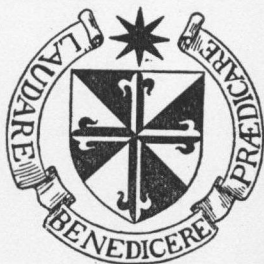


DOMINICANA



DECEMBER, 1925

**Edited by
THE DOMINICAN NOVICES
at Washington, D. C.**

Published Quarterly: March, June, September and December
at The Rosary Press, Somerset, Ohio.

Subscription price: \$1.00 a year; 25 cents a copy.

Address: (Editorial, Business, and Circulation Offices)
Dominicana, 487 Michigan Ave., N. E. Washington, D. C.

Entered as second-class matter at the Postoffice, Somerset, Ohio, August 28, 1916, and
Washington, D. C., January 22, 1924, under Act of March 3, 1879.

Permissu Superiorum

To
The Very Reverend Raymond Meagher, O. P., S. T. Lr.
Provincial,
Whose High Dominican Ideals
Find
A Worthy Expression
In
Saint Thomas Aquinas Dominican College
Chicago,
This Issue of Dominicana is
Respectfully
Dedicated



The Nativity

CONTENTS

THE NATIVITY. Frontispiece	4
THE INCARNATION Bro. Edmund Rocks, O. P.	5
THE HARVEST. Verse Bro. Celestine Rooney, O. P.	8
CHRIST OUR EXEMPLAR Bro. George Kinsella, O. P.	9
THE COLLEGE OF SAINT THOMAS AQUINAS, DOMINICAN HOUSE OF STUDIES AT RIVER FOREST, ILL. Bro. Bernard Walker, O. P.	17
BETHLEHEM'S WOOD. Verse Bro. Augustine Roberts, O. P.	25
THE HUMAN CHRIST Bro. Martin Shea, O. P.	26
A PLEA FOR MORE CONVERSIONS Bro. Joachim Bauer, O. P.	35
THE CRIB OF ARA COELI Bro. Andrew Nowlen, O. P.	41
OBEDIENCE Bro. Francis Vollmer, O. P.	47
PATRON SAINTS Bro. Antoninus Brady, O. P.	52
CHURCH, SCHOOL AND HOME	58
FRIARS' BOOKSHELF	64
CLOISTER CHRONICLE	83
INDEX SUPPLEMENT OF DOMINICANA (VOL. X, 1925)	95



DOMINICANA

Vol. X

DECEMBER, 1925

No. 3

THE INCARNATION

By BRO. EDMUND ROCKS, O. P.

"Glory to God in the highest; and on earth, peace to men of good will."



HE days, the months of another year have sped swiftly by bringing again the joyful, holy feast of Christmas, that day set apart by Holy Mother Church to commemorate the Nativity of the Word made Flesh. Throughout the Christian world, in every land, from north to south, from east to west, all hearts today are quickened by this joyful spirit. Young and old, rich and poor, learned and unlearned, statesman and laborer, all heartily welcome this most gladsome day of the year. "For, (in the words of the angel) this day is born to you a Saviour, who is Christ the Lord." (Luke, II. 11.) This is why, on Christmas morning, all true followers of Jesus kneel in profound adoration at His crib pouring forth their sentiments of joy, love and gratitude. He is their Saviour! "The Word was made Flesh and dwelt amongst us, and we saw His glory, the glory as it were, of the Only-begotten of the Father, full of grace and truth." (John, I. 14.). This great mystery, then, is the cause of the world's joyful spirit; for this Babe is at the same time true God and true man, the Second Person of the Blessed Trinity, Who, by the power of the Holy Ghost, assumed human nature from the pure and Immaculate Virgin Mary, becoming man to redeem the world from the bondage of sin. "Jesus Christ being in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant; being made in the likeness of man and in habit found as a man." (Phill. II. 6.). The Athanasian Creed clearly states this doctrine of the Incarnation in these words:—"The right faith is that we believe and confess that Our Lord Jesus Christ, Son of God, is both God and man. He is God from the substance of the Father, begotten be-

fore all ages; and man from the substance of His mother, born in time; Perfect God, perfect man, subsisting of a rational soul and human flesh: equal to the Father according to His Godhead; less than the Father according to His manhood; who though He be both God and man, nevertheless is not two but the one Christ; one, not by the conversion of the Godhead into flesh but by the taking of the manhood unto God; one altogether, not by the confusion of substance, but by unity of person. For as the rational soul and the flesh is one man, so God and man is one Christ." Here are the words of the Nicene Creed:—"I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by whom all things were made. Who for us men and for our salvation, came down from heaven and was incarnate by the Holy Ghost, of the Virgin Mary; and was made man." He, the Author of the Universe becomes a helpless little babe today. He Who preserves every creature in being depends on His mother, a creature, for food and nourishment. He, the Messiah, longed for by the Patriarchs, foretold by the Prophets comes unto His own, but His own receive Him not. "There was no room for them in the inn." (Luke, II. 7.). He, the Lord and God chooses poverty, becomes the poorest of the poor, a stable for His home, a manger for His bed. "Being rich He became poor for your sakes; that through His poverty you might be rich." (II. Cor. VII. 9.)

The gravity of an offence is measured by the dignity of the person offended. A simple example will illustrate this principle. A ruffian insults one of his pals. Though a serious offence in itself, it would not be considered as grave as the same insult committed against, say, the Governor of the State, and neither of these offences would be as serious as one levelled at the President of the United States. Why? Because his position should command greater respect from the subjects than the ordinary citizen. Another principle closely allied to the dignity offended, the greater the reparation exacted. Now apply these principles in the consideration of the gravity of man's sin against God and you will understand the necessity of the Incarnation of the Second Person of the Blessed

Trinity. Man, by committing sin, offended an Infinite God. We clearly see that the reparation demanded of man, in strict justice, must be infinite. But man, being only a finite creature, could never satisfy God's justice, neither could the whole human race because it too was corrupted by sin, and God could have justly condemned man to an eternity in hell as He did the rebellious angels. The salvation of man was not necessary for God's happiness for He was, is and always will be, infinitely happy in Himself. On the other hand, God could have, had He so willed, wiped out this debt by a single act of His Omnipotence. That God should deign to make reparation for man at all was purely a gratuitous act of His Infinite Mercy and that He should take this special way, the Incarnation of His Divine Son, but the manifestation of His generous, overwhelming love for man. "God so loved the world as to give His Only-begotten Son, that whosoever believeth in Him may not perish but may have life everlasting." (John, III. 16.)

The Incarnation of the Second Person of the Blessed Trinity, Jesus Christ, Our Lord and Saviour, then, is the cause of our joy, love, and gratitude on this blessed day because He came to redeem us from the bondage of sin, to make reparation for us who were incapable of making it. "He humbled Himself, becoming obedient unto death, even to the death of the cross." (Phill. II. 8.). He, an Infinite Person, true God and true man, brought the remedy; satisfied for the sins of man; conquered the devil who had previously overpowered man; made us partakers of the Divine Nature which is the end of man and true beatitude; showed us, by assuming human nature, its true dignity; destroyed in us the presumption of self-sufficiency; taught us the value of poverty, self-denial and suffering; the necessity of humility, the splendor of purity, the reward of obedience, the power of charity; established for us a firm foundation for our faith; strengthened our hope in the acquisition of perfection; in a word, by becoming man, Jesus Christ redeemed us from the slavery of sin and taught us the means by which we were to obtain happiness. "Unless He was God, says the great Pope Leo, "He would not have brought a remedy, and unless He was man, He would not have set an example." Such manifestations of Divine Love deserve, in return our sincere love and gratitude.

In the Gospel according to St. Luke we find a detailed account of the first Christmas, how Mary and Joseph went up to Bethlehem in obedience to the decree of Caesar Augustus to be enrolled in their own city and while there were denied shelter in the inn, how the Infant Saviour was born in the stable, how the shepherds keeping the night watch over their sheep were informed by the angel of the birth of their Saviour, how the multitude of the heavenly army joined in praising God, how, after the disappearance of the angels, the shepherds made haste to go to Bethlehem and there found the Infant with Mary, His mother, and Joseph, how all wondered at those things the shepherds narrated "but Mary kept all these words, pondering them in her heart," and finally how the shepherds returned praising God. This, in a few words, was the first Christmas. Today, sad to say, we have the same conditions. Holy Mother Church invites all to go up to Bethlehem, but there are some who deny the Infant Saviour room in their hearts, some who just wonder at what they hear. However, there are others, thank God, who like the shepherds hasten to find the Saviour. They prepare their hearts in the Sacrament of Penance, go to Bethlehem, Holy Communion, with Mary they adore their God, with Mary they ponder in their hearts. Christmas for them, as it was for Mary, is truly happy for they have with them the Source of Happiness. Is Christmas going to be Happy for You?

The Harvest

By BRO. CELESTINE ROONEY, O. P.

Today, in life's wide fields
Of joy or sorrow
Free-willed,
We wheat or cockle sow,
To reap the prize—
Or vengeance of the morrow:
Forever friend of God—
Or foe.

CHRIST OUR EXEMPLAR

By BRO. GEORGE KINSELLA, O. P.



IN all the works committed to our trust, we should strive to attain success. For the successful completion of any work we must necessarily have a plan or an example. To seek to complete a work without one would be folly, for we would be relying on chance for success. Thus it is that the architect draws the plans for a building, in order that the constructor may know just what he is going to do. It does not matter whether the work is big or little, there must be this guiding principle of action. The model may be worked out on paper or with other materials visible to the eye, or again it may be only a mental picture. It does not matter what it is, as long as it is sufficiently well defined and is adequate for the required purpose. It is an essential requisite for all work and without it no work can be brought to its ultimate end with any amount of success.

We, as creatures of God, are here on earth for a definite end. That end is to attain eternal happiness with God in heaven. If we fail in the attainment of this aim we are doomed to the everlasting pains of hell. It is, in the final analysis, the only eternally important thing we have to do on this earth. Fifty or seventy-five years from now it will not concern us what success we have met with in any other line of work, but the one thing that will be of concern to us is what success we have met with in the pursuit of our ultimate purpose in life. Then we will realize that there was only one thing in life that counted, and woe to us if we have failed. Then the truth of that text of Scripture will be brought home to us with all its force: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul."¹

Our work then on earth is a work with which we cannot afford to take chances, since failure means for us eternal damnation. For the success of all work however, an example is necessary, and this work of salvation is no exception. Therefore we should have someone who can serve as an exemplar to us. From

¹ Matthew XVI, 26.

him we should be able to learn how to fulfill our duties to God and to our fellow-creatures. Then when we are in difficulty we can turn to him, and in his life find a solution for our troubles. Thus we will not be going about this all important work as one groping in darkness, but we will have a light to our path.

God in His infinite wisdom realized the condition of fallen man. He knew that if man was to attain his purpose in life it would be well for him to have an exemplar, and He mercifully answered this need by sending His only Begotten Son. Before the coming of Christ men had as their models the Patriarchs and Prophets. The work of these men however was not perfect. This was due principally to the fact that they were human, and thus had failings which marred the force of their example. Even Moses the greatest of the Patriarchs, doubted in the Lord. In order then that man might have as a model, one in whom there was no blemish, God sent Christ, His only Begotten Son. Primarily the Incarnation took place in order that the Redeemer might atone for man's sin and reopen to him the gates of Heaven. This primary motive of Our Lord's coming did not require any length of time. Since the Saviour was the Son of God He could have atoned for man's sin instantaneously by one single act. Why then did He spend thirty-three years on earth? The reason for this must be sought elsewhere, than in His desire to redeem us. The manner of his coming was determined in great measure by His desire to give us an example of how to live. This was one of the objects He had in mind in spending such a long period on earth. The proof of this lies in the fact that He has given us such a splendid example. If we will but pattern our lives after His, we will have little difficulty in arriving safely at our ultimate destination.

A short study of the life of Christ will convince us that he has left us an example of how we are to meet the obligations of life. Man on this earth is confronted among others with this three-fold duty. He has a duty to God, since he is a creature of God and has God for his end. He has a duty to the state inasmuch as he lives in social union with others and is ruled by the authority necessary for that union. He has a duty to his fellow-men, because they are creatures of God, and companions to him in his life work. Man's exemplar should show him how he should meet these duties. Briefly let us examine how Christ has shown him.

Man's obligation to God is his paramount duty on earth. He must realize that this duty comes first; he must be constant in prayer, and he must be ready to submit to the Divine Will in all things. Christ has exemplified this for us.

Christ during His lifetime always realized that His duty to His Eternal Father in heaven came first. He allowed no other duties however sacred, to interfere with this primary duty. We have a splendid example of this when He was only a child of twelve. He had accompanied His parents to Jerusalem to celebrate the feast of the Passover. After the feast His parents started home, each thinking He was with the other. At nightfall they discovered their mistake, and returned to Jerusalem seeking Him. After searching for three days, they found Him in the temple in the midst of the doctors, teaching them and asking them questions. Mary inquired of Him: "Son why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing." To which He replied: "How is it that you sought Me? did you not know, that I must be about My Father's business."² The anxiety of His earthly parents was not sufficient reason for Him to neglect the work of His Eternal Father. It is true that He had no desire to cause worry for Mary and Joseph. Still to avoid causing them sorrow, He could not neglect the work of God. The satisfaction that came to Him as a result of fulfilling His obligation, compensated Him for the sorrow He had at causing pain to His parents.

We have another instance of this when as He was preaching, He was told that His mother and brethren were outside. He replied: "Who is My mother and who are My brethren?" And stretching forth His hand toward His disciples He said: "Behold My mother and my brethren. For whosoever shall do the Will of My Father, that is in heaven, he is brother and sister and mother."³ By this statement He did not mean to renounce His earthly parents. What He did mean, was that those who obeyed the commands of God were united to Him by a spiritual relationship which took precedence over any earthly bond. Thus those souls who were united to Him by this supernatural relationship came before even Mary His mother, inasmuch as she was just His mother. The fact must not be disregarded however that

² Luke II, 48-49.

³ Matthew XII, 49-50.

Mary over and above her earthly relationship was united to Him in a spiritual union which was far above His union with any other living creature. Christ here was only considering Mary in regard to her earthly relationship with Him. Our Lord in this place gives the doctrine, which He later announced in the words: "He that loveth father and mother more than Me, is not worthy of Me. And he that loveth son or daughter more than Me is not worthy of Me."⁴ His objective in both places is to stress the fact that the service of God comes first.

We also learn from Christ the necessity of prayer. Prayer may be defined as the lifting up of our hearts and minds to God. Since Christ was God there was no necessity for Him to pray. Yet because He was man He could pray, and in fact did pray that He might give us an example. His whole life was one of prayer. Before starting out on His public life He first retired to the desert for forty days, to fast and to pray. Thus He teaches us that before entering on any work, we should first turn to God, and ask His assistance. Thus we will not be depending on ourselves but will rather depend on the help of God. Christ however was not content with praying only at the outset of His work. All through His public life we find that He prayed. After a long day of travelling and preaching, we find Him at night retiring to pray: "And it came to pass in those days, that He went into a mountain to pray, and He passed the whole night in the prayer of God."⁵ When we find Him dying on Calvary His first words are a prayer for His persecutors. Thus He has given us an example of constancy in prayer. Moreover in the "Our Father" He has given us a model of how we should pray. In this prayer He teaches us not only the things we should pray for, but also the order in which we should pray for them.

He was always seeking to do the will of His Eternal Father in heaven. To quote His own words: "I seek not My own will, but the will of Him that sent Me."⁶ He found joy in doing the Will of God, for His union with God was sustained by His obedience. "And He that sent Me is with Me, and He hath not left Me alone, for I do always the things that please Him."⁷ Again when speaking of His death, He said: "I lay down My life that

⁴ Matthew X, 37.

⁵ Luke VI, 12.

⁶ John V, 30.

⁷ John VIII, 29.

I may take it up again. . . . This commandment have I received from My Father.”⁸ In His last hours on earth we find Him in the Garden of Gethsemane, praying: “Father, if it be possible, let this chalice pass from Me. Nevertheless not as I will but as Thou wilt.”⁹ Thus as St. Paul has so admirably expressed it: “He humbled Himself, becoming obedient unto death, even to the death of the cross.”¹⁰ The reward that Christ received for His obedience was the divine love. This is the reward which He also promised to us if we will be obedient to God’s commands: “If you keep My commandments, you shall abide in My love, as I also have kept My Father’s commandments, and do abide in His love.”¹¹

Man’s second duty is to the state. This obligation arises from the fact that he is a social being and pursues his end in company with others. Whenever individuals are joined together in a group there arises a need* for an authority. On each individual of this union there rests an obligation of obedience to that authority. Without this authority, and without obedience to it, society would be a failure. Christ who was perfect man has shown us how we should act toward the civil authority.

Christ acknowledged the rights of the governing authorities. We learn this from His reply to those who tried to entrap Him. He had been asked: “Is it lawful to give tribute to Caesar.” After being presented with a coin of the tribute, and learning that Caesar’s image was on it, He replied: “Render therefore to Caesar the things that are Caesar’s and to God the things that are God’s.”¹² This is an admission of the rights of the state. It also brings out that the people have an obligation to the state. From the last part of Christ’s speech it is evident that this obligation in no way interferes with one’s duty to God. If one performs his duty to God, he can at the same time perform his duty to the state. It is well to note here that the ruler whose authority Jesus acknowledged was a pagan and no model of perfection. On the contrary, Tiberius Caesar was notorious for his vices. Nevertheless he held the authority, and as a result he was en-

⁸ John X, 17-18.

⁹ Matthew XXVI, 39.

¹⁰ Phil. II, 8.

¹¹ John XV, 10.

¹² Matthew XXII, 21.

titled to the respect due to authority. He was to be obeyed, not because he was a sinful man, but because he was the ruler.

Since Christ admitted the rights of the law, it is quite natural that He should obey the law, for to one who is perfect, to see an obligation is to fulfill it. We have an example of Christ's subjection to the law during His passion. He allowed Himself to be brought before the civil power. When Pilate examined Him, not understanding Christ's silence, he inquired: "Dost Thou speak nothing to me, thy judge? Knowest Thou not that I have power to crucify Thee and power to release Thee?" Jesus in His reply did not deny that Pilate had power over Him, rather He acknowledged it by merely pointing out the source from whence it came. "Thou wouldst have no power over Me except it had been given thee from on high."¹³ This is the same doctrine which St. Paul restates: "Let every soul be subject to higher powers; for there is no power but from God and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God."¹⁴ Thus it was that Jesus submitted to be tried and condemned by the civil power, since it had its source in God.

Although the Gospels tell us very little of Christ's submission to the law, nevertheless we can feel confident that He obeyed it in every detail. The very silence of Scripture concerning His violations of the law is proof that He obeyed it. The Jews were continually trying to entrap Him and would have been only too glad to denounce Him to the civil authorities if the chance were given them. The very fact that we have no record of their doing so proves that they did not have the occasion. Christ then, not only performed His duties to God, but also to the state and may be regarded as a model citizen.

Lastly Christ exemplified for us how we should perform our duties to our fellowmen. This third obligation falls naturally into two divisions: first, the obligation towards those with whom we live, and are united by the ties of blood; and secondly, the duty we have towards those whom we come in contact with outside of the home. Christ who did all things perfectly, also fulfilled His duties to His fellowmen in an exemplary manner.

For thirty years Jesus lived a retired life with His parents in

¹³ John XIX, 10-11.

¹⁴ Romans XIII, 1-2.

Nazareth. Of His life during these years Sacred Scripture gives us only a glimpse, but that glimpse is sufficient to reveal a great many things to us. During the period extending from Our Lord's return from Egypt, until the beginning of His public life, there is only one incident recorded in the Gospels. It occurred during the twelfth year of Our Lord's life, when He accompanied Mary and Joseph to Jerusalem. Here in two verses the Evangelist gives us a resumé of Christ's family life: "And He went down with them and came to Nazareth, and was subject to them. . . . And Jesus advanced in wisdom, and age, and grace with God and men."¹⁵ A child has a three-fold duty towards its parents; namely, to obey, to love and to honor them. This short passage of Scripture tells us that Jesus fulfilled these duties. When we are informed that Christ was subject to His parents, we see that He performed the first of them. When the Gospel tells us that He advanced in grace with men, it informs us that He advanced in grace with His parents also. To advance in grace with one's parents means that one make oneself pleasing and acceptable to them. No child however could be pleasing and acceptable to his parents unless he honored and loved them. Thus we learn from Scripture that Christ met the requirements of a perfect child.

There is another lesson to be learned from the hidden life of Christ, and that is, to be content with one's state in life. Christ did not set His heart on wealth, honor, ambition or any of the other allurements of this life. He was satisfied to live in the despised little village of Nazareth. Poverty meant no disgrace to Him. Labor was not a thing He despised. It was in these things that He found His peace and contentment. They were the lot which His Eternal Father had predestined for Him, and that was sufficient for Christ. Many more souls would be saved, and considerable trouble for many others would be avoided, if this example of Christ were followed.

Christ in His dealings with others outside of the home, is a model of the way we should act toward our fellow-creatures. He was charitable in all His actions with them. This is especially evident in His consideration for the failings of others. The Gospels are filled with illustrations of Christ's toleration of other's faults. Thus He did not reject the Apostles, even when

¹⁵ Luke II, 51-52.

they followed Him with their minds set on a temporal kingdom. He waited patiently for them to realize that His kingdom was not of this world, and at length He was justified. Again when those who were themselves in sin, brought to Him the woman taken in adultery, He, who was alone without sin, did not condemn her. Another instance of His regard for the shortcomings of men is shown in His treatment of Judas. In spite of the latter's treachery when they met for the last time, Christ greeted him with the title "friend." He still hoped that Judas would realize his sin and repent. Thus we see He never condemned but was ever willing to overlook. When He did condemn, it was the sin He condemned and not the sinner.

Jesus also did all He could to lend a helping hand to those who were in need. To be convinced of this we have but to read the Gospels. He cured all sorts of ailments, He gave food to the hungry and pardon to the sinners. To enumerate the instances in which Christ gave assistance to others would be to rewrite the Gospels. We are not all able to imitate Christ's miraculous manner of helping others, but we can certainly imitate His spirit.

This brief summary will show us that Christ has indeed left us an example of how to live. If we are to attain eternal beatitude, we must follow the example which He has given, for He is "the way, the truth and the light." Imitating Him we will first of all render to God that which is His due. After this, but in no way interfering with it, we will render to the state what belongs to the state, and it will never be said of Christians that they are unpatriotic. Finally in our dealings with our companions, we will be charitable. It will only be when we take Christ as our model that we will be worthy of the name of Christian, and when we are worthy of this name, we will not have to worry about our last end.

THE COLLEGE OF SAINT THOMAS AQUINAS, DOMINICAN HOUSE OF STUDIES AT RIVER FOREST, ILL.

By BRO. BERNARD WALKER, O. P.



THE dedication on September 13th last of the College of St. Thomas Aquinas at River Forest, Ill., marks a new epoch in the history of the Dominican Order in the United States. True to the Order's historic tradition of locating in the populous cities and at the great centers of intellectual life, our present Provincial, the Very Reverend Raymond Meagher, O. P., S. T. Lr., LL. D., in November, 1922, purchased a site of eighty acres in one of the most beautiful western suburbs of Chicago. One half of the tract was set aside as conventual grounds; the other half reserved for sale as homesites on which it is planned to erect houses of the old English type.

Again true to the glorious traditions of the Order, which it will be recalled played no unimportant part in the development of Gothic architecture, a structure was planned which would at once confirm this ancient Order's connection with the great monuments of the faith of the Middle Ages, and at the same time give proof that its reputation as a "building order," even in the United States, is not unmerited.

But like all great undertakings, the difficulties to be encountered were overwhelming. The financial resources of the province were sorely tried by the purchase of the site. Trusting more in the Providence of God than in human prudence, the Very Reverend Father Provincial set about the task with a confidence and courage that overcame all obstacles. An urgent appeal was addressed to the many friends of the Order throughout the country, and nobly did they respond. Ground was broken on October 22, 1923. Before long the workmen encountered a substratum of quicksand. This delayed building operations for four months, for it was found necessary to change the plans, to construct a large underground drainage reservoir, and to tile the property before proceeding with the foundation. In all twenty-two months were required to complete the structure.

In the latter part of August of this year, the house was ready for occupancy. Consequently on August 27th the first contingent

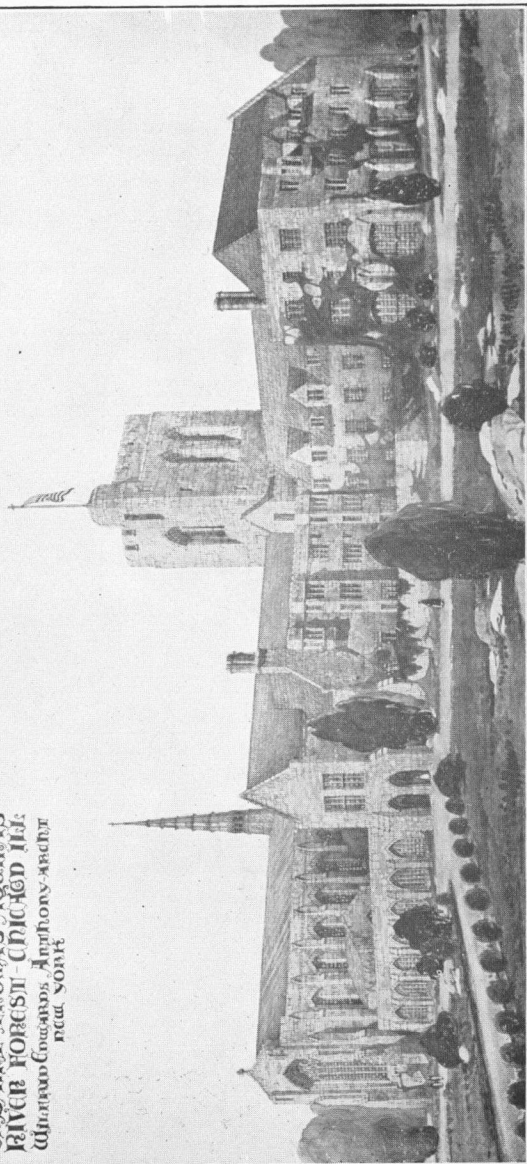
of sixty-five novices arrived from St. Rose's. Four days later another group of twenty-five arrived from St. Joseph's. The house was at once erected into a vicariate with the Reverend Albert Casey, O. P., S. T. Lr., as superior.

The celebration incident to its dedication began on Wednesday evening, September 9th, when the building was thrown open for inspection by county, municipal and village officials and their wives. An informal dinner was served at six o'clock in the refectory.

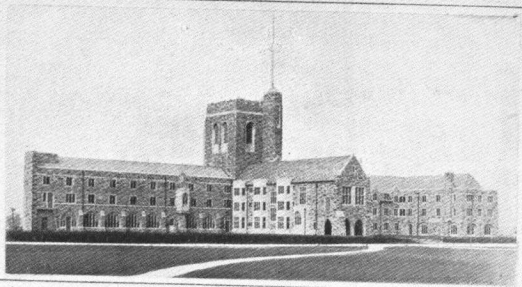
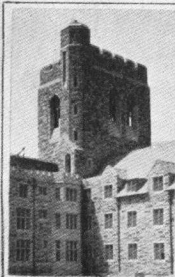
Saturday, September 12th, designated "Sisters' Day," gave representatives of all the Sisterhoods located in Chicago and immediate vicinity, and Dominican Sisters from the various Motherhouses scattered throughout the country, an opportunity of going through the building before the establishment of cloister. At 10 o'clock at the temporary altar erected in the refectory, which will, until the construction of the chapel proper, serve as a choir, the Very Reverend Father Provincial, Raymond Meagher, O. P., S. T. Lr., celebrated Solemn High Mass, with the Very Reverend D. J. Kennedy, O. P., S. T. M., of the Dominican House of Studies, Washington, D. C., acting as deacon; and the Very Reverend Albert Casey, O. P., S. T. Lr., Prior of the new house, as subdeacon. A choir of sixty novices sang the Mass. Very Reverend M. J. Ripple, O. P., P. G., delivered a masterly sermon suitable to the occasion. The choirs of white robed religious and the varied habits of the Sisters who filled the chapel, presented a novel and inspiring sight. Luncheon was served at 12:30 to more than four hundred Sisters.

On Sunday, September 13th, at 10 o'clock, his Eminence Cardinal Mundelein dedicated the new structure to the service of religion. Solemn High Mass was again celebrated by the Very Reverend Raymond Meagher, the Very Reverend Fathers Kennedy and Casey serving respectively as deacon and subdeacon. The Most Reverend John T. McNicholas, O. P., D. D., Archbishop of Cincinnati, preached the dedicatory sermon. The house could not contain the crowds that flocked to see the formal establishment of the Friars Preachers in the Archdiocese of Chicago. Among the other dignitaries of the Church, who lent their presence to grace the occasion, were the Right Reverend J. G. Pinten, D. D., Bishop of Superior, and many Monsignori and clergy of the Archdioceses of Chicago, Cincinnati and St. Paul.

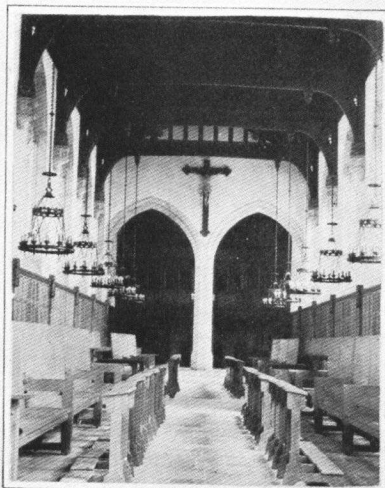
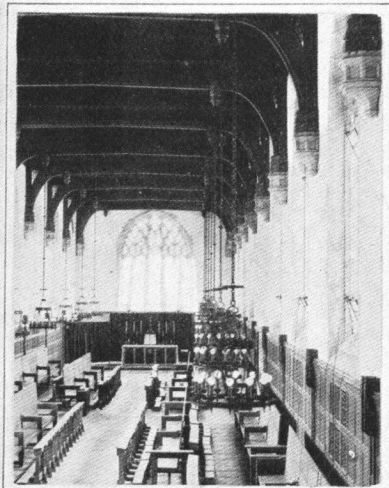
DOMINICAN COLLEGE
OF SAINT THOMAS AQUINAS
RIVER FOREST - CHICAGO ILL.
WILLIAM COUGARDS, ANTHONY ABENT
NEW YORK



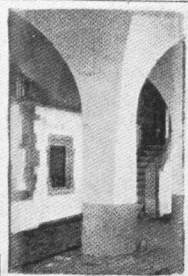
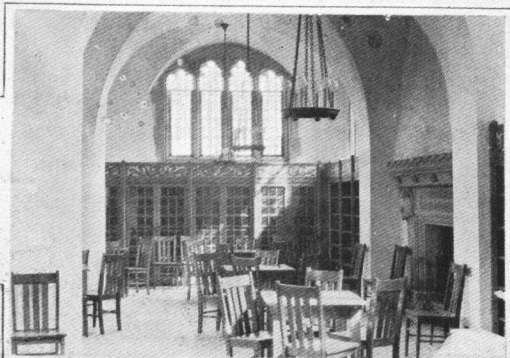
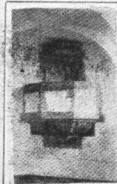
DOMINICAN HOUSE of STUDIES, CHICAGO, ILL.



Main Building. — details of Tower.



Refectory. (front & rear views). Temporarily used as Choir.



Students' Commons — details of pulpit & stairway.

In honor of the occasion many Dominican Fathers came from all parts of the Province. There were present the Reverend Fathers: Very Rev. J. S. Wilburn, O. P., from St. Rose Priory, Kentucky; Very Rev. W. G. Moran, O. P., Very Rev. M. J. Ripple, O. P., Very Rev. J. H. Healy, O. P., and Rev. M. A. Sheehan, O. P., from St. Vincent's Priory, New York; Very Rev. W. G. Scanlon, O. P., from St. Dominic's Convent, Washington, D. C.; Very Rev. J. P. Aldridge, O. P., Rev. J. C. Timony, O. P., and Rev. J. R. Dooley, O. P., from Holy Rosary Priory, Minneapolis; Very Rev. H. Ignatius Smith, O. P., Very Rev. D. J. Kennedy, O. P., and Very Rev. E. G. Fitzgerald, O. P., from the Dominican House of Studies, Washington, D. C.; Very Rev. G. I. Conlon, O. P., from St. Antoninus' Priory, Newark, N. J.; Very Rev. T. L. Crowley, O. P., and Rev. R. L. Rumaggi, O. P., from St. Mary's Priory, New Haven, Conn.; Very Rev. J. A. Dempsey, O. P., and Rev. T. M. Schwertner, O. P., from St. Catherine's, New York; Rev. J. P. Roach, O. P., from Zanesville, Ohio; Rev. J. B. Hegarty, O. P., St. Patrick's Church, and Rev. J. A. Jordan, O. P., Rev. C. M. Mulvey, O. P., and Rev. C. L. Davis, O. P., Aquinas College, Columbus, Ohio; Rev. D. M. Galliher, O. P., and Rev. G. P. Thamm, O. P., from Providence College; Rev. M. T. McNicholas, O. P., Jersey City; Rev. T. S. McDermott, O. P., Kansas City; Rev. P. A. Maher, O. P., H. J. McManus, O. P., Rev. S. J. Moran, O. P., and Rev. T. a'K. Rielly, O. P., from Youngstown, Ohio.

At the conclusion of the ceremonies His Eminence, after welcoming the new community to his archdiocese, read a cablegram from His Holiness, Pope Pius XI, granting the Apostolic Benediction to all present and to all Dominicans in the province. Dinner was served to the visiting clergy at 12:30. At 4 o'clock the public was invited to attend the solemn singing of Compline. This gave the people of Chicago the first opportunity in their own city to hear the beautiful melodies of Dominican Chant. The chapel was again crowded to overflowing. Reverend J. H. Healy, O. P., Superior of the Eastern Mission Band, preached an inspiring sermon on this occasion. Solemn Benediction of the Most Blessed Sacrament brought the dedicatory ceremonies to a close.

Two days later the entire community of more than one hundred religious entered into their annual ten day retreat which

was conducted by the Very Reverend J. P. Aldridge, O. P., S. T. M., Prior of Holy Rosary Convent, Minneapolis. The timely arrival of the requisite papers from the Master General of the Order at Rome permitted the establishment of the new institution into a formal convent and house of studies. The Very Reverend Father Provincial then made the following assignments:

Very Rev. D. A. Casey, O. P., S. T. Lr., Prior.

Very Rev. J. H. Foster, O. P., S. T. Lr., Sub-Prior, Lector Primarius, Professor of Logic, Ontology, Exegesis and Introduction to Sacred Scripture.

Rev. L. A. Smith, O. P., S. T. Lr., Novice-Master, Professor of Apologetics and History of the Order of Preachers.

Rev. V. R. Walker, O. P., S. T. Lr., J. C. B., Professor of Theodicy, Ethics, and History of Philosophy. Librarian.

Rev. J. J. Welsh, O. P., S. T. Lr., Ph. D., Professor of Cosmology, Psychology and History of Philosophy.

Rev. G. B. Stratemeier, O. P., S. T. Lr., Ph. D., Sub-Novice-Master, Professor of Apologetics and Church History. Sacristan.

Rev. J. D. Walsh, O. P., Procurator and Master of Lay Brothers.

Classes were begun on September 28th. From henceforth the students of the Dominican Order in this province, after the completion of their simple novitiate at St. Rose, will for a period of three years make their philosophical studies at the new House of Studies in River Forest before entering upon their theological course at Washington.

Their new home is ideally located and the environment most conducive to study. It faces North Harlem Avenue on the east, and is flanked on the south by West Division Street. The building, an English Gothic structure, is constructed of seam-faced granite of pleasing variety with window and door facings and all trimmings in limestone. Roughly speaking, the building forms a cross, with the main axis running north and south. At the intersection an imposing bell tower commands the whole edifice.

The central block or entrance contains sixteen rooms for the Fathers and guests. On the ground floor a suite of three additional rooms is set aside as the "Cardinal's Suite," which comprises an office, bed-room and dining room. Two reception rooms and a public oratory are also provided. The Fathers' Commons

and Library, which is quite spacious and unique in many respects, is located on the second floor of this wing with ceiling extending into the roof.

The northern cross arm, with its return wing running east, forms a quadrangle with the central block that will eventually be enclosed by a wall, thus providing a beautiful cloister garth for the novices. This entire L shaped wing is taken up with novices' cells, eighty in number. These cells are small and bare of ornamentation, but well lighted and ventilated. Each contains a built-in closet, book shelves and laver, and is equipped with bed, desk and chair. The temporary refectory is located in the basement of this northern cross arm. In addition to novices' cells the return east wing also contains the Novices' Commons and Library, height for the beautiful vaulted ceiling of which was obtained by going down below ground level. It is entered by a flight of stone steps from the Novices' corridor at their own private entrance, and has a balcony leading out into the Novices' quad. It is floored with uneven flagging, and among its many interesting features contains a unique rostrum or reading pulpit, a large open fireplace, and spacious book shelves reaching from the floor to the high window sills.

On the ground floor of the southern cross arm a beautiful cloister leads to the four class rooms and the proposed chapel. The second and third floors of this wing contain the infirmary, the Novitiate Chapel, and twenty-eight additional cells for the Novices. When building operations now under consideration are completed this cross arm will have a southern wing extending east and west that will house the chapel and library. The eastern half of this new wing will form another quadrangle on the south of the central block to balance that on the north. It too will be enclosed to form a garth for the Fathers, but will differ from the Novices' quad in that it will be surrounded on three sides by cloisters, one of which will flank the chapel and afford entrance thereto.

The Fathers' wing and the Novices' two wings above described converge under the tower in the refectory, which occupies the entire axis of the central block. The floor is several feet above the level of the main floor, and is entered by a flight of stone steps. The refectory, which is 150 ft. long, is of the most charming Mediaeval design—with high roof, tall windows, flag-

stone floor with elevated platform for the tables, open fireplace, paneled wainscoting reaching to the windows, and a high reading pulpit built in the wall. The beautifully carved wooden entrance screen, which extends almost to the roof, transforms the connecting passages between the Novices' two wings on the second and third floors into two charming galleries. Its completeness, its severe simplicity establish it at once without architectural peer in the United States. At present the refectory is used as the choir. As will be noted from the accompanying cut, the tables are easily convertible into choir or chapter benches. In the basement under the refectory are located the kitchens, bakery, refrigerating plant, engine and boiler rooms, etc.

The building, though ancient in architectural design, is modern throughout. It is however, consistently devoid of that luxurious, effeminate refinement which so characterizes the age. It is its simple artistic beauty that makes it a work of art. Even the ironwork on the doors—the hinges, bolts and bars—show forth the perfection of detail which marked the genius of the builders. The wooden screen at the entrance to the refectory suggests the handiwork of those master craftsmen of the Mediaeval guilds.

It is but proper that such interior beauty should have a corresponding exterior. Accordingly the grounds are under the care of landscape gardeners, who after extensive terracing, grading and seeding, are now engaged in gracing the lawn with a varied assortment of trees and shrubs. A beautiful limestone drive affords entrance from the east and south. Several winding foot paths make every part of the lawn easily accessible. The grounds in the rear of the building afford ample space for an athletic field and truck garden.

This monumental achievement cannot but argue well for the future of St. Joseph's Province. Worthy of the best traditions of the Order, this new house of studies, with its external and interior architectural beauty and perfection must exert an elevating influence on the neophytes cloistered within its walls. It will ever remain as a monument to the genius of American Dominicans. It will bear eloquent testimony to the administrative zeal of the Very Reverend Father Provincial, through whose untiring effort, plans so well conceived are now brought to fruition. To him and to all those whose self-sacrificing devotion and gener-

osity made its construction possible, this house will stand as a lasting memorial. The architect, Wilfred Edwards Anthony, and the Frank O'Hare Construction Company may well be gratified by this pleasing evidence of their genius and industry.

May the Angelic Doctor in whose honor the new convent is named, watch over and guard the moral and intellectual life of the young men who drink of the fountains of his learning within its sacred portals, that they may bring to God's holy ministry such holiness of life, such fecundity of learning, as will bear abundant fruit in giving honor and glory to God, and in bringing conversion to sinners, that they may faithfully and loyally serve His Church and shed lustre on the glorious traditions of the Order of Friars Preachers.

Bethlehem's Woods

By BRO. AUGUSTINE ROBERTS, O. P.

Midst darkened silence, ere the beams
Of dawn illumine the skies,
On manger pallet, wrapped in dreams,
A heavenly Infant lies.

Oh, manger blessed! Oh, gift of Might!
Thy rough-hewn slabs foretell
A coming Calvary's rougher height,
With resting place more fell.

No gem more grand, no boon more dear,
Can human hearts e'er seek.
Oh, learn from this how all things drear
Bring glory to the meek.

THE HUMAN CHRIST

By BRO. MARTIN SHEA, O. P.



MODERN writers on religious subjects and questions of social order are insistent that the world needs faith. We are told again and again that science has not been an unqualified blessing; that its prying scrutiny of nature has aroused a spirit of incredulous inquiry that demands physical demonstration of every conclusion; that men do not want to believe what they cannot see and touch. However strong among non-Catholics may be this tendency to rationalism no one contends that Catholics have lost their belief in the supernatural and the reality of the unseen. The steady tramp, tramp of the Christmas crowds working their way to church at the midnight hour or in the early dawn is proof enough of the vitality of the Catholic Faith in the unseen divinity of the Christ Child. Catholics generally think of Jesus Christ as the God that came from heaven and remains on earth only within the hush and awe of the tabernacle. Perhaps it would be worth while in this Christmas season to think somewhat more of the humanity of Jesus Christ.

Long, long ago in the stable at Bethlehem the Virgin Mary gave birth to a Son. Because of the privilege of her Immaculate Conception and her fecundation through the power of the Most High she bore her Son without the travail and difficulties of ordinary childbirth. She needed no assistance, she suffered no pain. Kneeling down she adored the fruit of her womb, but picking Him up she nursed the Child of her flesh. He was divine and yet He was human.

The shepherds on the hillside were told by angels that the Christ was born and they came to adore the Saviour of Israel. They saw the small form of a child and the gentle heaving of the breast, the puckering of the mouth told them that life dwelt in that little body. Life within a human body meant that a human soul was present. The little breathing body that lay before the eyes of Mary, Joseph and the shepherds was, indeed, a real and true human body and contained a human soul. There was no deception about it. Years later men that had never seen Christ were to rise up and teach that the body of Christ was not a real

body; and others that He did not have a complete human soul; but these men did not stand at the cradle in Bethlehem. They came after the Christ Child and the Man God had left this earth. They thought it was not fitting for the majesty of God to assume a human body and soul. It is melancholy entertainment for us to contemplate these tardy arrivals instructing God in the etiquette of salvation, telling Him what conventions He should observe in redeeming man.

The deniers of the reality of the body of Christ were called the Docetes. There were two forms of Docetism: Manichaeism and Gnosticism. The Manichaeists taught that all matter was from an evil principle and, therefore, the most holy Christ could not have taken a material body to Himself. It must have been a shadow of a body. But shadows do not bleed. An interesting sidelight on the sect of the Manichaeists is furnished by the opinion of Basilides that Christ had only the shadow of a body until He reached the top of Calvary and that forthwith He changed bodies with Simon the Cyrenian and Simon suffered on the cross while Christ ridiculed the Jews.

There were so many errors concerning the soul of Christ that we could not take time to consider all of them. Lucian of Antioch would not concede that Christ had a human soul: the Word took the place of the soul. Eunomius and Apollinaris would not acknowledge a human intellect in Christ. The Monotheletes would deprive Christ of a human will. And divers men taught other strange and conflicting doctrines concerning the humanity of Christ, but we cannot catalogue them all. From the different errors we have collected concerning Christ's humanity, however, we can readily see what a ludicrous saviour these heretics would make of Jesus Christ. One takes away the human soul, another deprives Him of the human intellect, while yet another excludes the human will. They leave a rather dismantled and dilapidated saviour! Queer reverence, indeed!

The Church's simple doctrine regarding the body and soul of Christ is workably stated in the trite phrase adapted from St. Paul (Heb. iv, 15): Christ is like us in all things save sin. The reality of the body of Christ is gathered from the words of St. Luke (xxiv, 39): "See my hands and my feet, that it is I myself; handle, and see: for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he shewed them his

hands and feet." And the reality of the soul of Christ from St. John (xii, 27): "Now is my soul troubled." And St. Matthew (xxvi, 38): "My soul is sorrowful even unto death." The Councils of Rome (Denzinger 65), Chalcedon (ibid. 148), and Florence (ibid. 708-710), the Apostles' and Athenasian Creeds teach with unquestionable frankness that Christ had a human body and soul specifically like our own. Indeed Christ's body and soul were so much like our own that if it were not for an unfortunate connotation and association in the public mind this part of the doctrine of the Incarnation could be expressed by picking and choosing the words of Shylock: "I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons . . . warmed and cooled by the same winter and summer—? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die?"¹

The body and soul that Christ assumed were indeed a true human body and soul. They were like our bodies and souls in all things that pertain to the nature of man. Since Christ came to redeem man from sin He assumed the obligations which sin had placed on man. "He hath borne our infirmities and carried our sorrows. . . . He was wounded for our iniquities, he was bruised for our sins." (Isa. liii, 3, 4). But because of original sin our first parents lost those wonderful privileges of original justice by which they were exempted from toil and from pain, from sickness and from death, from all those inconveniences which we call the burdens of life. Every son of Adam, therefore, has been born into a life subject to hunger and thirst, heat and cold, fatigue and death. Christ chose to be a man and He did not seek any amelioration of conditions for His own comfort. He accepted human nature as it was and assumed it with all those limitations which are a part of it. However, it should be noted that to say Christ had certain "limitations" does not imply any opprobrium. It does not mean that either Christ's or our own human nature is fragmentary.

It is human nature to hunger; "and when he had fasted forty days and forty nights, afterwards he was hungry" (Matt. iv, 2). It is human nature to tire after much exertion; "Jesus therefore being wearied with his journey sat thus on the well." (John iv, 6).

¹ Merchant of Venice. III, sc. i.

It is human nature to take some rest after long labors: "the boat was covered with waves, but he was asleep." (Matt. vii, 24). Jesus willingly accepted all these corporal restrictions and irritations that are a part of human nature and consequently fall to the lot of every true man. He thirsted, He hungered, He tired, He would have died some day if He had not been crucified.² However, Christ did not take on Himself those blemishes which result either from defective generation or come as the direct or indirect consequence of personal sin. For instance, He did not suffer from any of those diseases which are contracted from misuse of the emotions or which are passed down through heredity because of some imperfection in the parents. Some Christians, nevertheless, have thought that Christ bore a touch of leprosy. They arrived at this conclusion from reading amiss the fourth verse of chapter fifty-three in *Isaias*: "We have thought him as it were a leper, and as one struck by God and afflicted." Christ could not have incurred any disease resulting from abuse of the emotions since He was God and could not sin; neither could He inherit any disease since the Blessed Virgin was the purest of God's creatures and she was "overshadowed" by the Spirit of God.

Indeed, Christ possessed the most perfect body that has ever trod this earth. Physicians agree that where there are no impediments to generation the child will be beautiful by Nature's gentle art alone; that the normal type of man is beautiful and that each man diverges from type in so far as he falls away from the standard of beauty. This seems perfectly reasonable. By this token Christ must have been beautiful if there were no impediments in His generation; if the power which formed Him did not lack full vigor; if the matter from which He was moulded did not have a flaw; if the soul burning within Him was not too feeble to shine through the thin veil of flesh. When we turn to the facts and begin to verify these conditions we find that the body of Christ was the handiwork of the infinite love and power of the Holy Ghost, who, as St. Thomas says, "cannot err or fail"; His body was fashioned from the most pure and virginal blood of the Blessed Virgin; and animated by the most perfect soul that has ever been joined with flesh to constitute a

² S. Thomas. III, Sent., dist. 16, q. I, a. 2; and Salmant. disp. XXIV, dub. 1., n. 10.

man. Furthermore, the formation of Christ's body was not only free from obstacles from which imperfections might have naturally resulted; but moreover the body of Christ was formed miraculously, and since the miraculous is generally superior to the natural, we may conclude that Christ's body was even more than naturally beautiful. St. Thomas says: "His body was endowed with a most perfect constitution, since it was fashioned miraculously by the Holy Ghost; just as some other things made by miracles are better than others, as Chrysostom says (Hom. xxii, in Joan.) respecting the wine into which Christ changed the water at the wedding feast." And in his commentary on the third verse of the forty-fourth psalm St. Thomas is even more explicit: "He had in the highest degree such corporal beauty as suited his vocation and became the reverence and graciousness of his countenance, so that a certain ray of divinity shone in his face and all men, as St. Augustine says, venerated him."

Just as Christ accepted a human body with all its natural limitations but rejected every defect that carried any suggestion of opprobrium, so He chose a human soul equipped with the natural limitations of a human soul but free from "all taint to sin allied." Some, such as Guenther and Canon Farrar, have opined that Christ could have sinned even though as a matter of fact He did not sin.³ They have gone too far. The humility of Christ did not involve Him in contradictions. Christ, being God, did not and could not commit actual sin, and neither did He inherit from Mary the taint of original sin. Although Christ was a son of Adam and the sons of Adam bear the mark of original sin, He was not a son of Adam in the crippled and tainted manner that we are. Our whole being, except for the direct infusion of the human soul by God, comes through a defiled line from the loins of Adam; but Christ was born from an immaculate virgin who conceived through the power of God Himself. The Holy Spirit, of course, was not infected with original sin, and neither was Mary. Thus, Jesus Christ as man was free from the touch of original sin. Furthermore, it is impossible to reconcile the presence of any kind of sin, actual or original, with the Godhead of the Son.

The soul of Christ had the ordinary human passions or emotions that go to make up a complete man. But since the passions

³ Guenther. *Vorschule*. II, 441; Farrar. *The Life of Christ*, c. IX.

of Christ were subject to His reason and He enjoyed the plenitude of grace, He did not suffer those excesses of passion or emotion that are sinful or vicious. In the ordinary course of human existence He suffered the same reactions to the stimuli of life that we do. The Scriptures are full of testimony concerning His love and His anger, His sorrow and pain, His fear and His wonder. He wept over the death of His friend Lazarus, and the stubborn blindness of Jerusalem; He was angry with the money-changers in the Temple; He suffered a bloody sweat of fear and sorrow in Gethsemane and eventually succumbed to the tortures of Calvary.

Although the passions or emotions of Christ were human they differed in three ways from our own. In the first place, since the whole mystery of the Incarnation was inaugurated and completed for the salvation of men, nothing was done that did not tend in some way to man's instruction or redemption. Therefore, the passions of Christ ever had for their object something noble and useful. Our passions, however, are frequently mere foolish flurries of our souls. Secondly, the passions of Christ were ever under the direction of His reason. With us, on the contrary, the passions often tyrannize over or conflict with our reason. Finally, our passions frequently whirl our reason out of its dignified course and swing it along in a wild pursuit which the reason could never justify. The passions of Christ never interfered with the action of the reason but consistently aided the reason in handling truth.

Christ had a fourfold knowledge.⁴ Being the Second Person of the Most Blessed Trinity He knew from His divine nature all things, past, present and future. Besides this divine wisdom, Christ as man received the beatific vision from the first moment of His conception and in this wise had all the knowledge that comes to the souls in Heaven from seeing God face to face. Also Christ received from on high a direct infusion of knowledge even greater than Adam had before the Fall. Lastly, Christ possessed human knowledge which He acquired and used just as we earn and use the fruits of our intellect. Since we are considering Jesus Christ particularly as He was a man like ourselves there is no need for us to mention anything about the divine wisdom that pertained to Him as God or the beatific vision that resulted

⁴Decree of the Holy Office. June 7, 1918.

from seeing God, or the infused knowledge miraculously accorded Him. We shall confine ourselves, therefore, to the knowledge which Christ acquired in a purely human way.

Although Catholic writers have commonly recognized human knowledge in Christ there have been discussions on the manner in which He acquired this knowledge. Richard of St. Victor, St. Bonaventure, Duns Scotus, Durandus and even St. Thomas in his younger days thought that this knowledge was infused in Christ.⁵ They came to this solution because they reasoned that our human method of learning by means of the senses, imagination and intellect implied a dependence on things outside Christ; and they did not want to concede such a dependence in Christ. The more common opinion of theologians, and that which St. Thomas teaches in his *Summa*, is that Christ really acquired knowledge step by step as we do through the action of the senses, imagination and active intellect.⁶ Although the Church has never explicitly defined that Christ acquired human knowledge, yet she has declared that truth in equivalent words. For example, the third Council of Constantinople, held in the year 680-681, stated that in Christ there were "two natural operations."⁷ Since knowing is the first of the natural operations, Christ must have had human knowledge besides His divine, beatific and infused knowledge.

Unless we concede that Christ acquired knowledge in a purely human way, it is impossible to admit the literal sense of certain passages of Scripture. For instance, St. Luke says: "And Jesus advanced in wisdom and age, and grace with God and men." (Luke ii, 52). In this passage St. Luke seems to have established a parallel between Christ's growth of body and of mind. Since His body really grew as ours does, then His human mind grew also as ours does. "We have no right," says Père Lagrange, O. P.,⁸ "to understand these words as being the expression of a mere appearance." Again, when the centurion said to Jesus: "Only say the word, and my servant shall be healed" (Matt. viii, 8, 10), St. Matthew notes that "Jesus hearing this, marvelled." But a man marvels when he sees something new.

⁵ III, Sent., dist. 14, q. 3, a. 3.

⁶ *Summa Theol.* III, Q. VI, a. 4.

⁷ Denzinger. 291-292.

⁸ *Evang. selon St. Luc.*

Finally, Christ had a perfect human soul and a human soul can not be perfect without a human intellect; and there would be no use in having a perfect human intellect if it never were used. When Christ worked in the carpenter shop of Joseph he learned one day to fit a joint, one day to plane a plank, one day to do some other job, just as we would have done. Unquestionably He learned very quickly, for Christ learned all things possible for a man to learn,⁹ but nevertheless He learned gradually as we do.

Just as Christ knew things in a human and divine way, so He willed them in a human and divine way. In the study of the human will of Christ men can find more consolation and encouragement than in the study of any other thing about the human nature of Christ. There we realize that Christ is truly and really a model for us, not some distant dream of an idealist; we see that He has actually experienced and conquered the trials which we are undergoing today. The human will of Christ, even as ours, was naturally attracted by what is pleasing and repelled by hardships; His human will, just as our own would have done, shrank before the looming Passion and found pleasure in the companionship of friends.

In the action of every human will we can note two movements. The first is automatic by which the will is attracted by that which is desirable in itself and repelled by that which is undesirable in itself. The second movement is intentional by which the will chooses that which the reason directs it towards and rejects that which the reason advises against. No man can sin by the first movement of the will; man sins only by the second movement of the will when he goes against that which right reason indicates as the real good in relation to the will of God. In us the first movement of the will is indeliberate and frequently contrary to right reason; a man suffering from hydrophobia feels a tremendous desire for water; this desire is natural, automatic and without reflection; it is both indeliberate and against the better judgment. In Christ, too, the natural desire was sometimes excited by things which His intelligence had to reject for a higher motive.¹⁰ This does not mean, however, that Christ was afflicted with that proneness to evil which is part of the patrimony of the sons of original sin. He had no inclination to evil.

⁹ Summa Theol. III, XII, a. 1. ad 3m.

¹⁰ Summa Theol. III, Q. XVII, a. 5.

However, this freedom from any inclination to evil did not prevent Christ from naturally desiring some things which He later willed not to have. In other words, He knew that same conflict that we suffer between duty and desire. His prayer in the Garden is a fine example. "My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt." (Matt. xxvi, 39). The threatening Passion terrified Him and His human will naturally shrank from the impending agony. All this was automatic and natural. But Christ realized that the will of His heavenly Father must be fulfilled; that for Its sake He must embrace that which repelled Him. And so Christ said: "Nevertheless not as I will, but as thou wilt." We go through the same process every time we resist an inclination to desert our tasks for pleasure; we are attracted by the pleasure certainly and naturally enough, but our reason shows us that duty rather than pleasure must be our choice.

A little knowledge of the human nature of Christ gives us a great deal of insight into the mission of Christ the Redeemer and Model of the human race. We begin to feel the full import of those words: "Learn of me" (Matt. xi, 29). It seems so much easier to learn of Him when we know He was one so much like ourselves. The human appeal of Christ becomes so much more effective when we realize that He was one of us. Then we know there is nothing figurative but a wonderful reality in His last discourse to His Apostles: "I will not now call you servants . . . But I have called you friends." (John xv, 15). We feel the real truth of that title He seemed to love so humbly—The Son of Man.

A PLEA FOR MORE CONVERSIONS

By BRO. JOACHIM BAUER, O. P.



PEACE on earth to men of good will." These tidings brought joy to man for it meant that his Saviour had come. The darkness that had enveloped man was to be dispelled by Him who was to be the Way, the Truth and the Light. God had abandoned man for a time as it were, in order that he might better appreciate things divine. The Jewish people had received divine guidance in an especial manner, yet even they had fallen short in their fulfillment of their obligations to God. With the advent of Christ salvation was to be brought to the entire world, to all mankind; "Peace on earth to men of good will," that peace, which alone can come to man when he is at peace and in union with his Creator. This peace and rest of the soul is beautifully expressed by St. Augustine in his "Confessions," which are an account of his own quest for God. All else failing him he came to a knowledge of the truth, "Thou hast made us for Thyself, and our heart is restless until it repose in Thee."

What is the Catholic laity doing to bring this peace of heart to other souls, that have not been blessed with the gift of Faith? Have not too many of them been willing to leave this task to the Church, to the hierarchy, to the pastor, or to the work of missionary Orders? Or, have they been smugly complacent in the heritage that is exclusively Catholic, without ever thinking of what they might do personally to help bring this God-given gift to others? A great work lies before the Catholic laity in the work of making converts and carrying peace of mind to men, who are usually men of good will even though lacking in knowledge of matters religious.

A certain diffidence and indifference towards things religious is taking hold upon many people of America. Witness the decline of the many sects in this country. Many of them have already fallen into desuetude. A few still hold sway, and a few new "isms" are making an endeavor to satisfy that innate craving of the human heart which can alone be satisfied by the soul's establishing some relation with its God. Amidst this chaos men see the Catholic Church rising into the heavens—gaining daily

in strength and numbers. The Church as an institution now, as ever, continues in her growth, but what is the individual Catholic layman doing? Is he waging the good fight; is he enthusiastic in taking up the extension of his religion, intelligently and personally, or is he affected by that indifference which surrounds us on all sides? If he has his religion at heart, he will endeavor to stem this tide of indifference. More than this, he will rise out of that lethargy which causes many to treat non-Catholics with utter indifference, as regards their religious status.

In the past, it has been the attitude of Catholics in this country to take an apologetical attitude regarding their Faith. Our efforts have been confined in no small measure to a refutation of calumny. Today, we have to launch an offensive in order to make the Catholic philosophy of life better known. This change has been recognized. To mention but a few examples of such work, the National Catholic Welfare Conference, the Knights of Columbus and the Diocesan Unions of the Holy Name Society have accomplished untold good in many fields. They have not left unchallenged, the erroneous statements that were made so frequently in the past concerning things Catholic. The effects are apparent in the attitude that is now taken by many of our large dailies when treating of Catholic items. Our work for cleaner movies, for cleaner literature, better drama; our investigation of educational and sociological problems are examples of the application of Catholic principles to the problems of the day. Yet this is but a beginning of the great work that is still to be accomplished here in America. We may gain some idea of our power for good, of our possibility to satisfy the needs of individuals and of the nation by making a study of the fruits produced by a small minority in England where they have more keenly realized their mission to non-Catholics. But our plea, is for greater help, for a more enlightened understanding of the needs of the non-Catholic here in America, and a consideration of how we, as individuals, can bring the Faith to other souls.

First of all we must get rid of the inane idea that all who are not allied with us, and within the fold, are either Protestants or unbelievers. We must realize that these, our neighbors, are individual souls who like us are groping about in the dark, or wrestling with the supreme questions. Each soul could tell, if it would, its own peculiar spiritual Aeneid. Each one has his own dark night of the soul, each has individual trials and sorrows to

encounter. It is through these that one may draw nearer to God. For us at such times there are the Sacraments and His Presence to sustain us. We have penance to set us again on the right road; His eternal Presence within our hallowed sanctuaries, where we may go apart and rest and have our burdens lightened. But what is the plight of the sincere non-Catholic searcher in quest of his God, who desires to know the truth? He has his own pains and sorrows, a long drawn out quest for an inheritance that was lost to him by his forbears. Indeed the sincere searcher may be more active spiritually than many a Catholic who has, complacently and in a matter of fact way, accepted his God-given inheritance. He is seeking the true God. Everything about him bespeaks His praise; all nature is a manifestation of Him—"sermons in stones and running brooks," and yet his religion and creed do not satisfy those infinite cravings of the heart. Where is he to learn more of this, his God? How is he to gain certitude? Now, God seems to be calling him elsewhere but, human as he is, he is attached to his home and friends of earlier years. No one seems to give him the helping hand that would make the journey easier. His heart tells him to go on, and this perhaps he does. As he makes his first inquiries concerning the Church, his friends and acquaintances manifest an unusual interest in his well-being. All are now concerned with his welfare, temporal and eternal. He is blamed. Reasonable in all else, these, his friends will not be reasonable in things of faith. Some ask or encourage him to wait a while, not to be too hasty, to be less biased, and more indifferent, so that he may be able to weigh values more truly. If faithful to the inspirations of God, he corresponds to grace; each step is taken timorously, fearfully, all the while trying hard to trust confidently in the goodness of God. Gradually the way becomes clearer. His conscience is more at ease. He begins to breathe more freely as he sees his path marked out for him. At one with God, he can endure the trials that his conversion may entail. Even these will be lessened as his friends see for themselves that in truth now, the adventurer is beginning to live as never before, for his "find" has given him a new life. But what of the many others who have not gone this far, for whom things are not marked out as clearly, who perchance are in need of our help by way of example, prayer, and a kindly word of explanation as to the essential truth of some dogma or practise of our Faith?

We know that there is no middle ground between the modern Protestant indifference to dogma on the one hand, and the authoritative interpretation of the Catholic Church whose center is Peter and his successors in the See of Rome. Christ never taught that one religion was as good as another. He declared certain truths necessary to be believed, with loss of our eternal beatitude as the penalty for doing otherwise. Moreover He commissioned certain men to teach in His Name. These He vested with powers to minister to the needs of His people, and this for all time. We must realize this and know that the world has erected its altars to an "unknown God," whom it will surely recognize if His Presence revealed in the Church is pointed out to it. Like St. Paul on the Areopagus, we must make known to the people, that the God whom they are seeking is the almighty and bountiful Father who revealed Himself in Jesus, and founded His Church, that He might continue to abide among men.

There is need of interpretation to those without of things Catholic, whether it be the fundamentals of our devotions, practices or dogmas. There is a goodly supply of literature available on all these points. Added to this wealth of apologetical literature we have an untold number of splendid pamphlets from our various Truth Societies and kindred organizations. But, merely to give one of these to our neighbor or fellow workman when we are questioned concerning some practice of our Faith will not suffice. All too many Catholics think that since their Church is to be found everywhere, there is no need to explain to the world of today a religion so well known—to interpret a creed with which all are already acquainted. Here is precisely where many misunderstand the true state of affairs. Perhaps the externals, or even the letter of our Creed, are known to some of the representatives of our modern secular and unbelieving thought (though we question as to the extent of this knowledge), but these and the vast majority of those without the fold are wholly ignorant of the inner meaning of our worship. To many it is unreal, perhaps a fable expressed in beautiful poetry or magnificent pageantry; our liturgy, creed, but survivals of an ancient creed, having no application to modern life. Our fellow citizens are awakening in part from this false impression. It is for us to give them a reason for the faith that is within us.

This work will require real personal effort, a personal interest in the heritage that is ours, a personal interest in those who

are in quest of that truth which we possess and which alone can satisfy them. We must try to understand their teaching so as to sympathize with what is good and true in it, while setting aside that which is false. By trying to understand their needs and by being able to answer their queries concerning the reason for parochial schools, the attitude of the Church on labor problems, birth control, divorce, confession, celibacy, the Sacrifice of the Mass and similar subjects, we will enable the unbeliever to realize something of the real character of our Faith, of its bearing on modern problems, of the infinite depth of meaning concealed under what are apparently only external or childish doctrines. He will see its applicability to all the needs of the soul of the present century as well as of the first ages of the Church. Then he will study and reverence it, perhaps be converted to it. At all events he will be a friend and staunch supporter of those things for which Catholicism stands. But this cannot be unless the Catholic realize and appreciate that the unbeliever, Protestant, or any other who plies him with questions or perhaps only hints them, is very sincere and, who, without being conscious of it agrees with much of the teaching of the Church and is ever ready to welcome the truth if he can find it. In such a state of mind, the Catholic will not only see, but will also be in a position to make his neighbor see, that in so far as any form of Protestantism, or any other religion, satisfies the needs of the soul, it has owed this influence to the truth and goodness that it has retained from Catholicism;—as fruit may ripen on a limb that has been lopped off from the parent tree. It is in virtue of this partial truth that these various forms of religion make their appeal and have their following. This understanding of these partial and one-sided, though oftentimes powerfully presented truths, may be used to point out, that in all their truth they agree with Catholic Faith, and thus, as far as they go, they bear witness to that Faith. This fundamental idea is the basis of the certitude that we have in our Faith regardless of what the findings of science or learning may be, for, "Since faith rests upon infallible truth, and since the contrary of a truth can never be demonstrated, it is clear that the arguments brought against faith cannot be demonstrations, but are difficulties that can be answered." These are the words of St. Thomas taken from his Summa, this has ever been the teaching of the Church, yet it is a fundamental truth

which has escaped many minds in ages past, even as it does to-day. Logical in their thought, when applied to affairs of science and commerce, many fail to distinguish between mere sentiment and feeling and that which is not only the truth, but the most reasonable as well. 'Tis true that they lack the gift of faith, yet even without this gift man can reason out, and be made to see, the untenableness of his position if he holds aught than the teachings of the Church. This is our task.

To sum it all up briefly, Catholicism contains all the truth of Protestantism, Pantheism and all other-isms that have been, are, or ever will be. In pointing out the errors of any false system that may be suggested to us as being as good as Catholicism, or as being popular, let us not be unmindful to recognize the truth contained therein, and then show how that truth is already contained with all of its complementary truths in our God-given inheritance. The modern world is alienated from the Faith, and is contemptuous of the Faith, largely because it does not understand. It tends to see only the outward forms, and to be blind to the inner life of Catholicism. If perchance it sees aught of good in Catholicism it separates it from the Faith as a whole. It sees only that which is opposed to its thought and feeling, failing to have pointed out to it that which would be congenial and would satisfy the needs and cravings of the soul. For this reason let us be patient with the inquirer, in fact with all who are outside the fold. We have naught to fear, and we do owe them our sympathy, and therefore should explain, and not denounce. Thus we may hope to bring others to a knowledge of the fact that all man's deepest needs are satisfied by Catholicism alone, that in the Faith they will find entire, that which is elsewhere partial, and that whatever of good has been found without the Church is to be found a hundredfold within. Our appeal then is for a lay apostolate that will supplement the work of the clergy and hierarchy, who will sow the good seed and prepare the soil for grace and the work of the priest, when once the inquirer is well disposed, or in quest of truths which are beyond the layman. Through such work we may hope to bring that "peace of God, which surpasseth all understanding" to the many souls who are seeking that peace and rest which is to be found in the Church alone, and is only so found, if the teachings of the Church, and the Church herself, are known as they really are.

THE CRIB OF ARA COELI

The World's Most Beautiful Crib

By BRO. ANDREW NOWLEN, O. P.

"And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in the manger."



HE simple meaning of the word "crib" is a manger or stall, where food for domestic animals is kept. When Mary, the mother of our Saviour, tenderly placed her Divine Child in the humble manger of Bethlehem's stable, she inseparably linked in the minds of the faithful the Nativity of her Son and the manger, Christmas and the Crib. The relics of the manger in which the Divine Babe was laid after His birth—the crib of all cribs—is still preserved in the Church of Mary Major at Rome. Pilgrims from all parts of the world journey thither to pay homage to these relics, attesting their faith in the eternal mystery of the Incarnation.

The tenderly appealing story of that Christmas night in the stable of Bethlehem has ever inspired the devotion of the faithful, but to St. Francis of Assisi is generally attributed the honor of giving to this devotion the tangible form it now enjoys. The biographers of the saint relate how at Christmas time, 1223, St. Francis with the approval of Honorius III, had a stable built at Greccio and within, a manger, with living sheep, oxen and asses grouped about it. This scenic representation of the historical setting of Christ's Nativity was the realization of a long-cherished desire "to make memorial of that Child who was born in Bethlehem and in some sort to behold with bodily eyes His infant hardships—how He lay in a manger on the hay, with the ox and ass standing by."

The Crib of St. Francis was probably the first of its kind in Italy, but we know that throughout England and France the custom of erecting a crib for the Christmas celebration was not uncommon. Generally, in these countries, a liturgical drama was enacted at the Crib. But the Crib of Greccio had a more emotional and imaginative appeal and to its simplicity and homeliness must be ascribed the eagerness with which the faithful seized upon this pious custom. Today every Catholic Church has

its own crib for the Christmas festival and the Sons of St. Francis have ever emulated the example of their holy founder in propagating this beautiful custom.

It is not surprising then to find the world's most beautiful crib in the Franciscan Church of Ara Coeli in Rome. The church originally belonged to the Benedictines, but in 1252, Pope Innocent the IV transferred it to the Franciscans. The name, Ara Coeli, is generally supposed to have been attributed to an altar erected by the Emperor Augustus to commemorate the Delphic oracle respecting the coming of the Saviour. This altar bore the inscription "Ara Primogeniti Dei." Others believe that the name is of more humble origin, dating from medieval times, when the church was called "Sta. Maria in Aurocoelio." The church itself is full of historical associations. On this site, Roman legends relate, Romulus built the temple of Jupiter Feretrius. Close by stands the Palace of the Senators, the same stair-case leading to the Atrium of the Palace and to the side-door of Ara Coeli. Here many a Roman Senator was slain as a result of the disputes within the palace. Here the victorious armies of the Empire halted, till from the Mamertine prison close by, the message was brought to the emperor or general that their noblest prisoner-of-war had paid the penalty of death for being the enemy of Rome. Here the great Caesar, returning after his first brilliant triumph, received the plaudits of a hero-worshipping populace.

These historical associations certainly enhance the fame of Ara Coeli, but it is the Crib and the miraculous Bambino that attract the majority of pilgrims to its doors. The Crib of Ara Coeli surpasses in beauty and splendor all other scenic representations of the Lord's Nativity. It occupies the whole of one of the side chapels, the Chapel of the Praeceptio, open to the faithful from the Eve of Christmas to the Feast of Epiphany (Jan. 6). In the foreground is a grotto, in which is seated the Virgin Mary, with the miraculous Bambino in her lap. Near her side is Joseph, while the shepherds and kings are kneeling in humble adoration close by. The ox and the ass complete the central group within the crib itself. Above the grotto, there is an image of God the Father, surrounded by choirs of Angels, and so realistic is the impression they give, that the words of the gospel narrative "Glory to God in the highest and on earth peace to men of good will" flash through our minds. In the center of the

chapel is a crystal fountain of glass and round about it sheep are grazing under the watchful eyes of shepherds. Still nearer the crib, women balancing baskets of fruit on their heads seem to be passing by. In the background, a scenic representation of a pastoral landscape, such as environed the stable of Bethlehem, completes the picture. The different figures are all carved from wood, appropriately dressed and vary in size according to their relative distances group within the whole, the dis- spectives have and the effect is

The miracu- that the Virgin her lap, is a flesh- tightly swathed in which is crusted cent diamonds, bies. It was carved olive-tree in the Franciscan. Ow- to obtain the nec- the Bambino, his of making a life- Infant Saviour with failure. He prayer and in the find the image flesh-like color of The surmise of the



from the central crib. On the tances and per- been finely guaged admirable.

lous Bambino, Mother holds in colored image, a white dress, over with magnifi- emeralds and ru- from wood of an Holy Land by a ing to his inability essary colors for cherished design like image of the was threatened had recourse to morning awoke to tinted with the an infant babe.

The novelist, Lucille Borden, may not be far from the truth, when she says: "No one is left to tell whether or not the ancient olive-wood from which the Bambino is carved were the tree under which the Christ- made Man had agonized. Certain it is that from Olivet it came and with it, sweet tradition of power to heal and comfort." When the miraculous image was being sent to Italy, the ship was wrecked off the coast of Florence, and the image washed ashore. The Friars immediately brought it to the church of Ara Coeli, where it has remained ever since.

Outside of the Christmas season, the Bambino stands in a niche in the Sacristy, where it can be viewed by admiring pil-

grims. Oftentimes it is driven through the streets of Rome to the bedsides of the sick and infirm. Devout peasants always kneel as the "Santissimo" passes by. Formerly the holy image was left on the bed of the sick for some hours in the hope that a cure might be effected. Now it is never permitted to leave the church unattended.

Thomas Bailey Aldridge in his "Legend of Ara-Coeli" strikingly describes the occurrence which caused this change. At one time, a woman, desiring to possess the sacred Bambino as her own, had another image made similar in size and appearance, and

so like the child
Of Ara Coeli, you'd not have told,
Had both been decked with jewel and chain,
And dressed alike in a dress of gold
Which was the true one of the twain.

She then feigned sickness and the holy friars brought the Santo Bambino to her bedside. As soon as they had withdrawn, she clothed the false image in the regal splendor of the Bambino and sent it back to the convent. The fraud was not discovered; but all that night a terrible storm, accompanied by thunder and lightning, raged throughout Rome. The Friars, unable to sleep, were quietly praying in their cells, when above the roar of the gale, they distinctly heard a thunderous rapping on the doors of the church and the tolling of the church bell. Hastening to the church,

the brothers stood
Huddled together, pallid and mute,
By the massive door of iron-clamped wood,
Till one old monk, more resolute
Than the others—a man of pious will—
Stepped forth, and letting his lantern rest
On the pavement, crouched upon his breast
And peeped through a chink there was between
The cedar door and the sunken sill,
At the instant a flash of lightning came,
Seeming to wrap the world in flame.
He gave but a glance, and straight arose
With his face like a corpse's. What had he seen?
Two dripping little pink-white toes!

Tugging at the bolts and flinging down the chain, the old friar swung back the door, and there on the threshold, dripping wet, stood the naked image of the real Bambino. Since that time, the miraculous image has never been trusted out alone, but now has

attendants to accompany it wherever it goes. The Santo Bambino of Ara Coeli has ever been the object of the faithful's devotion, but at no period throughout the year is it more manifest than during the ceremonies of the Christmas season.

Christmas days at Ara Coeli are days never to be forgotten. Vast crowds can be seen daily climbing the broad stair-case of the Quirinale Hill, passing through the lanes of merchants selling their Madonna wares. It is indeed a cosmopolitan crowd. Pilgrims of every nationality intermingle with the native Romans, all hastening to secure vantage-points within the church. The church itself is packed with a vast throng of the faithful. Some are kneeling before the shrine of the Madonna, while others crowd about the chapel of the Praesepio, but the Christmas sermonettes of the children are what appeal to the great majority of the people.

It is the novelty of this whole performance that grasps the attention of the people. The innocence and sincerity of the children, their self-consciousness and nervousness, the spirit of faith and devotion that animates them, all play upon the heart-strings of the faithful. From the pulpit opposite the chapel of the Praesepio the little piping voices of the children are raised in exhortation to come and adore with them the New-born Babe. Sometimes the hardships of the Infant Saviour are pityingly portrayed; at other times, the joy and glory the Saviour brought into the hearts of men by His birth. Every conceivable aspect of Christ's Nativity is treated and all in an original way. The gestures are both natural and graceful, as would be expected of a Latin race, but frequently fright seizes upon an up-raised hand and leaves it suspended in mid-air or causes the memory to falter and the lips to stammer. One day is set apart for the crippled and infirm children, and then it is awe-inspiring and thought-provoking to hear the sentiments of resignation and patience that characterize the sermons of these little afflicted children of God. As child after child ascends the pulpit, we become more and more convinced that Christmas is indeed the feast of little children and that to participate in the joys of Christmas, we must become like unto them—simple, pure and trusting in the goodness of the Divine Babe of Bethlehem.

The closing ceremony on the Feast of the Epiphany is in harmony with the whole Christmas celebration. The Bambino

is taken from the Crib and reverently carried in procession to the top of the broad stair-case leading to the church.

At Epiphany,
If the holy winter day prove mild,
It is shown to the wondering, gaping crowd
On the church's steps—held high aloft—
While every sinful head is bowed,
And the music plays, and the censers' soft
White breath ascends like silent prayer.

The people drop to their knees as the holy image is raised aloft and his blessing impored upon all the faithful. The procession then returns to the Sacristy, the Bambino is placed in its customary niche, and the Christmas ceremonies of Ara Coeli are over.

Stripped of its brilliant pageantry, the grandeur of its Crib and the novelty of its ceremonies, the Christmas festivities of Ara Coeli do not differ from that of the humblest chapel in the far-off mission lands of China. It is the worship of the New-born Saviour that underlies both. It is the profession of faith in the divinity of that Child who was born of the Virgin Mary in the humble stable of Bethlehem. It is the manifestation of the joy and gladness of men's hearts in welcoming Him in their midst who was both God and man. In every Catholic Church throughout the world, the strains of the Christmas anthem can be heard—*Laeti triumphantes, venite adoremus Dominum*—and the faithful, rejoicing in the Eucharistic presence of the Divine Babe on their altars, hasten to adore and to receive Him into their hearts.



OBEDIENCE

By BRO. FRANCIS VOLLMER, O. P.



BEDIENCE is looked upon by many persons, right here in America today, as an invasion of their personal liberty, that cherished prerogative which they seem to interpret as license to do just about as they please; it is looked upon as a quality of those spineless individuals who have not sufficient stamina to oppose the dictates of another; it is considered as a necessary evil that must be borne on account of the present condition of things and out of expediency lest greater evils follow; as something that is expected from those who have vowed obedience, but degrading in a modern man of affairs.

This dislike of obedience is due, in no small measure at least, to an ignorance of the real nature and functions of obedience. An explanation of the true character of obedience,—of obedience as a virtue,—may help many people to consider it as an asset and not as a liability.

We define obedience as: The moral virtue which renders the will of man prompt in fulfilling the will of another.¹ Man seeks happiness, he cannot help it, it is his destiny, his last end. As to the method of obtaining this end, however, man is free to choose or to reject. By obedience a man voluntarily gives up to another this right of choice. For reasons that he considers worthy he spontaneously submits his choice to the dictate of someone else, and follows that other's commands. The reasons for man's surrender of his liberty are manifold, but, in general they are love and faith.

Obedience proceeds from love.² As Cardinal Manning says, "Obedience without love is a mask, and not a living reality."³ The Ten Commandments of God are just what their name implies, commands, and the fulfilling of them is obedience, and yet, when Our Lord summarized all the Law and the prophets in two precepts, those two were the love of God and the love of our neighbor. Nothing could show more clearly than this how obedi-

¹ St. Thomas Summa Theologica, 2a 2ae Q. 104, a. 2 ad 3.

² St. Thomas Summa Theologica, 2a 2ae Q. 104, a. 3 sed contra.

³ "The Eternal Priesthood." p. 213.

ence should spring from love. The first three commandments refer to the love of God, the other seven to the love of our neighbor, and for the Christian of course, obedience should find its source in one or the other of these two loves, but love of some sort will always be found at the root of real obedience. If a man does not obey through love, he is only submitting, through fear or expediency; he is being influenced against his wishes, and this takes away the element that is essential for real obedience, namely that it be voluntary. It is true that such compliance is popularly called obedience, a person is, in a loose way, said to obey when he submits, under pressure of circumstances, and with a bad grace, against his will; but this is not genuine obedience in the true sense of the term, and theologians call it "material obedience."

Love, however, is not the only source of obedience, faith also is equally important as its mainspring and motive. It is impossible to love anything unless we know it, and in the majority of cases the truths and principles upon which we act are not really known to us in themselves, but are taken on faith. If we are on an eastbound train and want to know what time the southbound train left New York the night before, if we will not take the word of the trainmen or the time-table, but insist upon having been there to see the train depart with our own eyes, we are going to have difficulty in making our connection. And so it is with all our daily life, there are some things we must believe. We obey because we believe that obedience is due to the person to whom we give it, we believe that for us he represents God, in this particular instance, or he represents our Government, or the cause or principle to which we adhere. Very frequently it is not demonstrated to us by cold reason that he really does represent these things, it is not necessary; we believe, and believing, freely submit our will to his. Christians obey the secular power because it is just to do so, and the law of Christ perfects rather than destroys justice.⁴ Recall the familiar words of St. Paul,⁵ "Let every soul be subject to higher powers, for there is no power but from God and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God."

⁴ St. Thomas Summa Theologica, Q. 104, a. 6.

⁵ Epistle to the Romans, xiii, 1.

The object of the virtue of obedience is some command, and the execution of this command is an act of obedience. This precept may be either express or tacit, that is, we may be told to do a thing in so many words, or we may know in some other way that the one in authority desires the thing done, although he be silent; it may be positive, commanding the execution of some action, or prohibitive forbidding something. If the action we perform does not come under one of these heads, then it is the act of some other virtue. Now taking the converse we see that every sin, even a slight sin, is a disobedience. If it be a serious sin, it is, perhaps, disobedience in a grave matter, if a venial sin, it may be in a small matter, but it is disobedience nevertheless, for the slightest turning from God is disobeying His command to love and serve Him, and to love our neighbor for the sake of God. This reveals the immense importance of obedience, and the necessary place it holds in the scheme of things. One might go so far as to say that to render obedience is a part of our very nature, for what is that but saying that we are dependent, that we are contingent, and that we are finite; if we did not have to submit our will to that of another, we would be independent, self-sufficient, infinite, gods.

The modern tendency toward disobedience, and its consequent revolt against authority takes on a serious aspect. It breaks out under different forms now here and now there, appearing today under one guise, and a few months from now under some other, but all traceable to the same radical derangement. The crime wave, of which we hear so much lately, is but wholesale disobedience against lawful authority, Divine and human. The treatment given it in the public press is apt to be superficial, and subjective,—a crime is “shocking,” “wasteful,” “ugly” and the rest of journalistic lingo, according as the writer is emotionally, economically, or aesthetically inclined. As a matter of fact, crime is disobedience. A murder differs from an execution in that a murder is a disobedience to a law. Now if obedience is a virtue, disobedience is a vice. Public opinion is prone to consider only this or that particular instance or kind of disobedience, it neglects the source from whence it springs. It stresses the act or omission and ignores the vice, the habit, which makes a certain class of people chronically disobedient. These individuals have the habit contrary to that of submitting their will to that of another.

Now if, as we have said, the motives for obedience are chiefly love and faith, the motives for disobedience are, principally, indifferentism, hate, and disbelief. Of course, as motives, as the moving or driving forces, the last two, hate and disbelief, are by far the more powerful, for indifferentism is rather a negative quantity as a source of anything, although it is not without its own insidious effects. In seeking, therefore, the remedy for this bad habit of disobedience, we ought to go to the root of the evil, and convert into love the hate that is the main-spring of this "Bolshevistic" movement. What is their hate against? Against everything that is good and just. Against God, His Church, and all things that pertain to God; against our country and its laws,—in a word, against all power and authority. This must be supplanted in their hearts by love of God, and love of country, before we can expect to find obedience. In order to love, however, they must have faith; they must believe in those who lead and command them or they cannot love and obey. No one requires of them a blind faith. No rational being can well be expected to believe anything, or to believe in anyone, without first being given a sound reason for so doing. They will first have to be shown that they are, in very truth, dependent, and that it is reasonable for them to love God and obey the demands of God and country. They have a right to be shown that these claims are just, and wherever there is a right in one person it presupposes a duty on the part of another person. It is the duty of the Catholic citizen to show these individuals that the laws of God and of their country really have a claim on the actions of every one of us. For instance we could show them that it is perfectly in accord with reason and with nature for one man to obey another, for verily it seems that this is at the root of their vice in many cases. St. Thomas suggests a plan of attack on this question; here are his own words: "Just as the action of natural things proceeds from natural power, so do human actions proceed from the human will. In natural things it behooves the higher to move the lower to their actions by the excellence of the natural power bestowed on them by God, and so in human affairs also the higher must move the lower by their will in view of a divinely established authority. Now to move by reason and will is to command, wherefore, just as, in virtue of the divinely established natural order, the lower natural things need to be subject to the movement of the higher,

so it is in human affairs, in virtue of the order of nature and divine law."⁶

There is another point that demands attention, and it is by no means the least interesting; it is that obedience is the soul of all organization, the bond of unity in action. Glance for a moment at the two principal forms of religion existing in America today: the Catholic Church, and Protestantism. In the one we find a well-defined obedience to a divinely constituted hierarchy, and as the natural consequence, definite laws, smooth and efficient functioning, the whole society working as one man; in the other, as many laws as there are sects, or even as many laws as there are individual interpreters of the law, no efficient discipline, since there is neither central legislator nor sufficient sanction, and,—no obedience. Thus even at a glance one sees that where there is no obedience there is no unity, no concerted action toward any one determined end. The perfect functioning of any organization is unthinkable without obedience in all its parts.

If examples are sought of great personalities in the history of the world who have inculcated and practised obedience, we need seek no further than He who is the model of all virtues. Surely if ever there were anyone who might have been absolved from this universal law of rendering obedience, it was Jesus Christ, the God-man. And yet, not only did He obey the letter of the law, but His generous obedience was evidenced in other things in which even we poor sinners are not bound to obey. The point to be stressed here is that He obeyed the law. Furthermore, He told us to obey the law of God and of man, and He gave us a personal and Divine example by obeying it Himself.

We are Christians, and profess to be followers of this divine Leader, to be subjects and members of the Kingdom which He established here upon earth, and it will not suffice for us simply to proclaim and insist upon His doctrine, it behooves us to be doers of the word and not hearers only. Therefore it is our duty to God and to our country, as Catholics and as citizens, not only to explain what obedience really is by preaching and writing, but also, as Christ Himself did, to spread a real love of this ennobling virtue in the hearts of all within whom we come in contact, by giving them an example,—by practising obedience ourselves.

⁶ St. Thomas Summa Theologica, 2a 2ae, Q. 104, a. 1 corp.

PATRON SAINTS

By BRO. ANTONINUS BRADY, O. P.



PATRON Saint is one who has been assigned by a venerable tradition or chosen by election as a special intercessor with God for a particular locality, and is honored by the clergy and people with a special form of religious veneration. Any popular saint might be called a patron in the broad sense of the term but strictly speaking a patron is one who is singled out by venerable tradition or by authorized choice and is approved by ecclesiastical authority. The notion of a patron should not be confused with that of a titular saint. The term "patron," being wider in its meaning than that of "titular," may be applied to a church, a district, a country, or a corporation. The word "titular," is applied only to the patron of a church or institution. Both, however, according to the legislation of the Church now in force, must have the rank of a canonized saint. A study of titular saints is not within the scope of the present article.

As in the history of beatification and canonization there has been an evolution and development of these processes, so also there has been a similar development in the choice of patrons. Previous to the time when the processes of beatification and canonization were definitely determined by ecclesiastical law, the enrolling of a saint in the official calendar of the Church, took place when their names were inserted in a recognized Martyrology. Later an elaborate procedure of beatification and canonization was formulated. Similarly the selection of patrons depended in the early days to a great extent on popular choice. It was only later, as will be seen below, that this choice was regulated by an ecclesiastical legislation, that was not so rigorous a process as that involving the official recognition of the sanctity of a servant of God.

From the earliest days of the Church it was a pious custom for towns, cities, provinces, and countries to choose one or more patrons. In the early ages of faith the people were so imbued with the spirit of their religion that each little village and hamlet had its own particular patron or guardian. They strove to

emulate the virtues of their favorite protector's life, and not infrequently his feast day was celebrated with great pomp and ceremony. The saints were the heavenly heroes of the people and as such the good folk besought them to use their powerful intercession with God to obtain His blessing and protection.

Before the decree of Pope Urban VIII, March 13, 1625, not only saints but also blessed were chosen as patrons. Blessed Osanna of Mantua, was chosen tutelar of Mantua. Blessed Gregory X, was the special protector of the city of Arezzo. In the year 1630 the Sacred Congregation of Rites decreed only those were to be chosen patrons who enjoyed the honors of sainthood, excluding those who were but beatified. It was also decreed that a method in the choice of patrons should be adopted. The substance of the legislation was the following: that the choice of patrons of a city should be effected by the votes of the people, through the medium of a general assembly of that city or locality. This was to be done by the officials only with the consent of the Bishop and clergy of the place. The same was to be observed in the choice of a patron for a country. It was to be brought about by the secret votes of the people from the various cities of that region. This could not be done by representatives unless they had a special authorization and the consent of the ecclesiastical superiors. The reason for the choice of new patrons was to be brought before the Sacred Congregation for its approval and confirmation. This decree was confirmed by Alexander VII, in a document on the cult of the blessed, September 27, 1659.

Though the beatified were not regularly accorded the distinction of patronage, there were, however, exceptions. St. Rose of Lima, a Dominican, while still a Blessed was approved by Clement IX, as principal Patroness of Lima and the Kingdom of Persia, enjoying the full cult of a regularly constituted patron saint. Later Clement X, chose and declared her the principal Patroness of all the Provinces, Kingdoms, and regions of the whole American Continent, the Philippines and the Indies.

In the new code of Canon Law, (Can. 1278), the Church declares that no saint may become a patron of a diocese, province or nation without the confirmation of the Holy See and that a special approbation of the Holy See is necessary for a blessed to become a patron.

Previous to the Middle Ages patrons were not spoken of in as strict a sense as later in the history of the Church. There were indeed titulars. And the people had their preferences for certain classes of saints as well as for individual saints. Accordingly they invoked as a consequence their patronage. The popular saints of the first centuries of the Christian era were the Apostles and Martyrs. The reason for this is found in the fact that the Apostles were the immediate associates of Christ and the blood of Martyrs was the seed of the Church. As the mystical body of Christ grew, there were produced models of sanctity not only by martyrdom but also by confessorship, virginity and holy widowhood. These members of the Church also received the veneration and devotion of the Church Militant. It would be as difficult to give a catalogue of the preferred saints of the earliest days of the Church, as it would be impossible to give a complete list of patrons for any other era; yet a few examples might be cited. It goes without saying that the Catholic people always paid a supreme adoration and devotion to the most High God. The Mother of God also received at all times a special devotion from the faithful. But we are concerned here not so much with God and His mother as with a few of the saints whose cult sprang up in pristine times. St. John the Baptist and St. Stephen the Proto-Martyr were honored throughout the whole Christian Church from the beginning. During the first centuries of the Church's existence it was only the Martyrs who enjoyed religious veneration and it is probably due to this fact that no cult was paid to those persons who were closely related to Our Lord during His life. A striking instance of this, is the case of St. Joseph. Although designated a just man in Holy Scripture and the object of occasional eulogies in the works of the Fathers, he received universal veneration only at a later date. St. Martin of Tours is one of the early instances of popular veneration outside the division of Martyrs and Apostles.

The saints were the popular paragons of the Middle Ages. Their places of abode in life, their monasteries, their hermitages, the localities where they exercised their ministry; in a word any place sanctified by their presence was regarded by the faithful as hallowed. In fact knowledge of these places and pilgrimages to them was a source of much of the geographical information possessed by the people at large. Naturally the people chose

from among the great number of saints, those patrons that illustrated the ages of faith. In their veneration they chose particular intercessors in their peculiar needs, they placed their countries, cities and towns under saintly tutelage. The different professions sought a saint's protection in their various activities. Their children were given the names of saints not chosen at random, but carefully selected from the popular heroes of the locality. A number of examples of patron saints of the Middle Ages will throw further light on this very interesting tendency. The foster-father of Jesus Christ was the patron of carpenters. The fishermen called upon St. Andrew the Apostle. The physicians invoked Saints Cosmos and Damian, the cobblers St. Crispian, metal workers St. Eloi and the artists St. Luke. In all these instances the saints had worked in these fields of labor. St. Bartholomew the Apostle, became the heavenly intercessor of tanners, because he was flayed alive. The oil merchants prayed to St. John the Evangelist who had been cast into boiling oil. Stone masons chose St. Stephen for he met his death by stoning. In the various dioceses the people sought cures and relief from the heavenly citizens. St. Blaise became the patron against throat disorders, due to the fact that in the Saint's life he performed a miracle on a boy who was in danger of death from a fishbone caught in his throat. St. Appollonia aided those afflicted with toothache, because the persecutors of this holy virgin began her torture by violently removing all her teeth. St. Lucy healed those afflicted with diseases of the eye, for she had her eyes torn out as one of the episodes of her martyrdom. St. Roch was called upon during the plague because during his life he went about plague stricken towns and cities and by the sign of the Cross the plague was abated.

In order to appreciate thoroughly, the holy fire and zeal enkindled in the hearts of the early followers of the Lamb of God it is necessary to understand the spirit of the days in which they lived. Their religion was not merely a Sunday affair. They kept themselves always in the presence of God and His saints and made the heavenly family a part of every day life. Hence it is not surprising that these people in their pious devotions invoked various saints in favor of God's lesser creatures. St. Saturninus was the heavenly guardian of sheep, St. Cornelius protected the oxen and St. Anthony the hermit warded off harm

from the pigs. Various saints were invoked against the vicissitudes of the elements. St. Cesarius of Arles was impetrated against windstorms, St. Barbara against lightning, the tempest tossed mariner called upon Blessed Peter Gonazales, O. P., better known as St. Elmo or Pelmo and St. Medard was called upon for good weather.

Among the patrons of cities might be mentioned Sts. Peter and Paul and St. Catherine of Sienna for Rome; St. Zenobius and St. Antoninus for Florence; St. Rufinus and St. Francis for Assisi; St. Petronius and St. Dominic for Bologna. Not only were the saints chosen as patrons but certain feasts and mysteries became the title under which the people looked for heavenly aid. To cite but two examples: the pin-makers chose the Nativity because when the Virgin Mary cradled the Infant Jesus she fastened his swaddling clothes with pins. The sawyers honored the Visitation because Mary and Elizabeth bent towards each other in salutation, in the manner in which sawyers incline when exercising their craft.

Holy Mother Church ever true to her divine mission and watching over the needs of her children in their spiritual and temporal welfare has always encouraged her children to choose patrons. From time to time the Church through her mouthpiece, the Vicar of Jesus Christ, has proclaimed special patrons for her children. Any attempt to give a complete list of the patrons declared by the Church would be futile; however, a list of the most important patrons is interesting. St. Aloysius Gonzaga proclaimed Patron of Youth by Benedict XIII, in 1729; St. Joseph was declared Patron of the Universal Church by Pius IX, December 8, 1870; St. Francis De Sales, Patron of the Press; St. Thomas Aquinas declared the Patron of all Universities, Colleges, and Schools by Leo XIII, Aug. 4, 1880; St. Vincent De Paul proclaimed Patron of all Charitable Societies, by Leo XIII, May 1, 1885; St. Christopher, Patron of Travellers; St. Camillus of Lellis, declared Patron of the Sick and those who attend on them, by Leo XIII, 1886; St. Leonard of Port Maurice, Patron of Missionary Work among Catholics; St. John of God proclaimed the Patron of Hospitals by Leo XIII, 1886; St. Peter Claver, was declared the special Patron of Missions to the Negroes by Leo XIII, 1896; St. Francis Xavier proclaimed the Patron of the Propagation of the faith by Leo XIII, March 25,

1904; St. John Chrysostom was declared the Patron of Sacred Orators by Pius X, 1908; St. Ignatius Loyola proclaimed Patron of Retreats by Pius XI; Our Lady of Loretta was proclaimed the Patroness of Aviators by Benedict XV, March 24, 1920.

In regard to the duration of the popularity of different patrons, we might state that many whom we honor today have been honored as such from the earliest days of the Church. Others have been honored as patrons from the time of their canonization. Still the cult of other saints whose patronage was invoked with remarkable devotion at one time, lapsed after a while, into ordinary veneration. Many causes might be assigned why a saint who enjoyed such popularity for a time was later comparatively forgotten by the people at large. It is worthy of note that while the process of canonizing a saint is in progress, devotion to the servant of God is usually pronounced, and if the saint has been known for a great number of miracles the honor accorded will be more perennial. This is also the case with patrons whose favor rests on the popular choice of the people. In the case of patrons assigned by ecclesiastical decree, veneration is assured within the scope for which the patronage was declared. When the reason for invoking a particular saint is some public calamity obviously the veneration decreases when the crisis has passed unless a grateful people keeps the memory of that saint in benediction for favors received.

The patronage of the servants of God offers a striking example of the faith of God's people in the doctrine of the communion of saints. The loving fidelity with which they honor them, proves that theirs is a living faith. The confidence that the faithful place in the patronage of their chosen intercessors attests that they have an abiding trust in the Providence of God, Who is wonderful in His Saints.

Church, School & Home

The Epiphany In ancient times, the Christmas festivities lasted for a period of twelve days, coming to a close with the feast of the Epiphany on the sixth of January. This feast is one of the oldest and most interesting in the Christian calendar. From very early times it has been celebrated as a holy-day of obligation in European countries, but in our own land its popular observance has been more or less ignored, and its full significance almost forgotten.

Epiphany, the title of the feast, is derived from a Greek word meaning "manifestation." The name indicates the special object of the feast, which is to keep before the minds of the faithful, those events in the life of Christ which distinctively manifested His Divinity. The Epiphany originated in the Eastern or Greek portion of the early Church. At first, it was kept in place of Christmas as the special feast of the Nativity, since the first manifestation of the God-Man in this world took place "when Jesus was born in Bethlehem of Juda." This aspect of the feast was peculiar to the Eastern Church where it prevailed generally up to the close of the fourth century, and in some sections, even later. After this period, however, the 25th of December was almost universally observed in honor of the birth of Christ.

The Epiphany first appears in the Calendar of Feasts of the Latin Church about the end of the fourth century. From its introduction this solemnity has been intimately associated in the West with the manifestation of the Infant Saviour to the Gentiles, typified by the wise men who, guided by a miraculous star, came from the East to Bethlehem to worship Him who was "born King of the Jews." According to an ancient tradition, these wise men were themselves of royal birth. For this reason the Epiphany is called in many places, the "Feast of the Kings." For this reason too, emperors and kings during the Middle Ages cherished a great devotion for the feast, and brought rich gifts to the churches on that day in imitation of the three Kings.

In more recent times, however, doubt has been cast upon the regal character of the wise men. The Latin Vulgate called them

"Magi," a name proper to members of the Persian or Chaldean priestly casts who were well versed in astronomy, medicine and natural philosophy. It is probable that in the course of their study of the heavens, they saw the star, and being men of virtuous life, they received a special revelation as to the supernatural meaning of the marvel. The same tradition which represents the wise men as Kings, makes them three in number, and gives their names as Gaspar, Melchior and Balthasar. However, this tradition seems to go back no earlier than the seventh century. In early Christian art the number of the Magi varied from two to eight, and an Eastern tradition places it at twelve.

While the Roman Liturgy makes the Adoration of the Magi the principal mystery to be honored in the Office of the Epiphany, it also refers to those other manifestations of Christ's Divinity which took place at His Baptism, and at the Marriage Feast of Cana. A beautiful summary of the scope of the feast is given in the "Benedictus" antiphon for this day: "On this day, the Church is joined to her celestial Bridegroom, because Christ washed away her sins in the Jordan, the Magi hasten with gifts to the royal espousals, and the guests are gladdened with water changed into wine."

It is interesting to note that Eastern Catholics commemorate the Adoration of the Magi on Christmas Day. Epiphany, for them, is sacred to the Baptism of Christ, and to the marvelous manifestation of His Divinity which followed, when the Holy Ghost descended upon Him in the form of a Dove, and a voice from heaven was heard saying: "Thou art my beloved Son, in Thee I am well pleased." For this reason the 6th of January is referred to in an ancient Coptic Calendar as the "Immersion of the Lord." By Greek Catholics it is often called the "Feast of Lights." The meaning of this title may not be clear unless one recalls that in the early Church, Baptism was often known as the "Illumination," that is, the sacrament by which Christians receive the light of Faith.

Although the miracle which Christ performed at the Marriage Feast of Cana, and by which He first publicly displayed His divine power, is noticed in the liturgy of the Epiphany, in both the Latin and Greek rites, its place is but a subordinate one. Its significance is almost completely overshadowed by that of the Adoration of the Magi and of the Baptism of Christ.

Inseparably associated with this miracle, in the minds of English-speaking peoples, is the famous line of the Catholic poet Crashaw:

"The modest water saw its God and blushed."

The Epiphany indeed, forms a fitting crown to the Christmas festivities. The Church has instituted this feast of the "Manifestations" to remind Christians that the Babe of Bethlehem, lying so weak and helpless in the manger, is truly the God of Majesty and Power. Catholics should celebrate this feast with great fervor in these days when the Divinity of our Lord Jesus Christ is assailed on every side.

Entertainments "Learn to do by Doing"—Here in a few words is the keynote of modern methods of teaching. As a psychological principle it is a fact, at least it is much more than theory, that many of our mental processes tend to express themselves in action. Very often a mental impression will cause the organism to adapt itself for certain movement, which will be actualized unless inhibited. This tendency is particularly noticeable in children of a highly nervous nature. Some whenever they read must go through the motions of the vocal organs which correspond to the visual sensation. Others at the sound of music will beat time, shuffle their feet or hum. Thus it seems quite evident that many conscious impressions have a dynamic tendency to express themselves in action.

Among the school activities entertainments provide a valuable means for natural expression. In no subject of the curriculum, perhaps, may the dynamic principle be more thoroughly and successfully applied than in the teaching of English and history by means of class plays. The novelty of the class entertainment stimulates the instinct of imitation. Children are great mimics and delight to reproduce the actions of others. Thus it is much easier for them to *act* the thoughts than to express them in words. The child regards the entertainment as a kind of game, since play includes much make believe and personification. The enacting of his experiences may be crude but they are interesting because of the manifestations of the child inventiveness. The value of this mode of expression lies in the opportunity it affords to initiative and personality. Here the

resourceful teacher may point to the child's mistakes, but at the same time encourage him and praise his efforts. Such a procedure will implant in the child-mind the idea that perhaps he can succeed after all even though he be far from perfect at present.

One advantage of the class entertainment from the view point of teaching english, is that the pupils learn to master ideas and actions as well as words and rules. It is of the utmost importance that the ideas presented to the children should be suited to their capacity. But when the children dramatize an incident in literature, their thoughts on that subject are thereby enriched and their ideas are rendered more clear and definite. Therefore a class entertainment instead of interfering with the school work, emphasizes, reinforces, and vitalizes it. It furnishes the best test of the children's growth and power to think and of their skill in expression.

Furthermore we must take cognizance of the worth of class entertainment as a socializing factor. They bring the children into mutual contact. This begets sympathy which naturally leads to a participation in the feelings of others. Such companionship is beneficial and provides valuable training for the child. Frictions and oppositions are certain to arise with consequent punishment and a wholesome readjustment. Thus the child will develop certain social qualities which will contribute largely to his happiness and advance in life.

Class entertainments, apart from these educational advantages, offer exceptional opportunity to imbue the children with the spirit of Catholic festivals and with a love for their country's institutions and customs. This alone will justify the staging of a small play in every class on the more important holidays. We must not lose sight of the fact, that to enter into the spirit of our religious feasts, to know and appreciate our national customs and institutions, we must act them—we must live them, for we all "Learn to do by Doing."

Family Holiness If there be any single virtue peculiar to the truly Catholic Home, which distinguishes it from all other domestic groups, that virtue is family holiness. Family holiness is the hallmark of the household which has taken for its ideal the Holy Three who were gathered together in the

stable at Bethlehem—Mary the Chaste Madonna, Joseph the just man, and that Babe of babes, Jesus the Divine Infant. There was happiness, in spite of discomfort and isolation; there was joy, despite poverty; there was peace, notwithstanding the wintry weather and noisy cattle. What was the secret of this happiness, this joy, this peace, in the face of all that forbade them? Jesus was there, and with Him were Mary and Joseph. And their presence in any Home will assure for that circle the same blessings.

Every mother may take Mary for her model and will find in her a sweet-tempered and gracious exemplar. When homely tasks grow burdensome and everything conspires to annoy and discourage, there is consolation in the thought that Mary's task was not easy. If poverty presents his peaked mien, what comfort there is in the knowledge that Mary, too, had faced this spectre and was not disheartened! Should sorrow shadow the erstwhile happy home, is there not solace in the reflection that the Virgin's heart of hearts was riven by this sword? Mary was an ideal of selfless devotion to her Son, and in the imitation of this modern mothers will contribute much to the holiness of the Home.

Though all the incidents of St. Joseph's life are comparatively unknown, we possess an insight into his character. We may well picture his regret at being able to provide no fitting shelter for his spouse and her Child during their stay in Bethlehem, and we may conceive with what ardor and affection he labored to make the best of this unfortunate situation. The journey from Galilee had been slower than usual on account of Mary's condition, but Joseph did not complain though it had cost them their chance of securing accommodation at the inn. He had been chosen to protect and to provide for the Immaculate Mother and her Heavenly Child, and he set no limits to his exertions in the accomplishment of that duty. What an example for fathers! Provident, watchful, surpassingly devoted to his family, his character deserves imitation.

What can we say of the Child Jesus? He is the model of all, but especially as the Christmas Babe is He the epitome of all that is virtuous in a child. Obedient, patient, gentle, seeking poverty voluntarily, He presents manifold possibilities of good example. If He had willed it, He might have been born in the

palace of the Caesars', but he deigned to make a stable His birth-place. Even royal purple would have been poor covering for His tiny body, yet He allowed Himself to be bundled up in "swaddling clothes." The feedbox of animals was the cradle of His choice. It was the beginning of a life that was to be marked by obedience, by devotion to the wishes of his parents, by companionship with the poor. It was all for our example and every boy and girl may look to the Manger of Bethlehem for his paradigm. "A little Child shall lead them" and shall bless them as His followers.

The students of the Dominican House of Studies, Washington, are gratified by the many messages of appreciation that have come to Dominicanana during the past year. They have come even from far away Jerusalem and from points on the Pacific Coast. Our readers have done us a real service for an editor can only judge the worth of his publication through the considered judgment of his readers. In expressing our thanks for the interest taken we hasten to wish our many friends a very Merry Christmas and a Happy New Year, praying that their every good wish may come to fulfillment through God's grace.



FRIARS' BOOKSHELF



Blessed Be God. By Rev. Charles J. Callan, O. P., and Rev. John A. McHugh, O. P. Pp. xxxiii-744. New York: P. J. Kenedy & Sons. \$2.50.

This work is a timely stimulus to the recently revived interest in the Church's liturgy. Lovers of the liturgy will welcome it as the first in the field to give us, not substitutes, but the Church's official prayers. In content, arrangement and explanations it is strictly liturgical. Its prayers are those which the Church officially uses today and which she has used, in many cases, from the days of the catacombs; its order is founded on the age old ecclesiastical year; and it explains the ceremonies of the Church clearly, scientifically, and according to the mind of the Church. In every detail, even in illustrations, it is a reproduction, in popular style, of the Church's official books.

Mass prayers taken from the Missal; explanations of the sacraments of Holy Eucharist, Baptism and Matrimony; the Epistles and Gospels together with the liturgical prayer of each Sunday; devotions to the Blessed Sacrament and the chief mysteries of Our Lord's life; devotions to the Blessed Virgin and to the chief mysteries of her life; devotions for the seasons of the year; Stations of the Cross according to the well known formula of St. Alphonsus Liguori; and many beautiful spiritual readings and meditations are among the numerous splendid features of this manual. It contains innumerable devotions not to be found in other manuals and lacks nothing they contain. It is suitable for all tastes and adaptable to all times and circumstances. Without qualifications it can be recommended as a most beautiful, complete and liturgically correct prayer-book.

J. A. F.

God and Intelligence in Modern Philosophy. By Fulton J. Sheen, M. A. Ph. D. Pp. xv-295. New York: Longmans, Green & Company. \$5.00.

The theme of this volume is a paradox: The ideals of modern philosophy are realized not by the evolutionistic philosophy itself

but by the traditional philosophy of the schools. The argument is developed by seeking out in the first part of the work the ideals of the new philosophy, as expressed by its proponents. "Philosophy must be an expression of life;" "It must express life in its continuity and progressiveness;" "It must express it also as a process of unification." Because it thinks that Intellectualism with its "abstraction" and "concept" failed to meet these ideals, the modern philosophy has rejected the intelligence, as a valid approach to God, and has substituted religious experience, intuition and faith. On the same grounds, it has overthrown the traditional notion of a distinct, personal, immobile God, and offered as its substitute, the God of "becoming."

In the second part, the author admits as legitimate the ideals of the moderns, and by a critical examination shows convincingly that they are not realized in the new philosophy, but in the principles of Thomists. In the Thomistic principles: "the more immanent the activity, the higher the life;" "a superior nature in its lowest perfection touches an inferior nature in its highest perfection;" and "that which is divided in inferior beings, is united in superior beings" we find the realization of the three modern ideals, namely, that philosophy must be the expression of life, in its continuity, and in its unity. These principles are admirably developed in their application to the traditional view of Intelligence. The objections of the Anti-Intellectualists and their substitute Non-Intellectual approach to God, are criticized by logic and common sense. The development of the two principles "God is life," and "God is in all things intimately" is the response to the modern objection to a "Static God," "aloof from human needs."

The work is timely and fills a distinct need though five dollars seems an expensive price. We wish to call attention to two obvious slips: (1) p. 174: "To say our mind is the measure of God . . . is to make the object determine the faculty." It should read "is to make the faculty determine the object." (2) p. 181: In a series of double questions, all of which the author answers *in globo* by affirming the second alternative, there occurs: "Is it for scientific or for popular consumption?" It is evident that this should read: "Is it for popular or for scientific consumption?" in order to secure, in this particular question, the affirmation of the alternative intended.

J. B. S.

Spanish Mysticism: A Preliminary Survey. By E. Allison Peers, M. A. Pp. xi-277. New York: E. P. Dutton & Company. \$5.00.

Mysticism has been justly called the science of the soul's loftiest affections, with no other object but the united Love of God in Himself. It becomes, even in its strictest acceptance, a practical science, from its far-reaching influence upon every concern of human life and association. Contemporary thought is little by little beginning to recognize that an endeavor of the souls of men to live in the united Love of God is a power for the elevation of all human relations to the truest and only enduring advancement.

A better exemplification of the influence of Mystic Life could hardly be given than Prof. Peers' Survey of Spanish Mysticism. The author fittingly substantiates the claim of Mysticism to practicality in the life of the individual and society in all its forms by his evidences of Spain's height of power and glory, at just the time when the mystic soul of that nation was most asserted. His inspiring introduction brings into light Spain's richest endowments to the world in letters, liberal art and thought, coming out of the epoch of her leadership in mystic endeavor. From the wealth of Spanish Mystical works, Prof. Peers exemplifies its power of spiritual, intellectual, and moral uplift by the choice of simple and intensely beautiful gems of a few of the many outstanding spiritual leaders of the period. He gives us, as it were, a direct line from the Moorish Conquest, directors of the spiritual forces of the kingdom down through Louis of Granada, the widely known St. Theresa and St. John of the Cross and their disciples. His direct, clear, and orthodox appreciation of the whole question of mysticism in his introduction is inspiring as well as intensely interesting.

A. D.

An Introduction to Church History. By Rev. Peter Guilday, Ph. D. Pp. 350. St. Louis: B. Herder & Company. \$2.00.

What a Baedeker is to the tourist, this introduction is to the aspiring historian, and more. Guide books are useful, but they are of their nature, cold and unfeeling. Dr. Guilday happily has been able to put into the present work a pleasing warmth. One does not read merely learned lectures on the meaning, scope and value of Church History; the book is so pervaded with an arresting note of a magnetic living personality, that one seems listening to the lecturer as if actually present in the classroom.

History has the reputation of being dry reading, and an introduction to history, is supposed to be even more arid, but the entertaining style of Dr. Guilday not only suggests, but proves, that history, next to sacred doctrine, lends itself very readily to true eloquence and exquisiteness of diction.

The novice is given, first of all, very clear notions of what history means. Then comes the problem of the extent of history and its division. The tremendous value of this science for every ecclesiastic and for the layman with apostolic yearnings, is next treated. And once the appreciation for the value of Church History has been instilled, the catechumen is initiated into the mysteries of the method—how to glean, sift and present Truth, either from the crumbling pages of ancient manuscripts or from lordly monuments in bronze and stone. The book goes on to describe the formation of the ecclesiastic historian—what talents he must bring, what faculties he must develop and then how best to exercise these developed powers. It is a Constitution, rigid perhaps for the beginner, but salutary on account of its rigidity. Amateurs instead of helping the Church, harm her. It is only by fidelity to the sacred canons of history that we can hope to make a favorable impression on outsiders.

The crowning glory of the book is its chapter on the literature of Church History. No one can fully appreciate its worth unless he has himself attempted to gather a bibliography. The wealth of material which the author indicates as the sources of history directly places in the beginner's hands the golden key that opens the vaults of historic knowledge. B. C.

The Christian Renaissance: A History of the Devotio Moderna. By Albert Hyma. Pp. 501. New York: The Century Company. \$4.00.

"The Christian Renaissance" is truly worthy of detailed and unbiased study. Dr. Hyma is to be congratulated on his splendid work on one phase of this period of history. In his scholarly analysis of the Devotio Moderna we have the results of an impartial study of several years in Europe where the author had access to documents and manuscripts that were practically inaccessible to many students.

The Devotio Moderna is that distinctive type of piety and of reform which was given birth through the lives of Gerard Groote and Florentius Radewijns, the founders of the Brethren of the Common Life. The account traces the development of

their own form of religious life, of their schools, and their effect on contemporary life and education; it gives us an excellent setting and account of "The Imitation of Christ," one of the outstanding fruits of the movement, containing as it does the essential traits of the New Devotion, which is but a revival of the Catholic devotional tradition; and finally we are given its influence on the thought of Catholic and Protestant reformers.

It is with Dr. Hyma's attempt to establish a synthesis of the Reformation and the counter-Reformation, that, in particular, we must take exception. Although Luther, Calvin and other Protestant reformers were undoubtedly influenced in part by the dogmatic errors of Wessel Gansfort, nevertheless, in those points which touch the fundamental doctrines of the reformers, Gansfort stands entirely upon Catholic ground. As for Groote and the Brotherhood, they indeed protested against abuses, but so did Urban VI. Groote ever recognized the divine institution of the Catholic Church as is patent from his own words, "*Salvo semper iudicio Sacrosanctae Romanae ecclesiae cui humillime undique et ubique me submitto*," nor did his followers ever depart from this principle. Such was not the principle of the Protestant Reformation. There is a great difference between protests that are directed against breaches and abuses of recognized authority and the action taken by Luther, Calvin and other Protestant reformers.

We shall look forward to Dr. Hyma's edition of Groote's unpublished letters, and we hope that he will continue his scholarly work in the above field. J. B.

A History of England. By Hilaire Belloc. Vol. I. Pp. 427. New York: G. P. Putnam's Sons.

Life in Medieval France. By Joan Evans. Pp. 234. New York: Oxford University Press. \$5.25.

In the first volume of a projected four-volume history of England, Mr. Belloc carries the history from the earliest recorded data of Britain—B. c. 55,—to the battle of Hastings. In the first half of these ten centuries, there are several *lacunae* for which the now extant contemporary data is most fragmentary, yet by a judicious marshalling of the instruments of historical writing, Mr. Belloc has reconstructed these periods in a most satisfying manner. The work is a decided advance on the conventional histories of England, since the author upholds the thesis that religion, in this case Catholic Christianity, is the central

factor in the political history of England. Although this interpretation of history is violently assailed by non-Catholic historians, it is the only adequate explanation of history, and deserves to have many more propagators of the activity and ability of Mr. Belloc than it now counts. We eagerly await the appearance of the volumes to follow.

"Life in Medieval France" is a many-sided and scholarly study of France during the period 800-1500. All classes within the body politic of the nation are included in the discussions of feudal society, town life, monastic life, pilgrimages and crusades, learning, education, and work and religion. Medieval France was Catholic to the core, with religion permeating every phase of social activity, and while Miss Evans senses this fact, and describes with great accuracy the action of religion on the life of the times, she does so mechanically, from a distance. Her descriptions are probably as impartial and fair-minded as any yet penned by a non-Catholic, yet she has not caught the ethos that pervaded the times whereof she writes. She has described the body, but she has hardly glimpsed the workings of the soul of France of the Middle Ages. She has, however, carefully sifted a wealth of hitherto little-used materials, and the result is a genuine contribution to the social history of medieval France. To those unfamiliar with the phase of French history, the book will prove a profitable and interesting general introduction. Miss Evans has profusely, almost prodigally, illustrated her work, with forty-eight full-page plates to 200 pages of text. A. T. E.

The Old Mission Churches and Historic Houses of California. By Rexford Newcomb, M. A., M. Arch., A. I. A. Pp. vii-379. Philadelphia: J. B. Lippincott Company. \$15.00.

The Romance Churches of France. By Oliver E. Bodington. Pp. 262. Boston: Houghton Mifflin Company. \$5.00.

The charming country of California has an historic and romantic interest as well as a natural beauty. The noble work of the sandaled Padres in the old Missions which stretch along seven hundred miles of California coast has woven about the "true Daughter of Old Spain" memories and associations which are as delightful as they are unique. It is this Mission-land, its establishment, surrounding and architecture which have been admirably portrayed by the author of the first of these volumes.

The outstanding feature of the book is the detailed treatment accorded the architectural monuments of these historic

Missions. Six years of immediate contact with their Spanish Shrines have enabled the author to give to the world many architectural finds hitherto unknown. The design and construction of the quaint old churches and historic buildings is adequately described and lavishly illustrated with hundreds of photographs and measured drawings. The work should prove invaluable to the student of architecture and should afford no little pleasure to those who are otherwise interested in this art. Bound in beautiful buckram and printed on fine cameo paper, the format of the book is luxurious and should make a fitting ornament to the best library.

The second work though not so elaborate a treatise is nevertheless very interesting and instructive. It should serve as a valuable hand-book to the traveller visiting the shrines of France. One needs not a technical knowledge of architecture to read this volume with pleasure and profit. The author is not oblivious of the fact that architecture is intimately connected with history and we are constantly reminded of the great role which the religious inspiration of the twelfth century played in the erection of these splendid edifices.

W. D. M.

The Mechanical Investigations of Leonardo da Vinci. By Ivor B. Hart, Ph. D. Pp. 240. Chicago: The Open Court Publishing Company.

To very many Americans who recognize his name, Leonardo da Vinci is known only as a painter of the first rank. His work in mechanics, aeronautics, anatomy, architecture and engineering is known and appreciated by few. Dr. Hart's primary object in writing this book was to set forth the contributions of da Vinci to the study of flight. As aviation depends to a great extent upon mechanics, the author treats of the state of the latter science in the fifteenth century, the sources which da Vinci used, and the advances he made. The book also contains a translation of Leonardo's notebook, "On the Flight of Birds."

The author has applied the criteria of scientific criticism to the manuscripts of da Vinci, impartially weighing the value of the contributions of the savant to the sciences of mechanics and aeronautics. He shows the influence of the ancient and medieval philosophers upon the investigations of Leonardo, and points out the errors as well as the discoveries of the great painter. In his exposition of da Vinci's principles of flight, the author indicates the similarity between the laws of modern aeronautics and

the findings of this great genius who was four hundred years before his time.

Dr. Hart has made a real contribution to the all too few critical studies in the history of science in the English language.

J. R. K.

The Senate and the League of Nations. By Henry Cabot Lodge. Pp. 410. New York: Charles Scribner's Sons. \$4.00.

Senator Lodge's attitude towards the League of Nations sponsored by President Wilson is household knowledge. His tenacious and grim opposition effectively blocked the experiment to which Mr. Wilson would have committed this nation. It was a bitter conflict and left deep wounds; and in this posthumous volume Senator Lodge has done little more than probe these wounds. His pen frequently stabs at the statesmanship of his adversary, Mr. Wilson. Mr. Lodge professes no personal dislike, disclaims any hostile prejudice, but appraises Mr. Wilson as "an element to be calmly and coolly considered in a great problem of international politics," and rates him as a failure in "the greatest opportunity ever given to any public man in modern times."

The story is told, of course, from Mr. Lodge's own point of view and is of value only insofar as that point of view may contribute to the complete history of the League controversy. The work is an elaborate defense of the author's position on this important question and over half of the space is devoted to Mr. Lodge's speeches in the Senate and to other pertinent exhibits. The book contains an excellent compendium of the course of the controversy in the Senate, but it suggests no constructive or practical solution for achieving the great ideal over which the battle raged so violently.

C. G.

Poets and Pilgrims. By Katherine Bregy, Litt. D. Pp. 210. New York: Benziger Bros. \$1.90.

In her latest volume, "Poets and Pilgrims," Katherine Bregy again reveals her sound critical judgment and brilliant craftsmanship. Her literary pageant begins with Chaucer and ends with the French mystic, Paul Claudel. In the procession we are given intimate glimpses of Father Tabb, Joyce Kilmer and Louise Imogen Guiney. Miss Bregy might have titled her book "The Catholic Spirit in Literature" so perfectly has she traced that religious inspiration which is the very soul of her favorite sing-

ers' sweetest songs. The ten essays included in this volume are all written in a delightfully informal mood. They have a definiteness that makes them wholly satisfactory and notably differentiates them from the bulk of contemporary critical essays that usually resolve themselves into a guessing contest. Miss Bregy has succeeded in sifting out the pure gold from the dross of modern poetry. She has a fine sense of literary values and an ear sensitive to the melody of real music. P. G. C.

Tales of the Long Bow. By G. K. Chesterton. Pp. 278. New York: Dodd, Mead and Company. \$2.00.

Caravan. By John Galsworthy. Pp. x-760. New York: Charles Scribner's Sons. \$2.50.

Half-Told Tales. By Henry Van Dyke. Pp. xi-150. New York: Charles Scribner's Sons. \$1.50.

Here is a trinity of short-stories from the workshops of three capable and well known authors, each volume different in subject matter and mode of treatment, yet all three joined together in the common aim to afford pleasure and enjoyment to the diverse tastes of book lovers.

The first member of our trinity is from the hands of G. K. Chesterton and is styled "Tales of the Long Bow." Mr. Chesterton tells us that the League of the Long Bow is a "fellowship of foolish persons doing impossible things." Possibly because this sequence of stories concerns "foolish persons"; possibly because "impossible things" are narrated in an interesting and convincing manner, but more probably because the engaging humor and clever skill of the author are effectively blended together in the present work, is the latest Chestertonian effort welcomed.

The second is "Caravan" by John Galsworthy. This writer likens his "assembled tales" to "some long caravan." Each successive page of this volume confirms the aptness of the title, for what caravan has not its joy and sorrow, its happiness and pathos, its adventure and its perils? The "Caravan" of stories gathered together by this prominent writer is no exception to the general rule. Reading, we become members of the "Caravan," mingling in its joys, sharing its sorrows, joining in its adventure and facing its peril. With regret we reach our final destination, thankful for the memorable journey we have had, and grateful for the competence and dexterity of the Master of the "Caravan."

The third and last member, but not the least save in size, is the product of Henry Van Dyke and is known as "Half-Told

Tales." In his preface to this small volume, Henry Van Dyke makes the request that his readers "do a bit of thinking while they read." One could scarcely help doing that, for each one of these tales conveys a message and points a moral. Brief, direct, filled with an intimate knowledge of human nature, these concise stories are easy and profitable reading. If, as he tells us, "life means more than we can understand," he has done not a little to help us better "to understand" and value the trivial things that so frequently affect daily life and neighborly association.

R. K.

DIGEST OF RECENT BOOKS

RELIGION: What he has done in regard to the government, sacraments, and ritual of the Church in his "Externals of the Catholic Church," Father J. J. Sullivan now does in regard to her dogmas in his new book, **Fundamentals of Catholic Belief**. Dr. Sullivan is not satisfied to have the layman believe these dogmas, but he wants him to know why he believes them. Besides the exposition of the great fundamental truths about God, Creation, Man's Fall, Holy Scripture, Our Saviour, Sin, Redemption, Grace, the Sacraments, and the like, he treats of the latest findings of modern science and helps the layman to familiarize himself with such issues as the origin of the world and evolution. (Kenedy, \$2.00.)

A book particularly timely in view of the coming Eucharistic Congress at Chicago next June is Cardinal De Lai's **The Real Presence of Jesus Christ in the Eucharist**, which has been recently translated by a Christian Brother. It is a book intended to inspire a greater love for the Holy Eucharist and to point out the proofs from Sacred Scripture, the Early Fathers, and the miracles upon which our faith in the Real Presence is founded. It will be remembered that Cardinal De Lai is also the author of "The Passion of Our Lord" which has been translated by Cardinal O'Connell. (Kenedy, \$1.50.)

"Take thought within your heart." Father Frederick Macdonnell, S. J., calls upon man to make sure of knowing what it is important that he should know. His book, **The Thinking Man**, is a popular presentation of the fundamental truths of Catholicism explained through parallel or analogous applications of the same principles in our civil life and government. It explains the current propaganda and agitation against the Church in the very words of one of her defamers, "There is good money in it." (Murphy, \$1.75.)

From France comes **Euchariste et Sacre Coeur**, a comparative study of the theology and the history of the sacrament of the Holy Eucharist and the devotion to the Sacred Heart. L. Garriguet has written not so much a scientific treatise as a simple, methodic resume, sufficiently complete, and faithful to the teaching of the Church. Both priest and layman will find it stimulating to devotion. (Tequi, Paris. 12 fr.)

Father Martin J. Scott's newest volume, **Man**, treats of some very fundamental truths of man's origin, existence, purpose in life, and ultimate end. It is a volume specially written for the use of the laity who find it virtually impossible to pass through the exercises of a regularly conducted retreat. The scope of its usefulness does not, however, end here, as it

can be of great value to those who have active care of souls in the ministry. It is rich in Scriptural quotations aptly cited, simple in style, and clear and concise in diction. (Macmillan, \$1.00.)

Spiritism: A Fact, A Fake contains two monographs on Spiritism written from opposite points of view. There is no particular reason why the two should have been combined as they neither cover the same ground nor answer each other. Dr. Carrington, the advocate of Spiritism, presents what is at best a jumble of specious arguments with appeals to such an untrustworthy authority as Haeckel. Dr. Walsh, writing on the Catholic side, sketches the disreputable history of the spiritistic cult, but unfortunately having apparently written without knowledge of the other paper, he loses a fine opportunity to rebut the numerous statements of Carrington which could have been rejected with ease. (Stratford, \$2.50.)

Much different is Father Garesche's book, **Communion With the Spirit World**. Here we have the Church's answer to the desire of men to communicate with the other world: communion with the saints, communion with the angels, communion with the Word Made Flesh. Here are explained both for Catholic and non-Catholic the doctrines of the Church anent our power of intercession for the poor souls, their ability to know that we are assisting them, and the power of the saints to hear our prayers and plead our causes with God. (Macmillan, \$1.50.)

Members of the Anglican Church who wish to acquaint themselves with the pernicious evil of Modernism now spreading through that body should read **Modernism and the Christian Church**, by Rev. F. Woodlock, S. J. Modernism is here unmasked as one of the most dangerous of heresies, one which aims at the complete rejection of Christianity. While the Anglican Church tolerates this destructive evil within her fold there can be no possibility of reunion with Rome. (Longmans, \$1.25.)

Alfred Lunn is a perplexed man. He is mystified that the "Church. . . still continues to win converts from men not inferior in genius and acuteness of thought to the heretics who remain outside her fold." Why, he asks in **Roman Converts**, did Newman, Manning, Tyrrell, Knox, and Chesterton take the road to Rome? He proposes what seem to him the most cogent arguments against the Church, and then in short biographical sketches of the men in question tries to indicate what in each man's case made the stomaching of such difficulties possible. He employs clever writing but flimsy argument. Stripped of their epigrammatic sparkle, his assertions readily betray their worthlessness. He has dressed anew the old misrepresentations of papal infallibility, torture, inquisition, intolerance, etc. Throughout his thrusts are rather by innuendo than by downright statement. Brilliant literary style is a great asset, but scarcely all-sufficient in the field of theological polemics. (Scribners, \$3.50.)

PHILOSOPHY: If Catholics are to meet the social difficulties of the present successfully they must be well grounded in the principles of Catholic morality. Rev. Charles C. Miltner, C. S. C., of Notre Dame, in his book **The Elements of Ethics**, sets forth the Catholic teaching which should guide human relations. One is impressed with the intelligibility of this book. By means of study questions proposed at the end of each chapter, the reader may quickly recall its contents, and in the summaries at the end of each treatise, may see the general development of the whole work. The chapter on "The Education Problem" gives the Catholic viewpoint on the question of state-controlled education and should be of timely interest. (Macmillan, \$2.25.)

Cartesianism, by Rev. M. J. Mahony, S. J., is a brief exposition and a detailed criticism of the philosophical system of Descartes and of the principal outgrowths of his system, viz: Ontologism, Occasionalism, and the

Pantheism of Spinoza. Father Mahony shows plainly the defects in the Cartesian system but is not satisfied to inflict a gaping wound and go on; he applies the only remedy by a brief statement of the truth on the particular point as developed by Catholic philosophy. The Scholastic solution, though quite complete, is almost too compactly given. But the most refreshing part of the book is the frank and positive statement of Catholicity and the Catholic position toward philosophy and the sciences. (Fordham University Press. \$1.75.)

Pluralistic Philosophies of England and America, by Jean Wahl, is a well planned and executed analysis of those phases of English and American philosophy that have developed during the last half century in opposition to the monistic schools. The author gives special attention to the pragmatism of William James, and as an introduction to it traces, among others, the thought of Bradley, Lotze, and Renouvier. Under the heading of Personal Idealism are found the names of Rashdall and Schiller, and in the chapters that follow, an attempt is made to locate Howison, the pluralist idealist, John Dewey and Bertrand Russel, together with many others. Truly does the author remark that in these currents of English and American philosophy "we find the strangest combinations of usually contrasted doctrines." (Open Court Pub. Co., Chicago.)

The most charitable summary of **Man: His Making and Unmaking**, by E. Boyd Barrett, is that it is a great disappointment. If one were to tell the truth, the least one could say about it is that it is extremely dangerous. It purports to be a more popular form of the author's previous work, "The New Psychology," but certainly it bears little resemblance to its predecessor. On page 11 he quotes a eulogy of eudaemonism that would do credit to any pagan and heartily subscribes to it when he says at the close of the quotation: "As one listened one felt the bewitchment of the call, the truth and worth of the message, the throbbing of the human heart, the wisdom of humanology and its power." Again on page 19 we have this choice morsel: "Young children—young human animals—must be allowed to gambol in the sunlight and browse in the fresh green herb. Naked they should live amid the beauties of nature in a natural way." All this in the very first chapter which closes with the definition: "Humanology is, in fine, the supreme science, the true philosophy, 'the proper study of mankind,' the solace and central interest of the human heart." Quite a different view from that of Catholic theology. (Seltzer, \$2.50.)

We have no quarrel with the physicist who wishes to accept the hypothesis of ether in his own field, but when he tries, as Sir Oliver Lodge does in **Ether and Reality** to connect it not only with matter, where he is on his own ground, but with mind as well, where he is in the domain of philosophy, we must protest. In his philosophical discussions Sir Oliver has a tendency to vagueness and obscurity. Some of his statements, for instance: "The ether is really animated; it is the habitation of Spirits and the Living garment of God," to say the least, lack the scientific precision and demonstration to be expected in a work of this character. (Doran, \$2.00.)

SERMONS, MEDITATIONS, INSTRUCTION: With the publication of Volume Five of his **Doctrinal Discourses**, Father A. M. Skelly, O. P., completes his cycle of sermons for the year. The first thirty-five pages of this book are devoted to seven introductory conferences to priests and serve in some manner as a preparatory retreat for the preacher and pastor. The sermons themselves are concise, broken up by the insertion of explicit headings, and embrace matter well adapted to parochial homiletics. (Dominican Fathers, Portland, Oregon, \$1.50.)

"To make smooth the ways of the Spirit, . . . and to show God as

near to us," is the loving task which Rev. Pierre Charles, S. J., proposes to himself in **Prayer for All Times**. This is a volume of thirty-three short and unstudied meditations simply expressed, free from the mechanism of subdivision, and breathing the gentle love of intimate devotion. (Kenedy, \$1.75.)

Almost every gray-haired parish priest can recall a wealth of striking incidents out of his own experiences, some pathetic, some humorous, some happy, but all of interest. These are what Father R. W. Brown has set down in **The Finger of God**. The incidents related therein are all based on facts. It is not often that such incidents of the workings of God's Providence among His people reach the public print, but they give such an insight into the ministry of mercy that the author felt their presentation to the public would be a source of spiritual strength and consolation to souls in every walk of life. (Benziger, \$1.75.)

When the Soul is in Darkness reviews some of the principal events of Our Lord's life in an original and touching way. It is a spiritual stimulus for the sad and lonely soul that labors under the burden of affliction. Henriette Brey, its author, having suffered long years as an invalid knows whereof she speaks. The beautiful descriptive style reflects her cultured and religiously refined soul in such a way that the reader will not fail to find in this book fruitful meditation. (Kenedy, \$1.75.)

LITURGY, CHANT: Dr. Frederick Holweck, in compiling **Calendarium Liturgicum Festorum Dei et Dei Matris Mariae**, has given the ecclesiastical world a work which by its excellence cannot fail to enhance appreciably the prestige of American scholarship. What official martyrologies are to the entirety of the Church's calendar, Dr. Holweck's book is in a particularized way to the feasts of God and of Mary the Mother of God. All such liturgical feasts of whatever period or place of celebration have been recorded. It is a monumental work that is sure to take its place among the indispensables of every higher ecclesiastical library. (Dolphin Press, \$7.50.)

Although much has been accomplished in the restoration of approved church music since that eventful feast of St. Cecilia in 1903 when Pope Pius X issued his "Motu Proprio," much yet remains to be corrected. This has occasioned Father G. V. Predmore's **Church Music in the Light of the Motu Proprio**. The book contains an English translation of the whole document and then explains it. This is a book which every pastor should read and then pass on to his organist or choir director. (Seminary Press, Rochester, N. Y.)

A more technical treatment of plain chant itself can be found in **A New School of Gregorian Chant**, by Dom Dominic Johner, O. S. B. This new edition embraces everything that the beginner or the advanced student can want. Plain-song melodies, history of Gregorian chant, rhythm, vocal exercises, organ accompaniment, and the chants of various services of the year are treated with the masterful precision and certitude of a recognized authority. (Pustet, \$2.00.)

SOCIOLOGY: Social Problems of Today, by Prof. G. S. Dow is a high school text-book of sociology too good to pass over lightly. Its dispassionate survey of the major problems is excellent. However, it can scarcely be used in Catholic schools. The statement on page 260: "This work . . . continued until the time of the Reformation when the Catholic Church began to break up into sects" is objectionable and at the same time unnecessary to the text. We should prefer not to see Huss mentioned in the same breath with Christ (p. 274). The author commendably accentuates the evil effects of divorce, and he stresses the necessity of the moral approach of the problem, but he fails to come to the Catholic position of

absolute prohibition, although duly accrediting to the Church her stand on the issue. (Crowell.)

A narrower field is more intensively and technically covered in **Social Pathology** by S. A. Queen and D. M. Mann. This book, intended as a text for college students, deals systematically with the principal social maladjustments classed under the headings of family, economic, and health disorganization. Each chapter opens with a specific case; analysis of causes and conditions follow, and although possible remedies are suggested, no one solution is determined with finality, that being left for discussion and experiment. (Crowell.)

The Psychology of Human Society is the latest contribution of Prof. C. A. Ellwood to the field of general sociology. Prof. Ellwood is nearer the Catholic position than many of the modern psychological sociologists, but at that his divergences are far more numerous than his points of agreement. For one thing, he is too thoroughly pledged to evolution in all its phases and implies that it is to be received without reservation. For instance, he does good work in repulsing purely materialistic and mechanistic explanations of man's present social life, but then neutralizes the gain by admitting the earlier evolution of mind and consciousness itself from lower forms. Such a statement as (p. 405): "What is needed is a socialized religion, a 'religion of humanity,' which will make the service of man the highest expression of religion"; shows how widely we differ on some points. (Appleton, \$3.00.)

The organization of our state systems of public welfare is a problem confronting legislators and social workers everywhere. They, and anyone just approaching the question, will do well to study **Systems of Public Welfare**, a collection of papers by Howard W. Odum and D. W. Willard. Much valuable and specific information has been combined with broad surveys of the whole field. Such a work will greatly assist in systematizing and in defining the limits of any study of the problem. (Univ. of North Carolina Press, \$2.00.)

EDUCATION: Consider the Child, by Mary Eaton, is a thoroughly original work intended for students in training for a life of teaching. It is not pleasant or easy reading. On the contrary it demands serious consideration and hard work from anyone who would profit by it. It is, as the author states, a book of pedagogical problems to be worked out by the student for the author quite rightly contends that this original thinking will be the most solid foundation of the future life of the teacher. (Longmans, \$1.50.)

The "new school" and its pupils find an ardent advocate in Angelo Patri, Principal of Public School 45, New York City. In his recent book, **School and Home**, he attempts to interest parents in the advantages of the "new" over the old school. The new school he advocates would be one founded in great part on principles now being tried out at Dalton, Mass. We must remember that this new method of educating children is as yet in the experimental state. As presented by the author it appears to be more idealistic and theoretical than practical. It seems also to give excessive liberties to the child. (Appleton, \$1.50.)

Professors J. C. Chapman and G. S. Counts have collaborated in **Principles of Education** to produce a college text that will complement the newer engineering-type courses in education by giving the student a sound grounding in the philosophy of the educative process. They wisely realize that the specialist who lacks a broad philosophical foundation can never truly be called an "educator." Unlike so many writers today they are not unwilling to recognize the need of religious education; in fact,

Problem 17 is: "How may education foster the religious life?" The recognition of the problem is a step in the right direction, even though their treatment of it cannot be considered wholly satisfactory. Houghton Mifflin, \$2.75.)

HEALTH: As Dr. James J. Walsh says, "The duty of the parent in making his child's life happy is acknowledged by all who deserve the parental name"; and in **Safeguarding Children's Nerves**, which he has written in collaboration with Dr. John A. Foote, he indicates to the mother, nurse, and teacher the correct principles to be employed for the attainment of the mental health and happiness of the child. This work treats of normal and abnormal children, and their defects both on the part of the child and on that of their elders who cause these defects. (Lippincott, \$2.00.)

You can borrow from Nature, but she usually demands high interest and often calls in her loans rather unexpectedly. But borrowing from Nature and paying a high interest in doctor bills and artificial remedies will be unnecessary if one reads and follows the common sense advice which Dr. Walsh expounds in another book of his, **Eating and Health**. Here he tells us how, when, what, and how much to eat, and sets down rules of utmost importance for stout, thin, or normal persons. (Stratford, \$1.50.)

The Medical Follies by the editor of the Journal of the American Medical Association, Doctor Morris Fishbein, is a book that although written in a highly popularized style will nevertheless make profitable reading for even the serious minded. Fakes and so-called healers have from remote times played upon the gullibility of innocent people. Perhaps in no profession are there more insincere and money-making parasites than in the medical. Doctor Fishbein points this fact out well although at times he is in danger of overshooting his mark through too great sarcasm. (Boni & Liveright, \$2.00.)

The Kata-thermometer is a modern "divining rod" for those who seek not gold nor hidden springs but national health. This little instrument detects many interesting facts of ventilation science and atmospheric conditions and it points the way to greater efficiency by indicating the proper conditions of air, heat, light, and other factors in the shop, the school, and the home. Leonard Hill, F. R. S., and Argyll Campbell, M. D., tell us its magical story in **Health and Environment**. This work is an important contribution to the available information on a vital subject which effects the welfare of the individual and the national health. (Longmans, \$4.20.)

LITERATURE, POETRY: The name of Sir Arthur Quiller-Couch is a hallmark in literature. He is not a copious writer, but he is careful, accurate, cultured, and pleasing. His latest volume, **Charles Dickens and Other Victorians**, continues his work in the field of literary criticism. This particular section of literary criticism is rather dangerous ground at present; that is, any one venturing upon it leaves himself open to a great deal of hostile and virulent Billingsgate from the multitude of liberal literati that have determined to establish their own reputation on the ruins of their immediate predecessors. In the face of such literary vandalism Quiller-Couch steps out to teach our age something of the greatness of these men we are being urged to despise. (Putnam's, \$2.50.)

Easy writing is said to make hard reading, and J. Middleton Murry in his **Pencillings** seems to have used a facile pen now and then. But he ranges over a broad field, wide enough to include such unrelated subjects as "Dr. Johnson and the Swallows," and "Grammar," and any author who attempts so much is naturally under a disadvantage. In the bulk he writes with a certain humor, brightness, and more or less practical insight. The

essay on Dr. Johnson contains some passages of really genuine merit. (Seltzer, \$3.00.)

Starshine and Candlelight, by Sister Mary Angelita, is a truly delightful book of religious and nature poems. Delicate and restrained these few wisps of verse are enough to assure Sister Angelita's permanence among the ranks of our Catholic poets. We consider "Evening," "Dust," and "The Child Eternal" worthy of special mention. (Appleton, \$1.50.)

Only occasionally in **What's O'clock**, a collection of poems written during the four years she was employed on the Keats biography, has the late Amy Lowell any approach to the divine fire. And these occasional bursts have occurred rather in her conventional forms than in her free-verse. Perhaps the very license which she confused with freedom was a barrier to her self expression, for the paradox is true that free-verse is anything but free. (Houghton Mifflin, \$2.25.)

The new volume of **Collected Poems** by Vachel Lindsay is something more than an assembling of scattered pieces. There is offered as well, a personal commentary on his poems, his motives, his adventures while touring this country and England, and by no means insignificant, a set of illustrations, by the author himself. This combination gives the book particular value in the eyes of the camp-follower of Lindsay, and even for those who oppose the new poetry it furnishes an interesting study. (Macmillan, \$3.50.)

As Very Rev. Father Meagher, O. P., says in his preface to **Vocational Verses**, "There is undeniable music in these poems—music which, whilst it does not sin against the rules of rhyme and metre, preserves as well an impeccable attitude towards the spirit and idealism as also towards the high romance and holy intimacies of the consecrated life." Sister Mary St. Peter, O. P., is to be congratulated on giving us these delicate pieces which will prove so inspirational to all teaching religious but particularly to those of the Dominican Order. (Dominican Sisters, Cincinnati, \$0.50.)

Had Edgar Lee Masters been more select, we venture to say that **Selected Poems** would have been much slimmer. The Spoon River excerpts and perhaps "The Decision" are acceptable, but most of the others are marred by blasphemies and bad taste. It is regrettable that Mr. Masters in making his selection chose so many of his ultra-modern poems and thus so narrowed the circle of his readers. (Macmillan, \$2.50.)

FICTION: The beneficent influence of the Church on several radically different characters forms the central theme of Lucille Borden's **Gentleman Riches**. Ewen Hale, an ambitious and avaricious materialist after a stormy career finds true peace within the fold. His wife, Ginestra, who had married him rather through the machination of a selfish half-sister than from any love of her own later finds her happiness too in an unexpected way. Though the story has a spiritual outlook that is refreshingly different from the atmosphere of so many modern novels, there is nothing sanctimonious about it. Indeed, it is of vibrant interest to the very end. (Macmillan, \$2.50.)

It was a happy thought of Isabel Clarke's to take Rome, and Rome in the Holy Year, as the setting for her latest story, **It Happened in Rome**. A thoroughly entertaining story is woven around a woman of good intentions and little prudence who upsets Roman social and diplomatic circles by her beauty and her charm. Where is there a better setting for romance than at Rome, and what adventures are there more absorbing than those of love and conversion? (Benziger, \$2.00.)

Gilbert Parker has been fortunate in selecting Robert Cavalier, Sieur de La Salle, as the central figure of his historical novel, **The Power and**

the Glory. Of all the early explorers of the American Continent, La Salle stands out for the sterling qualities of his character. The intrigue and treachery of his enemies harassed him at every turn, but that the Jesuits were the instigators of all his misfortunes is not supported by history. The Jesuits opposed the exploration policy of the French Court on purely religious grounds, but that opposition did not lend itself to the acts of violence perpetrated by La Salle's enemies. (Harper, \$2.00.)

The White Queen, by William S. Davis, is a tale of France in the boyhood days of Louis, king, and saint. It is a typical romance of the Middle Ages, concerned with the chivalry, the gorgeous royalty, and the worldly bishops of that period. The author has taken little pains to depict any sanctity in his characters, but he is interested like most historical novelists in the achievement of a vigorous plot rather than in the portrayal of truly historical characters. This book was first published some twenty years ago under the title, "Falaise of the Blessed Voice." (Macmillan, \$2.00.)

BIOGRAPHY, TRAVEL: Since the death of Cardinal Newman, some thirty-five years ago, it has been the custom among general historians of English Literature to brand him as a "religious controversialist." This explains, to some extent, why he is not more widely appreciated. Bertram Newman, who by the way is neither a Catholic nor a relative of the Cardinal, has assumed in his book, **Cardinal Newman**, the task of writing a life of Newman addressed neither to the theologian nor to the ecclesiastical historian, but rather to the general reader. He has very successfully succeeded in providing us with a pleasing, "uncontroversial introduction to Newman regarded as an English Classic." (Century, \$2.00.)

For the purpose of giving classical students a livelier conception of Greek life and a more intimate contact with the ancient Greeks themselves, Mr. C. E. Robinson has written **The Days of Alkibiades**. Around one of the most fascinating, even if not the most edifying of Athenian adventurers, he has woven twenty-one colorful and at the same time truly historical sketches which breathe the spirit and atmosphere of imperial Athens. Dull, indeed, is the student in whom these pages will not awaken a quick response. (Longmans, \$2.50.)

It has been said that the best way to learn the language of a country is to live among its people. In order, therefore, to "penetrate as near as he could to the land and the people of the land" of Ireland, Harold Speakman, author of **Here's Ireland**, traveled nearly a thousand miles through its countryside with a donkey and cart. His book is the pleasant story of that journey with illustrations made by the author himself. He did not concern himself primarily with political values, but endeavored rather to discover the spirit—the renaissance—which animates the Ireland of today, a land unfortunately misunderstood even by her friends. (Dodd, Mead, \$3.50.)

In his **Italian Town and Country Life**, Colin R. Coote makes some keen observations on the characteristics, manners of living, occupations, and political life of the different peoples of Italy. Especially enlightening are the author's comments on Roman antiquities, but the same cannot be said when he treats of things pertaining to the Church, for here Mr. Coote writes from an indifferent point of view, indifferent, that is, about his sources of information. But as the space he devotes to "Roman Priests" is relatively small and as most of his inaccurate statements here are not of the malicious type, his slips need not detract from the rest of the book. (Brentano's, \$3.00.)

RECENT PUBLICATIONS

- The Acts of the Apostles.** Book I. By Madame Cecilia. One of the best Scripture commentaries that a student can buy. (Benziger, \$3.00.)
- The Home Virtues.** By Francis X. Doyle, S. J. A book of friendly counsels on home life so pleasantly written that even those whom it corrects will enjoy it. (Benziger, \$1.25.)
- The Mystery of Love.** By Most Rev. A. H. M. Lepicier, O. S. M. Thirty considerations on the Blessed Eucharist, with examples. (Benziger, \$1.50.)
- To Die With Jesus.** Adapted from the French by Gerald Shaughnessy, S. M. A connected series of twelve meditations on death suitable for use by priests, religious, and the laity. (Macmillan, \$1.00.)
- Jesus Our Friend.** By Charles J. White, S. T. L. Considerations for the Holy Hour, bringing solace, comfort, and renewed courage. (Kenedy, \$1.75.)
- Le Mariage.** By E. Jombart. A brief summary of the chief canonical and moral aspects of marriage. (Tequi, Paris, 3 fr.)
- Thoughts for Today.** By Raymond T. Feely, S. J. A little booklet drawing spiritual considerations from the life of Mary and written with the special characteristics of the American business man in view. (Benziger, \$0.50.)
- Thy Kingdom Come. Series III.** By J. E. Moffatt, S. J. This volume of the series is entitled "Chancel Chats." (Benziger, \$0.30.)
- Christian Denominations.** By Rev. V. H. Krull, C. PP. S. Compact information about each of the different leading religious denominations in the United States. (Winterich, Cleveland, \$0.35.)
- Le Portrait de Notre-Dame.** By Canon Lanier. Extracts from the works of St. Francis de Sales depicting Our Blessed Lady at different ages of her life. (Tequi, Paris, 1 fr. 50.)
- Preparation a la Mort.** By Rev. E. Bauduin, C. SS. R. A little booklet of prayers to be said each month for the grace of a happy death. Tequi, 1 fr. 50.)
- Pourquoi le Cœur de Jesus desire la Sainte Communion.** By Rev. J. Crosnier, O. M. I. A brochure on the value of the frequent reception of Holy Communion. (Tequi, 2 fr.)
- Les Noms Juifs.** By G. Massoutie. A pamphlet tracing the significance and method of choosing of names among the Jews. (Tequi.)
- L'Etude de l'Ecriture Sainte dans les Grandes Seminaires.** By Rev. A. Aubry. A study of the situation of Scripture teaching in seminaries indicating occasional errors of method and outlining a correct method. (Tequi, 3 fr. 50.)
- Instructions for Novices.** By Rev. John Morris, S. J. Conferences designed primarily for the novices of the Society of Jesus treating of meditation, daily duties, and the preparation for vows. (Benziger, \$1.60.)
- The Eucharistic Hour.** By Dom A. G. Green, O. S. B. A very thorough handbook of meditations and exercises for the monthly holy hour of the Eucharistic League. (Benziger, \$1.00.)
- The Living Presence.** By Rev. Hugh O'Laverty. Another contribution to Eucharistic literature, pointing out the easiness of salvation through frequent Holy Communion. (Kenedy, \$1.75.)
- The Little Flower of Carmel.** By Michael Williams. A keen appreciation of the Little Flower by one who attributes to her the miracle of his return to the Church. (Kenedy, \$1.25.)
- The Teachings of the Little Flower.** By Rev. Edward F. Garesche, S. J. An application of some of the lessons of St. Therese's life to the particular needs of our age. (Benziger, \$1.25.)

- Whisperings of the Caribbean.** By Rev. J. J. Williams, S. J. A missionary to Jamaica tells us a number of interesting incidents in the history of that tropical island. (Benziger, \$2.00.)
- Two Vincentian Martyrs.** Translated from the French by Florence Gilmore. A dramatic narration of the inspiring lives and deaths of two Chinese missionaries of the first half of the nineteenth century: Blessed Francis Regis Clet, C. M., and Blessed John Gabriel Perboyre, C. M. (Catholic Foreign Mission Society, Maryknoll, \$1.00.)
- The Book of Earth.** By Alfred Noyes. The second of the Torch-bearers Trilogy. In it this poet essays the difficult task of presenting poetically the history of Evolution. (Stokes, \$2.50.)
- Quest.** By Katharine Newlin Burt. An ultra-modern story of youth with a thoroughly blasphemous motif. (Houghton Mifflin, \$2.00.)
- Crowell's Handbook for Readers and Writers.** A new desk-book of valuable literary information, worthy to stand beside one's dictionary and one's Roget. (Crowell.)

BOOKS FOR BOYS AND GIRLS

- Stranded on Long Bar.** By H. S. Spaulding, S. J. A thrilling tale centering around two boys, a stranded launch in the Mississippi, and a deserted island. (Benziger, \$1.00.)
- Sunshine and Freckles.** By Francis J. Finn, S. J. Struggles between "super-patriots" and an honest-to-goodness red blooded American in the South. (Benziger, \$1.00.)
- On the Sands of Coney.** By Neil Boyton, S. J. The excitement and thrills of life behind the scenes at Coney Island, New York's great amusement park. (Benziger, \$1.25.)
- Mirage.** By Inez Specking. The struggles of a courageous girl from childhood to womanhood depicted with convincing reality. (Benziger, \$1.50.)
- Martha Jane.** By Inez Specking. A Western boarding school story about a girl who has her faults, but with them, virtues that make her lovable for all o' that. (Benziger, \$1.50.)
- Mary Rose Keeps House.** By Mary M. Wirries. After following Mary Rose through two years of boarding school in earlier volumes, we now spend an exciting summer vacation with her. (Benziger, \$1.00.)
- Pamela's Legacy.** By Marion Ames Taggart. This sequel to "The Dearest Girl" tells what Pamela did with million dollars with which we left her at the end of the first book. (Benziger, \$1.50.)

PAPER BOOKS FOR CHILDREN

- The Little Flower's Love for Her Parents,** by Sr. M. Eleanore, C. S. C., tells the story of the childhood of St. Therese. (Benziger, \$0.20.) **Catholic Nursery Rhymes,** by Sr. M. Gertrude, contains a rhyme about Our Lord for each letter of the alphabet. (Benziger, \$0.25.) **The First Christmas,** by Thos. A. Donoghue, S. J., is the story of Bethlehem in verse. (Kenedy, \$0.25.) All three booklets are illustrated in color.

PAMPHLETS

- The Ceremony of Ordination to Priesthood** contains the whole Mass of Ordination in both Latin and English. (Kenedy, \$0.35.) The International Catholic Truth Society has recently published: **Objections to the Church,** by Rev. Wm. Hogan, C. SS. R.; **Six Golden Cords of a Mother's Heart,** by Rev. J. O'Reilly; **Journeys to the Catholic Church: No. 3,** by E. M. Thomas and W. E. Jones; and **Doctrine of the Church on Secret Societies,** by Rev. J. J. Graham.



ST. JOSEPH'S PROVINCE

The Fathers and Novices extend their sincere sympathy to Rev. J. A. McHugh, O. P., Rev. W. D. Sullivan, O. P., and Bro. Sebastian, O. P., upon the death of their fathers, all of whom died during the month of October.

Rev. E. A. Baxter, O. P., has been appointed to succeed Very Rev. D. A. Casey, O. P., S. T. Lr., as pastor of St. Pius' Church in Chicago upon the appointment of Fr. Casey as Prior of the House of Philosophy in Chicago.

On October 25th, Rev. W. R. Bonniwell, O. P., who has lately been changed to St. Catherine of Sienna Convent, New York City, from the Holy Name Church, Kansas City, spoke over the radio from the Paulist Station.

At the graduation exercises held at Gonzaga College, Washington, D. C., last June, the honorary degree of Doctor of Laws was conferred upon Rev. C. H. Callan, O. P., S. T. Lr., and Rev. J. A. McHugh, O. P., S. T. Lr. During the course of the exercises, Fr. Callan addressed the graduates.

Rev. P. B. Doyle, O. P., and Rev. L. U. Cull, O. P., both of St. Vincent Ferrer's, preached the Forty Hours' Devotion at Horseheads, New York, and at High Bridge, New Jersey, respectively during the month of October.

Rev. M. S. Welsh, O. P., of the faculty of Providence College, gave the annual retreat to the Little Sisters of the Poor, in Pawtucket, R. I., from November 2-6.

Rev. A. H. Chandler, O. P., formerly chaplain at the Convent of Mary Immaculate, Ossining on the Hudson, New York, has been appointed to the College of Albertus Magnus, New Haven, as chaplain and professor of Philosophy.

Rev. Basil Saylor, O. P., of the faculty of the House of Studies in Washington, D. C., is contributing a series of practical ascetical articles to the "Acolyte" on the subject of the "Difficulties of the Priestly Life."

Very Rev. Ignatius Smith, O. P., S. T. Lr., Ph. D., Prior of the House of Studies, Washington, D. C., is conducting a course in Thomistic Philosophy at the Catholic University and Very Rev. Edward Fitzgerald, O. P., S. T. M., is giving lectures on Dogmatic Theology at the same institution.

The Missionaries of the Province are to furnish the Novices Chapel in Chicago to be named St. Raymond as their tribute to the leadership of the Very Rev. Provincial.

Rev. G. B. Stratemeier, O. P., S. T. Lr., Ph. D., formerly Sub-Novice Master and professor at the Dominican House of Studies, Washington,

D. C., has been assigned to similar duties at the House of Studies, River Forest, where he teaches Apologetics and Church History.

One of the most perfectly finished organs in the United States is being installed in the Church of St. Vincent Ferrer's New York City. It was built by the Bibiani Company of Milano, Italy, at a cost of fifty thousand dollars.

The Very Rev. Provincial has assigned Revs. J. E. O'Hearn, O. P., V. F. Kienberger, O. P., and E. A. Martin, O. P., to the Eastern Band. Fr. O'Hearn has just returned to the missions after a long absence due to ill health. Fr. Kienberger was formerly professor of History and German at Providence College and Fr. Martin has been assistant at St. Catherine's Church, New York City.

On October 15th, Rev. Wm. R. Mahony, O. P., who has been an assistant at the Holy Name Church, Philadelphia, for over four years, and who has accomplished great work both in parish activities and in the Diocesan Holy Name Union was transferred to the Western Mission Band. Rev. H. L. Martin, O. P., assistant at St. Raymond's parish, Providence, R. I., has been assigned to the Southern Mission Band.

Bro. Celestine Rooney, O. P., took his solemn vows before the Very Rev. Prior of the House of Studies on October 1st, and on November 12th, Fr. Smith received the solemn profession of Bro. Dalmatius Marrin, O. P.

The Fathers of the Holy Name Church, Philadelphia, gave retreats in the following places: The Dominican Sisters of the Perpetual Rosary, Camden, New Jersey; The Dominican Guild in Philadelphia; the Mercy Convent and St. Alice's Church in the same city.

The September issue of the "Homiletic and Pastoral Review" commemorated its Twenty Fifth Anniversary. This ecclesiastical monthly is under the editorship of Rev. C. H. Callan, O. P., S. T. Lr., and Rev. J. A. McHugh, O. P., S. T. Lr., and its many readers congratulate the Editors upon the high standard which this magazine has enjoyed under their guidance.

At the request of the Macmillan Book Company of New York, Rev. T. M. Schwertner, O. P., S. T. Lr., has consented to write a book on the History and Meaning of International Eucharistic Congresses. In view of the 25th Eucharistic Congress to be held in Chicago next June, this publication will be very timely and should receive a wide circulation.

His Eminence, Cardinal Dougherty of Philadelphia, delegated Rev. Gregory R. Scholtz, O. P., to lay the cornerstone of the new Sisters' Convent attached to the Holy Name Church, Philadelphia. His Eminence gave this honor to the pastor in recognition of the good work that had been accomplished at this church. The convent is the most modern in the city and architecturally one of the most beautiful.

Rev. H. J. Schroeder, O. P., who was formerly stationed at the House of the Most Holy Rosary, Hawthorne, New York, has replaced Rev. V. F. Kienberger, O. P., of the faculty of Providence College. Besides teaching Fr. Schroeder is engaged in writing on Historico-theological subjects.

The Revs. Gregory R. Scholz, O. P., Wm. R. Mahony, O. P., C. F. Christmas, O. P., and Wm. J. Olsen, O. P., preached the Forty Hours' Devotion in the following places: St. Veronica's Church, Philadelphia; St. Lawrence's, Highland Park; Our Lady of Good Counsel, Gordan, Pa.; Our Lady of Grace, South Langhorne, Pa.; St. Stanislaus, Lansdale, Pa.; St. Charles', Philadelphia; and Our Lady of Perpetual Help, Morton, Pa.

Upon the resignation of Rev. F. A. Howley, O. P., as Director of Athletics at Providence College, Rev. J. F. Baezler, O. P., S. T. Lr., has been appointed to succeed him. Fr. Howley has held this position for the past six years. In addition to his duties as Professor of Education, and as Athletic Director, Fr. Baezler has organized an orchestra and glee club for entertainments and College socials.

Rev. Wm. Olsen, O. P., is assigned to the faculty of Aquinas College, in Columbus, Ohio. Previous to his removal to this post, he had accomplished excellent work with the Young Men's Catholic Club at the Holy Name Church, Philadelphia. Rev. E. S. McGinnis, O. P., formerly of Zanesville, Ohio, has replaced Fr. Olsen. Rev. E. J. Cummings, O. P., has been assigned to the Holy Name Parish from Zanesville, Ohio, and has been appointed Spiritual Director of the Holy Name Society and the Holy Name Club of this Church.

Rev. D. M. Galliher, O. P., Dean of Providence College, delivered a panegyric at the Home of the Good Shepherd, Providence, R. I., in honor of the Canonization of St. Jean Eudes, founder of this religious community. Fr. Galliher has also become Chaplain of Providence Council, No. 95, Knights of Columbus and on November 12th, addressed the members of this Council in this official capacity.

Rev. Gregory R. Scholz, O. P., preached at the dedication of the Dominican Monastery of the Perpetual Rosary, Syracuse, New York, and at the laying of the cornerstone of St. Agnes' new Church, West Chester, Penn. Sermons on special occasions were delivered by the Fathers of the Holy Name Church at Our Lady of Grace, South Langhorne, Pa.; and at St. Veronica's, St. Leo's, Our Lady of Mercy and the Carmelite Convent, in Philadelphia.

A very beautiful chalice and paten, of Irish design, have been made from jewelry contributed in memory of the late Very Rev. L. F. Kearney, O. P., S. T. M., by members of St. Thomas' parish, Zanesville, Ohio. The chalice was used for the first time at the first anniversary Mass of Fr. Kearney on November 25th.

The Blessed Sacrament Parish, the new Dominican foundation in Madison, Wisconsin, is growing rapidly. A beautiful combination building of Gothic design has been completed and is now occupied as Church and School. The pastor, Rev. J. Clark, O. P., moved into the new rectory last July. The first mission was given in the new church, October 18-25, by Rev. W. P. McIntyre, O. P., and was very successful.

The dedication of the New Aquinas College took place on the 1st of November. Rt. Rev. J. J. Hartley, Bishop of the diocese, blessed the new building, assisted by Very Rev. D. J. Kennedy, O. P., S. T. M., as deacon, and Rev. J. D. Pendergast, O. P., as subdeacon. Very Rev. M. J. Ripple, O. P., P. G., delivered the sermon on this occasion.

A triduum in preparation for the Feast of the Most Holy Rosary was conducted by Rev. Edward Hughes, O. P., S. T. Lr., at Holy Cross Church, New York. Rev. Bernardine Meyers, O. P., S. T. Lr., preached the Rosary sermon at the celebration in the Dominican Convent at West Hoboken, New Jersey. Rev. Leo Whelan, O. P., addressed the Diocesan Union of the Blessed Virgin Sodalities at the October meeting.

A triduum in preparation for the feast of the Most Holy Rosary was conducted by Rev. Clement Nowlen, O. P., S. T. Lr., at St. Joseph's Church, Newark, New Jersey. On the feast of the Most Holy Rosary itself, Fr. Nowlen delivered a very fitting sermon at St. Michael's Church, Flushing, Long Island. Fr. Nowlen also preached on the occasion of the breaking of ground for the new school of St. Raphael's parish, Greenpoint, Long Island.

The first Holy Name Rally in the diocese of Cleveland was held at Akron, Ohio, on October 11th. On this occasion, Rev. Patrick Maher, O. P., pastor of St. Dominic's Church, Youngstown, Ohio, was the preacher.

Rev. Edward Hughes, O. P., S. T. Lr., addressed the congregation at the closing exercises of the Sacred Heart Church, Brooklyn, New York, which commemorated the Fortieth Anniversary of the founding of the Holy Name Society in that Parish.

At Scranton, Pa., on October 4th, Very Rev. M. J. Ripple, O. P., P. G., represented the Dominican Order in the mammoth Holy Name demonstration held in that city. He marched with the clergy at the head of the line of march and during the Convention was one of its principal speakers. Fr. Ripple also preached a triduum for men at St. Peter's Church, Hartford, Conn., from October 7-9, under the auspices of its Holy Name Society.

A large meeting of the Third Order of St. Dominic, of St. Vincent Ferrer's parish, was addressed by Rev. T. L. Crowley, O. P., Prior of St. Mary's, New Haven, on Sunday, October 25th. On this occasion moving pictures of the dedication of the New House of Studies in Chicago were shown.

Missions for the Benedictines in Baltimore, Md., and for the Carmelites at Niagara Falls, New York, were given by members of the Eastern Mission Band. Six missions were given by them in Pittsburgh this fall. Revs. J. H. Healy, E. J. O'Toole, and A. C. Haverty gave the first double mission in Syracuse, New York, at St. Lucy's Church, during September. Revs. H. D. Dugan, O. P., and H. H. Welsh, O. P., of the Eastern Mission Band gave the mission at the Toronto Cathedral this fall. Rev. J. M. Eckert, O. P., represented the Fathers of this Band, at the installation of Right Rev. Bishop Murray at Portland.

On October 4th, at St. Thomas Aquinas Church, Philadelphia, Fr. Schwertner lectured on the Confraternity of the Angelic Warfare after which he received twelve hundred Boy Scouts into its ranks. On November 1st (Feast of All Saints), he inaugurated a special series of retreats for women at St. Dominic's Guild, 207 East 71st Street, New York. On November 10th, he delivered an illustrated lecture at St. Vincent Ferrer's Church, New York City on St. Thomas Aquinas. Then on November 12th, he delivered a lecture before the American Historical Union, New York City on "The Dominicans in History."

During the past four months, Rev. T. M. Schwertner, O. P., S. T. Lr., has given missions at the Sacred Heart Church, Newburgh, N. Y., and at St. Joseph's Church, Brooklyn, N. Y. He has given retreats to the Dominican Sisters of the Congregation of the Immaculate Conception, Great Bend, Kansas; two Laymen's retreats at Dodge City, Kansas; a retreat at the Oratory School, Summit, N. J., and the retreat to the Fathers and Novices of St. Rose's Priory, Springfield, Ky.

Rev. Bros. Maurice O'Moore, Robert Lindsay, Patrick Purcell, and Gerard Martin, of the California Province were notified by their Provincial, Very Rev. A. L. McMahon, O. P., at the beginning of this scholastic year, to leave the House of Studies at Washington and to continue their studies at the University of Louvain. All left for Europe aboard the Red Star Liner "Pittsburgh" on October 7th, arriving safely at Cherbourg on Oct. 16.

The number of Dominican students taking advantage of the post-graduate courses at the Catholic University this year is the largest ever. The total number is forty. Courses leading to degrees in Canon Law, Philosophy, Letters, and Science are being pursued and the various studies in which these students are specializing include Economics, History, English, Greek, Education, Psychology, Sociology, Mechanics, Biology, Bacteriology, Chemistry and Philology.

The Very Rev. Provincial, Raymond Meagher, O. P., S. T. Lr., left New York, Monday, October 12th for Seattle, Washington, where he embarked for China on October 18th. He is to make a visitation of the missions conducted by the American Dominicans in Northern Fukien. He will visit Foochow, Kienning Fu, Chungang, Kienyang, Sung Ki, Pucheng, and Cheng-Ho. In Foochow he will arrange with Rev. James J. O'Donnell, O. P., Procurator of the Missions for the establishment of a procure in that city. After a study of conditions and opportunities of the other mission stations, he will make plans for development and expansion of the missions. Rev. Paul Curran, Superior of the Dominican Missions in China, will accompany the Provincial in his visitation.

At the Shrine of the Immaculate Conception on September 23rd, the Rt. Rev. Thomas J. Shahan, D. D., rector of the Catholic University, raised to the diaconate Rev. Bros. John McGovern, Charles Gainor, Richard King, Albert Drexilius, Anthony Foley, George Kinsella, Basil Sheehan, Andrew Nowlen, Gerald Corbett, Martin Shea, William Roach, Christopher Perotta, Philip Archdeacon, Edmond Rocks, Henry Barthelémy, and Sebastian Gillespie of St. Joseph's Province and Rev. Bros. Maurice O'Moore and Robert Lindsay of the Province of the Holy Name. On the same day twenty-one Dominican students were recipients of minor Orders while eleven others received ecclesiastical tonsure.

The services of Rosary Sunday were carried out at St. Vincent Ferrer's parish with traditional solemnity. Solemn High Mass was offered at eleven o'clock, the ministers of which were: Rev. C. Coudeyre, O. P., as celebrant Rev. W. L. Whelan, O. P., deacon, and Rev. A. Casterot, O. P., subdeacon. In the afternoon at four o'clock, the singing of Compline and the procession in honor of the Rosary was followed by the blessing of the roses by the Very Rev. Prior, Gregory Moran, O. P. The sermon for the day was delivered by Rev. W. L. Whelan, O. P. Solemn Benediction of the Blessed Sacrament was given by Rev. L. U. Cull, O. P., assisted by Revs. J. D.

Enright, O. P., and J. C. Nowlen, O. P. Although the weather was anything but agreeable, there was not sufficient room in the spacious edifice to accommodate the vast congregation that sought admittance.

Upon the completion of their studies at Washington, the Very Rev. Provincial has assigned the following Fathers to various posts in the Province: Rev. Bernardine Meyers, O. P., S. T. Lr., to St. Thomas' Church, Zanesville, Ohio; Rev. John Dominic Walsh, O. P., to the House of Studies in Chicago; Rev. Cyril Therres to St. Dominic's Church, Youngstown, Ohio; Rev. Bertrand Johannsen, O. P., to the Sacred Heart Church, Jersey City, N. J.; Rev. Matthew O'Connor, O. P., to the Holy Name Church, Kansas City, Mo.; Rev. Mannes Delevigne, O. P., to Aquinas College, Columbus, Ohio; Rev. Bernard Walsh, O. P., S. T. Lr., to the Holy Rosary Church, Minneapolis, Minn.; Rev. Clement Nowlen, O. P., S. T. Lr., to St. Vincent Ferrer's Church, New York City; Rev. Jordan Baeszler, O. P., S. T. Lr., to the faculty of Providence College.

Rev. R. L. Rumaggi, O. P., is making an appeal throughout the Province in the interests of the fund for the education of poor boys to the Priesthood. This organization was established by the Very Rev. Provincial, Raymond Meagher, O. P., S. T. Lr., in 1914. Because of the rapid growth of the Dominican Order during the past decade, the need of money to support these young men has increased to huge proportions. Fr. Rumaggi is relying upon the generosity of countless friends and benefactors to assist him financially in the maintenance of these four hundred and twenty-two students and novices which the Association has under its care.

PROVINCE OF THE MOST HOLY NAME OF JESUS

Rounding out seventy-five years of missionary activity and parochial service in the Westland, the Friars Preachers of the Holy Name Province can look back over a period marked by indefatigable labor, evangelical zeal and consistent progress. The history of this Province goes back to the advent of the Very Rev. Sadoc Vilarrasa, O. P., a member of St. Joseph's Province, who went to California at the instance of the Most Rev. Joseph S. Alemany, O. P., D. D., first Archbishop of San Francisco. Fr. Vilarrasa received permission from Rome to institute a convent of his Order in California on February 25, 1851, and within a twelvemonth had built St. Dominic's Church and Priory at Monterey. Parochial work had been assigned the Friars at St. Charles, Mission Carmel, before their own foundation had been made, and once settled at Benicia, they took for their field of labor all the territory from the Meridian of San Diablo to San Pablo.

Six Novices began their course of studies at Benicia at the time of the erection of the Convent and in 1857 the first two priests were ordained, Fr. Vincent Vinyes, later Superior of the Congregation, and Fr. Dominic Costa. The increase in the population of California was extraordinarily rapid because of the gold rushes and kindred influxes, but the growth of the Dominican family there, though steady, was slow. In 1894, however, Rev. Pius Murphy, the third Superior, was able to accept the offer of the Archbishop of Oregon City to establish a convent in Portland, the first foundation made outside of California. Later a settlement was made at Seattle, Washington. In 1906, the San Francisco earthquake razed St. Dominic's Church in that city, but nothing daunted, Fr. Murphy erected a temporary structure and later the present Priory and Church replaced that building.

The Very Rev. Arthur L. McMahon, O. P., S. T. M., succeeded Fr. Murphy in 1907 and when the Most Rev. Hyacinth M. Cormier, O. P., Master General of the Order raised the Congregation to the dignity of a Province under the title of "The Holy Name of Jesus," Fr. McMahon was named Provincial. He has been reelected twice and is the present occupant of this office. The Province now numbers seventy members, including forty-nine priests. Although the increase has been slow in the past, the future is bright and promising. The greatest difficulties are past, the most trying times are over, and with its heritage of saintliness and noble effort, the Province is going forward to labors which are worthy of the aims of its founders, worthy of the name Dominican.

The Provincial of the Holy Name Province, Very Rev. A. L. McMahon, O. P., S. T. M., recently notified Bros. Maurice O'Moore, Robert Lindsay, Patrick Purcell and Gerard Martin, who have been pursuing their studies at the Dominican House of Studies, Washington, D. C., that they were to continue their work at the University of Louvain, Belgium. The Brothers sailed for Europe on the "S. S. Pittsburgh" on October 7th, and arrived in Cherbourg nine days later. Bros. Maurice and Robert will be ordained immediately and the ordinations of Bros. Patrick and Gerard will be advanced a year. After ordination, they will continue their studies for some time at the University.

The new Church of the Blessed Sacrament, Seattle, Washington, Rev. W. T. Lewis, O. P., pastor, was dedicated with impressive ceremonies by the Rt. Rev. Edward J. O'Dea, Bishop of Seattle, on October 4th. The edifice which is of chaste Gothic architecture is one of the finest houses of worship in the Northwest, and the clergy and parishioners are to be commended on the realization of their zealous and long-sustained efforts to raise this structure. Bishop O'Dea received the honor of performing the ceremony of dedication through the Apostolic Delegate as assistant to the Pontifical Throne. The Very Rev. A. L. McMahon, O. P., S. T. M., Provincial of the Holy Name Province, preached the sermon on the occasion, in the presence of some fourteen hundred people, including about twenty-five clergymen.

On October 11th the celebration of the Diamond Jubilee of the Diocese of Seattle was begun, and on October 18th, the campaign to raise sufficient funds for paying off the debt on the churches throughout the diocese was commenced. The members of the Blessed Sacrament parish hope to obtain \$30,000 during the drive, in order to reduce by that amount the parish debt of \$80,000.

The new St. Dominic's school at Eagle Rock, Los Angeles, Calif., has an enrollment of over one hundred and twenty pupils. The splendid work of the Rev. J. A. Hunt, O. P., S. T. Lr., in behalf of Catholic education has elicited great praise from the citizens of Eagle Rock Valley. Father Hunt has received great assistance from his co-workers, the Rev. Peregrine le la Fuente, O. P., and the Rev. Albert Muller, O. P.

On Sunday, December 27th, Bros. Maurice O'Moore, O. P., and Robert Lindsay, O. P., will be ordained to the Priesthood by His Eminence Cardinal Mercier in the Cathedral at Malines. Bro. Patrick Purcell, O. P., will receive Diaconate, and Bro. Gerard Martin, O. P., Minor Orders on the same occasion.

FOREIGN PROVINCES

Very Rev. Mark Sales, O. P., S. T. M., professor of Sacred Theology at the University of Fribourg, Switzerland, has been appointed Master of the Sacred Apostolic Palace. Fr. Sales is a member of the Province of St. Peter Martyr, in Piedmont, Italy.

Very Rev. Thomas Garde, O. P., S. T. M., formerly Prior of St. Clement's in Rome, has been named Lector-Primarius of the Theological College, Tamlach, Ireland.

For the academic year 1925-1926, the students pursuing courses at the University of St. Thomas, in Manila, number eleven hundred and forty-seven.

On August 19th, Very Rev. Albino Reigeda, O. P., was solemnly consecrated Bishop of Tenerife, Spain. The ceremony of his elevation to the Bishopric took place at Madrid.

Because of the ever increasing number of novices at the Convent of Studies in Ottawa, it has been decided to complete the enlargement of this studium according to previous plans.

Madame Paul Adam, widow of the famous French Philosopher and Novelist, who died in 1920, entered a Dominican Novitiate in Switzerland in the month of September. Madame Paul Adam, Jewish by birth, was one of three sisters, all of whom became converts to Catholicism.

Very Rev. Bede Jarret, O. P., Provincial of the English Dominicans, will be absent for a period of six months while making a canonical visitation of the Dominican missions of Africa and of Grenada, founded by the English Province. He will return by way of New York, where he intends to give Lenten sermons next year.

On the 30th of August, the people of San Justo witnessed the solemn inauguration of building the College of St. Rose of Lima. It is hoped that the undertaking will be of great importance and will give the people of this town another chance to manifest their devotion toward the Tertiary Sisters of St. Dominic for whom they have shown very great sympathy and esteem in the past.

Rev. C. Friethoff, O. P., was awarded a gold medal for his prize-winning dissertation, "A Comparative Study of St. Thomas of Aquinas and of Calvin's Doctrine of Predestination," at the new scholastic year's inaugural ceremonies of the University of Utrecht in Holland. The Friar's work was adjudged by the Protestant Faculty of Theology as the best of all the studies of the competitive contest of the year.

The Holy Father held a private audience with Very Rev. Edward Hugon, O. P., S. T. M., Professor of the Collegio Angelico, last March, confiding to him the examination of the writings of Blessed Peter Canisius, S. J., in view of his intention to make the new Saint a Doctor of the Church. After a minute examination of his works, Fr. Hugon submitted a favorable report. As the result of this homage rendered to the memory and to the

cause of St. Peter Canisius, Very Rev. Fr. Hugon was invited to sit beside the Master General of the Jesuits, in the section reserved for the Society during the solemn ceremony of Canonization.

Very Rev. Fr. Savignac, O. P., has been elected and confirmed Prior of the Convent of St. Stephen's in Jerusalem. He succeeds in this office, Very Rev. Fr. Dhorme who has completed two successive terms. Fr. Dhorme remains as Director of the Biblical and Archeological School. During the month of August, His Eminence, Cardinal Dougherty of Philadelphia, paid a visit to the Church and Convent of St. Stephen's in Jerusalem.

The studies being pursued at the Biblical School of St. Stephen's are as follows: Comparative Exegesis of the Gospels, Historic Introduction to the New Testament, General Introduction to the Old Testament, Special Introduction to the Old Testament, Exegesis of the Old Testament, Philologic Explanation of the Old Testament, Geography of Palestine, Biblical Archeology, Topography of Jerusalem, Arabic Customs, Semetic inscriptions, Hebrew language, Assyrian language, Syrian language, Arabic language, and the Greek language of the New Testament.

Very Rev. Serapius Tamayo, O. P., Vicar-General of the Dominican Order, has addressed an official letter from the Dominican College in Rome, to the Dominican Provincials of the United States requesting them and all the Dominican Fathers in America to assist to the best of their ability, the Catholic Union, the International Organization working for the reunion of the Schismatics of Russia and the Near East with the Holy See. It is especially desired that they collect sufficient money in the United States, at the request of the Holy See, for the foundation of a Seminary for Russian philosophical and theological students in Rome and for the support of the Dominican Russian Seminary at Lille, France.

SISTERS' CHRONICLE

Most Holy Rosary Convent (Amityville, New York)

At the recent general chapter of the community, the Rev. Mother M. Augustine Fleck was almost unanimously returned as Mother Prioress General. Many of the other officers were also reelected. Mother Concordia succeeds Mother Caritas as Provincial of Porto Rico.

The Rt. Rev. George Caruana, D. D., Bishop of Porto Rico visited the novitiate recently and spoke to the novices on the pitiable state of the Church in Guatemala, where he has been investigating conditions of late. The Rev. C. M. Thuente, O. P., paid a visit to the novitiate in September. Fr. Thuente addressed the novices, touching on the essentials of the religious life in a brief talk.

On November 26th, Sister M. Magdalen celebrated the golden jubilee of her religious profession. The celebration took place at St. Catherine's Infirmary for the Aged, where she has been stationed for a number of years.

Since September Sisters M. Rosalia, O. S. D., M. Augustine, O. S. D., M. Donata, O. S. D., M. Athanasia, O. S. D., and M. Justina, O. S. D., have passed to their eternal reward. R. I. P.

Sacred Heart Convent (Galveston, Texas)

On September 8th ground was broken for the New Motherhouse and Novitiate of the Dominican Sisters now located in Galveston. The building is expected to be ready for occupancy by May.

On the Feast of the Immaculate Conception two postulants were clothed in the holy habit, and one Novice made her first Profession. The same day ushered in the Golden Jubilees of Sisters Mary Louise and Mary Joseph.

St. Rose Hospital (Great Bend, Kansas)

On August 18th, the general chapter and election of a Mother Prioress General was held under the presidency of the Rt. Rev. A. J. Schwertner, D. D. Mother Seraphine, who had been in office from 1910 to 1922 was re-elected. The Sisters now number fifty-nine professed members, twelve novices and seven postulants.

At the close of the annual retreat which was conducted by the Rev. Thomas Schwertner, O. P., six novices made their first profession and nine Sisters pronounced their solemn vows.

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

The annual retreat was conducted by the Rev. C. M. Thunte, O. P., who also preached the sermon at the ceremony of clothing and profession which took place at the close of the retreat on the afternoon of September 15. Miss Helen Zabroski of Flushing, Long Island, was clothed in the holy habit, receiving the name of Sr. M. Dominica of the Holy Family. Three novices, Sister M. Dolores of the Eucharist, M. Pius of the Rosary, and M. Lucy of the Blessed Trinity made their profession.

The Rev. E. L. Spence, O. P., presided at the fall opening of the Third Order meeting of the Men's Chapter which took place in September, and the Rev. Bernardine Meyers, O. P., S. T. Lr., conducted the devotions of Rosary Sunday.

St. Mary's Dominican College (New Orleans, La.)

Within the past three months the Sisters have opened a new school, that of St. Leo the Great, in a modern and excellently equipped building in New Orleans; the Rev. J. Stritch, S. J., a former K. C. chaplain in the World War, has been appointed to the chaplaincy of the College, and the feast day of the Mother Prioress was appropriately celebrated, Rev. W. Martin, O. P., singing High Mass. Mother Prioress received numerous felicitations from her sister religious and friends.

Plans for a magnificent group of college buildings have been completed. Work on the first unit, a residence building of Tudor-Gothic architecture, costing approximately \$1,250,000 will begin immediately.

Sister M. Cammillus, O. S. D., of Rosary College, River Forest, Ill., was a recent guest of the College, and Sister M. Barbara and M. Cecelia returned from their studies in the Artists' Classes of the Memphis Conservatory.

The present enrollment of novices is the largest since 1906. Most of the members of the novitiate are from Louisiana, but Wisconsin, Illinois and Ohio are also represented.

St. Cecelia Academy (Nashville, Tennessee)

In the Chapel of the Academy on August 28th, Miss Amy Christie of Chattanooga, Tenn., and Miss Marguerite Charters of Dayton, Ohio, received the religious habit of the Order. The Rt. Rev. Alphonse J. Smith, Bishop of Nashville, celebrated Mass before the ceremony and conducted the investiture, giving the young ladies the names of Sister M. Edward and Sister M. Terese, respectively. Six members of the community made their final vows on the same occasion.

The students of the Academy are very enthusiastic over the activities of the Chinese Missions of the Dominicans of St. Joseph's Province and received honorable mention in the October number of *The Torch*. They held their first meeting of the Children of Mary Sodality on Rosary Sunday and elected officers for the coming year.

Convent of St. Catherine of Sienna (Racine, Wisconsin)

On August 2nd Sisters M. Philomene, M. Magdalen and M. Wendeline, O. S. D., celebrated the fiftieth anniversary of their religious profession. An impressive sermon befitting the occasion was delivered by the Rev. C. M. Wahle, O. P. In the afternoon nine Sisters took their final vows, and the Rev. William S. McDermott, O. P., gave an appropriate address.

A ten day retreat, conducted by the Rev. D. A. Wynne, O. P., closed on August 4th. On this day seventeen young ladies were vested with the holy habit by Rt. Rev. Msgr. Traudt. The Rev. W. P. McIntyre, O. P., celebrated the Mass, assisted by Rev. C. M. Wahle, O. P., as deacon, and Rev. I. Bojanic, O. P., as subdeacon. Fr. Wynne preached an eloquent sermon. Two weeks later thirteen novices made their first vows after an address by Msgr. Traudt.

St. Catherine's high school opened Tuesday, Sept. 8th, with an enrollment of almost four hundred. The routine work of class organization was despatched so speedily and efficiently that a full day's work was possible on Thursday. The large number of students is very satisfactory in view of the fact that the fifty per cent increase in tuition and the abolition of the popular two-year commercial course were effected this fall.

Convent of St. Catherine of Sienna (Fall River, Mass.)

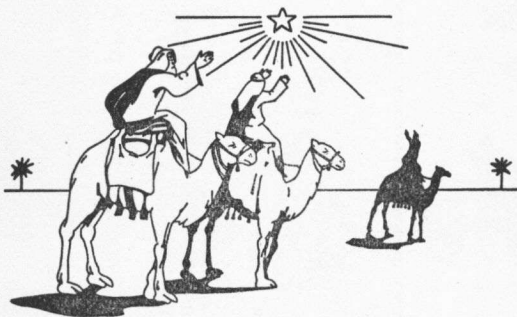
On July 7th the Convent was visited by a fire of unknown origin which completely destroyed the roof and fifth floor and with smoke and water rendered the building uninhabitable for two months. For the first ten days the Sisters were dependent upon friends and neighboring convents for shelter, and at the end of that time, took possession of St. Ann's old school-house. In the latter part of September the Convent was again occupied and the first Mass, upon the return, was said in the Chapel on Rosary Sunday. The loss caused by the fire was placed at over \$100,000.

Albertus Magnus College (New Haven, Ct.)

Albertus Magnus College, conducted by the Dominican Sisters of St. Mary of the Springs, East Columbus, Ohio, and dedicated to the higher education of young women, was blessed on October 10th by Bishop Nilan of Hartford. The Rev. D. J. Kennedy, O. P., S. T. M., present as representative of the Catholic University of Washington, D. C., celebrated Solemn High Mass before the five hundred guests of the new institution who were present. Several addresses were given, some of the principal speakers being the Rev. E. G. Fitzgerald, O. P., S. T. M., James Rowland Angell, President of Yale University, and Governor J. H. Trumbull of Connecticut. The college opens with a large registration of pupils and an exceptional staff of professors, including several members of the Yale faculty.

St. Dominic's Academy (Everett, Washington)

A new parochial school, under the title of "Our Lady of Perpetual Help," was formally dedicated and opened by His Lordship, Edward J. O'Dea, Bishop of Seattle, during the first week of September. The old school building which has served both as school and convent for many years is undergoing extensive repairs and will be used solely as a Mother House and Novitiate when renovations are completed.



INDEX SUPPLEMENT OF DOMINICANA (VOL. X, 1925)

PART I

ALPHEBETICAL LIST OF SUBJECTS

Subject	Writer	Issue	Page
Catholic Activities			
Catholic Boy Scouts.....	Robert Lindsay	S.	22
Catholics and Higher Education.....	Walter Farrell	S.	7
Plea for More Conversions, A.....	Joachim Bauer	D.	35
Dominican Articles			
Dedication of St. Thomas Aquinas College, Chicago	Bernard Walker	D.	17
Dominican Missions in the Vatican Extension	Dalmatius Marrin	S.	44
Dominican Spiritual Mastership.....	Albert Drexilius	J.	32
Popes and the Rosary, The.....	Cyril Dore		15
Dominican Biographies			
Fruhworth, Cardinal	Basil Sheehan	S.	28
Theissling, O. P., Father Lewis M.....	Athanasius McLoughlin	J.	19
Hagiography			
Patron Saints	Antoninus Brady	D.	52
History			
Josephus' Testimony to Christ.....	Alfred Sullivan	J.	27
Homiletics			
St. Paul the Preacher.....	Martin Shea	J.	7
Notes: The Church			
Soldier-Sacrament, The		J.	39
Sacrament of the Dying, The.....		S.	55
Epiphany, The		D.	58
The School			
Factors in Mental Development.....		J.	40
Flexibility in Education.....		S.	56
School Entertainments		D.	60
The Home			
"Staying In"		J.	42
Books for Children		S.	57
Family Holiness		D.	61

Note—J. 32 denotes June, page 32.
 S. 22 denotes September, page 22.
 D. 7 denotes December, page 7.

No year is specified in this index as all issues were published in 1925, making specification unnecessary. It is to be noted that this Volumes includes but three numbers, and the reason is that by closing the Volume with this issue, the forthcoming volumes may be made to coincide with the calendar year.

Subject	Writer	Issue	Page
Obituary			
Feeley, O. P., Rev. Frederick Francis.	Dalmatius Marrin	J.	45
Kelly, O. P., Rev. John Bertrand.	Hugh Hartnett	J.	44
Kennedy, O. P., Rev. Michael Joachim.	Basil Sheehan	J.	46
Philosophy and Theology			
Baptism a Consecration.	Eugene Kavanagh	S.	38
Christ Our Exemplar	George Kinsella	D.	9
Human Christ, The.	Martin Shea	D.	26
Incarnation, The	Edmund Rocks	D.	5
Obedience	Francis Vollmer	D.	47
Purgatory	Mark O'Dowd	S.	49
Verse			
Autumn Violet, An	Maurice O'Moore	S.	48
Bethlehem's Wood	Augustine Roberts	D.	25
Evening	Maurice O'Moore	S.	43
Harvest, The	Celestine Rooney	D.	8
Pearls	Gregory Herold	J.	26
Promise	Maurice O'Moore	S.	6
Thou Art the Christ	Hugh Hartnett	J.	31
To a Graduate	Nicholas Walsh	J.	18
Within a Quiet Cloister Garth.	Gregory Herold	J.	6
Varia			
Congratulatory (to Archbishop McNicholas, O. P.)		S.	5
Crib of Ara Coeli, The	Andrew Nowlen	D.	41
Manly Character	Richard King	S.	34
Ordinations		J.	5
Vacation	Augustine Skehan	J.	13

PART II

ALPHABETICAL INDEX OF THE AUTHORS

Writer	Subject	Issue	Page
Archdeacon, Philip	Department—School		
Bauer, Joachim	A Plea for More Conversions.	D.	35
Brady, Antoninus	Patron Saints	D.	52
Cote, Rev. A. B.	Editorial		
Dore, Cyril	The Popes and the Rosary	S.	15
Drexilius, Albert	Dominican Spiritual Mastership.	J.	32
Farrell, Walter	Catholics and Higher Education.	S.	7
Hartnett, Hugh	Kelly, O P., Rev. John Bertrand.	J.	44
	Thou Art the Christ (verse).	J.	31
Herold, Gregory	Pearls (verse)	J.	26
	Within a Quiet Cloister Garth (verse).	J.	6
Kavanah, Eugene	Baptism a Consecration	S.	38
King, Richard	Manly Character	S.	34
Kinsella, George	Christ Our Exemplar	D.	9
Lindsay, Robert	Catholic Boy Scouts	S.	22
Marrin, Dalmatius	Dominican Missions in the Vatican Expo- sition	S.	44
	Feeley, O. P., Rev. Frederick Francis.	J.	45
McCarthy, Bernardine.	Department—Home		

Writer	Subject	Issue	Page
McGovern, John	Department—Church	J.	19
McLoughlin, Athanasius	Theissling, O. P., Father Lewis M.	D.	41
Nowlen, Andrew	The Crib of Ara Coeli	S.	49
O'Dowd, Mark	Purgatory	S.	48
O'Moore, Maurice	An Autumn Violet (verse)	S.	43
	Evening (verse)	S.	6
	Promise (verse)	D.	25
Roberts, Augustine	Bethlehem's Wood (verse)	D.	5
Rocks, Edmund	The Incarnation	D.	8
Rooney, Celestine	The Harvest (verse)	J.	7
Shea, Martin	St. Paul the Preacher	D.	26
	The Human Christ	S.	28
Sheehan, Basil	Fruhworth, Cardinal	J.	46
	Kennedy, O. P., Rev. Michael Joachim	J.	13
Skehan, Augustine	Vacation	J.	27
Sullivan, Alfred	Josephus' Testimony to Christ	D.	47
Vollmer, Francis	Obedience	D.	17
Walker, Bernard	Dedication of St. Thomas Aquinas College, Chicago	J.	18
Walsh, Nicholas	To a Graduate (verse)		

Sisters of St. Dominic Rosaries



Fifteen Decade Oval Coco Beads on Strong Steel Chain, as illustrated, each **\$3.50**

Sisters of St. Dominic Rosary, as illustrated; 15-decade, Nickeled Silver non-tarnishing chain and wire. Silver Plated St. Dominic Medal center connection. Each.. **\$6.00**

Sisters of St. Dominic Rosary, as illustrated; 15-decade, Sterling Silver chain and wire. Silver Plated St. Dominic Medal center connection. Each..... **\$10.00**

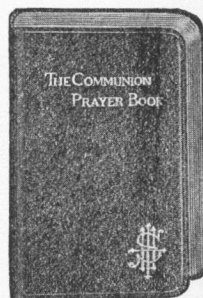
Rechaining Sisters of St. Dominic Rosaries

Steel Chain\$2.00 Nickeled Silver Non-Tarnishing Chain
Sterling Silver Chain and Wire.....\$8.00 and Wire\$4.50

The Communion Prayer Book

**Not only
the
BEST
but also
the
CHEAPEST**

By the
SISTERS OF ST. JOSEPH
CONTAINS MANNER OF SERV-
ING MASS—A Complete Prayer
Book for Children, with
Prayers, Instructions and
Illustrated Thoughts for
Holy Communion—
FIFTEENTH EDITION,
460,000



	Retail each	—Wholesale— Each Per 100	
No. 300 Black Cloth Binding, sq. corners, white edges.....	\$0.35	\$0.28	\$25.20
No. 301 White Cloth Binding, sq. corners, white edges.....	.35	.28	25.20
No. 302 Black Imitation American Seal Grain, Red under Gold Edges, Round Corners.....	.60	.48	43.20
No. 303 White imitation American Seal Grain, Red under Gold Edges, Round Corners.....	.70	.56	50.40
No. 304 Turkish Morocco leather, limp, round corners, Red under Gold Edges.....	1.00	.80	72.00
No. 305 Floral design, leather Limp, Red under Gold Edges; Round Corners, Gold Stamping.....	1.25	1.00	90.00
No. 306 Rich Walrus Leather Limp, Red under Gold Edges; Round Corners; Gold Stamped Title.....	1.50	1.20	108.00
No. 307 Fine German Calf Leather, Limp, Gold Stamped Title; round corners, red under gold edges.....	3.00	2.40	216.00
No. 309 White Kid Leather, Limp, Gold Stamped Title; Round Corners; Red under Gold Edges.....	1.50	1.20	108.00
No. 310 White Celluloid, with Bouasse-Jeune French Pictures, Eight designs. Red under Gold Edges.....	1.00	.80	72.00
No. 320 White Celluloid, with Bouasse-Jeune French Pictures—Eight designs; Ivoried Cross—Gold Plated Figure on inside front cover. Red under Gold Edges.....	1.35	1.08	97.20
No. 315 Black Ebonized Celluloid (for boys). Gold stamped title and I. H. S. Monogram on front cover, Red under Gold Edges..	1.00	.80	72.00
No. 316 Black Ebonized Celluloid (for boys). Gold stamped title and I. H. S. Monogram on front cover, Ivoried Cross with gold plated figure on inside front cover, Red under Gold Edges.....	1.35	1.08	97.20

D. B. HANSEN & SONS, 27 NORTH FRANKLIN ST.
CHICAGO