. In treating the Mysticism of St. Thomas, the author finds it necessary to sum up the defects of the tenets of Americanism, especially with regard to the insistence on the so-called "passive virtues." He here gives a good resume of the chief trends of this condemned system. (Tequi, Paris, and Libraire St. Michel, Boston, 5 fr.)

A complete treatment in English of Book II of the New Code, canons 215-486, is contained in **Constitution of the Church in the New Code of Canon Law.** This work, the latest volume in an excellent series of commentaries by Rev. H. A. Ayrinhac, S. S., D. D., the President of St. Patrick's Seminary, Menlo Park, California, treats the subject of "Clerics" with reference principally to the powers of jurisdiction they exercise or the offices they hold and consequently the place they occupy in the organization of the Church. The book gives a clear and comprehensive view of the Church's entire governmental system and is so well subdivided, indexed, and typographically arranged that quick reference to any point is always possible. (Blase Benziger, $3.00).

In **Divorce in America Under State and Church,** Rev. Walker Gwynne, an Anglican, has given us a book that merits being read by all thinking Americans. At a time when divorce, than which perhaps no greater evil threatens our social and civil life, is on the rapid increase, it is well to have the case set clearly before us. The evidence of the witnesses is examined. The question is considered in its relation to the State, and again in its relation to the mind of Christ. In the light of reason, right understanding, and good common sense, we are forced to accept the indictment brought against our unfortunate national state of marital affairs. Dr. Gwynne's presentation of the situation should convince anyone of its malignancy. As Catholics we cannot accept every phase of the author's attitude, for instance, the position he takes on pages 113-121, where he is willing to meet the Modernists half way by basing his argument upon the authority of Christ as a man, not as God. Chapter XIII might better have been placed in the appendix. However our hope is that the book will help to exterminate this evil in America. (Macmillan, $2.00).

George Bernard Shaw, H. G. Wells, Freud, Conan Doyle, Nietzsche, Haeckel, Mark Twain, and Anatole France are the **False Prophets** so vigorously assailed in the book of that title by Father James Gillis, the able Paulist writer and Editor of the "Catholic World." Father Gillis has a virile style and once his attack is launched he grants no quarter. Shaw he denounces as a universal iconoclast and an unmitigated pessimist, Doyle as a voluntary dupe, Haeckel a demagogue, Mark Twain a misanthrope, and the others he stigmatizes in a similar uncompromising manner. He marshals his arguments well and drives home his conclusions. Every chapter will provoke much more than mere superficial perusal. (Macmillan, $2.00).

Impressed with the important part character should play in our everyday life, Dr. Edgar Pierce in his work entitled **The Philosophy of Character** purposes to lay a philosophical foundation for a scientific study of character on which, it is hoped, a psychology, which will give practical aid in the development of character, may be reared. Keeping before his mind some generally admitted conclusions of science, the author lays down his hypothesis, a theory of monads, which, he believes, will preserve the scientific value of these beliefs and will reconcile them with the teachings of religion and ethics. Furthermore, he gives reasons why his Pluralistic Idealism merits the consideration of men competent to judge of its validity by showing that it would give a plausible explanation for the genesis of knowledge, the physical world, the relation of body and mind, and for the facts of evolution including the influences of heredity and environment. While admitting the necessity of ideals in the training of character, we as Catholics cannot subscribe to the extreme idealism herein advocated. Nor is the author's monadic theory of reality acceptable to us. We hardly believe that this work will appeal to Catholic readers who disagree with the writer in fundamentals. (Harvard Univ. Press, $4.00).

INSTRUCTIONAL, DEVOTIONAL: In **Catholic Customs and Symbols** the Rt. Rev. Msgr. Hugh T. Henry, Litt. D., is the guide who conducts his readers through a cathedral and explains both the beautiful symbolism of the structure itself and the significance of the services therein. It is not a hackneyed guide book. It gives not the high-pitched monotonous chant of the professional cicerone, but an informal, intimate, friendly explanation of topics with which we have been long familiar but never intimate. The journey is a light joyous one, an excursion with an entertaining and interesting friend who is thoroughly familiar with all the scenes and loves each one of them. Happily, the book fulfills one require-

ment often missed in works of this character: it is small, almost pocket size and the topics treated, while numerous, are never long-spun or exhausting—yet they satisfactorily answer the eternal query "why." (Benziger, $1.90).

Much solid information on numerous other ecclesiastical subjects is conveyed in a pleasant form in **The Chaplain of St. Catherine's,** by Rev. Herman J. Heuser, D. D. "Father Martin," a scholarly curate at the Cathedral steps on the Archbishop's train and wins exile. His St. Helena, however, turns out to be St. Catherine's a Sisters' convent and a place precisely fitted to his scholarly tendencies. Once safely installed, he spends the remainder of his life in learned discourses with his friends and visitors. This cultured company discusses ecclesiastical politics, testimonials and receptions to pastors, the theology of gardens and the symbolism of flowers, the sacristy and sanctuary, and other kindred topics in a penetrating yet genial manner. (Longmans, $2.00).

Another book of similar nature and by the same author is: **Autobiography of an Old Breviary.** "B. R. Totum" is a venerable Roman Breviary which speaks for itself. Any book could probably tell an interesting story, but when one with such an ancient lineage and constant activity as has the breviary speaks, an astonishing amount of fascinating information is brought to light. Besides telling us much about its "anatomy" and family history, "B. R. Totum" also makes frequent excursions into the fields of Apologetics, Hymnology, Scripture, and allied subjects. Priests, religious, and even laymen will enjoy the quiet humor of this "Autobiography" which acts as a foil to its learned discussion of matters pertaining to the Divine Office. (Benziger, $1.75).

The Rosary Year, by Rev. Thomas M. Schwertner, O. P., is an excellent little volume showing the practical adaptation of the mysteries of the Rosary to the liturgical seasons of the year. The author divides his book into twelve chapters, treating in each the particular devotion of one month of the year, and revealing in a delightful manner how the Rosary is the embodiment of them all. He concludes with a catalogue of Rosary Indulgences to be gained on the principal feasts throughout the year. (Rosary Press, 25c.)

Chats on Christian Names, by Rev. A. M. Grussi, contains short talks on three hundred and sixty-six Christian names. The signification and historical account of each is given, and a practical application of its meaning is made according to the teachings of the Catholic faith. The book has been so planned that it may be used for daily spiritual reading not only in the home but in parochial schools, colleges, and academies. The brief accounts of the saints who bore each name adapt the book to this purpose. It will also serve as a welcome guide book to those who must help to name the next baby. (Stratford, $3.00).

EDUCATION, SOCIOLOGY, ECONOMICS: The supply of good Catholic books for the teacher is being rapidly augmented, and among the number, the latest contribution, **Talks With Teachers,** from the pen of Sister Marie Paula, Ph. D., is sure to win a high place. The book is written by one who understands the problems of teachers, particularly those in girls' colleges, through actually sharing them herself. She has set down her observations on certain practical phases of the work, for instance, the teaching of history, theme work, a college education for women, college athletics, measuring the mind, education or information, and other topics of similar moment. The book will encourage teachers to redouble their efforts and will helpfully direct them toward effective specialization. (Benziger, $1.50).

Roads to Social Peace, by Edward A. Ross, Ph. D., is an attempt to promote social peace through an examination of the issues of sectionalism, sectarian strife, bitterness between nationalities, class struggle, and town-country conflict, and the proposal of specific remedies to be applied in each case. Unfortunately the author's misunderstanding of the Catholic viewpoint on spiritual jurisdiction, stability of doctrine, and Catholic education negatives the value of part of the book. The tendency of the work is toward extreme liberalism which at times leads the author to a position characterized principally by sentiment and compromise. (Univ. of North Carolina Press, $1.50).

For years Mr. Carl D. Thompson, Secretary of the Public Ownership League of America, has been assembling, comparing, recording, and pigeonholing facts and figures on public ownership of public utilities. He has reached into that store-house of information and offered in **Public Ownership** an excellent resume of the entire field of public owned utilities from schools to super-power. Mr. Thompson is content to separate the facts from the fiction and to record the extent and results of public ownership without indulging in any theories or advocating any particular policy. His work should command wide attention for the various phases of public ownership are rapidly demanding important consideration in our city, state, and national life. (Crowell, $3.00).

SCIENCE: The aim of Professor J. Arthur Thompson in **Science and Religion** is "to show with concreteness and circumstantiality that modern scientific formulation in terms of the Lowest Common Denominators can not be antithetic to religious interpretation in terms of the Greatest Common Measure." By this he means that science does not close to the individual the approach to religious experience, nor does it exclude from the universe the need of a Creator. He proves his thesis, first from the necessary limitations of science itself. Science works with irreducible "counters" such as electricity, life, mind, which are not self-explanatory. It can not penetrate to the beginning which lies beyond any of these irreducibles. Moreover, an examination of the concrete scientific conclusions, in physics, chemistry, biology, and psychology, shows that they severally and collectively admit of religious interpretation. We agree with the Professor's thesis in general, but there are many important points on the nature and origin of religion and its relation to science to which we cannot subscribe. We do not think, for example, that religion "in pinning its faith on some particular form of doctrine which trenches on the concrete" need be afraid of insulting the modern scientific mind. (Scribner's, $2.00).

The science of the heavens, treated from the point of view of descriptive astronomy, is unfolded to the beginner in **The Heavens,** a translation made by Dr. E. E. Fournier D'Albe from the French of the noted Catholic naturalist, J. H. Fabre. The value of the work lies in that it is more than a mere dogmatic statement of the facts; it prefaces each new revelation with a thorough explanation of the processes of reasoning and experimentation by which the findings were reached and proved. In this easy exposition Fabre excelled. Nothing is taken for granted, and each new term is carefully explained for the untrained reader. Various chapters treat with the greatest lucidity such questions as the size, distance, and mass of the sun and planets, the solar and sidereal year, the reform of the calendar, and the dimensions of the universe. It is a book that will serve ideally to introduce one to the mysteries of the skies. (Lippincott, $5.00).

The Einstein Theory, Explained and Analyzed, by Samuel H. Guggenheimer, is a book intended for readers with a college education or the equivalent. It stands midway between the popular expositions of the the-

ory of relativity and the mathematical treatises on the subject. The author explains the theory from a philosophical standpoint, mathematics being reduced to a minimum, and thus makes it possible for a person with a fair education in philosophy, but without the mathematical knowledge necessary to understand the scientific expositions of the theory, to comprehend Einstein's relativity to a certain degree. Due to the intrinsic difficulties of the subject this is no easy task, but this book makes the way smoother. The author's philosophy, however, leaves much to be desired. He holds that the only certain knowledge we can have is the knowledge of phenomena. He also leans toward Pantheism holding that the noumenon is one and self-existent; and he suggests that as matter seems to be proved as merely a manifestation of energy (in which he errs), this energy is the same as spirit, and therefore that all things, spiritual and material, are one. (Macmillan, $2.50).

ESSAYS, STUDIES: A well-chosen collection of concise and informative papers on literary persons and subjects by the eminent litterateur, Sir Arthur Quiller-Couch is gathered together in **Adventures in Criticism.** In these papers, which were originally published in English literary magazines and journals, every topic touched upon is treated in an engaging and captivating manner; each is replete with deep thought, appreciation, and, at times, kindly criticism. Indeed, Sir Arthur is a diplomatist of no inferior ability in the art of literary criticism. Ofttimes the offensive and harsh manner in which criticism is offered creates a heightened sympathy for the author and a lessening of respect for the critic and his views. But this Cambridge professor, in pointing out seeming defects, adopts an unoffensive style that leaves no rancor or bitterness behind. The instructive essays on Goldsmith, Stevenson, Zola, Bjornson, and Stockton, will, perhaps, make a direct appeal to the American public. (Putnam's. $2.50).

Sister M. Madeleve, C. S. C., hitherto known to us for the excellence of her poetry, now reveals her ability in prose work by the publication of **Chaucer's Nuns and Other Essays.** Of the five essays included, the one devoted to the "Prose of Francis Thompson" equals if not surpasses the one from which the volume takes its title. The book shows a keen appreciation of true values in literature, touching with sober, critical appraisal Stevenson, Patmore, Chesterton, Lamb, and other leading spirits of the nineteenth-century literary world. It is a work of sound scholarship and sympathetic insight. (Appleton, $1.50).

Few are willing to call country life beatitude, but "Rusticus" dares to do it in no uncertain voice. In the six essays, Blessed be the Dog, the Pig, the Hen, the Cow, the Horse, and the Garden, which constitute his **Bucolic Beatitudes** he gives glimpses of joys that we poor city folk have never known. The peace and charm of rural life pervade the volume and it will not be surprising if some of its readers are detected in the act of taking a furtive trip to some one's country home this summer. (Atlantic Monthly Press, $1.50).

Chateaubriand at the Crossways is a scholarly character study of that illustrious Frenchman in the light of his "Essai sur les Revolutions." The author believes and points out in his study that there is no work in which the true nature of Chateaubriand is so manifest as in the "Essai." As the "Essai" was written at the darkest period of Chateaubriand's career when suffering, poverty, and exile combined to make him pessimistic and illogical, Dr. Spring finds in it the obvious contradictions and varied sentimentality which at that time marked the intense emotional side of Chateaubriand's character. Besides this he has added at the close a valuable chronological table and bibliography. (Columbuia University Press, $2.50).

POETRY, DRAMA: It is a happy day for poetry lovers whenever Aline Kilmer releases a few more fluttering leaves of her exquisite verse. To her "Candles That Burn" and "Vigils" she now adds a third slender volume: **The Poor King's Daughter.** It possesses her usual charm of style. Delicate, simple, and natural, these latest poems touch us by their unaffected loveliness. In a few short lines they catch the soul of a laugh or the depth of a sigh. There is a something there hard to miss, but harder yet to define. (Doran, $1.25).

Lennox Robinson has rendered a signal service to the cause of Irish poetry by the compilation of **A Golden Treasury of Irish Verse.** A wide selection of authors includes such diverse names as Goldsmith, Congreve, Thomas Moore, James Stephens, Padraic Colum, and Katherine Tynan. While it is, as Mr. Robinson himself admits, extremely difficult to satisfy everyone in an anthology, yet many may feel justifiably aggrieved that the poets of Easter Week 1916 receive such scant recognition. The intellectual Ireland of the future will render equal homage to Francis Ledwidge and Thomas McDonagh though Ledwidge died by a German bullet while his friend McDonagh stood up before a British firing squad. Except for this shortcoming, the volume is highly satisfactory. (Macmillan, $1.75).

To many, Father Daniel A. Lord, S. J., will need no introduction as a Catholic dramatist. In addition to numerous smaller undertakings, he has written and directed several pageants of national celebrity. But for those still unacquainted with his talent, we can recommend no better introduction than his new book, **Six One-Act Plays.** The plays contained therein are new, wholesome, of literary value, and well adapted for Catholic academies and colleges. While Catholic in tone, they are not of the "preaching" type. Their Catholicity is simple, unaffected, and sensed rather than complacently paraded about. (Benziger, $1.75).

FICTION: "Jasper Shrig" was no ordinary detective. But then, more than an ordinary detective was required to unravel the tangle of **The Loring Mystery.** Jeffery Farnol gives us in this combined mystery story and romance of England in the early nineteenth century a tale that is absorbing from the outset to the end. The true heir of the Loring estates returns from Virginia to dispossess his uncle, the wicked Sir Nevil. The crafty nobleman is not inclined to surrender his unlawful possession without a struggle and trouble and mystery develop rapidly in all directions. The book is wholesome throughout, character development is not neglected, and aside from a few passages in dialect reading is easy. (Little, Brown, $2.00).

Rafael Sabatini's first American novel, **The Carolinian,** is a story of turbulent Revolutionary times. The plot centers about the awkward situation of one Harry Latimer, a wealthy young planter and rebel who wooes and marries the daughter of an arrogant old Tory. Mr. Sabatini proceeds with bold strokes of heroic proportions to take his hero through terrific dangers and then bring him out again. Perhaps it all could have happened to one individual, and then again perhaps not; but if we do not insist that Mr. Sabatini be as historical in his characters as in his back-ground we shall be better satisfied with the book and shall be ready to take it for what it is—adventure of the most dashing kind. (Houghton, Mifflin, $2.00).

Philip Gibbs is always a skillful story teller and **The Reckless Lady** in plot and character description certainly does not depart from his wonted standard. It is the romance of a young English girl, whose mother has placed the family in rough waters, and the son of a wealthy furniture manufacturer from Grand Rapids, Mich. It is precisely here that the rub

comes. This international situation proves too big a temptation for Mr. Gibbs and he sets determinedly to the task of cementing Anglo-American relations. Naturally the movement of the story is retarded by these digressions; however, those who know how to skip judiciously will find the story in itself enjoyable. (Doran, $2.00).

The Ghost of Glen Gore is another book about the squatter-folk of the Lake Cayuga district in central New York. The author, Grace Miller White, has already made the locality famous in her novel: "Tess of the Storm Country," and now she introduces us to a new heroine, little Peg. A pleasing story is woven about the queer life of these unusual people. The strange method employed by the ruling family to retain its sway, and the superstitious fear which keeps the governed in subjection furnish the frame work for the story. The book will greatly please those who are interested in the fantastic life of this gypsy-like settlement. (Macaulay, $2.00).

Not Under the Law, by Grace Livingston Hill, is a story different from the ordinary. It is a simple pleasant tale of an old-fashioned girl who is modern enough to make her own way when the selfishness of her relatives proves unendurable. A total stranger, she secures a place as school-teacher in a small suburban town and receives an amazing amount of kindness from every one she meets. A spirit of deep religious fervor, though Protestant in tone, pervades the book and distinguishes it from the average modern novel. Indeed, the story seems to have been inspired by the author's strong distaste for the doctrines of the Modernist element of her church. (Lippincott, $2.00).

Red Riding Hood does not belie the promise held out by Elizabeth Jordan's former novel, "The Lady of Pentlands." The double life of Mrs. Schuyler's secretary, who is by night a governess in a most unconventional household, provides a fitting groundwork for a sane but satisfying mystery story. Her terrifying dreams in which she, as Red Riding Hood, is pursued and devoured by a human counterpart of the fabled wolf, prove as bewildering to the reader as they were to her employer. An atmosphere of suspense is perfectly maintained throughout the book, and it is only in the last few chapters that a plausible guess at the denouement is possible. Both from the viewpoint of theme and technique, "Red Riding Hood" is a product worthy of a Catholic author. (Century, $2.00).

BIOGRAPHY, HISTORY, TRAVEL: The name of Sun Yat Sen has again been brought before the public eye by his connection with the latest Chinese revolution and also by his death at Pekin on March 12. Sun Yat Sen was but a name to some who read these accounts; to others, he was known as the first president of the Republic of China and a most significant figure in Chinese politics during the last thirty years. Judge Paul Linebarger, an intimate friend of Dr. Sun Yat Sen, has written a biography of the Chinese reformer. In this work, **Sun Yat Sen and the Chinese Republic,** the author's treatment of his subject, his explanation of Chinese customs, history, social and political conditions, make the life of Sun intelligible to Occidentals. The part played by Sun in the overthrow of the Manchu Dynasty, is the main topic of the book, and interesting reading it is. The author's exposition of the character of the Chinese reformer, however, smacks of hero worship. Sun's good traits are stressed, while his weak points, such as his theoretical acceptation of radicalism, are overlooked or minimized. The book will be appreciated by all who desire a knowledge of conditions in present day China. (Century, $4.00).

The thesis of Dom Hugh G. Bevenot, O. S. B., in **Pagan and Christian Rule** is that civilization must return to the ideals and philosophy of the

Catholic Church or be destroyed. The proof of this thesis is evident from the history of the world during the past twenty centuries. The author discusses successively pagan rule at its best, viz: under the Emperor Augustus at the time of the birth of Christ; the titanic struggle between the ideals of paganism and Christianity, which reached its peak intellectually in the days of Theodosius and St. Ambrose; and finally, the full-blown flower of Christian rule in the thirteenth-century Christian states. A fourth section gives a clear exposition of the application of the lessons derived from this history to the more important social and political problems confronting the world today. Within a limited space Dom Bevenot has sketched with telling strokes the broad features of Christian history, in a style and manner at once satisfying to the scholar and acceptable to the average untrained reader of history. (Longmans, $1.75).

Christian Monasticism, by Ian C. Hannah, F. S. A., is a survey of religious life in the Catholic Church from the days of the Fathers of the Desert down to the present day. Its main theme, however, is the influence which the Religious Orders of the Latin Church exercised on western civilization since the rise of the Benedictine Monks. The author, who is Professor of Church History at Oberlin College, is not a Catholic, but he professes himself to be "a great admirer of all that is best in the monasticism of the Christian Church." His volume bears out this assertion, yet certain passages give the impression that he has failed to understand completely the genius of the institution he is studying. (Macmillan, $2.50).

In an effort to have academies and high schools benefit by the latest conclusions of scientists and historians, J. S. Hoyland has written a text-book for them, entitled **"A Brief History of Civilization.** It is a handy little volume, ably describing in nine short chapters the main developments of man from lower to a higher standard of living. In fact it is a digest of Well's "Outline of History." Unfortunately, Mr. Hoyland has followed Wells too closely. What are still theories in the scientific world are arbitrarily assumed as proved facts. His biggest fault is his failure to apply his own accurate distinction between culture and civilization when contrasting the Arabian and Christian contributions. (Oxford Univ. Press).

The story of how the Jesuits ruled the South American Indian in Paraguay during the seventeenth and eighteenth centuries is told in **A Vanished Arcadia** by R. B. Cunninghame Graham. This writer, who although a Scottish laird, is also a Spanish grandee, knows Paraguay like a native son and it has been his delight to delve into obscure phases of her history. The arcadia he pictures is the happy semi-communal state of the Indians under their Jesuit missionaries, a situation which was rudely cut short, never to be restored, by the expulsion of the Society in 1767. The peace and happiness of that pastoral existence is known there today only as a happy legend. The present edition of this book is a handsome reprint of the original work published twenty-five years ago. (Lincoln MacVeagh- The Dial Press, $3.00).

The sub-title of **The English Speaking Nations,** by G. W. Morris and L. S. Wood, gives a fair idea of its scope: "A Study in the Development of the Commonwealth Ideal." It is a text-book in political science for English colleges and high schools, sketching—as all text-books on such a vast subject must necessarily do—the development and consolidation of the British Empire during the last three centuries. One chapter of eighteen pages is devoted to the origin and growth of the commonwealth ideal in the United States, with a fair and accurate outline of American political history. Exception must be taken, however, to the omission of all reference to the religious clause in the Quebec Act as one of the contributing

factors in the revolt of the Colonies from the mother country in 1775. The numerous illustrations and maps will prove of great service to the student. (Oxford Univ. Press).

The purple rim beyond which E. Alexander Powell conducts us in his latest travel book, **Beyond the Utmost Purple Rim,** is the serried crest of the mountain range which forms a pallisade around the plateau of Abyssinia. This little-known land he finds one of strange contrasts. It is a country with one foot in the Dark Ages and the other in the League of Nations. Its political institutions are essentially feudal and serfdom still survives. It has been a Christian nation since the fourth century, but pronounced traces of Judaism still linger and the lineage of its kings is traced to the Royal Prophet, David. Col. Powell knows how to convey a great amount of information in a most readable manner. Although occasional repetitions seem in indicate that the book was written in installments without reference to previous sections, it is never tiresome. The book is rounded out with short accounts of visits to several of the neighboring lands. Over a hundred illustrations and two maps supplement the text. (Century, $3.50).

AN INTERESTING MISCELLANY: **Broadcasting, Its New Day,** by Samuel L. Rothafel (Roxy) and Raymond F. Yates, will be a thought-provoking book of great interest to all connected in any way with radio. The authors, men of experience and high ideals, have written of the present state of broadcasting, its possibilities and its limitations. They discuss the cultural, educational, and scientific aspects of radio, showing what it has done, what it can do, and the best methods of doing it. The chapters—International Aspects of Broadcasting, and The Future of Broadcasting, are not only extremely interesting, but they also show the immense part radio will play in the future, especially in international relations. (Century, $2.00).

If you have never had a hobby or if you are still feeling around in search of one, **The Book of Hobbies,** by Charles W. Taussig and Theo. A. Meyer, is the book for you. As the sub-title indicates, it is "A Guide to Happiness." There have been other books written which describe some particular type of hobby, but this book parades fourteen different hobbies before our gaze so that we may intelligently compare them and make our choice. Some consist of sports like Angling and Golf, others like Radio and Photography have a practical turn, and still others like Philately, Glass, and Book Collecting are fundamentally of the acquisitive class. The book is written in a manner that arouses enthusiasm and numerous drawings and diagrams give apt illustration to each topic. (Minton, Balch, $3.00).

Charles G. Harper starts his volume, **Haunted Houses,** with an epigram of Madam du Deffand. "Do you believe in ghosts?" she was once asked. "No," replied that witty lady, "but I am afraid of them." That seems to be the attitude of many persons, and it may be the explanation for the universal popularity of ghost stories. Mr. Harper has collected a number of accounts of English ghosts—England always did seem to have the greatest supply—and has filled a bulky volume. To accompany these tales of the supernatural he has drawn numerous sketches of the old haunted English castles, and these artistic drawings are in themselves worth the price of the book. (Lippincott, $4.50).

RECENT PUBLICATIONS

Our First Communion. By Rev. Wm. R. Kelly. An excellent booklet for the first communicant of tender years. It contains all the essential instructions thrown into story form and numerous striking illustrations help visualize the lessons of the text. (Benziger, 25c.)

Sodality Conferences: Second Series. By Rev. E. F. Garesche, S. J. A book to help the sodality director. This volume treats principally of matters concerning the personal devotions and the activities of sodalists. (Benziger, $2.75).

The Story of the Little Flower. By Rev. D. A. Lord, S. J. A beautiful little booklet which tells the life story of Saint Therese of Lisieux in an all-absorbing way. (Benziger, 15c.)

Psychologie et Psychotherapie educatives. By Abbe Arnauld D'Agnel and Dr. D'Espiney. Education as a science based on the study of the child's mind in itself and the mind as united with the body. (Tequi, Paris, and Libraire, St. Michel, Boston, 13 fr.)

The Roman Index of Forbidden Books. By F. S. Betten, S. J. A pamphlet edition of a book which has enjoyed wide popularity for fifteen years. (Loyola Univ. Press).

Thy Kingdom Come. Series II: Under the Chancel Light. By J. E. Moffat, S. J. The second booklet of a new set similar to "My Changeless Friend." (Benziger, 30c.)

The Our Father. By Rev. A. M. Skelly, O. P. A pamphlet containing five discourses on the Lord's Prayer. (I. C. T. S., 05c.)

His Cross. A new way to make the Stations of the Cross, by Mother St. Paul of the House of Retreats, Birmingham. (I. C. T. S.)

The New Missal for Every Day. By Rev. F. X. Lasance. A students' edition at a reasonable price of a book which has already made its mark. (Benziger, $1.75).

Une Mystique Dominicaine. By M. R. Jeune. A life of the Ven. Mother Agnes of Langeac (1602-1634), a Dominican nun who rendered great assistance to M. Olier, founder of Saint Sulpice. (Tequi, 6. fr.)

L'Apostolat Missionaire de la France. The first series of conferences given (1923-24) before the Catholic Institute of Paris detailing the foreign mission work of France throughout the world. (Tequi, 7 fr.)

Gabriel Deshayes. By Msgr. Laveille and Abbe Collin. The biography of an indefatigable priest who founded three religious congregations and acted as superior general, restorer, or benefactor to half a dozen more. (Tequi, 13 fr.)

The Marquette Readers: First Reader. By The Sisters of Mercy. At last —a school book which is as alluring as a story-book. (Macmillan).

Pontifex Maximus. By Mary Raymond Shipman Andrews. An imaginary pope finding his confinement in the Vatican unendurable takes an incognito excursion under very unlikely circumstances. However, the story is well told and evinces a sincere attempt at a sympathetic understanding of the lot of the "prisoner of the Vatican." (Scribner's, 75c.)

The Villa by the Sea. By Isabel Clarke. A new novel portraying a childless woman's unscrupulous devotion to her adopted son. (Benziger, $2.00).

Sandalwood. By Fulton Oursler. The eternal triangle, this time in the sick-room. (Macaulay, $2.00).

One Hour and Forever. By T. E. Harre. One more problem novel in psychology. A clever though rather candid portrayal of certain too common types. (Macaulay, $2.00).

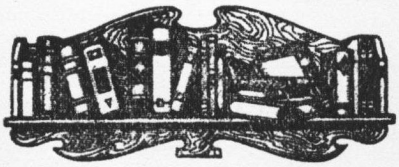
Boy: The Story of Missy's Brother. By Inez Specking. A faithful but deeply sympathetic study of boyhood in a Catholic American family that will bring laughter and perhaps an occasional tear to grown-ups. (Benziger, $1.25).

The Last Lap. By Fergal McGrath, S. J. Action and adventure at boarding school told in a way to please boys immensely. (Benziger, $1.50).

Webster's New International Dictionary. The latest edition of this great American institution. (Merriam, $16.00).

Let Us Pray. By Rev. F. X. Lasance. A new prayer-book containing only the essentials, and truly vest-pocket in size. (Benziger, 25c.)

The Summa Theologica of St. Thomas Aquinas Index. Translated by the Dominican Fathers of the English Province. The index to all the biblical references, the Fathers, the Doctors of the Church, the Popes, the Councils, and the other authorities quoted by St. Thomas in the Summa. This volume is the twenty-second in this great English edition of the works of the Angelic Doctor. (Benziger, $3.25).





ST. JOSEPH'S PROVINCE

On June 17th in St. Dominic's Church, Washington, D. C., the Most Reverend Michael J. Curley, D. D., Archbishop of Baltimore, raised to the dignity of the priesthood the Revs. Gregory M. Herold, Frederick Aquinas Gordon, Edward M. Brennan, George Dominic Morris, Adelard Benedict Dionne, John Justin Kennedy, John Leonard Callahan, John Michael Barret, William Ferrer Cassidy, Willard Paul Doane, Ralph Damian Goggins, and Stephen M. Murray, of St. Joseph's Province.

In the chapel of the House of Studies on May 15th, the Rt. Rev. John T. McNicholas, Bishop of Duluth, Minnesota, raised to the subdeaconate Rev. Bros. John McGovern, Maurice O'Moore, Charles Gainor, Richard King, Albert Drexilius, Anthony Foley, George Kinsella, Basil Sheehan, Andrew Nowlen, Gerald Corbett, Robert Lindsay, Martin Shea, William Roach, Christopher Perrotta, Philip Archdeacon, Edmund Rocks, Henry Barthelemy, and Sebastian Gillespie, of the Province of St. Joseph, and Rev. Bros. Evergisto Bazaco and Cyriacus Pedrosa of the Province of the Most Holy Rosary. On the same day minor orders were conferred on twenty-three other members of the community. At the same ceremony candidates from some of the neighboring religious houses, including those of the Marists, Holy Ghost Fathers, Carmelites, Conventual Franciscans, and Salesians of St. Francis received orders. The total number ordained by Bishop McNicholas was sixty-two.

The Reverend Fathers Clement Nowlen, O. P., Bernardine Myers, O. P., Jordan Baeszler, O. P., and Bernard Walsh, O. P., successfully passed their examinations for the degree of Lector of Sacred Theology in the House of Studies.

A solemn High Mass of requiem was sung at the House of Studies on May 7th for the repose of the soul of the late Master General of the Order of Preachers, Lewis Theissling, S. T. M. Following a custom of long years standing, which was carried out for the first time in this country, the members of the Society of Jesus were the ministers of the Mass. The celebrant was the Very Rev. J. C. Geale, S. J., President of Gonzaga College, Washington, D. C., assisted by the Rev. Peter Archer, S. J., of Georgetown University, as deacon, and the Rev. W. J. Brooks, S. J., of Gonzaga College, as subdeacon. Members of the secular clergy and representatives of several religious bodies, including the Marist Fathers, Holy Cross Fathers, Franciscans, Apostolic Mission House, Friars Conventual, Carmelites, Oblates of Mary, Capuchins, Augustinians, Claretian Fathers, Benedictines, Oblates of St. Francis, and Paulists were present in the sanctuary. The blessing was given by the Very Rev. Ignatius Smith, O. P., Prior of the House of Studies.

By order of the Very Rev. Raymond Meagher, O. P., S. T. Lr., Provincial of the Province of St. Joseph, a month's mind Requiem High Mass will be sung in all Dominican churches for the repose of the soul of the late Master General.

Rev. Ambrose Smith, O. P., of the Province of St. Joseph, passed his examination for the Lectorate of Sacred Theology at the University of Louvain, in May. Fr. Smith will go to Rome to continue his studies.

Rev. Louis Clark, O. P., of the Holy Name Province, has been ordered to the University of Louvain to prosecute advanced studies.

The Provincial Chapter for St. Joseph's Province which was scheduled to be held this summer will not take place until 1926. The reason for the deference is that according to the Constitutions of the Order, during the interim between the death of a Master General and the election of a successor, no Provincial chapter may be held.

On May 14th, Rev. Fathers C. C. McGonagle, O. P., R. L. Rumaggi, O. P., J. B. Kircher, O. P., and G. L. Lawler, O. P., sailed for Rome, which they will visit on pilgrimage in connection with the Holy Year. They will also make a trip to the Holy Land before they return.

Rev. Hugh J. McManus, O. P., commemorated the fiftieth anniversary of his reception of the habit of St. Dominic, on May 5th. He is the oldest Dominican, in point of service, in St. Joseph's Province and during his Dominican career he has given praiseworthy service in every branch of Dominican activity. He is at present chaplain of one of the largest institutions of the Order, that of St. Agnes' Convent at Sparkhill, N. Y. The Very Rev. D. J. Kennedy, O. P., S. T. M., preached a very eloquent sermon, paying a splendid tribute to Fr. McManus.

The labors of the SouthernMission Band have increased far beyond expectations. Requests for missions and retreats have been made in great numbers from practically every State south of Ohio, so that the program of the missionaries extends well into the fall.

The Novices offer their heartfelt sympathy to Rev. F. A. Howley, O. P., and to the Rev. A. A. Sibila, O. P., on the death of their mothers, and to Bro. Brendan Connolly, on the death of his father. R. I. P.

Very successful missions were given at the Albany and Ogdensburgh Cathedrals. Governor Smith edified many in Albany by his attendance and devotion during the mission in the Albany Cathedral. He had the missionaries as his guests several times during their stay.

Rev. Henry Healy, O. P., P. G., gave the priests' retreat at Galveston, Texas, the week of June the 8th, and a mission at Tyler, Texas, beginning the following week.

For the fourteenth time in as many years the Fathers of the Eastern Mission Band gave a mission in St. Michael's Church in Lowell, Mass. This is a record.

The Rev Fathers Guerrini, D'Achille, Marchese, Rhigi, and Robotti, all members of the Order of Preachers, have been doing valiant work among the Italian people throughout the dioceses of the East.

Mr. Philip Taffee and Mr. Francis Guerin were vested in the lay-brothers' habit by the Very Rev. Prior of the House of Studies, the former on March 11th, and the latter on May 3rd. Their names in religion are Bro. Ambrose and Bro. Peter, respectively.

Bro. Reginald Bertrand, O. P., lay-brother, renewed his simple vows to his Prior, Very Rev. J. S. Wilburn, O. P., at St. Rose Priory, Springfield, Ky., on May 6th.

Confirmation was conferred on a large class of candidates at the Sacred Heart Church, Jersey City, N. J., by the Rt. Rev. John T. McNicholas, Bishop of Duluth, Minn., on May 17th.

Very Rev. Ignatius Smith, O. P., Prior of the Dominican House of Studies, Washington, D. C., preached a Triduum in honor of the Canonization of the Little Flower, at the Baltimore Cathedral beginning May 14th and closing on May 16th. Fr. Smith also spoke at the Archdiocesan Field Mass, under the auspices of the Catholic Students' Mission Crusade, and the Archdiocesan Vesper Service. Both gatherings were held in Baltimore on May 21st and May 24th, respectively. On the latter date, Fr. Smith made another address in Washington at the Memorial services of the Washington Police.

Sixty-two men of the Third Order of St. Dominic made their profession at the House of Studies, Washington, D. C., to the Very Reverend Prior of the House, on May 3rd.

A Holy Name Convention held at Richmond, Va., on May 17th, was addressed by the Very Rev. E. G. Fitzgerald, O. P., S. T. M.

On May 15th, the Rt. Rev. John T. McNicholas officiated at confirmation ceremonies at the Soldiers' Home in Washington, D. C. A class of twenty-two was admitted to the Sacrament, many among them being converts to the faith. The Bishop was assisted by Rev. Fathers John Dominic Walsh, O. P., acting chaplain, Bertrand Johannsen, O. P., Boniface Stratemeier, O. P., and Jordan Baeszler, O. P.

The Golden Jubilee of St. Antoninus Church, Newark, N. J., was held from May 10th to May 13th. A long programme was carried out including three solemn High Masses, Confirmation, with the Rt. Rev. John T. McNicholas, Bishop of Duluth, Minn., officiating, first Holy Communion, and addresses by Bishop McNicholas, Very Rev. Raymond Meagher, O. P., Provincial of the Province of St. Joseph, Very Rev. Ignatius Smith, O. P., S. T. Lr., and several members of the laity. The clergy were present in great numbers. Besides those already mentioned there were present the following: Rt. Rev. Msgr. John A. Duffy, V. G., S. T. D., Very Rev. Mat-

thew Leo Heagen, O. P., S. T. Lr., Very Rev. Daniel R. Towle, O. P., P. G., Very Rev. George I. Conlan, O. P., Pastor of the Church, Very Rev. John A. Hinch, O. P., P. G., Very Rev. W. J. O'Leary, O. P., Very Rev. J. A. Heenan, O. P., Very Rev. J. R. Caien, O. P., Rev. James F. Colbert, O. P., and Rev. Hugh J. McManus, O. P. A large body of the secular clergy was also present.

In the interim between the death of the late Master General, Very Rev. Lewis Theissling, O. P., and the election of his successor, the Very Rev. Serapius Tamayo, O. P., S. T. Lr., Ph. D., J. C. D., Provincial of the Most Holy Rosary Province, Philippine Islands, will assume the leadership of the Order. Father Tamayo has had a varied and brilliant career in the Order. He received the habit of the Order in St. Dominic's Convent, Ocana, Toledo, Spain, in 1882. He showed signs of extraordinary ability while going through the successive grades of the Novitiate and was assigned to the Philippines following his ordination. He has been professor in the University of Manila, Chancellor of the Archdiocese of Manila, Elector to the General Chapter of the Order held at Fribourg, and twice Provincial of his own Province. As an author, the new Vicar General is known for his "Historical Sketches," "The Friend of the Philippine Priest," "The Apostolic Mission of the Missionary," "Compendium of the New Canon Law" and "Process of the Canonical Penal Law."

Fr. Tamayo's travels has taken around the world three times, and have given him a knowledge of the English, French and Italian languages. His marked ability and his strict devotion to duty augur well for the success of the Order during his administration.

The venerable St. Rose Church, Springfield, Kentucky, has taken on an added beauty with the completion of the windows. The sacristy, too, has been renovated and an elegant vestment case set in place. Much credit is due to the energetic pastor, Very Rev. J. S. Wilburn, O. P., for the restoration of this grand old church, built by the saintly Father O'Brien, O. P.

The Very Rev. Provincial, Raymond Meagher, O. P, S. T. Lr., made his annual visitation to the community of St. Rose on March 22nd and 23rd.

On Sunday, April 25th, a Holy Name Rally was held at St. Rose, Springfield, Kentucky. Solemn Compline was sung by the Novices, and an eloquent sermon preached by Rev. L. Hughes, O. P., S. T. Lr.

A one day retreat was given on May 3rd by Rev. V. F. Kienburger, O. P., before the Dominican Guild in Philadelphia, Pa. This retreat was given not only for the Tertiaries of the Order but also for any others who wished to avail themselves of a quiet day at the Convent.

The Office of the Publications of the Order has been moved from 839 Lexington Avenue, to 884 Lexington Avenue, New York City, just opposite St. Vincent Ferrer's Church. A Travel Bureau in connection with the Holy Name Bureau has been opened up there. Here also a Catholic goods store has been established, wherein Dominican religious goods may be purchased.

Another excellent little work, entitled "The Rosary Year," has been issued from the busy pen of Rev. Thomas M. Schwertner, O. P. This same

author intends to have another work on "Good St. Anne," for which Bishop Dunn of Peoria, Ill., has written a preface, ready in time for her feast in July.

FOREIGN PROVINCES

Rev. G. A. Meijer, O. P., of the Holland Province died at Zwolle on January 14th. He was successively professor and master of novices at Nimegue and at Zwolle. In Holland and throughout the Order he had acquired a great reputation as a historian. During his residence of nearly twenty-five years at Zwolle, he was a profound student of St. Thomas a'Kempis and his writings on the author of the Imitation are considered authoritative. R. I. P.

Very Rev. Constant Suermondt, O. P., S. T. M., also of the Holland Province died recently. He was little known in his own country, having spent forty years of his life in Rome. Thomists owe to him a great debt of gratitude for having produced an authentic text of the works of the renowned Doctor of the Church, which is found in the Leonine Edition of of his works. To this work, Fr. Suermondt consecrated practically all these years, and succeeded in producing thirteen volumes. For his patient and persevering labors, he received the highest encomiums at the General Chapter of Corias. R. I. P.

Very Rev. Humbert Figeroa, O. P., was elected Provincial of the Province of St. Lawrence, in Chile on February 23rd.

Very Rev. Bede Jarrett, O. P., Provincial of the English Dominicans, preached a Lenten course at the Church of Santa Susanna, in Rome. This church is under the care of the Paulist Fathers and is one of the very few churches in the Eternal City in which English is spoken.

Rev. Frs. Pope and Reeves, O. P., of the English Province, gave a series of eight conferences at Oxford University, each lasting three-quarters of an hour, followed by a half-hour of discussion. They took for their subject "The Incarnation," treating it from an apologetic point of view. Their object was to show the authority of Catholic doctrine from reason alone, using the Bible only as an historical document. Their efforts met with great success.

Statistics of the Missionary Exhibit at the Vatican give the number of Dominicans serving the Church in Missionary countries as: Sixteen bishops, three hundred and twenty-three priests, forty-three lay-brothers and two thousand and two Sisters.

For the first time since the English Reformation in the sixteenth century, a Dominican religious received a degree from the University of Oxford. Fr. Delaney was one of the first group of Friars Preachers who, in taking possession of their new Priory at Oxford, have renewed, after an interruption of three centuries, the traditions of the past. Fr. Delaney recalled these traditions by taking for the subject of his Latin thesis, the works of Card. Robert Kilwardby, of the Order of Preachers, Archbishop of Canterbury, who officiated at the marriage and coronation of King Edward the First.

DOMINICAN SISTERS

Convent of the Queen of the Rosary (Amityville, New York)

Rev. C. M. Thuente, O. P., entertained the Novices with an account of his most interesting experiences while at the Holy City.

Dr. Paul, principal of the DeWitt Clinton High School, New York, recently addressed the Normal School on "The Qualities of a Good Teacher."

During Easter week, Rev. T. M. Schwertner, O. P., conducted a retreat for 170 Sisters, the majority being summer school students. During this retreat, sixty Sisters renewed their vows.

Rev. Father Schwertner, O. P., also conducted the retreat which opened on May 30th, and which closed on June 9th, with the reception of the habit by sixteen postulants.

Rev. Mother Augustine Fleck, O. S. D., Prioress General, is slowly recovering from a severe illness.

During the month of March, Sister M. Osanna, O. S. D., and Sister M. Daniel, O. S. D., were called to their eternal reward. R. I. P.

Mt. St. Mary-on-the-Hudson (Newburgh, New York)

Sister Vincent Gregory, O. S. D., who had been assigned for the past four years to the Convent at 487 Michigan Avenue, Washington, D. C., was called to her reward on March 21st after a very short illness. Sister Vincent Gregory was professed in July 1916, and made her final vows two years ago. A solemn requiem Mass was celebrated on March 23rd in the chapel of the Dominican House of Studies by the Prior, the Very Rev. Ignatius Smith, O. P., assisted by Very Rev. M. A. Waldron, O. P., deacon, and Rev. J. S. Considine, O. P., subdeacon. Representatives of all the Sisterhoods at the Catholic University were in attendance at the Mass. The body of the departed Sister was taken at once to the Convent at Hawthorne, N. Y., where the funeral took place on March 24th. The celebrant of the Mass was Very Rev. Ignatius Smith, O. P. Very Rev. G. G. Moran, O. P., Rev. J. S. Considine, O. P., Rev. J. D. Enright, O. P., Rev. H. J. Schroeder, O. P., and Rev. F. A. Fox, O. P., were present in the sanctuary. R. I. P.

In the Convent Chapel, April 29th, six young ladies were clothed in the holy habit, and four pronounced their temporary vows. The Rt. Rev. John J. Dunn, V. G., Auxiliary Bishop of New York, who was celebrant of the Mass, received the vows of the Novices and gave the habit to the postulants.

The annual Alumnae Reunion was held on May 16th. After the business meeting, which took place in Domus Angelorum, an open-air luncheon was served in the Pergola and Rock Garden. Benediction of the Blessed Sacrament was given by Father Matthew, O. S. B.

His Eminence, Patrick Cardinal Hayes, Archbishop of New York, will honor the Academy by being present at the Commencement Exercises on June 23rd. His Eminence will confer the diplomas and honors. The speaker on this occasion will be Rev. James A. Brady of Larchmont, N. Y.

Dominican Sisters of the Perpetual Rosary (West Hoboken, N. J.)

At the monthly meeting of the men's Chapter of Tertiaries, ten members made their profession in the chapel. Rev. Father Spence, O. P., spiritual director, presided and delivered the sermon. After the ceremony, Benediction of the Blessed Sacrament was given.

On the feast of St. Peter Martyr, Sister Mary Imelda of the Blessed Sacrament, formerly Miss Alice Burns of Corona, Long Island, pronounced her perpetual vows to the Rt. Rev. Monsignor J. A. Duffy, V. G., who sang the High Mass and delivered a very impressive sermon. The Monsignor was assisted by three Dominican Fathers.

On the first Sunday of May, solemn services were held in the chapel. The children had their May procession at 3:30 p. m. A Dominican Father presided and delivered the sermon. Before Benediction of the Blessed Sacrament, one of the little girls read the Act of Consecration of all present to Our Blessed Mother, and then crowned the statue.

St. Cecilia's Academy (Nashville, Tennessee)

A retreat, conducted by Rev. Lewis J. O'Hara, C. S. P., closed on Wednesday of Holy Week.

The Forty Hours' Devotion closed on the feast of St. Catharine of Sienna.

The faculty and student body recently enjoyed a lecture on "Newman's Contribution to Catholic Thought," by Dr. George Derry, professor of Economics at Union College, Schnectady, N. Y. Dr. Derry later addressed a large audience on "Americanism."

St. Mary's College (New Orleans, Louisiana)

A reception was held in honor of His Excellency, Archbishop Fumasoni-Biondi, the Apostolic Delegate, who was accompanied by his private secretary, Father Racine.

Sister M. Martha Hoben, O. S. D., without having completed the second year of temporary profession, died in April. R. I. P.

On the feast of St. Catherine of Sienna, Mass was sung by the Very Rev. M. Andres, O. P., Vicar Provincial of the Province of the Holy Rosary. Following the Mass, a literary and musical program was held in honor of St. Catherine, and to commemorate the State's entrance into the Union, April 30th being Louisiana Day, also. In the evening, a pageant of scenes from the lives of the Saints of the Order was given by the Sienna Music Club.

St. Mary of the Springs (East Columbus, Ohio)

The new College of St. Mary of the Springs has satisfied, within the first six months of its existence, all the necessary requirements for State

approval. Its teaching and its curriculum for a four-year college course have been examined and approved by State Examiners. The young college is now officially chartered, and is privileged to enjoy all the rights and immunities of a collegiate institution. It is empowered to grant diplomas of a two years' Normal Course, to confer degrees, and to exercise all other college functions.

A course of ten lectures on "Evolution" has just been completed by Rev. T. C. Gabisch, O. P., S. T. Lr., Ph. D., professor of Philosophy and Apologetics.

The Sisters of this Congregation will have charge of the new Catholic College for women, known as Albertus Magnus College, which will open at New Haven, Conn., next fall. The degrees of Bachelor of Arts and Bachelor of Philosophy will be conferred. The Rt. Rev. John J. Nilan, Bishop of Hartford, has given his endorsement.

St. Catherine's Academy (Springfield, Kentucky)

On March 7th, the ceremonies of vesture and profession were presided over by the Rt. Rev. John A. Floersh, D. D., Bishop of Louisville, assisted by the Very Rev. James S. Wilburn, O. P. Ten young ladies were clothed with the habit, and ten Novices pronounced their vows. The retreat, which was held previous to the occasion, was conducted by Rev. J. L. Finnerty, O. P.

The annual retreat for the pupils of the Academy was conducted by the Rev. L. E. Hughes, O. P., S. T. Lr.

Sacred Heart Academy (Springfield, Illinois)

The funeral of Sister M. Catherine Young, O. S. D., one of the pioneer members of the Congregation, was held on Monday, Feb. 9th. R. I. P.

Rev. Mother Vincent, O. S. D., on March 2nd, received a letter from Mr. H. A. Hollister of the University of Illinois, in which he congratulated her upon the splendid report made by the High School Visitor. Mr. Knudson, who examined the faculty and school equipment early in the year, recommended that the Sacred Heart Academy be accredited, as a first-class school, to the University of Illinois.

On March 30th, the Academy sponsored a concert given by the Roman Choir, which is touring the United States.

Holy Week services were conducted by Rev. William Sloan, diocesan director of the "Society of the Propagation of the Faith."

At the seventh annual music students' contest of the Amateur Musical Club, the first prize was won by Miss Margaret Knudson, and the second by Miss Helen Fogarty, pupils at the Academy. This contest was open to pupils from all music conservatories in central Illinois.

Rev. Father Maguire, C. S. V., professor of sociology at St. Viator's College in Kankakee, Ill., was the guest of the Sisters while he was attending the legislature at the Capitol.

The bureau in charge of the Lincoln Monument in Springfield, Illinois, requested Rev. Mother Vincent to permit them to hang a picture of the late Sister M. Josephine Meagher in the Memorial Hall of the monument, where various relics, connected with the history of Abraham Lincoln, are displayed. Sister M. Josephine Meagher and Sister Rachel Conway were the two Dominican Sisters who unveiled the monument.

The first program presented in the new Knights of Columbus Auditorium in Springfield, was given by the children of the Cathedral school, under the direction of the Dominican Sisters.

Miss Clara Graham, pupil of the Sacred Heart Academy, won the first prize offered by "The Etude Club" of Springfield for the best essay on "Some Fundamentals in Music."

On April 26th, the orchestra presented a very delightful program in the auditorium, and on May 8th, the students' play, "A Spring Fantasy," was held.

A sacred opera, "Egypta," was given on the campus for one week.

Corpus Christi House (Oklahoma City, Oklahoma)

At the invitation of the Rt. Rev. Francis Clement Kelley, Bishop of Oklahoma, a new foundation has been made in Oklahoma City. Four Sisters are making a complete survey of the city.

A Protectory for young girls has been formally opened and blessed by His Grace, John Pius, Archbishop of Port of Spain, Trinidad, B. W. I. The Sisters now conduct three houses in Trinidad: a Home for the Aged, the Government Industrial School, and the Protectory.

Immaculate Conception Convent (Great Bend, Kansas)

The community received through Rev. H. Hansen, O. P., of Rome, the indulgence of the dying and the Papal Benediction. The late Most Rev. Master General sent his special blessing, and conferred upon Rev. M. T. Meehan, the chaplain, the special Dominican faculties.

After a retreat conducted by Rev. Father McGrath, seven young ladies received the habit. The new novices received their names from Rt. Rev. A. J. Schwertner, Bishop of the diocese. The novitiate numbers twenty-two, the largest in the history of the community.

April 28th was the graduation day of the third class of nurses at St. Rose's Hospital Training School, which is conducted by the Dominican Sisters. Since 1923, the Hospital has been on the accredited list of the American College of Surgeons, and ranks as one of the best institutions of the State.

Sacred Heart Convent (Galveston, Texas)

Three young ladies received the habit, and four Novices made their simple profession on March 25th.

The Sisters were favored by a visit from the Apostolic Delegate, who visited the Convent and Academy, and who expressed his pleasure at the progress made along educational lines in their schools.

The retreat of the Alumnae Association, held during Lent, was conducted by Monsignor Kirwin, President of St. Mary's Seminary, La Porte. At the close of the retreat, Rt. Rev. Bishop Byrne offered Mass for the Alumnae and delivered a very impressive exhortation.

At the State Convention held in San Antonio, the Chapter of the International Federation of Catholic Alumnae had a splendid representation of the numerous activities, notably, work for the missions.

One of the pupils of St. Agnes Academy, Houston, received unusual commendation for her prize essay at the State Convention.

Sacred Heart Hospital (Hanford, California)

Rev. Mother M. Catharine Clayton, O. S. D., Vicaress General of the Congregation, and Rev. Mother M. Antoninus, O. S. D., were visitors at Sacred Heart Hospital in March.

Congregation of the Queen of the Holy Rosary (Mission San Jose, Calif.)

On Septuagesima Sunday, God called Rev. Mother Pia, O. S. D., the first Prioress General of the Congregation, to her eternal reward. Mother Pia had been the Superioress of the Sisters since 1876, the year of the foundation of the Congregation from the Convent of the Holy Cross, Brooklyn, N. Y. During her administration, many houses were founded along the Pacific Coast, from Oregon to the City of Mexico. At the present time, the Congregation numbers nearly four hundred Sisters. On Tuesday, Feb. 10th, a solemn requiem Mass was sung by Very Rev. A. L. McMahon, O. P., S. T. M., Provincial of the Holy Name Province, assisted by Rev. J. G. Rourke, O. P., deacon, Rev. J. W. McClory, O. P., sub-deacon, and Rev. E. A. McDonnell, O. P., master of ceremonies. Very Rev. Father McMahon delivered an address. Present in the sanctuary were the Rt. Rev. Msgr. P. Ryan, Vicar General of the Archdiocese, Rt. Rev. Msgrs. Connelly and Eummelin, and a large number of religious and secular priests. Interment took place in the Convent cemetery. R. I. P.

On March 17th, Sister Josephina, O. S. D., died peacefully after a painful and lingering illness. R. I. P.

Congregation of the Most Holy Name of Jesus (San Rafael, Calif.)

The School of Music at the Dominican College, San Rafael, offered, for their third season, the following concerts to the public: The Russian Quartet; Eva Gauthier, Mezzo Soprano; Charles Bulotti, Tenor, and Marguerite Raas Waldrop, Soprano; the San Francisco Chamber Music Society; Reinald Werrenrath, Baritone; Kajetan Attl, Harpist, and Walter Ferner, Cellist.

In February, the School of Music gave a program for the KGO Broadcasting Station, which was so successful that another program was given in April. Letters of appreciation and congratulation have come to the School of Music from San Francisco, Los Angeles, Washington, Idaho and Wisconsin.

On April 24th, the students of the Dominican College, at San Rafael, presented John Milton's "Masque of Comus."

A triple ceremony, clothing, simple profession, and final profession, took place at the Dominican Convent on April 14th. The Very Rev. A. L. McMahon, O. P., S. T. M., officiated in the place of the Most Rev. Edward J. Hanna, D. D.

Dominican Sisters' Mother House (Albany, New York)

On May 2nd, three young ladies received the habit from the hands of the Rt. Rev. Edmund F. Gibbons, D. D., Bishop of Albany, assisted by Rev. John Hanrahan and Rev. Cornelius Crowley. The retreat, held previous to the reception, was conducted by Rev. Patrick Downey, C. SS. R.

