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To the
Sainted memory of
Saint Thomas Aquinas
Whose angelic mind
These pages have endeavored
Always to reflect, this
Tenth anniversary number
Is prayerfully
Dedicated.

CONTENTS

ST. THOMAS AQUINAS. Frontispiece 4

RETROSPECT . . . . . Bro. Walter Farrell, O. P. 5

THE MAGDALEN. Verse . . Bro. Augustine Roberts, O. P. 8

THE EUCHARISTIC HYMNS OF ST. THOMAS AQUINAS . .
Bro. Martin Shea, O. P. 9

DERIVATION AND FORCE OF CIVIL LAWS . . . . .
Bro. William Roach, O. P. 18

THE EARLY PRINTED WORKS OF ST. THOMAS AQUINAS .
Bro. John McGovern, O. P. 26

TO A VIRGIN OF ISRAEL. Verse . Bro. Celestine Rooney, O. P. 33

MARY, MOTHER OF GRACE . . Bro. Anselm McCabe, O. P. 34

THE FOSTER-FATHER OF CHRIST . Bro. Hugh Hartnett, O. P. 41

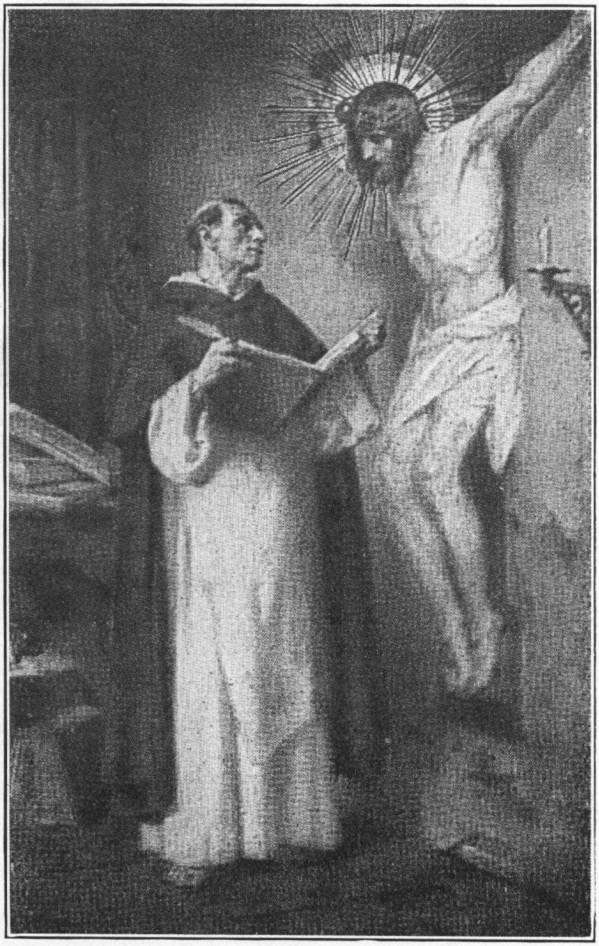
LATIN—THE ECCLESIASTICAL LANGUAGE . . . . .
Bro. Bernardine McCarthy, O. P. 46

WHO IS MY NEIGHBOR? . . . Bro. Arthur Kelly, O. P. 52

FRIARS' BOOKSHELF 56

CLOISTER CHRONICLE 74

J. M. J. D.



St. Thomas Aquinas
"Bene scripsisti de me Thoma."

DOMINICANA

Vol. XI MARCH, 1926 No. 1

RETROSPECT

By BRO. WALTER FARRELL, O. P.

WITH this issue Dominicana celebrates it tenth anniversary. It was in the early part of 1916 that the plans for the issuance of Dominicana were completed, its constitution drawn and the first number given to the public. It is in this first constitution that we find the raison d'etre of Dominicana, the ideal its founders had in mind and the sources they depended upon for success.

"Recognizing the fact that journalism has become an important factor in the propagation of Christian truth, and inspired by the traditions of an Order ever zealous for the written word, whose members not infrequently immortalized their names in the pages of Catholic literature, the Novices of the Dominican House of Studies, District of Columbia, urged on by the wishes of their Reverend Superiors, in order to fit themselves for this particular and important branch of apostolic labor, have decided to issue a Quarterly Review."

"In doing so, however, they are well aware how futile would be even their best efforts if not aided by the all powerful force of prayer; accordingly before attempting to lay even the foundation stones of this new enterprise, they humbly dedicate their labors to JESUS, MARY, JOSEPH and DOMINIC, beseeching at the same time the aid and protection of these heavenly patrons."

Dominicana was to succeed the Dominican Year Book, for many years published by the Fathers of the Province, and was to be a means of perfecting the future writers of the Dominican Order in the United States. In order to spur these men on to their best efforts from the very first and to give the faithful the benefit of their studies and untiring efforts, their work was to be presented in the form of a Review. The main topics of this

magazine were to be taken from Catholic Philosophy, Theology and the history of the Order, together with articles on the arts, sciences and so on. Perhaps we do not fully appreciate the courage required to launch this new venture, but a little consideration will soon teach us that the dedication and petition for assistance given above were more than the spontaneous outburst of humility; they were the fruit of a real necessity. The difficulties to be overcome and dangers to be avoided were innumerable, and, since the magazine was to appear as an official organ of the Dominican Order in this country, it was not a case of learning by mistakes; mistakes were simply a luxury that had to be foresworn.

From the very nature of the case there were enough dangers to discourage the most optimistic. For instance the dangers to such a publication arising from the studies its contributors were at the time pursuing. The articles published were to be written by students of Thomistic philosophy and theology and these subjects were taught in accordance with the strict scholastic principles and methods. Of course this would make them capable of writing on philosophical and theological subjects but it also made it difficult to avoid the profundity and academic tone with which they were so constantly in contact. It is necessary to be precise and absolutely correct in exposing doctrine; but it is no less necessary to expose it in language that can be understood by the ordinary faithful and in a way that will assure its being read. To ask a student to discourse on the theses of the master while he is still sitting at the master's feet and at the same time expect him to transform these theses from the brief scientific form the master has given them, to the simple, lucid and pleasing style that is a necessary requirement to being understood by those outside the school, is to assign no easy task.

Then there was the danger arising from the youthfulness and inexperience of the men who were putting out this new magazine. It was destined not only for the faithful but also for practically every convent of Dominican nuns in the country, for the clergy of all sections, for all Dominican priories and for the house of every bishop in the United States; it was also to reach widely separated centers of learning as Rome, Louvain, London and Jerusalem. Again it was expecting, no demanding, a great deal from youth and inexperience to ask it to present to such

subscribers material that would not only not depend on their charity for a good reception, but that would interest them, be of solid use and benefit to them, provoke them to thoughtful consideration.

There was still another danger from the novelty of the plan. From what we have just said the reason for the unique position of Dominicana is quite evident. But being alone in its field, it had no examples to copy from, no precursor from whose mistakes it could learn. If it was to exist it must be entirely original; if it succeeded it could take the praise to itself, but if it failed the blame could not be shifted to someone else. It was because of all this that the original staff of Dominicana could advance so confidently only in the trust in their heavenly patrons. And that trust has surely been rewarded.

Dominicana has acquired a goodly measure of success. It has overcome to a great extent the obstacles that confronted it. It is not, indeed, perfect; if it were it would soon lose a great deal of its vitality, the vitality of growth and development. It has been growing and improving during these past ten years and it is our hope and constant endeavor to see it improve still more from year to year. Yet even during this adolescent period it has merited an ever growing popularity with the faithful and unqualified praise from some of the brighest lights of the American Hierarchy.

We would be but telling half the story if we were to omit the part played in Dominicana's history by our Superiors. It was due to the insistence and constant help of our Provincial, Very Rev. Father Meagher, that Dominicana was brought into being and enabled to carry on during the "lean years." It was through the constant cooperation of Father Novice-Master and the other censors of the magazine that many of the dangers arising from inexperience and the nature of our studies were avoided; that discouragements were overcome; that the individual improvement of writers was made possible. Perhaps it is because Dominicana realises the obligations it is under to the Superiors that makes it welcome so heartily commendation from them. For instance a chance remark, entirely unsolicited, in a recent business letter of the Vicar-Provincial, Father M. J. Ripple, assuring the workers of Dominicana of the success attained in the eyes of their Superiors, was looked upon as the highest reward that could be given. He says: "The Dominicana presents every

evidence that the wishes of the Provincial that it serve to develope the literary capabilities of our coming priests, are being fulfilled and the results are very gratifying. I am sure that I am reflecting his sentiments when I say that it is a great pleasure to encourage the efforts of the Novices in this direction."

It is not without reason that Dominicana rejoices and asks its friends to rejoice on its tenth anniversary. It is giving every evidence of attaining its primary object of developing writers; while as a magazine it has won a degree of success that its founders would have been rash to hope for. But the strongest motive for rejoicing is not the past or the present, but the future. The pioneer work is now practically completed; a solidly established magazine awaits the labors of the novices of the coming years. The classes to whose care the Dominicana will be entrusted in the future are greater in number than any that have preceeded them, and no doubt are generously gifted with the genius required to lift Dominicans to a still higher plane.

The Magdalen

By BRO. AUGUSTINE ROBERTS, O. P.

A rose of rarest worth, and pearly white,
Danced revel 'mid the maddened gales of night,
Nor grieved but gloried as the star of morn
Beheld her of her precious lustre shorn.

The tender hearted Gardener came. One look,—
Then trembling 'neath those saddened, loving eyes
The earth-smirched flower with guilt all fearing shook,
And culled through love the power to realize.

The Gardener only smiled in knowing love.
No word.—A single glance to heaven above,
And lo! O'er her in sorrow lowly bent,
Soft falls a tear, the raindrop's sacrament.

THE EUCHARISTIC HYMNS OF ST. THOMAS AQUINAS

By BRO. MARTIN SHEA, O. P.

ST. THOMAS AQUINAS was to much preoccupied with varied duties to devote much time to writing poetry. His ventures in verse, so far as we know, can be counted on the fingers of one hand;[1] and carrying out his scheme of unity, these five hymns relate to one subject—the Holy Eucharist. The five hymns written by St. Thomas are Lauda Sion, Pange Lingua, Sacris Solemniis, Verbum Supernum and the Adoro Te Devote. It is worth noting that Mandonnet says this last hymn should read not Adoro but Oro.[2] O Esca Viatorum is sometimes ascribed to St. Thomas, but Duffield in his "Latin Hymns" rejects it with the significant remark that it is less masculine than the authentic work of the Angelic Doctor (pg. 268); however, Grabmann in die Echten Schriften des Hl. Thomas von Aquin convincingly argues for its authenticity and quotes Father Heiler calling it one of the most beautiful of the mystical hymns. But since the authenticity of the Adoro Te is frequently contested we will not include it in our study.

With these five productions totalling thirty-eight stanzas and one hundred and eighty-eight verses Thomas Aquinas has gained for himself the reputation of being one of the great triumvirate of ecclesiastical poets completed by Thomas of Celano and Jacoponus, the reputed authors of the "Dies Irae" and the "Stabat Mater" respectively. Thomas Gray won a unique place in English literature for something far less than the accomplishment of the Angelic Doctor: he is known as the one great master of the English language that gained immortality by writing only fourteen hundred verses; Thomas Aquinas is recognized as one of the great hymnologists of all languages although he produced only one hundred and eigthy-eight lines. We may remark here that Santeuil showed himself a shrewd bargainer when he offered all his poetry for the fourth stanza of the "Verbum Supernum" beginning "Se nascens dedit socium."

We are naturally surprised at this phenomenon of a man turning aside from a busy life of study, teaching, travelling and counselling and producing within the limits of one feast in the breviary and missal four of the finest hymns of the Church. As

abruptly as he demonstrated his poetical perfection so abruptly did he cease. We might seek an explanation of this rare triumph in the opinion of the bluff Dr. Samuel Johnson that "the true Genius is a mind of large general powers accidentally determined to some particular direction." But somehow this explanation is not satisfactory in St. Thomas' case. St. Thomas shows no development, no experiments, no uncertainty as a poet; he appears as a master and in an instant he is gone again. His scholastic and ecclesiastical duties can explain well enough why Thomas did not continue his poetry; but what can explain how this man of many affairs and author of a prose Latinity peculiarly his own but so different from the diction of his hymns ever learned the theory and art of such melodious versification?

In this paper we propose to compute the literary influence, that probably came to bear on St. Thomas and estimate their effect in his five Eucharistic hymns. For the present we can pass over that spiritual power which St. Thomas had to put behind his words and consider for a moment something of the mere trade of words, of how, and of how well he learned it.

When Thomas was just a lad of five years he was placed under the instruction of the Benedictine monks of Monte Cassino. There he followed the usual course of studies which included in the trivium grammar, logic and rhetoric. Grammar and rhetoric in this case meant Latin grammar and Latin rhetoric; and rhetoric embraced poetry.[3] Bishop Shahan in "The Middle Ages" gives an interesting hint when he points out the fact that the same teacher who taught rhetoric and poetry usually taught music besides (pg. 234); this combination must have been highly effective in developing poetic talent. At any rate, we can be sure that Thomas' soul was filled with music in the abbey of Monte Cassino where the Ambrosian hymns were ordered by the rule of St. Benedict. Vaughan speculates upon the course of studies to which Thomas was probably subjected at Monte Cassino and gives us the following list: Donatus, Priscian or Didymus for grammar; for literature, the Psalter, Aesop's Fables, Theodulus and Cato, Ovid, Horace, Persius, Lucan and Statius, Vergil, Cicero and Quintilian.[4] In "The Medieval Mind" Taylor relates that by the thirteenth century although the classics were being thrust aside in favor of speculation, yet their cultivation had been recognized as a study of human expression

and not of mere symbols. In other words, the study was literary, not anatomical.

When the Abbey of Monte Cassino was destroyed in 1238 by the soldiers of Frederick II, the young Thomas Aquinas returned to the family castle of Rocca Secca. Thomas was now about fourteen years of age. He remained at home only a short time and was then sent to the new university which Frederick had opened at Naples. Naples being a Greek city already had a school of liberal arts; upon this Frederick built the structure of his new university. Naturally the firmly established school of liberal arts did not languish in a Greek city with the addition of thousands of students seeking every avenue of culture. Moreover, Frekerick could look with nothing but favor on the prosperity of the literary courses. He himself spoke Latin, Italian, German, French, Greek and Arabic and was a great admirer of the classics of these languages. In this Naples that was so completely under the influence of the literary Frederick, Thomas Aquinas made his preliminary studies. Of the professors of Thomas at Naples three have left their names to history; and of those three one is Pietro Martini, professor of humanities and rhetoric.[5]

At Naples the young Aquinas met the Dominicans and some short time afterwards joined the Order. The Dominican Order by this time had a highly developed liturgy that adopted the best of the liturgical verse and music the ages had provided and supplied its particular needs from among the geniuses within its ranks. Jerome of Moravia and Simon Taylor were two of the more prominent thirteenth century Dominican musicians; and as another important factor we can name Albert the Great who wrote a treatise on the Art of Music. Outside the Order, both at Cologne and Paris, Aquinas must have felt the poetic quiver of his age. Gaston Paris in "La Poésie du Moyen Age" assures us that "the Middle Ages are an epoch essentially poetic" (pg. 14); and J. A. Symonds illustrates this statement by translating into English under the title of "Wine, Women and Song" the famous Carmina Burana of the medieval students. Although many of these Latin songs are frequently attributed to Walter Mapes and Master Hugh they seem to have been written by no one in particular but sung by the order of journeymen students in general. A cursory reading will convince anyone that these songs are not exotics; they are purely autochthonic. They are

not the self-conscious productions of a class-room; they are the living cry and leap of life. Symonds, who is quite fleshy in his concept of life, exclaims in admiration of this "so bold, so fresh, so natural, so pagan a view of human life as the Latin songs of the Wandering Students exhibit" (pg. 7). Francis Aveling, who offers a study of St. Thomas in his "Arnoul the Englishman," a novel of thirteenth century university life, also seems very much impressed with the naturalness and easiness of the Latin songs.[6]

The point I wish to make is that Thomas was living in a medium that was producing Latin poetry; and producing Latin poetry as its natural means of expression. Our own history of English literature offers us too many sad examples of great talents wasted in Latin scribbing when the language was dead beyond the magic of genius. Bacon, of course, is the classic example; but Milton also did a great deal of hopeless work in the traditional idiom and form of classical Latin. But both Bacon and Milton were working in a language they learned and did not live. Dante, however, comes closer to the experience of Aquinas, since Dante was born nine years before Aquinas died. Dante started the "Divina Commedia" in Latin, completed three or four cantos but found that his living thoughts could not secure a habitation and a home in what was to him a dead language. They could be pinned on the outside in shining colors but they could not glow from within with the warmth of life. These experiments were just further demonstrations of an established literary law: the language must be living if the poem is to live. When Thomas Aquinas wrote Latin poetry he wrote in a language he and his companions had thrilled with their joys or softened with their sorrows until it was a delicate, ductile natural instrument of expression. The very fact of the Pange Lingua so efficaciously refusing to be translated that Neale terms it "the bow of Ulysses to translators"[7] is sufficient demonstration Aquinas wrote Latin as his own language.[8]

What novitiate St. Thomas went through to drill him in the sharp discipline of actual verse composition, we cannot say. On general principles we cannot explain how he could have reached felicity of expression without long practice. The old adage "per aspera ad astra" holds for saint as well as sinner. It would be interesting in this distant day to study the various grades that led to the perfection of a Pange Lingua or a Verbum Supernum. It is to be regretted that Reginald did not keep a record of the

casting, recasting and polishing of those five wonderful hymns. Brother Azarias in his "Books and Reading" has done something of the kind for Tennyson in "A Peep Into Tennyson's Workshop"; and Forman in editing Keats' poems plotted out the happy path that led to that simple, innocent, carefree opening line of Endymion: "A thing of beauty is a joy forever." What great encouragement each one of us might find in our own writing if we could see in the mind's eye the fluent Thomas Aquinas pausing for the right word to come along; or reading his lines aloud to catch the secret rhythm or detect some latent harshness! This bit of imagination is not all day dreaming, for we know from the original, autographed copy of the "Summa Contra Gentes" reposing in the Vatican Library, that Aquinas filed away to the four and fifth form on some of his prose expressions. What must he have done in his verse! We can wonder still more when we recall that in each one of the five Eucharistic hymns St. Thomas reverted to the institution of the Blessed Sacrament and the mystery involved in transubstantiation. Five final beautiful expressions of one event are not dashed off with the dexterity of a lightning-change artist portraying different characters. And just to think that perhaps those scratched and corrected parchments that recorded St. Thomas's attempts and failures were lightly tossed aside and lost.

Of the tentative draughts of St. Thomas we know nothing directly. His final style suddenly appears amazingly perfect and has no development nor decline: Aquinas is the Melchisadech of verse. Yet, in a fashion, we have something that attempts to show the development of the Verbum Supernum. In the April number of the Révue Benedictine for the year 1910 Dom Morin, O. S. B., tried to prove that St. Thomas did not create the Verbum Supernum but combined and shortened two hymns belonging to the old Cistercian breviary. However this may be, the similarity of the hymns offers us an opportunity of comparing the perfect and imperfect style handling the same thought in the same language and verse form. No matter on what side the historical truth of the question may be adjudged, we have either St. Thomas filing old lines of perfection or we have some grosser hand working the metal of Aquinas. The stanza in the old Cistercian breviary reads:

Jesus nascens se socium,
Convescens in edulium,
Pendens dedit in pretium,
Se regnans dat in praemium.

The lines of St. Thomas read:

Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in praemium.

A comparison of the two stanzas is altogether in favor of St. Thomas. Of the four lines in each stanza the second and fourth of each stanza are respectively identical; the first and third differ. We shall compare the lines that differ.

The first line of St. Thomas' quatrain runs smoothly off with "Se nascens dedit socium." The line is mechanically perfect and according to the Latinity of the period. We can notice also that it sets a form for the other lines of the stanza by using "se" followed by a present participle. The corresponding line of the Cistercian breviary lacks the felicity of St. Thomas' art. When we read "Jesus nascens se socium" we almost think we have discovered some historical hoax that a continental wag has tried to work off as characteristically sibilant English verse. And for rhythm, this line is like some French verses Dryden spoke of: it has a hump in its back. The other dissimilar line reads in St. Thomas' words: "Se moriens in pretium." Another smooth line! In comparison we read: "Pendens dedit in pretium." Again the accents and the reading plunge and jar in opposite motion like a horse and his unskilled rider. We can also note that St. Thomas carries out with better effect the use of "se" with the present participle and his contrast of the perfect and the present tenses is done with nicer suggestion by separating them by three lines and giving us the option of placing "moriens" with either one or the other.

But after all we must confess that Dom Morin's contribution does not tell us how St. Thomas gained his precision of perfect versification. That is a mystery either between God and St. Thomas or between St. Thomas and the historian. Not enough space remains to permit us to linger longer on the development of the Thomistic poetry. A few words of criticism on the hymns themselves are now in order.

In the first place these hymns are hymns, not merely carefully computated and varied series of long and short syllables that end in rhyme. They were made for singing and can be sung. This is an accomplishment of which some English hymns might well be envious; for instance, some of Father Faber's

hymns are beautiful poetry, but Father Faber confessed in his first introduction that he feared they lacked something for good singing. This something St. Thomas was able to supply; and his universal popularity is the result. Ecclesiastical authority could account for the singing of St. Thomas' hymns throughout the Catholic Church, but nothing other than their own supereminent merit won them a place in the Protestant Churches. Although Luther despised the Lauda Sion, he could not keep it out of the Lutheran Churches; and as the influence of the Oxford revival spreads more and more, so this most Roman of the hymns of St. Thomas finds its honor increase even among our separated brethren.

There is no doubt that St. Thomas found a great deal of his popular appeal in the use of accentual and not quantitative measure: congregational singing would be almost impossible where each singer must know the laws of prosody. But the mere generic choice of accentual measure is not sufficient to insure success; the poetic instinct is manifested in the choice of the particular rhythm that suits the theme. A fine analysis of Aquinas' adaptation of rhythm to theme is found in the "Eucharistica" of Msgr. H. T. Henry (pg. 222). St. Thomas shows a peculiarly masterful adaptation of rhythm in the third and fourth stanzas of the Lauda Sion. This time the adaptation refers to an existent melody. Apparently the Lauda Sion must have been written to an established melody; perhaps to that of the Zuma Vetus Expurgetur of Adam of St. Victor; or more probably, both of them were written for some still older melody. At any rate, a careful reader will notice that the rhythm breaks during the last three lines of the third and fourth stanzas of the Lauda Sion. At first one is surprised and thinks Homer has nodded; but on looking up the Zuma Vetus of Adam of St. Victor one will find the identical variation occurring in the same two places. Thomas had cut his cloak to his cloth.

In rhyme St. Thomas is pure and rich as can be easily seen by breaking up some of his longer lines and revealing their internal rhyme. There is always a danger in this use of the internal rhyme, or Leonine line as it is called; quite frequently the net result is a jingle, as one of our modern poets, Service, has often sadly experienced. Aquinas offers the richness of frequent rhyme without thrusting upon us the distraction of the jingle. Trench points to St. Thomas as an example of perfect rhyming

"satiating the ear with a richness of melody scarcely anywhere to be surpassed."[9]

But rhythm and rhyme are not the supreme element that raises our admiration in these Eucharistic hymns. Keats and Coleridge had beautiful ears for melody but neither of them could have stated the difficult theological doctrine of the Eucharistic so accurately and effectively as did St. Thomas. Dr. Julian called the Pange Lingua "a wonderful union of sweetness of melody with clear-cut dogmatic teaching."[10] One can secure a melancholy proof of this statement by observing Protestant compilers of hymnals amputate stanza after stanza from the original hymns of Aquinas; or distort them by translation or claim they do not mean what they do mean. The reason for all this wriggling is that St. Thomas was so explicitly orthodox that he could not be honestly misunderstood. The best compliment paid to the Catholicity in St. Thomas' hymns came from Trench who praised his work as that of a master but, excluding from his collection all purely Catholic hymns, did not print even one of the five Eucharistic hymns of St. Thomas. St. Thomas did not string together a series of weak exclamations or pretty figures but advanced towards his ideal of poetry; this ideal, as he stated it in his commentary on the first epistle to Timony and the Posteriorum Analyticorum was to lead men to virtue.[11] Brooke, Haweis, Bailey, and Sneath have written instructive works on the theological content of English poetry; but not one of them can point to such an example as St. Thomas Aquinas. If Pope Damasus had exchanged places with John XXII we believe he might have said: "Tot fecit miracula quot scripsit hymnos." The words of our lamented Joyce Kilmer[12] apply to St. Thomas:

> In all languages the writings of the most enduring loveliness, even apart from those divinely inspired, are those which relate most closely to worship—those writings made immortal by the love of God. So writers may fulfill the purpose for which they are made by writing—may know God better by writing about Him, increase their love of Him by expressing it in beautiful words, serve Him in this world by means of their best talent, and because of this service and His mercy be happy with Him forever in Heaven.

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[1] The Very Rev. Dominic Gravina, O. P., S. T. M., composed a small book little known but of some interest here, since it is a compendium in verse of the Summa: Totius Summae Theologicae Compendium Rhythmicum.

[2] Bibliographie Thomiste. Pg. xviii.

[3] In His "History of Criticism" George Saitsbury remarks that some readers are surprised to find logic linked up with poetry. In a note (Vol. III, 20) he proceeds to elucidate the matter: "The connecting and explaining link, sometimes omitted, is to be found in rhetoric—the close connection of which with logic and grammar is no puzzle, while the connection of poetry with it was then an established fact."

[4] Vaughan, O. S. B. St. Thomas of Aquin. Vol. I, 24.

[5] Vaughan. Vol. I, 47.

[6] Vaughan. I, 412: Brother Guerrio, the first prior of the Dominicans at Metz, was converted by a few simple words. One day, as he was studying at his window, in Paris, he heard some one singing this refrain, in the streets below, which at once made him enter into himself:—

"Tempus vadit,
Et ego nil feci;
Tempus venit,
Et ego nil operor."

[7] Medieval Hymns. Pg. 179.

[8] However, Britt in "The Hymns of the Breviary and Missal says "there are about twenty-five translations." Pp. 184.

[9] Trench. Sacred Latin Poetry. Pg. 36.

[10] Dict. of Hymnology. Pg. 878.

[11] Opera Omnis XXI, 479; XXII, 105.

[12] Kilmer, "The Circus." Pg. 190.



DERIVATION AND FORCE OF CIVIL LAWS

By BRO. WILLIAM ROACH, O. P.

THE state is founded upon the natural law, and has for its purpose the common welfare of its subjects. It can accomplish this purpose only in so far as it induces its subjects to perform acts which lead to the common good, and to avoid those that detract therefrom. To thus induce its subjects to act or refrain from acting the state makes laws.

The laws which the state makes it derives from the natural law. And this derivation is in a twofold manner. (We shall not in this article treat of the state's adoption of laws derived by the Church from the revealed law). First, as conclusions from premises, i. e., by way of syllogism; second, by way of determination, i. e., that from the various means of fulfilling a precept of the natural law the state chooses and declares that a certain one shall be used.

Those of the first class have some force from the natural law; those of the second class have only human binding force. Thus (1a2ae,q.95,A.2) St. Thomas says: "Every human law has just so much of the natural law, as it is derived from the law of nature. But if in any point it deflect from the law of nature it is no longer a law but a perversion of the law. But it must be noted that something may be derived from the natural law in two ways: first as a conclusion from premises; secondly by way of determination of certain generalities. The first way is like to that by which in science demonstrated conclusions are drawn from the principles; while the second mode is likened to that whereby, in the arts, general forms are particularized as to detail:—Some things are therefore derived from the general principles of the natural law, by way of conclusion, e. g., that one must not kill may be derived as a conclusion from the principle that one should do harm to no man; while some are derived therefrom by way of determination, e. g., the law of nature has it that the evil-doer should be punished; but that he be punished in this or that way is a determination of the law of nature.

Accordingly both modes of derivation are found in the human law. But those things that are derived in the first way, are con-

tained in the human law not as emanating therefrom exclusively, but have some force from the natural law also. But those things that are derived in the second way, have no other force than that of human law."

Laws of the First Class

Concerning laws of the first class it is well to note that there can be as many civil laws of this class as there are conclusions which can be drawn from the principles of the natural law, with the aid of established minors. The process of derivation is exemplified as follows:—

Ex. 1. No man shall do evil to his neighbor.
But killing is evil.
Therefore no man shall kill his neighbor.

Ex. 2. No man shall do evil to his neighbor.
But to defraud of property justly possessed is evil.
But to sell worthless stock is to thus defraud.
Therefore no man shall sell worthless stock.

However it must not be thought that this process is applicable only to the negative precepts, for civil laws may also be derived from the positive precepts of the natural law in the same manner. For the positive precept of the natural law "do good" simply means that every man shall do that good which is proper to him by reason of his nature or his state in life. When taken in reference to the state, it would mean that every man shall do that common good which is proper to him by reason of his nature or his state in life. With this as a major premise, minors are applied and conclusions drawn. These conclusions when drawn by the state, constitute positive civil laws of the first class.

Ex. 1. Every man shall do that common good which is proper to him.
But to provide for the needs of their children is proper to the state of parenthood.
But sufficient food, clothing and instruction constitute some of the needs of children.
Therefore parents shall provide sufficient food, clothing and instruction for their children.

Ex. 2. Every man shall do that common good which is proper to him.
But to punish evil-doers who come under their jurisdiction is a common good proper to police magistrates.
But those who sell worthless stock are evil-doers.
Therefore police magistrates shall punish those under their jurisdiction who sell worthless stock.

Thus by example we have seen that both negative and positive civil laws are derived from the natural law by way of syllogism. These laws, according to St. Thomas, not only have human binding force, but also have some force from the law of nature. The extent of this force, we believe, is measured by the proximity and the degree of certitude that it had concerning the conclusion. Thus the further removed a conclusion is from a principle of the natural law, the less force it would have from the natural law.

Laws of the Second Class

"The law of nature has it that the evil-doer should be punished; but that he be punished in "this" or "that" way is a determination of the law of nature,"—quoted above. From the description and the example which St. Thomas gives, we come to the conclusion that an essential requisite for a law of the second class is that there be various ways or means of fulfilling a precept of the natural law, from which choice might be made. The reason is, that were there but one means of fulfilling a precept of the natural law, determination would be excluded and the use of that means would be commanded by a law, not of the second class, but of the first. From these various ways or means the state makes choice, and by a law of the second class commands that the subject use the means chosen. However since choice necessarily presupposes that there are various means by which the natural law could be fulfilled, it must follow that a subject could fulfill a precept of the natural law, without making use of the means determined on by the state. In other words, where substitution is made of a different means than that chosen by the state there follows no violation of the law of nature, but simply the rejection of the means chosen by the state, i. e., the violation of a law of the second class, a law which has only human binding force. What has been said concerning the ways of fulfilling precepts of the natural law applies also in the same manner to the ways of fulfilling laws of the first class.

That which is said above should be made clear by the following example. We have seen that evil-doers should be punished by police magistrates. But evil-doers can be punished by mutilation, imprisonment, forfeiture of goods, etc. From these various means the state may make its choice, e. g., it may declare that mutilation is the means which police magistrates shall use. Thus

upon the police magistrate there would fall a two-fold obligation: the first, drawn from the natural law by way of syllogism, namely, punish evil-doers, would have force from both the human and the natural law; the second, drawn by way of determination, namely, use mutilation as the means of punishment, would have only human force. "Those things which are derived in the second way, have no other force than that of human law." Now if the magistrate punishes evil-doers, not by mutilation, but by substituting some other means, e. g., imprisonment, he would thereby be fulfilling the law of the first class to which he was bound by force of the human and the natural law, although at the same time he would be violating a law of the second class, for he fails to use the means chosen by the state. But in this violation he has acted contrary to a law that has only human binding force.

As it is with the punishment of evil-doers, so it is with the other positive precepts of the natural law and of laws derived therefrom by way of syllogism, e. g., there are various means by which parents could instruct their children, such as placing them under the care of public or of private instructors. By a law of the second class the state would make and declare its choice, to which the parent would be bound only by force of human law. For the rejection of the means chosen by the state does not entail the violation of the law of the first class, providing another means is substituted.

We shall not in this article point out the limitations which arise from the very nature and purpose of the state, and which may effect the choice of the state to such a degree that its determination, or law of the second class, would be null and void.

Determination of Negative Precepts

At first glance it would seem that there could be no determination of the negative precepts of the natural law or of laws derived therefrom by way of syllogism, since in themselves they postulate only a negation of certain actions. However the case is parallel with that of positive determining laws. For even as the choice of means is necessary to insure the fulfillment of the positive precepts, so also is the use of means or precautions necessary to insure against the violation of the negative precepts.

Now in so far as there are various means or precautions

which will insure against the violation of the negative precept, the state may make choice, and determine which shall be used. This determination being also a law of the second class. However since it is based upon choice, it must also admit of substitution, without entailing a violation of the natural law or of a law of the first class.

Thus, for example, to insure against intoxication, one of two things could be done, either one of which would give sufficient insurance; first, use no intoxicating liquors, second, restrict its use to within moderation. Now if from these the state makes its choice and prescribes that the first precaution be used by the subject, there would be placed upon him a two-fold obligation; the first, a law of the first class, avoid intoxication; the second, a law of the second class, use no intoxicating liquors. If, however, the subject refuse to accept the means or precaution prescribed by the state but substitutes another means of precaution which will give sufficient insurance, e. g., restricts the use of liquor to within moderation, he observes the law of the first class, although he violates the law of the second class, a law which has only human binding force. It must not be thought however that choice is limited only to the negation of use and to the restriction of use, for choice might also be had concerning the degree of restriction. For example intoxication may be avoided by restricting the use of liquor to one glass per day, or by restricting it to one half glass per day. The state may choose the latter restriction, but if the subject choose the former he violates a law of the second class but not one of the first.

As it is with the avoidance of intoxication, so it is with the avoidance of other evils, e. g., to insure against damage to neighbor or self the state may restrict the use of a subject's automobile, and limit its speed to say fifteen miles per hour. However if the subject can drive his car at a higher speed, e. g., thirty miles per hour, without endangering his neighbor or himself he may do so without violation of the natural law or a law of the first class. Although this substitution of a different degree of precaution would constitute a violation of a law of the second class.

Thus by example we have seen the manner in which the state derives its laws from the natural law. We have seen the force of the laws derived; that choice between various means or precautions is an essential requisite for a determining law,

and that the violation of a determining law does not postulate a violation of the law of nature.

Relation to Morality

A sin is an act contrary to the divine law. Now a civil law, in order to bind under sin, must have a participation in the divine law; and there are only two ways in which it could thus participate, namely by way of the natural law, or by way of the revealed law.

The natural law is a participation of the divine law. Since it expresses what is contained therein, to that extent it takes on the nature and sanction of the divine law and binds under sin. Hence an act contrary to the natural law is a sin. It is well to note that over and above this, the natural law can bind with a penalty propore to itself, e. g., the drunkard suffers injury to his health.

Now we saw above that a civil law of the first class is the expression of what is implicitly or explicitly contained in the natural law. And hence we must conclude that such a law has a participation in the natural law. "Those things that are derived in the first way—have force from the natural law," and consequently participate in the sanction of the natural law. In other words, civil laws of the first class bind under sin. To this sanction the state also adds its own proper sanction, namely, fines, imprisonment, etc.

But in regard to laws of the second class the case is different, for we have seen above that they are neither implicitly nor explicitly contained in the natural law, and that their violation does not necessarily postulate a violation of the natural law. "Those things that are derived in the second way have no other force than that of human law," hence laws of this class do not have a participation in the natural law and do not participate in its sanction. In other words laws of this class do not, by way of the natural law, have power to bind under sin. Of course if scandal or some other evil should follow on failure to fulfill what is commanded by a law of the second class we would be bound under sin to obey, not however by reason of the law of the second class, but by reason of the law which forbids that evil be done.

In order that these laws of the second class bind under sin the state would have to receive power from the revealed law

to make them so bind. There are only two possible ways in which the state could participate in the divine law by way of the revealed law, namely, indirectly and directly.

But it does not participate indirectly. It is true that the Church has power to bind her subjects under sin to observe laws which she may derive from the revealed lay either by way of syllogism or by way of determination. We believe that this power may also extend to laws which she may in like manner derive from the natural law. Yet we nowhere find that she has made the state a participant in her power.

In regard to the direct participation of power by way of the revealed law, we find several passages in Holy Scripture which perhaps have led some to think that the state has power to bind her subjects under sin to observe any law to which she may so wish to bind them. Chief among these passages is that of St. Paul in his epistle to the Romans, chapter 13, verses 1, 2, and 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. And they that resist purchase to themselves damnation.—Wherefore be subject of necessity not only for wrath, but also for conscience sake."

Whether this and similar passages are to be interpreted as giving to the state powers over and above those which it had before, or whether they are to be interpreted as merely confirming the state in its pre-existing powers, has never been declared by the Church, the official interpreter of the revealed law. But we wish to note that commentators, when treating of this passage, give us nothing to warrant the assertion that new powers are hereby given to the state. (The same holds true of other passages, which however we omit for the sake of brevity). But there is sufficient to warrant the assertion that these passages merely confirm the state in its pre-existing powers. "The Apostle speaks of power legitimately 'possessed' and legitimately exercised, neither pushed beyond its "proper" limits, nor prescribing anything evil."[1] "The Apostle employs the first seven verses of this chapter in inculcating the duty of obedience to temporal authority, or, it should rather be said, in enforcing the 'natural' duty of obedience to legitimate authority by the sanction of Christianity."[2] "St. Paul is supposing the civil power to be exercised within its 'proper' limits."[3] St. Thomas[4] also implies that

St. Paul was referring to powers already invested in the state and exercised within their proper sphere.

But even if testimony were lacking on this point, we would still have a strong persuasive proof of the above assertion in the fact that all moral theologians admit that there exists a class of laws which de facto do not bind under sin.

It is true that many scripture students and theologians declare that all just laws bind in conscience. But to bind in conscience, and to bind under sin should not be considered as synonymous. "Conscience" as defined by Fr. Faucher, O. P.[5] "is a judgment of the practical intellect (derived) from common principles, declaring a particular thing to be here and now avoided because it is evil, or done because it is good."

From this it may be concluded that conscience is man's interior proximate guide. But the guide ought to be perfect and should not only direct man to avoid what is evil and to do that good which is proper to him, but it should also direct him to avoid evil more strictly according to its degree of gravity, and to perform acts which will more, or most perfectly accomplish that which is proper to him. Now conscience really does this for we not only hear it say "this act is good," "that act is evil," but also "this act is slightly sinful," that one is greatly sinful"; or "this act is good," "that act is better." Hence it is that we can say that we are bound in conscience and under sin to avoid evil and to perform that good which is proper to us; and that we are bound only in conscience to perform the good which is proper to us in a better or the best possible way. Applying this to what has been said above, it is clear that, since laws of the first class forbid evil and command the good which is proper to the subject, that they bind both in conscience and under sin; while laws of the second class, since they pertain only to the use of one of two or more possible means, bind only in conscience.

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[1] Exposition of the Epistles of St. Paul—Rom. ch. 13—MacEvilly.

[2] Ib.

[3] Epistle of St. Paul. Romans, chap. 13—Callan, O. P.

[4] In Epistolam ad Romanos, chap. 13, lectio I.—St. Thomas.

[5] Summa Theologica, la2ae,q.79, art.12, footnote. Leonine edition.

THE EARLY PRINTED WORKS OF ST. THOMAS AQUINAS

By BRO. JOHN McGOVERN, O. P.

EVERY device which facilitates the interchange of ideas necessarily exerts a deep, though often intangible, influence upon every department of human knowledge. The intellectual development of mankind, viewed in this light, falls into three great divisions. Primitive peoples received the accumulated wisdom of their ancestors by word of mouth, and transmitted it in the same manner to their children. But this method was subject to many limitations. The teacher could instruct only a relatively few; and the traditions thus conveyed, received a new coloring from every mind through which they passed. The next great step forward was the invention of writing. "Littera manet." The written word was handed down from generation to generation substantially unchanged; and the circle of its influence was greatly expanded. For thousands of years, no further improvement was made. Then, in the middle of the fifteenth century, the art of printing from moveable type was discovered, and the world entered upon the third stage of its intellectual development.

To the men of the fifteenth century, the art of printing was a never-failing source of wonderment. One contemporary speaks of it as an art "than which there hath never been in the world any art more holy or divine." Another, calls printed books, "heralds of the Gospel, preachers of the truth and of knowledge." We, today, have become so accustomed to the printed book, that we scarcely realize its real significance in our intellectual life. The fact remains, however, that printing has profoundly affected every branch of science, not excepting theology. For example, it has placed at the command of every modern theologian, all the treasures of the past in the field of scripture, of patrology, of history and of allied subjects.

These considerations seem sufficient to justify a study of the early printed editions of St. Thomas, apart from the intrinsic interest of the subject itself. There seems to be little doubt that printing tended to enhance the popularity which the theology and philosophy of St. Thomas had previously enjoyed. Shortly

after many of the writings of the Angelic Doctor had been printed the era of the great Thomistic commentators began, the era of Cajetan, Medina, Bannez, Suarez, Silvius and many others. This Thomistic revival was largely due to the religious controversies of the sixteenth century, but it is highly probable that the art of printing was an important, contributory factor.

However, it is beyond our purpose to enter into such an involved question as the nature and extent of the influence which printing may have exerted on the study of St. Thomas. We shall be content to investigate the early printed editions of his works from the viewpoint of a bibliophile; to learn a little about the presses which produced them, about their date and place of publication, about their appearance, their value, and their present repositories.

The primitive press seems crude and inefficient compared with the huge and intricate mechanism of a modern printing plant. It survived, however, substantially unchanged until the beginning of the last century. John Gutenberg, the inventor of printing, would have had little difficulty in operating the press which Benjamin Franklin used. Old wood cuts show the early press to have consisted of "a stout framework of wood posts, firmly braced against the ceiling, a bedplate of stone as a rest for the form of type which could be exposed to receive ink and then be slid upon ways under the platen or pressing surface. Impression was given by a large screw of wood over this platen, and this screw was moved by a long bar of wood and iron." At first, only half a page could be printed at a time. As the capacity of a press was only about three hundred sheets a day, a printer usually had from four to six presses working on the same book. The average edition of a work varied from between 275 to 400 copies. All books thus printed before 1500, are known today as "incunabula."

Before 1501 there were printing-presses set up in 237 places in Europe. There were twenty-one printers in Nuremberg alone, while over a hundred German printing-presses had been established in Italy before the close of the fifteenth century. The religious orders soon became interested, and in a short time many monasteries and convents possessed their own presses. One of the most famous of these monastic printing establishments was that owned by the Brothers of the Common Life at

Brussels. The Carthusians, Benedictines, Minorites and Augustinians also founded presses in various houses of their orders. The Friars Preachers also took up the new invention. We learn "that between 1476 and 1483, in the Dominican convent of Florence, two brothers, Domenico da Pistoja and Pietro da Pisa were busy producing printed books in great quantity."[1]

So great was the activity of these presses, that nearly twenty thousand, not volumes, but separate editions, appeared during the half-century from 1450 to 1500. Works of St. Thomas alone numbered over two hundred editions.[2] It seems fairly well established, that the very first work of St. Thomas to be printed, was the "Summa de Articulis Fidei et Ecclesiae Sacramentis," which appeared about 1460. This book lacks the name of the printer, but it is generally considered to be the work of the inventor of printing, John Gutenberg. The second work of the Angelic Doctor to find its way into print was the "Secunda Secundae" of the "Summa." This volume was published at Strassburg by John Mentelin about 1466. The following year a new edition was brought out by Schoeffer who had taken over the press of Gutenberg at Mainz. In 1469, Schoeffer compiled the first catalog of printed books, which lists the "Secunda Secundae" along with some other works.

The earliest dated edition of the "Prima Pars" of the "Summa" appears to be that produced by Ulrich Zell at Cologne in 1473. The "Prima-Secundae" made its initial appearance from the press of Schoeffer at Mainz in 1471. The "Secunda-Secundae" had been published five years earlier, as we have already mentioned. The "Tertia Pars" of the "Summa" first appeared in type in 1473. However, some time was to elapse before a single publisher should attempt to bring out a printed copy of the entire Summa. It was an enterprise which called for a rather large investment and involved a considerable risk, but was finally undertaken by Michael Wensler, a printer of Basel. He produced the work complete in four large tomes which are dated 1488.

Besides the "Summa," practically every important work of St. Thomas had found its way into print before the beginning of the sixteenth century, that is, within the first fifty years after the invention of printing. Space will permit of the mention of only a few here. German printers who had established a press at Venice, produced in 1473, the first copy of the "Summa Contra

Gentiles," the date of which cannot be determined with any certainty. The "Catena Aurea," probably the first work of St. Thomas to be published in Rome, was likewise the work of Germans who had set up a shop in the Eternal City. This volume is dated 1470. A collection of the minor treatises of the Angelic Doctor, the "Summa Oposculorum," first appeared in 1480. Another edition of the same work, made at Venice in 1498, is preserved in the library of the Dominican House of Studies, Washington, D. C. Of course, the catalogs of "incunabula" list many editions of the other great Scholastic Doctors, such as Albert the Great and St. Bonaventure.[3] The early editions of the works of Aristotle are also very numerous.

Among the works printed between 1460 and 1500 under the name of the Angelic Doctor are a number of short treatises unknown before they appeared in their printed form. At least, but few of them have come down to us in manuscript, and their titles are not given in the ancient catalogs of the writings of St. Thomas. For this reason, critics have declared them spurious. Père Mandonnet lists sixty-six of these apocryphal or pseudo-Thomistic writings, in his book on the Authentic Writings of St. Thomas.[4] A few of these have been traced to other authors. A very few others have been shown to be genuine, but it is possible that further research may show many more to be genuinely Thomistic. That certain minor treatises of the Saint could have escaped notice for several centuries, is not surprising. It is related in his biographies, that he often composed small works at the monasteries where he stayed in the course of his travels from one university to another, and left them behind as a souvenir of his visit. In the course of time, such works might have been forgotten until the popular demand for the writings of the Angelic Doctor, in the early days of printing, caused them to be sought out and given to the press. Among the most popular of the pseudo-Thomistic writings were the "Commentarium Super Boetium de Consolatione Philosophiae, De Arte Praedicandi," which went through no less than twelve editions, "De Modo Confitendi," and "De Humanitate Christi."

During the fifteenth century, Germany led in the production of the printed works of St. Thomas, with Italy a close second. France, which had been one of the principal scenes of the activity

of the great Doctor, had published only a very few of his writings before 1500, while England seems to have printed none at all during the same period. To be more specific, over twenty-five separate editions of St. Thomas came off the presses of Cologne during the years between 1460 and 1500. Perhaps as many more were produced at Venice, while Rome, Basel, and many German cities also have a goodly number of editions to their credit.

Studying the early output of books as a whole, it is interesting to note how its character varied in the different countries. In Germany, the popular taste inclined towards works of a theological and religious nature. Italy produced many printed volumes of a similar kind, but there, the influence of the Renaissance is seen clearly reflected in the extraordinary demand for editions of the ancient Greek and Roman classics.

However, one searches the catalogs of "incunabula" in vain for mention of an edition of the "Opera Omnia" of St. Thomas. The undertaking was too colossal for the early printers. The art of printing had been practiced for over a century before the collection and publication of the complete works of the Angelic Doctor was begun by command of the great Dominican Pope, St. Pius V. He entrusted the task to two Dominicans, Vinzenz Giustiniani and Thomas Manriquez. The results of their labors were seventeen folio volumes and an index volume which were printed at Rome in 1570-1571. This is the famous "Piana" or "Roman" edition. Including the still incomplete Leonine edition, the "Opera Omnia" has since been reprinted seven times. The second edition appeared at Venice in 1593-94, the third at Antwerp in 1612, the fourth and seventh at Paris, one in 1640, the other in 1852-72; the fifth, that of De Rubeis appeared in 1745-88. the sixth, at Parma in 1852-72. The latest edition, that begun by order of Pope Leo XIII in 1882, is still far from completion.

Let us turn from a general consideration of the early printed works of St. Thomas and examine one of these interesting volumes closely. It may seem rather odd and primitive to us in its binding of parchment or pig-skin stretched over thin wood boards. The first thing we notice upon opening the book is the absence of a title-page. In place of it is the colophon, a short paragraph at the end of the book, which gives the name of the work, its author, its printer, and the date and place of publication.

There is no index, of course, for the pages of the earlier books were not numbered. The text, we see, is printed in two columns with wide margins around three sides of the page. The type is black-letter Gothic, copied from the characters in which the manuscripts of the period were written. It was a great favorite with the pioneer printers because its heavy, bold-faced surface made it easy to cast, easy to ink and gave it better wearing qualities than the Roman type which was introduced later. However, shortly after 1500, the Gothic was everywhere supplanted by the more legible Roman letters, except in Germany where the Gothic has survived in a modified form to our own day.

A modern student would experience some difficulty in reading a fifteenth century copy of the "Summa." He would find at least two or three words in every line abbreviated in a strange and unintelligible fashion. The first printers, however, did not originate this practice; they were simply following the example set by the copyists of manuscripts who had invented an elaborate system of abbreviations to save time in their work. They represented the syllable "con" by "c" reversed; "per" by "p" with a horizontal line drawn through its stem; and they substituted a character resembling the figure "7" for the conjunction "et." These are only a few specimens; anything like a complete list would make a book. In fact, dictionaries of these abbreviations have been compiled, but even with this help, a reader often finds himself puzzled by these cryptic symbols employed in early typography.

A complete set of the "Summa" represented a considerable investment in the days when printing was still a novelty, but even at that, the printed books were far less expensive than those written by hand. A certain bishop wrote to Pope Paul II, in 1468:

> Is it not a great glory for your Holiness that volumes which formerly could scarcely be bought for a hundred ducats at present may be had for twenty gold pieces or less, and are no longer full of errors as they used to be? and that books which the reader formerly bought with difficulty for twenty ducats can now be got for four or less?[3]

The writer had found no reference to the price of a volume of the "Summa." However, a Bible could be purchased in Rome at the end of the fifteenth century for ten ducats. We may suppose that a folio volume of the "Summa" brought about the same

price. A ducat of that period was almost the equivalent of our $2.50 gold piece, so that a complete set of the "Summa," consisting of four volumes worth ten ducats each, would cost in the neighborhood of a hundred dollars. However, Cardinal Gasquet, the English historian, has estimated that the purchasing power of money then was ten times greater than it is now, so that the actual cost of the "Summa" in the fifteenth century, if expressed in present-day values, would be almost a thousand dollars. In recent sales of rare books, some of these same volumes of St. Thomas have sold for sums ranging from $10 to $600, depending on the date of publication and the rarity of the work.

Anything like a complete collection of the early printed works of St. Thomas can be seen only in the great European libraries like the British Museum in London or the Bibliotheque Nationale in Paris. However, a fair number of copies exist in the United States, 229 by actual count. This is the figure furnished by "A Census of Fifteenth Century Books Owned in America," compiled by a committee of the Bibliographical Society of America in 1919. Complete information about every known copy of the "incunabula" of St. Thomas, owned in the United States, is furnished by this valuable report, including a list of their titles and of the libraries where they may be found. Brown University, it might be interesting to note, possesses a copy of Gutenberg's edition of "De Articulis Fidei," the first work of St. Thomas to be printed, while at Yale may be seen a copy of the first complete edition of the "Summa" to appear in type. The Library of Congress, Cornell, Oberlin as well as many other colleges and public libraries also own one or more copies of the "incunabula" editions of the Angelic Doctor.

A fifteenth century copy of the "Summa" may arouse in us only a passing interest if viewed merely as a specimen of the early printers' art. It takes on a new appeal, however, when we think of the associations which cluster around it, for it was contemporary with one of the most stirring epochs in the history of the Church. It may be said, in fact, to have helped to make that history. It trained the great churchmen who opposed Luther's novelties, participated in the deliberations of Trent and furnished the weapons which were used in the counter-reformation. These faded, mouldy old volumes we have been discussing

claim our interest and our veneration as Catholics, both for their service in the past and for their importance in the future.

[1] Casartelli, L. D., "Sketches in History, New York, 1906. P. 97.

[2] Michelitsch, Prof. A., "Thomasschriften," Graz, 1913. Pp. 200-232.

[3] Hain, Ludwig, "Reportorium bibliographicum ad annum MD." Stuttg., 1826-38. Vol. 1. Peddie, R. A., "Conspectus incunabulorum," London, 1910-14. Vol. 1.

[4] Mandonnet, O. P., Pierre, "Des Ecrits Authentiques de S. Thomas D'Aquin," pp. 108-110.

[5] Casartelli, Op. Cit. P. 93.

To a Virgin of Israel

By BRO. CELESTINE ROONEY, O. P.

To a Virgin of Israel,
Kneeling in sweet, contemplative prayer,
An Angel of God comes, stealing thru
The mists of the morning air;
Comes with a message from Heaven,
That softly falls on the ears
Of the Spotless, Immaculate Lily,
Humility's flower—who hears
That she is to mother the Saviour
Expected since Adam's fall,
That she, of all creatures the purest,
Shall bear the Redeemer of all.

MARY, MOTHER OF GRACE

By BRO. ANSELM McCABE, O. P.

"So mighty art thou, lady, and so great,
That he who grace desireth, and comes not
To thee for aidance, fain would have desire
Fly without wings." Paradiso XXXIII; 14-17.

WHEN St. Bernard through the pen of Dante voiced these words from that prayer "which has been called the sweetest, loftiest and most inspired religious lyric ever uttered by the lips of man" he gave expression to a conviction, the doctrine of Mary the "Mediatress of All Grace" which is daily gathering new adherents in the ranks of the faithful. In a day like unto the present when the veneration of Our Blessed Lady is belittled by many, such as those who deny the Virgin Birth, such an opinion, sponsored by "most theologians of note at the present day," is not to be off-handedly rejected, as some among Catholics have done, but rather efforts should be made to harmonize this belief with the teachings of the Church especially since there is a movement under way to have this proposition ratified by official declaration of the Church.

St. Paul tells us in the Acts of the Apostles, "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." All Catholics are bound to uphold this teaching as a matter of Faith. The Church, that we may be ever mindful of this, offers all her prayers "Through Christ Our Lord." Hence, when we assert that Mary is the Mother of all grace, that all grace comes to us through her hands, we do not mean to deny the redemption of man through Christ, but we associate Mary with Christ in this great work of salvation.

Christ has reconciled us with God. But who is to bridge the chasm between Christ the Son of God, and mere man? St. Bernard asks this question and at the same time proposes the solution of the difficulty when he writes: "There is need of a Mediator to that Mediator, Christ, and there is no more useful one to us than Mary." In his encyclical "Jucunda Semper" Leo XIII gives us a similar reply quoting St. Bernardine of Sienna to the effect that "Every grace that is sent to the world has a

triple procession, for it is dispensed in the following order; from God to Christ, from Christ to the Virgin, from the Virgin to us." Similarly Millinot, in a work on the Blessed Virgin writes; "It seems just as the Eternal Father wished the Church to ask of Him through the merits of His Son, so the Son also desires that our prayers be offered to Him, in all our necessities, through the hands of His Mother."

The title "Mediatress of All Grace" is conferred upon Mary, in virtue of her intimate union with Christ the Redeemer of mankind. Christ alone merited for us in the true and strict sense of the word, whereas grace comes through Mary because of her participation in the work of the redemption and by reason of her share in the satisfaction and merit of Christ. For just as she was singled out as the one least unworthy to be associated with Christ in the works through which the redemption was accomplished, so it is but fitting that she should be given a share in the distribution of the grace which resulted from these labors. Hence to show that Mary shared in the redemption of mankind and in the satisfaction and merit of Christ is to give reason why Mary should participate in the dispensation of grace and looked upon as the Mother of Grace.

Mary so partook in the reclamation of mankind as to be styled the Co-redeemer. In the Eccelsiastical Review, September, 1925, Austin O'Malley writes: "Benedict XV in a letter to the Sodality of Our Lady for a Good Death," 22 March, 1918, tells us, "It may rightly be said that Mary with Christ redeemed the human race." Physically speaking our restoration was purchased at the cost of Christ's body and blood. Mary's part in this cannot be denied. For she gave birth to Christ. From her the body and blood of the Son of God was taken which was necessary that He,—who alone could make infinite reparation,—become like unto one of us in order to appease the justice of God which required satisfaction proportionate to our offense. In the moral order our freedom from spiritual death is attributable to Christ's willlingness to offer Himself as a holocaust for our sins. In this too Mary participated in as much as at the time of the Annunciation she freely consented to become the Mother of God and submitted to the reparation which He was to accomplish. Concerning Mary's liberty in this regard St. Bernard says, "The price of our redemption is offered to you, we shall at once be freed if you consent." Nor is St. Bernard alone in this, for the Fathers

of the Church from earliest ages often applied to Mary the title of Co-Redemptrix as is evident from the writings of St. Justin Martyr, St. Iranaeus and St. Ephrem to mention but a few.

The gospel abounds with illustrations testifying that Mary suffered for and with Christ. It is but necessary to call to mind that Mary was His mother, the Mother of Sorrows. We have a touching example of the pain caused by Mary's motherly solicitude from the writer of the third gospel. In relating the incident when the Child Jesus had been lost in the temple for three days, St. Luke places on the lips of the Virgin these melancholy words: "Behold thy father and I have sought Thee sorrowing." The fact that through her was prepared the oblation which was to be offered for mankind is not the only title by which Mary may claim to have suffered with Christ. For it was at Calvary that those prophetic words, addressed to Mary by Simeon at the time of the Presentation,—"And thy own soul a sword shall pierce"—were realized. Instances without number might be adduced portraying Mary's sufferings. She had been styled the "Queen of Martyrs." She has been referred to as a priest standing at that first altar, the Cross, offering sacrifice with Christ for the salvation of the world. In this same connection, Millinot, whom we have quoted above, speaks of a painting uncovered in the Catacombs during the nineteenth century, which depicts Mary under the figure of our Intercessor, with arms extended in the position similar to that of the priest at Mass during the prayers and preface.

So far we have seen Mary's share in the redemption of man, and we have noted her part in the satisfaction made by Christ. But what of her place in the merit of Christ? Our Redeemer merited for us by His works. To accomplish our redemption He was born of the Blessed Virgin, suffered under Pilate, was crucified and died. In all this Mary was one with Christ. For from Bethlehem to Calvary they were inseparable. Where we see Christ, we see Mary standing ready to minister unto Him. Surely since she helped to sow the seed she should share in the harvesting. Pius X in his encyclical "Ad Diem Illum" emphasizes the efficacy of this union between Mary and her Divine Son when he says, "From this communion of pain and will between Mary and Christ she well merited to become the Restorer of a lost world, and the dispenser of all the gifts which Jesus obtained for us by His Death and Blood."

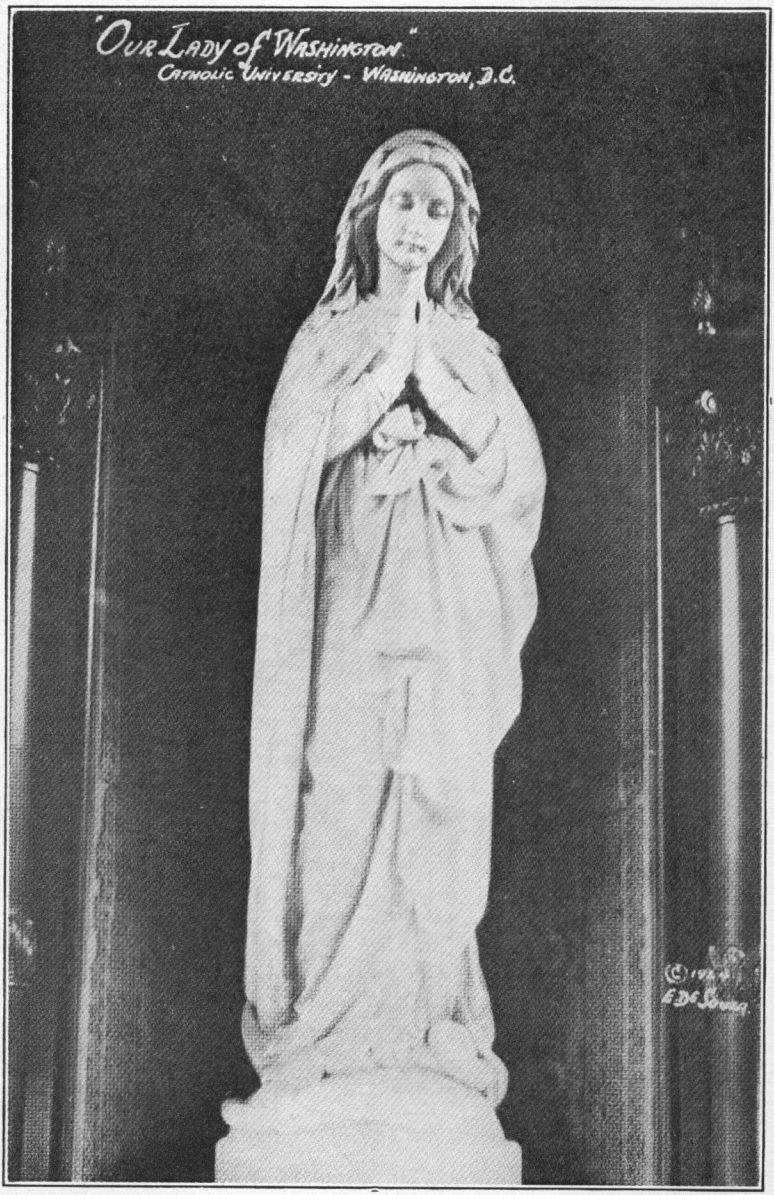
In the Epistle to the Romans we read, "And whom He predestinated, them He also called. And whom He called, them He also justified. And whom He justified, them He also glorified." From this it may be said that the three principles of salvation are firstly, the calling to the life of grace, secondly the establishing in grace or justifying, and thirdly the work of perseverance or glorifying. Carrying out this idea Hugon in his "Tractatus Dogmatici" relates three incidents taken from Sacred Scripture wherein Christ visibly produced these three effects and the thing to be noted is that in each of these three instances Mary was the medium through whom these graces were transmitted. For it was through Mary that Christ called John the Baptist whom He sanctified in the womb of his mother, it was at Mary's request that He performed the miracle at the Marriage feast of Cana through which the Apostles were established in the Faith for in concluding the narration of this event St. John writes, "And His disciples believed in Him." And finally through Mary Our Lord established St. John the beloved disciple in good at Calvary when, to St. John, He entrusted Our Blessed Lady. Continuing Hugon assures us that Mary's cooperation was not restricted to the time when Christ dwelt among men by pointing out one incident after the Ascension in which Mary was the aqueduct of grace when he says, "Christ wished that the effusion of the Holy Spirit should be made to the Apostles through Mary, who in the Cenacle prepared the Apostles for the coming of the Paraclete."

St. Bernardine of Sienna commenting upon the words of Holy Scripture, "Behold thy Mother" says, "Mystically therefore we comprehend in St. John all the souls of the elect whose mother the Blessed Virgin became through love." This position of Mary as Mother of mankind gives us another reason why she should be looked upon as the Mother of Grace. For St. Thomas tells us that "No beatified intellect fails to know in the Word whatever pertains to it." Now Sylvius speaking of the knowledge of the Blessed in heaven tells us that although they are no longer inhabitants of this vale of tears they know "What was entrusted to them here on earth, the care of which they very probably still retain." And so just as a father, now numbered among the Blessed,—to take an example given by Sylvius,—knows his family and their earthly affairs, so does Mary, our Mother, know the affairs of her children still enrolled in the

Church Militant. Hence she is acquainted with our spiritual needs, our difficulties and trials, the temptations with which we are faced, in a word she knows everything of which we stand in need. Mary, knowing these needs will seek to obtain them for us, for a mother should not only know the requirements of her children but also seek to alleviate them.

Summing up, we have once again professed our belief in Christ, the one and only redeemer of mankind. We have seen Mary's share in the redemption of mankind, her part in the satisfaction and merits of Christ, and her association with Him in the work of man's salvation whereby she has obtained favor with Her Divine Son greater than any other creature. From Scripture we have seen Christ visibly bestow grace through Mary. We have looked upon Mary as our spiritual Mother at the same time calling to mind what we may expect from one who fills this position. It is for these reasons that we invoke Mary as the "Mediatress of All Graces." For as Leo XIII tells us, "She is placed on the highest summit of power and glory in Heaven, that she may give the aid of her protection to those who, in labors and in dangers, are striving to reach the Eternal City."





Courtesy, Rev. Dr. McKenna, National Shrine.

Our Lady of Washington



The Foster-Father of Christ

THE FOSTER-FATHER OF CHRIST

By BRO. HUGH HARTNETT, O. P.

VERY seldom is St. Joseph represented with Our Lord alone, and though there is no doubt but that Christ had a perfect filial affection for His foster-father, the world seems to be more attached to the picture of the sweet and girlish Madonna as she clasps the lovely Babe with all the tenderness and charm of motherhood. Not that we would dare to detract in the least from the divine prerogative of Mary, but it is strange that owing to one of the inexplicable anomalies of humanity, the head of the family has not always the prominence that would naturally be his claim. Somehow or other, he retires to a rather hidden life and all the grace of popularity and honor is woven into a maternal garland of gratitude and devotion. Motherhood certainly deserves all its praise and more; its sacrifices with mingled joys and sorrows; its cares filled with tenderness and love, ever willing "to spend self and be spent" for the sake of lovely childhood.

And fatherhood, the mainstay and support of the family, the provider of the necessities of the body and the household. His domain is none the less free from anxiety and the demands of sacrifice, as in his quiet way, he patiently helps to shape the destinies of the family. Such a father was St. Joseph in the humble home at Nazareth, helping the Christ, the long promised Messiah, prepare for His great mission in the world. He, Who was to be the Teacher of men, was peculiarly destined to humble Himself and be taught by a common workman. It was at this time of the history of the world that labor was held in very low esteem and practically despised and shunned. Ease and luxury, purple and gold were the ambitions of every heart. Such objects of the world's adoration could never be a source of attraction to the ways of God, nor a fitting preparation for entrance into His eternal Kingdom. So He consecrated by the touch of His divine hands, the work of Joseph and dignified and made honorable the lowly position of labor that has since been esteemed as a means of sanctification by countless others who have truly followed Christ. He knew that most of His followers,

His blessed poor, would spend their lives in hard, distasteful labor and nothing could be more inspiring than to encourage them by His example in the important work of salvation. While we glory in the humility and virtue of St. Joseph and we exult in the pre-eminent blessing bestowed upon him by God, we must also call to mind, the fact that he was a descendent from the greatest kings of the tribe of Juda.

It was singularly appropriate that the omniscient decree of God, in choosing a protector and a paternal guide for the Child Jesus, should select such a kingly character, nevertheless, a man who labored by the sweat of his brow. Though not His father according to nature, St. Joseph was to exercise the unprecedented office and rights of paternity towards the Son of God. The Divine Redeemer, Who was to plead our cause before the courts of heaven was to receive His training in the business of human affairs from a man who had learned the lessons of life in the difficult and often discouraging school of human experience. From the far distant past the wrathful words of the Great Jehovah still thundered through the centuries, "Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life." That eternal echo was beginning to grow faint with the promise of the Messiah, and hope had dawned upon the world unperceived, yet soon to flare up from a little spark into a universal conflagration. From the light that streamed about that little royal Form, the world would be divinely inflamed as human hearts in a holocaust of love would fume the heavens with an incense of devotion.

Little Footsteps had come to sanctify the world; to lead man from the deplorable and desolate state of sin; to lift the curse and crown man's labors with a halo of holiness. Little Hands, possessing omnipotence, were obedient to the humble workman of Nazareth. He, Who had fashioned the universe, had come with providential design to live His hidden Life as an apprentice to a carpenter. The world little knew how important this poor and lowly tradesman's position was, but looking down from the highest portals of heaven amid all the splendor of celestial glory, the angels must have rejoiced when they beheld the sublime gifts of God's grace permanently given to man. From our Saviour's tenderest Infancy, St. Joseph's solicitude was for the care of the Divine Child. We can easily feel some idea of the happiness of the Saint as he labored in his shop offering

all for the little Charge who had been mysteriously put into his care. How precious those drops of sweat as he bent across his bench in a labor of love sweeter than ever before, for he was ever mindful that the divine Youngster must be maintained. Strange, inconceivable ways of God, Who, while He placed man under the guardianship of angels, chooses a man to care for His Only Divine Son.

We need not stretch our imagination very far in picturing the scene of the carpenter shop and the Child with characteristic inquisitiveness roaming about as He hummed a childish tune in an ecstacy of perfect contentment and happiness. We can see the gentle Joseph stop his work, lift Jesus in his arms and speak with all the tenderness of a devoted father, answering His questions with a willingness and an eagerness that spoke his overflowing love. How proudly he looks after Him as those little Feet skip so lightly away, and then slowly and meditatively returns to his labors. Often the Little One, in His childish way, must have tried to assist St. Joseph and brought him tools and small pieces of lumber. We wonder if when carrying those upon His tiny Shoulder, a dark cloud of the future could, momentarily, disturb the happiness of His Childhood. Could it be possible that when Joseph asks Him to bring the carpenter's square, in His eagerness to obey, He lifts it upon His shoulder and for a moment staggers as the pressure of the instrument reminds Him of the future. And when St. Joseph, laughingly, helps Him with a board that He is carrying, we wonder if He does not hear through that laugh, the jeers and mocking laughter of the condemning mob. When St. Joseph used the saw, perhaps the little Child could visualize the preparation of the cross for His torture and death; that sign which for the world would be the conquering banner of redemption. The blows of the hammer, as His foster-father completed some work, may have brought those last three hours to Him in closer reality with a foresight of the work completed in "His Father's business." And it is not a rash conjecture to say that the All Beautiful Child, filled with a tender spirit of gratitude for His wonderful earthly mission, prayed to His Heavenly Father in thanksgiving and asked for strength to endure all until the end.

By a special gift of grace, Joseph loved the Divine Infant with a devotion far exceeding any fatherly affection on earth, for he

knew it was not man he loved but God. And with this incomparable gift that distinguished the gentle Saint, was the wisdom begotten of his humility which so refined his character that he was the companion above all others for the Divine Child and His Blessed Mother. This is not to be wondered at since by the Holy Spirit he was charged, not like St. Peter with the mystical body of the Church but, with Christ, its head. The beautiful human character of Jesus that was to diffuse His heavenly and conquering Love throughout the world was to bloom unseen in the regal refinement of Joseph's companionship. If the profligacy of the pagans was to be exterminated; the hatred of the Jews and their defiance of the pagans transformed to fraternal life; a religion of peace and good will established, the Holy Founder must be the very essence and source of charity for all. Need we wonder, when we think of the calmness and the mildness that marked Joseph's demeanor, wherever we may read, why Christ stood so serenely before the Roman magistrates and the murderous mob, willing and ready to perform the supreme act of His Love for man; why He retained His regal poise and courageous conduct until the end? True He was God as well as Man, but surely it was not without reason that the Holy Spirit confided the responsibility of Christ's human character to the wisdom and paternal government of St. Joseph. May we not say that in the Saint's conduct and patience in his labors, he had some little influence upon the human character of Christ, because all the labors he underwent, all the pains he suffered, he endured all to sustain the sublime Life of the Son of God, upon which depended the salvation of men.

We look upon St. Joseph with awe and reverence, considering the unparalleled privilege that was his in having Jesus continually in his presence. From the time of his heavenly call, when with true humility he submitted to the mysteries of faith, until the final hour when his gentle soul wafted heavenwards, his divine commission as foster-father was blessed with unlimited happiness. To St. Joseph alone among men was conferred the consolation of dying in the arms of Jesus and Mary. Although he was not asked to die a violent death like so many others who served in the cause of Christ, his divine service caused him much mental and physical suffering which he freely offered to God in the work of redemption.

The month of St. Joseph occurs in Lent, quite appropriately, during which season the duty of mortification of our passions and natural inclinations is more frequently called to mind. It has ever been the delight of the Church to do honor to the memory and virtues of the saints. Day by day she chants the praises of her heroes and rejoices that after their struggles upon the earth, they have been deemed worthy of the eternal crown of life. March is, therefore, in a peculiar manner dedicated to the Saint who seems among all the great saints of the Church to hold the first place next to the virgin Mother of God, the foster-father of the Redeemer, St. Joseph.



LATIN—THE ECCLESIASTICAL LANGUAGE

By BRO. BERNARDINE McCARTHY, O. P.

THE world of linguistics is in the throes of dissension. We have on the one hand a steady increase in the ranks of those who favor an international, auxiliary language, of which movement the latest and most definite step was the acceptance of Esperanto as a world-language by a group of correspondents gathered at the Hague recently. On the other hand, there is a fast growing enthusiasm toward the renaissance of older national tongues, long since in disuse as everyday speech. Gaelic, Hebrew, Lithuanian, Catalonian and Bohemian, for centuries dead and entombed officially and politically, have been or are being successfully revived. Whether the spread of an international language is naturally inimical to the life of national idioms is a much mooted question and one difficult of solution. It does not concern us vitally, but its agitation has been the occasion of bringing to the fore linguistic matters of every sort.

Not the least interesting of these is the consideration of the position of Latin as a metier of communication in matters ecclesiastical, and the quasi-universality which it enjoyed during the Mediaeval times. Latin is commonly termed a "dead" language. In reality, it is an immortal one. Its history has been inextricably bound up with the annals of Western civilization since those far times when the forests of Britain "witnessed the stately march of the Roman soldiery" and the plains of Persia felt the stamp of the Roman war-horse. Then, it was the language of the conqueror. Thirteen hundred years later it was the language of the scholar and it had reached a second zenith, for Latin was the sole mediaeval literature that was bred in the purple. And its assignation as the official language of the Catholic Church warrants the assumption that it will never be completely forgotten.

The beginnings of "Christian" Latin, as the ecclesiastical development of Latin has been properly called, hark back to the period following the great plague of 106, A. D. which, sweeping from Persia to the Rhine and Gaul, carried away approximately one half of the population and was especially rigorous among the

cultured class. These were the heirs of the classical pagan scholarship, and in the irresistible sundering of the Empire were too few and by far too weak to check the decay which set in. Even literature and art were stagnant. A wave of Hellenism swept over the Empire at about the same time that Northern barbarians and Oriental adventurers were pouring into Rome. It was the zero hour of the Latin language. The gap between the days of its supremacy and the oblivion which threatened it, was bridged by the works of the Fathers and writers of the Latin Church. They had cast off the artificiality and complexity of the pagan classics and had infused into the drooping frame a simplicity and directness of speech which gave their writings a charm all their own. Ambrose and Jerome in Italy, Augustine and Lactantius in Africa, Prudentius in Spain, and in Gaul, Severus, Apollinaris and the two Hilaries—these were the men who gave the old Roman tongue a new lease on life and paved the way for its acceptance as the official language of Christendom.

Had it not been for these men and, later on, for the schools of the bishops and of the Benedictine monks, there could have been no revival of learning under Charlemagne, nor would the world have seen the advance of science in the twelfth century and the rise of Scholasticism, at whose apogee stands St. Thomas Aquinas. As it was, the language of classical days had become less a creature of fashion and more an instrument of utility, a vehicle for the expression of solid doctrine. The brilliant but short-lived idiom of the Golden Age had never been the language of the great mass of Roman people. The workaday Roman world spoke an unpolished plebeian or rustic tongue, which even before the breakup of the Empire had begun to run off into the group of dialects which flowered in the Romance languages.

There were certain excellencies and merits in the Latin language which must have recommended it to the attention of the early Christian savants. It possessed a richness, a grace, a precision and a variety which rendered it equally apposite for purposes of history, oratory, military chronicles, poetry of all shades from epic to didactic, and what is most important—for Philosophy. That study, embodying as it does a host of abstractions and subtleties, requires in the medium of its expression a mobility, accuracy and amplitude for which few languages are as well adapted as Latin. Such nominal suffixes as "tas," "tudo,"

etc., bespeak an ideal instrument for conveying the abstruse distinctions in which the Scholastic theory abounds.

But with all its suppleness and broadness, Latin was still wanting in numerous words and compounds which were required to express the doctrine of Christianity. Many ideas which the Fathers wished to convey postulated the invention of new words and phrases, and when these were incorporated into the language, it assumed a character quite different from that of the Ciceronian diction. It is true that it was not as beautiful as the Latin of the Golden Age, and the charms of Virgil and the eloquence of Tully would not have been possible with the Latin of the fifth and sixth centuries, but it is equally true that whereas the Fathers had found it a bloodless thing, they left it a living means of expression. The barbarism of the later Scholastics and their so-called sins against grammar were not so much a torsion and perversion of the language as they were an infusion of solidity and precision which resulted from their literal translation of Aristotle's clean-cut and clipped Greek. And if they must offer any apology for their action, they may plead that such a course was necessary to attain the peerless accuracy and unparalleled correctness which they acquired in metaphysics.

The use of Latin permeated every branch of learning during these centuries for the world was Christianized, and Christianity's language was Latinized. The vernaculars did not attain any prominence until the time of Dante, and even at that late date the conviction that Latin was destined to maintain its supremacy was deeply rooted, as Plutarch's disquisition on this point attests. Latin was the language of the universities, of the court, of the drama. To whatever path of scholarship a man chose to turn he must needs acquire a knowledge of Latin grammar as a preliminary. Even lay clerks and lawyers received their training in Latin, for the former's text-books were antique works and commentaries and most of the law was Roman legislation. The pagan classical literature which had been endorsed and used by the early Fathers, particularly Sts. Ambrose, Augustine and Jerome, was deservingly cherished and admired during this recrudescence. It was a literature as broad as humanity, as was its Greek predecessor, and its range of interests was full enough to make a universal appeal. The churchman saw in it an introduction to the study of Scripture and the means to a better ap-

prehension of it; the laic esteemed it a fount of delight and instruction.

There is a heavenwide difference between the admiration for these pagan masterpieces in the Scholastic era and that unhealthy passion for them which fretted the Humanists three or four centuries later. That this latter was a pedantic activity and was carried to an absurd degree may be gathered from various works of that epoch. The author of an English grammar in 1553 protests that the men of learning do "so Latin their tongues, that the simple folk cannot but wonder at their talk, and think surely that they speak by some revelation." More biting and with all the force of a "true word spoken in jest" is the quip in Shakespeare's Henry VI, "Away with him, away with him! He speaks Latin!" The eclipse of Latinity had begun and it proceded with gradual but steady pace, until, in our own day, the man who can claim a modest acquaintance with the language need not fear to call himself a scholar.

As the language of Church liturgy, Latin came into general use in the West about the fourth century, supplanting Greek which had obtained almost exclusively until the time of Tertullian —about 200 A. D. In the East, Greek remained the ecclesiastical vernacular, a supremacy which has been maintained until present times with some concessions to Latin in a few districts and some Oriental tongues in others. The gradual adoption of the Roman idiom in Western Christendom was due to the preponderant influence which the works of the Fathers and the activities of the Roman missionaries exerted. These forces, coupled with the difficulty of forming a vernacular liturgy, and when such a liturgy was formed, of insuring it against the fluctuation and change which are at work in current speech, were the circumstances which brought about the Latinization of ecclesiastical literature and diction. Some attempts were made to introduce vernacular liturgies but they were unsuccessful. There was no crying need for such liturgies in the Middle Ages because of the widespread knowledge of Latin among the educated, and the less learned were rendered conversant with the character of the Mass and other religious functions through instruction in their own languages and through translations of the formulae of the ceremonies. Nor does any need exist in our own day, for the same reasons.

Besides the service which the employment of Latin has rendered in preserving uniformity in doctrine and ceremonial observances of that Church one of whose essential marks is Unity, a real benefit has been bestowed upon the world of letters through this practice. Prof. Saintsbury of the University of Edinburgh declares that "the influence of form which the best Latin hymns of the Middle Ages exercised in poetry and the influence in vocabulary and in logical arrangement which scholasticism exercised in prose, are beyond dispute: and even those who will not pardon literature . . . for being something less than masterly in itself, will find it difficult to maintain the exclusion of Cur Deus Homo, and impossible to refuse admission to the Dies Irae." As much might be said of the hymns to the Blessed Sacrament of St. Thomas Aquinas, especially the Pange Lingua and Adoro Te, those splendid combinations of solid theology and charming poetry which have earned the Angelic Doctor a place among the few who united metaphysics and poetry with marked success. S. T. Coleridge is our best English representative.

As a sort of natural corrollary to any composition on the history or use of Latin is attached the question of its cultivation by the students of our present day secondary schools and colleges. It appears undeniable that very few students are disposed "to spend their leisure time luxuriating in the literary beauties of Livy and Horace." If this were the purpose of the study, it would be unwarranted. But it is not so. Latin has the threefold office of providing something craggy for the youthful mind to break upon, of imparting a general culture through contact with the best works of Roman authors, and of aiding and abetting the student's knowledge of English by making him familiar with one of the greatest sources of our vocabulary, indeed the only source at the present day worthy of consideration. Anti-Latinists aver that the first of these advantages can be supplied by many a language which is not as antiquated as Latin, Armenian or Russian for example; the second they affirm is a dubious benefit at best, and in any case we need not go to Latin for it but may read the works in our own tongue; the final service, the utility for the student of English, may be obtained by an intense application to a dictionary. All very true, but what they do not and cannot assert is that there is any one study which can impart these three advantages at once and the same time.

That Latin is distasteful to many of the students who are forced to pursue it for a year or more in high schools is entirely beside the question. The likes and dislikes of the pupil have never been the criterion of the value of a study or of the propriety of placing it among the non-electives. Nor is there any reason to believe that Armenian or whatever is to be substituted for Latin would be studied con amore. In a word, though less useful by far than it has been in centuries past, Latin is still too beneficial to the average scholar to be discarded. To the future priest, and in some measure to every Catholic student, it is a necessity, because it is the official language of the Catholic world, the vernacular of Christianity. It is an enduring monument to the antiquity of the one Church whose chronicle goes back to the era when the world, having beheld the decay of "the glory that was Greece," watched breathlessly the crumbling of "the grandeur that was Rome."



WHO IS MY NEIGHBOR?

By BRO. ARTHUR KELLY, O. P.

NEIGHBOR is defined as "to live near" or "a friend" or a fellow man." We shall accept the third definition of the dictionary and understand neighbor in this paper as "a fellow man," making no distinction between color, race, or creed, but accept the term in a general sense.

In his wonderful tract on Charity (Summa Theologica 2a 2ae Questio XXIII) St. Thomas points out among others the following characteristics of a real neighbor. He defines neighbor as "a created intellectual person, enjoying or capable of enjoying eternal happiness." Thus he says, a man's first duty is to his Creator. Far and above all other qualities will be his conception of God and the divine moral law. For a Catholic this means more than the terms stated. For example, the Catholic will be faithful to his Church, Mass on Sundays and holidays, his children will attend the Catholic school, he will be mindful of his pastor, giving to his support, his speech, that of a gentleman, clean, and his household prayerful. At all times he will realize that good example in fidelity to God may be the means of making some poor neighboring soul think of what he owes to God and perhaps the means of converting that soul to Christ. St. Thomas shows that the love of God is the foundation for the love of our neighbor. He gives the same reason that Christ gave when He said, "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and thy neighbor as thyself for the love of God." Love of God is therefore the corner-stone for the love of our neighbor, and every man is bound through this law to love his neighbor.

The love of God manifested in the love of neighbor will produce three great effects. The first is mercy. Mercy is that virtue whereby the will is inclined to assist others, materially and spiritually. This virtue should be extended to all at all times. In sorrow, joy or strife, mercy shown to others will never be forgotten. It was through mercy shown to the lame, the dumb and the blind that the fame of Christ was heralded throughout the land of Palestine. Men can be known as real neighbors in the same way although not in the same degree, by the practice

of this virtue. Mercy need not consist in gifts alone as many would have us think; mercy should come from the heart and manifest itself in the service of others; the honor that accrues to the man who is known as merciful cannot be measured. Little acts in themselves are often insignificant, but to those for whom they are done they appear as mountains of kindness. What a neighbor may say or do is often an uncertain test of what he is. Our only way of judging him is frequently through the feelings and they are not always trustworthy.

Another effect of charity in a neighbor is generosity. It is very easy to see the connection between these two virtues. If a neighbor is known to be merciful, he will be found to be generous. It is one of the noblest and greatest of virtues and like most virtues can easily be misunderstood. The goods of this world, given in such abundance should be shared by all. The rich owe their superabundance to the poor and the poor owe their neighbors their good will. There are few things that make a man happier than the knowledge that he has been the means of relieving the want of another; it makes small difference whether it has been through gifts, words or actions, the satisfaction is the same. So true is this that it is the corner-stone of the Mohammedan religion and the only stable bulwark of the Protestant church today; the relief of the poor and needy. A man need not be rich, in fact he may be considered poor, but poverty offers no excuse for omitting the practice of these virtues as faithfully as possible. Christ taught that a cup of cold water given in His name to the least of His brethren would receive its reward. All can afford a cup of water and that cup given with the right intention and spirit will not be forgotten by God. Closely akin to this virtue of generosity is almsgiving. St. Thomas places these two virtues together. One follows upon the other. If you are generous you will give to those in want. Human nature without the teaching of anyone realizes the nobility of giving alms to those in want. The poor will ever be with us and as real neighbors we must help them. Who are worthy and who are not, ofttimes is hard to tell. But would it not be a tragedy if we refused a beggar and that beggar were the Lord? The story of St. Martin sharing his cloak with the beggar should at least make us fear to refuse. In speaking of this virtue, the Angelic Doctor mentions the following order in charity. 1—God; 2—Our own soul; 3—the soul of our neighbor; 4—our

own body; 5—the body of our neighbor; 6—our own honor, fame, temporal goods; 7—those of our neighbor. From this scale we can easily see the place our neighbor finds in every man's life. Immediately following the care of our own soul comes that of our neighbor and the same holds for the body. St. Thomas even goes a step further and declares that should the soul of our neighbor be in danger of being lost we should sacrifice our body for his salvation.

The effect of these virtues in a neighbor is noteworthy. They form the subtle thing in us known as character. Character is what a man is. What he is supposed to be, is reputation. Character is of the soul; reputation is external. Character, if it be a good one, is priceless; reputation fluctuates with the thoughts of those who know us. Character is always real; reputation may be false. To possess character in the Christian sense and ideal is to be virtuous, to be a real neighbor. Again, a neighbor possessing these virtues will be broad in mind not looking only for the bad qualities in his fellow men but for the good as well. Queer as it may seem, human nature as a whole is very short-sighted, in so many cases it can only see the faults of a neighbor, never the good, and should the good be mentioned it is done so with a suggestive shrug or sneer. A real neighbor will never be a distructive critic over the conduct of his fellow men. All men have their faults, some more than others but the true man and neighbor loves and serves in spite of them. It is in cases of this kind that the true neighbor is tested. A word, a counsel, a hint, how often and easily it would dispel a failing or a mistaken idea. It seems such a little thing and the reward is so great. This is known as fraternal charity and St. Thomas places it immediately after the affects. It is not to be confounded with the notion that one should talk about or retail our neighbor's faults, far from it. It means to help and guide. A friend points out our mistakes in a sincere and constructive way, so will the real neighbor. On the other hand a neighbor does more than correct and point out the faults or mistakes of his fellow men, he will always strike a happy medium and it is for the wise and prudent to know when and how to suggest the correcting of a fault.

The effects of these virtues practised with sincerity and well meaning will without a doubt bear much good fruit. Then indeed will the world be a brotherhood in its truest sense. Na-

tions are clamoring for peace, yet they overlook the Prince of peace and His teachings. St. Thomas in speaking of the principal acts of charity and their effects says, "peace will accrue to the man who is a real neighbor, not the peace of the outward world but peace of the soul." And no greater peace can be found than the peace of a good conscience. Joy will find a large place in the neighborly man. He will find joy in the joys of others and will rejoice that others are finding joy.

Thus does St. Thomas answer our question. The word neighbor means very much more than the altruistic and commercial institutions of today would have us believe. A real neighbor will be an asset to society, a help to those who come in contact with him and a man of character and worth. If men have failed to grasp the meaning of it all,—and it seems impossible that they should, for it has been preached and taught in the Catholic churches and schools since the time of Christ,—they alone are to blame. For the implications of the word "neighbor" are not meaningless ideals but happy realities. Look to the Catholic Orphanages, homes for the aged, the blind, hospitals, homes for incurable diseases, foundling asylums, insane asylums and the thousand and one charitable organizations of the Catholic Church, conducted by men and women who have given their lives for their fellow men, asking no reward for their labors but good will and then we discover in the concrete the answer to the question, "Who is my Neighbor?"





FRIARS' BOOKSHELF



St. Thomas Aquinas: Papers read at the Celebration of the Sixth Centenary of the Canonization of St. Thomas Aquinas, held at Manchester, 1924. Pp. viii-148. St. Louis: B. Herder Book Company. $1.60.

St. Thomas Aquinas: Papers from the Summer School of Catholic Studies held at Cambridge, 1924. Edited by C. Lattey, S. J. Pp. xii-311. St. Louis: B. Herder Book Company. $2.25.

The Key to the Study of St. Thomas. By Msgr. F. Olgiati, D. D. Pp. viii-176. St. Louis: B. Herder Book Company. $1.25.

Among the contributors to the first of these three studies are such men as Fathers Whitacre, McNabb and Pope of the Dominican Order and Professors Taylor and Tout of the University of Manchester. The work affords real intellectual pleasure. Each contributor is so thoroughly familiar with his subject that he betrays his knowledge naturally—even unconsciously—and briefly. Above all there is a delightful absence of general terms and laudatory superlatives. St. Thomas is praised, but we are given definite reasons for each encomium. Among the subjects treated are: the place of St. Thomas in history, the philosophy of St. Thomas, his theology, ethics, mysticism, and scriptural exegesis.

The second volume also shows learning, but is written more for the serious student than for the general reader. Not that the subjects are not treated simply and clearly; but the papers are more lengthy, details are thoroughly entered into, fuller explanations are given. The first may be called a sketch; the latter is a portrait. The subject matter, too, is more extensive, embracing such great topics as St. Thomas and modern thought, the moral, social, and political philosophy of St. Thomas, and his poetry. The list of authors contains names that stand very high in the intellectual life of England and the whole volume does credit to these names. It has unearthed a wealth of valuable matter and indicated unusual possibilities in the practical application of the works of St. Thomas.

The third book is purely philosophical. Its object is to disclose the notion that lies behind the whole synthesis of St. Thomas and to trace this central idea throughout his philosophy

and theology. Since, as he states, this central idea of St. Thomas is that of "being" it can easily be seen to what heights of metaphysics the author ascends and how unsatisfactory the volume will prove to any but a trained scholastic. Hence it is that although the work is a translation of a volume originally intended as an introduction to the study of Thomistic philosophy and theology, its abstract character will place it beyond the reach of the tyro in philosophy. R. W. F.

A Link between Flemish Mystics and English Martyrs. By C. S. Durrant. Pp. xvi-456. New York: Benziger Brothers. $5.25.

The Mystics of the Church. By Evelyn Underhill. Pp. 260. New York: George H. Doran Company. $2.00.

The steadily increasing publication of works on the mystical life indicates an encouraging trend of thought for this ultra-active age. "The conversation that is heaven" is still an influence in the world.

The work on Flemish mystics by C. S. Durrant is truly an estimable contribution to the history of orthodox mysticism. Its scholarly tracing of the history of one of the Church's most influential mystic schools points out a mysticism, not scientific in its expression of the Truth of Eternal Life, but a mysticism of the heart, the very living of that Truth. In this sanctuary of loving service, the foundations of Ruysbroeck, Groote, Kempis and the Windesheimers, the daughters and sisters of English martyrs gave themselves in living sacrifice. A united, loving service thrived in their solitude, yet spread its lustre into the holiness and unity of reform, and as well into the faith and sacrifice of English persecution. Every chapter of this work is an inspiration of profound spirituality and simple service, truly interesting to all.

Miss Underhill's work is misleading, for it attempts to analyse among discordant doctrines a truth that is one, holy, catholic and apostolic. Her wide knowledge of the history of mystical endeavor and her appreciation of lofty spirituality have been earnest, admirable and praiseworthy. Her works show the sincerity of her interest. Yet she can hardly accept the integrity of Christ's mystical body, associating, as she does, the undivided Truth with those separated from its source, placing history's pseudo and philosopher mystics among the pure servants of divine love and service. This however is consistent with the lack of Catholic authority. What is the witness and force of

supernatural grace, this author would make subjective and psychological; a truly natural view in the absence of theological background. This, as Miss Underhill's other works, pays great tribute to orthodox mysticism and even embraces much of its spirit and beauty, but the heritage that is ours will not countenance its misleading viewpoint and conclusions. A. D.

Ozanam: In His Correspondence. By Rt. Rev. Msgr. Baunard. Pp. xxiii-426. New York: Benziger Brothers. $2.50.

Father William Doyle, S. J., 1873-1917. By Alfred O'Rahilly. Third Edition. Pp. xxiii-565. New York: Longmans, Green & Company. $5.00.

Life of the Reverend Father Hermann. By Abbe Charles Sylvain. Pp. x-292. New York: P. J. Kenedy & Sons. $2.75.

If there is a dominant thought which comes to one while reading this life of Ozanam, it is undoubtedly this: "the elements so mixed in him that Nature might stand up and say to all the world, 'This was a man.'" Msgr. Baunard was well advanced in years when this task was suggested to him, but he could not resist the temptation to write about so worthy a person. He made it a labor of love, and his work was not in vain. In tracing the manifold occupations of this truly great man, his reverent hand has pointed out the course of Ozanam's brief and brilliant career. We see him as a youth of eighteen years publicly attacking the St. Simonians; at thirty we find him occupying a professor's chair at the Sorbonne; and it is hardly necessary to speak of him in relation to the Society of St. Vincent de Paul, because the name of Ozanam is synonymous with charity for the poor. These and other labors too numerous to mention carry us on almost breathlessly to the end. They prove to us that Ozanam was great in the intellectual life of his time, but they also show that he was far greater when viewed from the spiritual side. There is not a page in which the character of Ozanam does not unfold itself, and without exaggeration it may be said that this biography has the chief qualification of a good book: it is inspiring.

The fact that Fr. Doyle's life has reached its third edition, is sufficient proof, not only of its popularity, but also of its real worth. In it Dr. O'Rahilly has added some firing line observations of this modern Jesuit. In a way they contribute little to our knowledge of him, because after we have once known Fr. Doyle, all else follows almost necessarily. Its place among spiritual classics is secure.

"Stranger than fiction" is this second edition of the life of Fr. Hermann. Born of Jewish parents, and with a talent for music, he, as a mere youth, set out for Paris to seek fame and fortune. He was, in a true sense, a spoiled child, and his entrance into society did not improve him, as he soon learned. Touched by the grace of God, he turned his back upon those who offered him homage, and embraced Catholicism. But this was not enough. He made the final sacrifice of entering the Carmelite Order, and his soul was at rest. The conversion of this worldling is at once interesting and remarkable, but it is just one more instance of the wonderful ways of God. _____ C. B. M.

The Everlasting Man. By G. K. Chesterton. Pp. xxv-344. New York: Dodd, Mead & Company. $3.00.

For a long time Mr. Chesterton has threatened to write a really great book on historical and religious matters, and he still insists that he has yet to keep his word. But the fact remains that all the apprehensions and expectations he has aroused are abundantly fulfilled in his most recent and interesting volume, "The Everlasting Man."

In this sketch of the story of man and of religion, Mr. Chesterton has done a wonderful thing—or rather he has done a number of wonderful things and done them all wonderfully well. His issue is with the widespread public opinion that is inclined to skip lightly over or to ignore or to fill up with shadowy creatures of the imagination the chasm that yawns between man and the brute and between Catholicism and paganism. His idea is that just as the coming of man marked the beginning of something new and essentially different, something spiritual in the field of nature, so in the realm of religion Christianity came not as a phase of paganism nor as a synthesis of the best or of the worst of paganism, but as something new and strange and utterly different—something divine. The book is divided into two parts, one On the Creature Called Man, the other On the Man Called Christ. In the first part Mr. Chesterton begins with Man in the Cave and a something to say on what is really known about him and other prehistoric men and about the ancient civilizations, and much to say on what emphatically is not known about them but is quite popularly imagined about them. In the following chapters he discusses the idea of God and the fallacy of comparative religion, mythologies, demons and philosophers and the preparation of the world for a Divine Re-

deemer by the perfect failure of the best of paganism under the Roman Empire. The second part deals with the wonderful story of Christ and His Church. It begins with Bethlehem, with God in the Cave, and there is a chapter on the character of Christ and of His doctrine as revealed in the gospels and one on the sublime story of the Divine Sacrifice. Some of the heretics are introduced as witnesses to the completeness and sanity of the Church, and something of its unique history is reviewed in evidence of its supernatural mission.

This is indeed but an incomplete and unsatisfactory outline of a great book. In breadth of view, in clear, keen knowledge of human nature and human history, in wit and wisdom—especially in "the grand old wisdom of sincerity"—it is a book that is all together admirable and inspiring, a book that is a delight to read and a duty to recommend. W. H. K.

Joan of Arc. By Albert Bigelow Paine. 2 Vols. Pp. xiv-367; x-379. New York: The Macmillan Company. $10.50.

Literature on the life of Joan of Arc is vast and somewhat confusing. For the most part, it represents the Maid of Orleans as she and the events of her life appeared to the vivid imaginations and popular prejudices of her various biographers. It is one of our besetting faults that we view the past through the clouded vision of the present contentedly accepting whatever of legend and fable has attached itself to the name and deeds of the outstanding characters of the past. Instances of such distorted and anachronistic treatment are so manifold that it is simply stating a very obvious fact to observe that great heroes and heroines do not always fare well at the hands of biographers and pseudo-historians. Great saints are not exempt from similar treatment.

Mr. Paine has given us something that is a notable exception to the ordinary run of biographies of Saint Joan. He has acquired the historical sense, which amounts to a thoroughly sympathetic acquaintance with the past, by "following in person the footsteps of the Maid," and by "tracing her story through a maze of official documents, letters, and contemporary chronicles." These he has coordinated in a smoothly running narrative, a story told by Joan herself, her friends and her enemies. His description of the places which were so familiar to Joan is based upon medieval chronicles and personal observation, supplemented

by gravure illustrations both contemporary and modern. The supernatural character of the Maid's personal experiences is never questioned and, except in a few instances, the author's comments on her life and the procedure of her trial are remarkably unbiased.

At first sight these two large volumes will appear forbidding to the general reader whose preference leans toward digests and summaries. However, even a cursory reading will be a decided antidote to the many false portraits which pretend to be biographies of Joan of Arc. Mr. Paine's Joan is neither the romantic figure of Mark Twain's novel nor the anomalous character portrayed by Anatole France; moreover the details of her life are recorded with a reverence and a dignity that contrast sharply with the travesty of Shaw's drama, in spite of his unctuous preface. Here, then, is a biography worth reading.

C. M.

Jewish Influence on Christian Reform Movements. By Louis Israel Newman, Ph. D. Pp. xxvii-706. New York: Columbia University Press. $7.50.

This is the second volume, although the first to be published, in a three volume series, dealing with the Jewish aspect of Christian religious history. The theme of the present volume is to gauge the extent of the influence exerted by Jews and Jewish literature on distinctive Christian reform movements. There is a scholarly arrangement of the subject matter, treated under a four-fold division. After a clear-cut definition of what is meant by "Jewish Influence," the author proceeds in the first book to show how far that influence extended in the lives of the early Church Fathers and the philosophers and theologians of the Middle Ages. In the remaining three books, the author deals with particular heresies that have arisen within Christianity, as distinctive and characteristic of Jewish influence in all revolts against Christian authority. In dealing with the Catharist, Waldensian and Passagian Heresies of the thirteenth century, the author discusses many subjects of present day interest, such as The Index, Usury and the Inquisition, in which "the Dominicans constituted themselves the sword of the Church and sought to persecute not only Christian dissent, but Jewish unbelief as well." The third and fourth books consider the Jewish element in relation to John Huss and Michael Servetus and its influence in the Iconoclastic Controversy, Luther's Reformation and American Puritanism.

Mr. Newman must be commended for the zeal and labor he has shown in bringing to light such a wealth of sources to substantiate his theme. However, the value of documents depends on their interpretation, which is often unconsciously colored by preconceived notions and prejudices. We do not always agree with the author's interpretation of these documents, nor with the conclusions he draws from them. The limited space of this review necessarily entails passing over much that is debatable.

The influence of Moses Maimonides on St. Thomas has been greatly over-estimated. On page 115, the author claimes "Aquinas copies word for word the arguments advanced by Maimonides" on the question of the 'Eternity of the World.' While there can be no doubt that Maimonides influenced Scholastic philosophy to some extent, St. Thomas made entirely new contributions to the philosophic thought of his age. Maimonides and St. Thomas were somewhat alike in the methods they pursued; the former striving to harmonize Aristotle's philosophy with Jewish theology, the latter, with Divine Revelation. If Aristotle's arguments on the eternity of matter were apodictical proofs, Maimonides would have had to interpret the biblical creation metaphorically. Maimonides showed that Aristotle's proofs were not apodictical, still, since both primary matter and its forms were in time produced by God ex nihilo, he believed the eternity of matter, philosophically considered, was irreconcilable with the dogma of creation. St. Thomas declared that by faith alone do we hold that the world did not always exist, and since, in any event, primary matter must be created by the universal cause of things, the eternity of matter, considered in itself, was not opposed to a creation ex nihilo. St. Thomas was no mere copyist of Maimonides, especially since "being a member of the Dominican Order (he), shared its prejudices concerning Jews and Judaism" (p. 114). This statement cannot be reconciled with St. Thomas' teaching against the forcible baptism of Jews, which the author correctly states on page 365. Foot-note No. 450 on page 115 should read, i, 46, a. 1; instead of i, 45, a. 1.

After thus exaggerating the influence of Maimonides on St. Thomas, the author on page 551 deduces an indirect influence of Maimonides on Servetus, through St. Thomas. On page 560, we read "These views (the Pantheistic views of Servetus) find a parallel in the writings of both Maimonides and Aquinas, the

interdependence of whose doctrine on several points, has frequently been observed." It was precisely on this point that St. Thomas departed from the traditional pantheistic interpretations of Avicenna, Averroes and Maimonides.

We believe, had the author consulted authorities on both sides of this and other disputed questions, he would have produced a much more scholarly work. The book is a real and valuable fund of information on many obscure aspects of history, but the author's conclusions, for instance, with regards to the part played by the Dominican Order in the Inquisition, we cannot always accept, as they contradict the impartial views of recognized historical authorities. J. A. N.

Has the Immigrant Kept the Faith? By Rev. Gerald Shaughnessy, S. M. Pp. 289. New York: The Macmillan Company. $2.50.

A History of American Immigration. (1820-1924). By George M. Stephenson, Ph. D. Pp. vi-316. Boston: Ginn and Company. $2.40.

A much-mooted question in the Church in this country has been the problem of "loss and gain." Assertions bold and frequent have been made to the effect that the present Catholic population is "millions" below what it would be, had not large numbers of immigrants drifted away from the Faith. To such charges Dr. Shaughnessy offers a crushing refutation in "Has the Immigrant Kept the Faith?" The author has made a painstaking, statistical study of Catholic growth, viewing the subject from many angles hitherto ignored. After a careful estimate of the Catholic population of 1790-1820, he presents a thoroughly sane and balanced treatment of the Church's growth by decades from 1820 to 1920, based chiefly on official government records. Seventy-two statistical tables throughout the book help to summarize the author's arguments. His final conclusion, that there has been no enormous, nor even appreciable, loss to the Church in this country, as has been claimed by hostile critics, chiefly of foreign origin, should end decisively the futile controversy over "loss and gain." Particularly valuable are chapters 13, "Alleged Catholic Losses," and 14, "Catholic Leakage," for bringing the results of the present scientific study into sharp contrast with the unfounded exaggerations of previous ill-informed writers.

"A History of American Immigration" is a brief sketch of the whole field of immigration, with particular reference to some of the more obvious effects of immigration on American political life. A rapid survey of conditions in Europe whence

originated both the "old" and the "new" immigration leads to the discussion of the newcomers in American politics. Despite the author's contention that this "aspect of the subject has been much neglected," the fact remains that no other aspect of immigration has been so endlessly discussed as the immigrant in politics. It has long since become a threadbare topic, and what is badly needed is a synthetic account of the cultural contributions of the immigrant races to American life,—which the author here omits "in the expectation of incorporating them into another volume." It is very much to be hoped that this promised volume will soon be forthcoming. In the present work the author adds little to our knowledge of the Know-Nothing, A. P. A. and Klan quackeries; he gives a fair presentation of the immigrant's point of view, but withal conveys the very definite impression that his own sympathies are with the "native American" ignoramuses. There is a very well-divided, select bibliography. A. T. E.

Studies in Rhetoric and Public Speaking. In Honor of James Albert Winans. By Pupils and Colleagues. Pp. v-299. New York: The Century Company.

The radio has inaugurated what seems to be a new era in the history of public speaking, and there will be an increased demand for scholarly and scientific works treating of this art. "Studies in Rhetoric and Public Speaking" is a good example of what such a book should be. Written by pupils and colleagues of Prof. J. A. Winans to signalize his completion of a quarter of a century of teaching public speaking at Cornell and Dartmouth, it is a noteworthy contribution to the study of rhetoric, first scientifically treated by Aristotle, centuries before Christ.

Every important phase of the subject is handled by specialists in their own field of work. There are papers on the rhetoric of Plato and Aristotle, of Francis Bacon, of De Quincey and of Emerson. "Literary Criticism of Oratory" and "Rhythm of Oratorical Prose" are discussed. In the chapters on "Phonetics and Elocution," "Stuttering," and "Speech Defects Other Than Stuttering." the important element of delivery receives scientific consideration. Finally, some valuable and practical hints on the forceful presentation of any topic are offered in the concluding paper, "A Psychological View of Argumentation."

Naturally, though, "A Late Medieval Tractate on Preaching" by Harry Caplan, Ph. D., is the paper which most interests the present reviewer, since it contains a translation of "De Arte

Praedicandi" a supposed treatise of St. Thomas Aquinas, but which was, very probably, the work of some fifteenth century Dominican. There is no manuscript copy of this work extant, and the first printed edition appeared only in 1473. Eleven more editions were issued between that date and the year 1500, a testimony to the popularity which the book enjoyed in its day. It is to be regretted that the translator did not have at hand a copy of the edition put out by Albert Kunne of Memmingen, Germany, in 1483, since it contains the "Tree," missing in the copy used by Dr. Caplan as the basis of his translation.

A comparison of the two versions shows that the English text is an accurate as well as a very readable rendition of the original Latin. Dr. Caplan deserves the gratitude of all preachers as well as of students of Thomistic literature, for having reproduced this interesting medieval treatise "On the Art of Preaching" in a more popular form. J. McG.

The Pilgrim of Eternity: Byron—A Conflict. By John Drinkwater. Pp. 408. New York: George H. Doran Company. $5.00.

From out the welter of fact and fiction which has gathered about the name and fame of Lord Byron, Mr. John Drinkwater has drawn an exceptionally lucid and satisfying study of that poet. It is not a book for the quidnuncs who desire to see nothing in Byron but the gallant, the adventurer in hearts with a turn for sonorous versification. Nor is it a refurbished affirmation of what has already been said time and again. The estimate is complete, entertaining and scholarly, dignified and correctly critical. Mr. Drinkwater has viewed his Lordship from many angles, he has sifted the mountains of evidence which have accumulated during the past century, and in the main his ergotizing is reliable and accurate. Where his personal opinion differs from that which is warranted by the facts of the case, it is so stated and is offered with reservations.

The book is written with a charm and a grace which would make it well worth the reading even were it lacking in that colorful vignette which the meteoric career of the poet affords, and "Abraham Lincoln" excepted, there is probably no work of the author which so honestly deserves commendation and patronage. It ought to go far toward erasing from the public mind the too prevalent and ill-founded notion that Byron was merely a literary swashbuckler who bullied the critics into applause and

startled the early nineteenth century social world with his recklessness and profligacy. There is material for serious reflection in the statement that "taking all things into consideration . . . Byron is, next to Shakespeare, the most famous English poet."

D. B. McC.

Jefferson and Hamilton. By Claude G. Bowers. Pp. xix-531. Boston: Houghton Mifflin Company. $5.00.

A study of the birth and development of political factions has ever been an interesting one. At present we seem to have reached a transitional period in party distinctions. The Republican and Democratic Parties today have practically abandoned the motives and principles which gave them birth. This year incidentally is the centenary of Jefferson's death, and his "stepchildren," the Democrats of today, propose to celebrate. It would be difficult to give a reason why the Republican Party should not join the festivities.

Surely the appearance of Mr. Bowers' book could not have been more timely. Having previously written on the "Party Battles of the Jacksonian Period," the author speaks with some authority. In his latest book, Mr. Bowers' describes the struggle of Democracy during the critical days of the young Republic. His story is built up around the imposing figures of Alexander Hamilton and Thomas Jefferson, the two greatest antagonists this country has produced. The cause of their disagreement was fundamental—monarchy and aristocracy versus democracy and republicanism. The Hamiltonians were sympathetic toward monarchical France, hostile toward revolutionary France, friendly to England. The Jeffersonians, on the contrary, were friendly to revolutionary France, hostile to the Bourbons, and unfriendly to the policy of Pitt in England. Hamilton furthermore catered to the wealthy and spurned the existence of the "rabble," while Jefferson was "the friend of the people." Such were the beginnings of our Party System.

The author's treatment is as impartial as could reasonably be expected in a purely political treatise. He has written the story of the nascent Republic, shorn of all the myth and fiction hitherto attributed to it by pragmatic historians. We see a purely human institution governed by human beings. The feature of the book, moreover, lies in its excellent character study of political leaders of the time; these are portrayed in a pleasing, captivating style, and afford as much instruction as enter-

tainment. The author depends for the most part on contemporary newspapers, and it is rather amusing to note the decided change for the worse in the methods pursued by our modern press, when contrasted with the press of those early days. The whole story is skilfully manipulated in a clear, pungent manner with characters that live, clothed in flesh and blood. It is a splendid contribution to the "New History" movement, and a revelation is in store for the reader, whose knowledge of American history has been gleaned solely from school manuals and text-books. U. B.

DIGEST OF RECENT BOOKS

RELIGION: To a new edition of **The Dialogue of the Seraphic Virgin, Catherine of Siena,** Algar Thorold has prefaced a splendid introductory essay on the life and times of the saint. In a few broad strokes, without a tiresome elaboration of detail he has caught the spirit of the saint and fixed the setting of her work. A clear explanation of the critical condition of the Papacy under the "Babylonish Captivity of Avignon" throws the exalted work of the Seraphic Catherine into the highest relief. Of the Dialogue itself, mention need scarcely be made. St. Catherine's rank as one of the great mystics of the Church assures the intrinsic value of the doctrine of the work. The four treatises on Divine Providence, Discretion, Prayer, and Obedience developed through the 148 chapters of the Dialogue are composed, as her translator so truly remarks, "in a style so winning, so sweetly reasonable, as to make her the dearest of friends . . . and a permanent source of refreshment to the human spirit." She succeeds to an extraordinary degree in treating of the practical elements of Christianity in a simple, familiar, yet striking manner. (Benziger, $4.25.)

We have a testimony of the superior charm and merit of the **Meditations on the Life and Passion of Our Lord,** by John Tauler, O. P., in the second impression of A. P. J. Cruikshank's translation. The considerations on the mysteries of the Redeemer and the Redemption are succinct and exhaustive. The elegance and directness characteristic of this master of the German school of mysticism present a pleasing stimulus to endeavors in mental prayer. (Benziger.)

Retreat masters and retreatants on the lookout for some satisfactory way of drawing more copiously from Sacred Scripture during a retreat will appreciate the work which Rev. George O'Neill, S. J., has done for them in **Scripture Readings for Times of Retreat.** This book contains a series of appropriate and telling passages from the Bible to accompany and help the other exercises of the retreat. By translating directly from the Vulgate and original texts, Fr. O'Neill has achieved a living and vigorous mode of expression. ((Pustet, $1.50.)

Protestant Christianity, by Rev. Thomas B. Chetwood, S. J., is a small volume of delightful essays, pungent and refreshing in style, about some of the paradoxes within the Anglican Church. "The Virgin Birth of Christ" has been very well written and is deserving of special praise. The chapter, "Dean Inge: Artist and Catholic Apologist" cleverly depicts the real difference between the Protestantism of Dean Inge and the "Great Church," as he calls the Catholic Church. From his own words the difference is the

one that is ever apparent, the difference between the human and the divine. (Reilly, Phila.)

The increasing impetus which has been given, by Catholics and non-Catholics, to Catholicism as a vital force in the spiritual and national life of America has brought its yield of converts from all walks of life. As a result, greater interest is being manifested in that other trend and movement which had such far-reaching results in England—the Oxford Movement. Sir Bertram Windle has given us the fruits of his life-long study and intimate contact with the outstanding figures of that movement in his sympathetic sketch of the period which serves as an introduction to his **Who's Who of the Oxford Movement.** The bulk of the volume consists of brief portraitures of the more prominent characters and contemporaries of that great religious upheaval. (Century, $2.00.)

PHILOSOPHY: The increase in knowledge of the history of medieval philosophy which the research of the last ten years has effected prompts Prof. De Wulf to publish a new and completely recast edition of his **History of Mediaeval Philosophy.** The first volume of this new work, embracing a period from the Beginning to Albert the Great, inclusively, now appears in English in the translation of Dr. E. C. Messenger of St. Edmund's, England. The change from one to two volumes has made larger and clearer type possible in the new edition and has allowed more extended treatment under the separate headings. The former historical introduction consisting of a survey of the Grecian and Patristic philosophies has been suppressed in the new work in order to give more prominence to the philosophy of the medieval period itself. The Grecian and Patristic references, however, have been scattered through the work in the places where their comparison with the corresponding doctrines of the Middle Ages is most fruitful. The appearance of this carefully revised edition is a significant indication of the alert and scientific scholarship of neo-scholastic Louvain. (Longmans, $5.00.)

It would be difficult to find a much better summary of the outstanding theories on matter and mind and their inter-relation than C. E. M. Joad gives us in his **Mind and Matter.** The explanations of the opposing systems of Materialism and Idealism, and of the New Determinism are remarkably concise. All is so simply and clearly expressed that the book may quite rightfully be called a "philosophical introduction." He presents each system in its most appealing form and then criticises it. Scholastics will like the book; it will leave them better pleased with their own system. Every objection advanced against these modern systems is a blow struck for Scholastic philosophy, and the only arguments which can in any way be construed against our system are to be found in the brief section on "Difficulties of the Orthodox Theological Conception." (p. 119.) But even here we find that the "orthodox theological conception" to which he refers and against which he brings objections is the pantheistic rather than the true theistic conception of God. The author's own system, "The Theory of Life," which is proposed in the final chapter, is a fanciful hypothesis with no evidence to support it. (Putnam's.)

E. C. Wilm, in **The Theories of Instinct,** has undertaken a study in one particular field of psychology in order to throw new light on the controversy between Mechanism and Vitalism. He selects the problem of instinct as one where the divergent views of these two systems stand out in well defined contrast. In a brief way he reviews the teachings of different schools regarding instinctive acts beginning with the Pre-Socratic period and extending to the time of Darwin. The developments since Darwin's day he reserves for consideration in a second volume. The large number of the schools included has demanded a considerably epitomized treatment,

but the consideration is, for the most part, adequate. (Yale University Press, $2.50.)

In **French Philosophies of the Romantic Period,** George Boas devotes himself to the consideration of philosophic thought in France during the first half of the nineteenth century. The author has endeavored, as he tells us in his preface, to bring out the relation of the political and aesthetical upheaval then prevalent to the beliefs of the period. After having portrayed the condition of philosophy after the Revolution, he traces the influences of various systems of thought then in vogue, namely, Ideology, Neo-Christian Philosophy, Eclecticism, and Positivism, and from this study concludes that these philosophies had little if any influence on the political and aesthetic aspects of the Romantic Movement. (Johns Hopkins Press, $2.50.)

DEVOTIONAL, INSTRUCTIONAL: Father Hilarin Felder's volume, **The Ideals of St. Francis of Assisi** comes very opportunely just as we are entering upon the celebration of the seven hundredth anniversary of the death of St. Francis. It is a very impressive work and we feel sure that Father Felder has not failed to catch the true spirit of his seraphic father, for he has given it the thought of many years. It comes after several decades of research and writing upon Franciscan studies and after his own religious life as a Capuchin has extended over a long enough period to make Franciscan tradition a part of his nature. The treatment throughout is ample: almost every religious contact is examined in its relation to "Il Poverello." The style is sober and dignified and copious notes in the appendix fortify the statements made. (Benziger, $4.00.)

The latest book from the pen of Rev. H. J. Heuser brings new matter to our attention in his familiar and popular style. **In the Workshop of St. Joseph** initiates us into the inner life of the Holy Family after its return from Egypt to Nazareth. We visit the humble home of Joseph, Mary, and the Child Jesus, to witness a heavenly atmosphere of peace and contentment; to meet there friends and acquaintances drawn almost magnetically by the sweetness, charity, and exemplary life of the Chosen Three. We see the model of workmen as he plies his lowly trade in the obscure carpenter-shop at Nazareth, or in Jerusalem, where his skill and workmanship were in demand for the decoration of the Temple during the great Jewish festivals of the year. The book brings out many interesting details often omitted in lives of the Holy Patriarch, and gives an excellent portrayal of the customs and practices of the Jewish people during his lifetime. (Benziger, $2.75.)

The popularity of M. S. Pine's English translation of the life of the little Visitandine, Sister Benigna Consolata, is well attested by the recent appearance of the tenth edition of this work. This book, **Sister Benigna Consolata Ferrero: A Brief Sketch of Her Life,** taking its title from the saintly religious of Como, Italy, whose life it recounts, gives a glimpse of another of those sequestered souls who, like Therese of the Child Jesus, are even in our own day living in the higher realms of mystical life and opposing a worldly age with redoubled fervor in prayer. (Daleiden, Chicago, $1.10.)

In the **Poems of St. Therese of the Child Jesus,** translated by the Carmelites of Santa Clara, California, we find a new unfolding of the beautiful petals of the "Little Flower." Those who are especially devoted to her will be charmed by what she calls "pious recreation." Her poems are richly endowed with musical rhythm and radiate the singing soul of the saint. The book is divided into three parts: the first part chants her wonderful childlike devotion to her Lord and Saviour Jesus Christ, the second part to the ever Blessed Virgin and some of the saints, and the third part contains many poems dedicated to the glorious virgin-warrior, Joan of Arc.

The Sisters of Santa Clara are to be congratulated on the felicity of the translation. (Kenedy, $2.00.)

LITURGY, HOMILETICS: The tenth edition of Fr. Wapelhorst's well-known **Compendium Sacrae Liturgiae** has been somewhat modified in arrangement and has been thoroughly revised in accordance with the New Code. In other respects—typography, binding, and size—it continues its established traditions. The thorough treatment of the liturgy which it affords has long since won it a place as a standard text-book in many seminaries. (Benziger, $3.00.)

Msgr. H. T. Henry is one of those gifted writers who can make even the driest of subjects attractive. Generally manuals on Sacred Rhetoric are anything but popular reading, but Msgr. Henry succeeds admirably in making a book on homiletics worth reading merely for the pleasure involved if nothing else. His book, **Papers on Preaching,** comprising thirteen papers which have appeared in the "Ecclesiastical Review" together with four printed now for the first time, conveys many valuable hints and much solid advice for the preacher. Several related questions, as for instance, the repetition of sermons, preaching other men's sermons, and the length of the sermon are considered at length. (Reilly, Phila.)

EDUCATION, LATIN: **Zeal in the Class Room,** by Father M. V. Kelly, C. S. B., is principally addressed to the individual teacher of our Catholic high schools and colleges, and has for its primary object the moral and spiritual betterment of our students. Father Kelly rightly reminds us that regretably the interest and attention of the teacher is only too often placed entirely upon the intellectual and physical development of the student, with little or no thought as to his spiritual growth. The book contains many helpful hints and suggestions. A few typographical errors have been overlooked, as for example the misspelling of "inculcating" several times in the Fifth Chapter, and these should be corrected in a new edition. (Daleiden, Chicago, $1.50.)

The diocese of Pittsburgh has adopted for use in the parochial schools a supplementary method of teaching religion. This consists of a course of stories illustrative of the principal religious truths that the child should assimilate. This course of stories, written by Rev. Jerome D. Hannan, was first tried out in multigraphed form and now appears in book form under the title: **Teach Tells a Story. Book One,** the first volume to appear, is designed for use in the first grade. It will help the child adjust himself to the new surroundings of the class room and proceeds to unfold in story form the training preparatory for First Holy Communion. This book should be very successful if not used in a more advanced class than that for which it is intended. (Benziger, $2.00.)

A scholarly contribution to classical philology has been made by Sister Winifred Mary Carmody, O. S. D. In **The Subjunctive in Tacitus** she has analyzed the varied shades of meaning which that Latin historian wished to convey by his use of the subjunctive, and has noted his agreement and differences of usage when compared with other Latin authors. The study works toward two ends: to show to what extent the subjunctive mood had intruded into the sphere of the indicative by Tacitus' time, and to discover whether or not the evolution in Tacitus' modal syntax kept pace with the evolution in his style. It is a thoroughly scientific work and excites our high commendation. (University of Chicago Press.)

Mr. Karl P. Harrington of Wesleyan University pleasantly surprises us in **Mediaeval Latin** by revealing how living and interesting Latin becomes when used for all the practical purposes of life. The selections which go to make up this book have been taken from all types of medieval works, exclusive of the theological and philosophical, and afford an excellent

survey of the literary products of the period. An extensive introduction points out the principal departures of medieval Latin from that of the Golden Age and explains the variations of form that are most frequently encountered. (Allyn & Bacon.)

SOCIAL SCIENCES: The lectures which make up **Starting-Points in Social Science** were for several years prior to their publication, delivered by A. G. Keller, in a freshman orientation course in Yale University. In general he gives a sane treatment of the major social adjustments of human life. He is, however, an evolutionist and obtrudes this theory objectionably in the chapters on "the family" and "religion." (Ginn, $1.60.)

A study of ourselves as others see us is apt to be interesting and profitable, and Mr. Herbert W. Hornwill's work, **The Usages of the American Constitution,** is no exception. It is a study of the strength and weaknesses of the American system of government—chiefly the Federal government—in the light of the growth and extension of the original Constitution through custom, convention, and usage—a growth not at all provided for in the original document. The book is designed primarily for English readers, to whom the growth of a constitution through usage is of more interest—though of no more importance—than it is to Americans, and for this reason no objection can be urged against the work on the score that it adds little to what has already been said by competent American students of our political system. The study is judicious and well-balanced, offering a convenient, practical, and thoroughly readable analysis of the Federal government, not only to Englishmen but likewise to large numbers of Americans whose acquaintance with the workings of our government could be profitably enlarged. (Oxford University Press.)

A very readable account of the great English Industrial Revolution which followed the invention of machinery and the introduction of the factory system will be found in the second volume of **A Short Economic History of England** by C. M. Waters. Here we have a clear picture of the horrors and cruelties which fell upon men, women, and children employed as "hands" not it seems, as "humans." The attempts at relief through legislation were long unsuccessful and the system of "laissez-faire" triumphed. The growth of one industry accelerated another and the whole face of England was changed. (Oxford University Press.)

FICTION: Sir Philip Gibbs, one of the outstanding Catholic novelists of today, has written a fine book in **The Unchanging Quest.** It is the type that will appeal to those who seek more than mere entertainment in fiction. He has traced world problems through the lives of his characters. Out of the chaos of Russian misery and soviet oppression, of German stolid suffering, and England's struggle during the World War, he has woven his graphic interpretation of an all-embracing search after international fraternity and peace. Doran, $2.00.)

James B. Connolly, makes his first venture in the field of the novel in **Steel Decks.** Like the majority of his short stories, this deals with the men that "go down to the sea in ships." Though lacking in some degree the conciseness characteristic of his shorter works, the theme is well handled and augurs success for his future in this field. (Scribners, $2.00.)

A skillfully handled tale of absorbing interest and unusual adventure is delineated by the pencil of Hugh Walpole in his **Portrait of a Man With Red Hair.** Quick action revolves around a shy youth's dealings with a neurotic with "red hair." In successive word-pictures throbbing with realism and life, we see shyness fall from the young man; we behold him manfully relinquish his love for the sake of another; we sense his victory over fear of physical pain; and finally glory in his ability to face his enemy undismayed and unafraid. (Doran, $2.00.)

SCIENCE, HEALTH: In **The Marvels of Modern Physics,** Joseph McCabe purposes to set forth the more recent discoveries in the science of physics, and their influence on the mode of living of the present generation. He has succeeded in his task. His clear explanations, expressed in non-technical language, make the theories and hypotheses of modern physics intelligible to the average non-scientific reader, as far as that is possible without the use of scientific terms and mathematical formulae. (Putnam's).

The modern agitation for instruction in sex-hygene in the schools would be entirely uncalled for if parents gave their children the proper instruction at the proper times and in the proper place—the home. Yet many parents are either ignorant of such a need or doubtful about the proper course to follow. They could do no better than read the recently reprinted **Married Life: A Family Handbook,** by Reinhold Willman, M. D. It is a book that confessors may well recommend. All phases of the delicate yet highly important topic of the duties and relations of married life are considered not only from a medical but also from a moral standpoint. The general care of children's diseases, and kindred topics are likewise systematically treated in a simple style readily intelligible to all. (J. S. Hyland & Co., Chicago, $3.00.)

SOME RECENT PUBLICATIONS

The Vatican Mission Exposition. By Rev. J. J. Considine, Maryknoller. A visit to the exposition held in Rome during the Holy Year. Tersely written and generously illustrated. (Macmillan, $1.40.)

Points of Church Law, Mysticism and Morality. By Rev. Thomas Slater, S. J. A frank discussion for the layman of numerous perplexing questions which arise from day to day in connection with Church regulations. (Kenedy, $1.75.)

The Church in the Universities. By David R. Porter. An examination of available ways and means for solving the moral and religious problems of Protestant students at the universities. Incidentally a plea for a (Protestant) Church Universal. (Association Press, 90c.)

A Short Life of Pope Pius the Tenth. By F. A. Forbes. A saintly Pope seen in a short, sober, yet fully appreciative biographical sketch. (Benziger, 35c.)

Dame Elizabeth Barton, O. S. B. By Rev. J. R. McKee. A refutation of the English Protestant tradition aspersing the Holy Maid of Kent. (Benziger, 80c.)

Bab Comes Into Her Own. By Clementia. A charming story about Bab and her girl friends, all of them thirteen years of age or thereabouts. (Matre, Chicago, $1.50.)

The Marquette Readers: Second Readers. By the Sisters of Mercy. A Catholic reader conformed to all scientific pedagogical standards and equaling the best to be found in advanced public schools. (Macmillan.)

Thoughts and Prayers About the Rosary for Little Children. By Sisters of Notre Dame. A colored picture, a simple explanation, and a childlike prayer for each mystery of the Rosary. (Benziger, 55c.)

The Little Flower and the Blessed Sacrament. By Rev. Joseph Husslein, S. J. Inspiration for greater devotion to Our Blessed Lord in the Holy Eucharist drawn from the life of St. Therese. (Benziger, 50c.)

The Little Flower Prayer Book. By Philothea, a Sister of Notre Dame. An inexpensive booklet for little boys and girls leading along the little Way of Faith, Hope, and Charity. (Ad-Vantage Press, Cincinnati, 30c.)

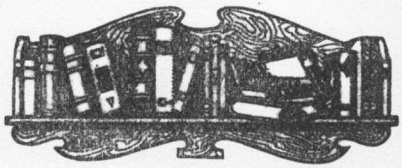
Religion Hour: Book One. By Rev. J. D. Hannan, D. D. A first grade supplementary reader in religion, illustrated in color. (Benziger, 21c.)

The Mass for Children. By Rev. William R. Kelly. An attractively illustrated Mass-book in big type and simple words. (Benziger, 21c.)

A Short Life of Christ. By Rev. M. V. McDonough. An offering for our country's Sesqui-Centennial, 1776-1926. (Benziger, 15c.)

Rosary Novenas to Our Lady. By Charles V. Lacey. Preface by Rev. R. P. Lawrence. Three novenas, one for each set of Mysteries of the Rosary, in petition, and three novenas in thanksgiving. (Benziger, 15c.)

PAMPHLETS: P. J. Kenedy & Co. have recently published: **A Little Saint of the Modern Home,** by Rev. B. Fuller, S. J. (10c.); the John P. Daleiden Company: **St. Joseph Our Patron,** by Rev. F. J. Bergs (10c.); **Stations or Exercises of the Way of the Cross** (10c.), **Devotions to St. Anthony of Padua** (10c.), **Our Queen's Treasure,** by Rev. F. J. Bergs (10c); **Sister Benigna Consolata Ferrero; The Spirit of a Servant of God,** by V. Rev. P. Duriaux, O. P. (10c), and **Counsels of Jesus to Sr. Benigna Consolata Ferrero,** by M. S. Pine (5c.); The International Catholic Truth Society: **Another Hour With Jesus,** by Rev. P. O'Mara, S. J.; **Frequent and Daily Communion,** by Rev. F. M. De Zulueta, S. J.; **A Twentieth Century Awakening,** by Frances V. Frisbie (5c.); **The Theory of Evolution,** by Rev. A. L. Fletcher (5c), and **St. Bernard,** by M. R. Hoste (5c.). From Pittsburgh comes **Advertising the Catholic Church.**





CLOISTER CHRONICLE



ST. JOSEPH'S PROVINCE

Very Rev. M. J. Ripple, O. P., P. G., conducted the Holy Name retreat for the Soldiers at Roanoke, Virginia, during the month of January.

The annual mission given by the Dominican Missionaries at Holy Cross Mission, Chicago, was given this year by Rev. Wm. P. McIntyre, O. P.

Rev. W. C. Kelly, O. P., conducted a retreat for the men of the Holy Name parish, Philadelphia, in February.

The Missionaries of the Southern Band gave Holy Name retreats during the month of January in the dioceses of Detroit, Richmond, Indianapolis and Cleveland.

During the Paschal Season, the members of the Southern Missionary Band will give missions in the Archdiocese of Cincinnati, the Dioceses of Detroit, Cleveland, Toledo, Indianapolis, Columbus and Louisville.

Rev. F. G. Level, O. P., professor of French and Spanish at Providence College, is preaching in French every evening during the month of March at St. John's Church, Warren, R. I.

Very Rev. J. H. Foster, O. P., S. T. Lr., Subprior of the House of Philosophy in Chicago, conducted the annual retreat for the students of Rosary College, River Forest, Ill., from December 4-8.

The annual retreats for the Knights of Columbus, Detroit Chapter, were conducted by Rev. V. R. Burnell, O. P., Rev. J. L. Finnerty, O. P., and Rev. H. L. Martin, O. P., during the week of March 7th.

The Fathers of the Holy Name Church, Philadelphia, are to give the Lenten courses in the following Churches:—Holy Child; St. Hugh's; St. Catherine of Sienna; St. Elizabeth's; and St. Francis Xavier's.

Rev. J. C. Timony, O. P., took a Chicago pastor's place during January and February. Rev. Wm. R. Mahoney, O. P., acted as chaplain at the Academy of Our Lady, Chicago, during the sickness of the regular chaplain.

Archbishop John T. McNicholas, O. P., D. D., preached the sermon at the consecration of Rt. Rev. Thomas A. Welch, the new Bishop of Duluth on February 3, at the Cathedral of St. Paul.

At St. Vincent Ferrer's Church, New York City, a three week's mission was opened on Sunday, January 24th, by the Very Rev. J. H. Healy, O. P., P. G., Superior of the Eastern Mission Band, assisted by Revs. J. A. Sheil, O. P., J. A. Mackin, O. P., and J. E. O'Hearn, O. P.

The Very Rev. Ignatius Smith, O. P., S. T. Lr., Ph. D., for the past three years, Prior of the House of Studies in Washington, D. C., has been reelected to this office for a second term. The Fathers and Novices extend to him their sincere congratulations.

On January 3, Rev. Wm. P. McIntyre, O. P., of Chicago, addressed the Holy Name Societies of the parishes of Freeport, Illinois. Rev. J. R. Dooley, O. P., established the Holy Name Society in the parish church at Waite, Minnesota, on January 10.

Rev. Wm. P. McIntyre, O. P., conducted the annual Triduum for the Hospital Sisters of St. Joseph, in charge of St. Bernard's Hospital, Chicago; and the retreat for the Sisters of the Perpetual Rosary, Hales Corners, Wis.

At the request of the McMillan Book Company in New York City, the series of forty-five "Tabernacle Talks" written by Rev. V. F. Kienberger, O. P., for the "Providence Visitor" are to be published in book form under the new title of "Benediction from Solitude."

Work on the beautiful new organ in St. Vincent Ferrer's Church, New York City, is progressing rapidly and it is hoped that within a very short time, its installation will be completed. It is one of the most artistic organs in the world.

A monthly conference is given to the Dominican Tertiaries at 1812 Green Street, Philadelphia, by one of the Fathers of the Holy Name parish. A similar series of talks is given each month in the Chapel of the House of Studies, by the Very Rev. Ignatius Smith, O. P., S. T. Lr.

Rev. D. M. Galliher, O. P., J. C. D., Dean of Providence College and Chaplain of Providence Council, Knights of Columbus, spoke on "Safeguards of Democracy" at the forum lecture, held under the auspices of Providence Knights of Columbus Lecture Bureau on February 7, in Providence, R. I.

Very Rev. Jas. Aldridge, O. P., S. T. M., pastor of Holy Rosary Church, Minneapolis, is preaching the Lenten sermons at St. Ann's Church in that city. Rev. Bernard Walsh, O. P., S. T. Lr., will preach at the Three Hour service to be held in Holy Rosary Church on Good Friday.

Rev. Francis O'Neil, O. P., Ph. D., gave a two weeks' retreat this Lent at St. Ann's Church, Toledo, Ohio. His program of retreats includes one for the students of Aquinas College, Columbus, Ohio, and jointly with Very Rev. R. P. Cahill, O. P., P. G., will give a retreat in Clarksburg, W. Va.

Rev. Louis Kelly, O. P., for more than twenty-six years chaplain of the Ohio State Penitentiary, is now conducting a convert class at Holy Rosary Church, Minneapolis, though now in his seventy-sixth year. During the short period in which he has engaged in this work he has received thirty persons into the Church.

Rev. Louis Farrel, O. P., of the Eastern Mission Band, preached the novena in preparation for Christmas at the Perpetual Rosary Convent, Syracuse, N. Y. Rev. T. F. Conlon, O. P., also of the Eastern Mission Band, was the preacher at the ceremony of reception, held on February 2, at the Convent of the Perpetual Rosary, Camden, N. J.

At the sixth annual meeting of the American Catholic Historical Association held at Ann Arbor, Michigan, December 29-31, Rev. Boniface Stratemeier, O. P., S. T. Lr., Ph. D., read a paper on the eminent Dominican historian, Father Denifle. All the papers read at this meeting are to be published in book form by Kenedy and Co., New York.

At the ceremony of dedication of the new building at Mt. St. Mary Academy, St. Charles, Ill., conducted by Rt. Rev. Peter Muldoon, Bishop of Rockford diocese, Rev. Wm. R. Lawlor, O. P., of Chicago made the principal address. The retreat this year for the pupils of this Academy was in charge of Rev. Q. F. Beckley, O. P., of the Western Mission Band.

The Holy Name Catholic Club, Philadelphia, during January, commemorated its twentieth anniversary. The celebration opened with Mass and general Holy Communion for the members on Sunday, January 17th. In the evening of that day, Rev. Timothy Murphy, a former member of the Club, gave an eloquent address. The festivities were extended over an entire week.

During the winter months, the Missionaries at Chicago and Minneapolis have given retreats to religious and to school children. Fr. Lawlor, O. P., Superior of the Western Mission Band gave two retreats in private schools of La Grange, Ill., conducted by the Sisters of St. Joseph; one to the students of Aquinas High School, Chicago; and another to the students of Trinity High School, River Forest, Ill.

On January 24, Bro. James Lonergan, O. P., after completing his year of novitiate as lay-brother, took his temporary vows before the Very Rev. Prior of the House of Studies. On February 2, Bro. Pius Welsh, O. P., lay-brother, made his second temporary profession into the hands of Very Rev. M. A. Waldron, O. P., S. T. M., Subprior of the House of Studies.

Rev. J. R. Dooley, O. P., recently gave a Triduum for the Young Ladies Sodality of Holy Rosary Church, Minneapolis. At the end of the Triduum, Rev. T. D. Timpane, O. P., spiritual director of the Sodality, enrolled one hundred and nine new members. At this same parish, a Junior Holy Name Society has been organized by Rev. Bernard Walsh, O. P., S. T. Lr.

Due to the efforts of the Detroit Diocesan Union of the Holy Name Society, the Municipal authorities have ordered the observance of Good Friday from twelve to three o'clock. During this time the Tre Ore is to be held in most of the city churches. The members of the Southern Mission Band and several other Dominican Fathers are engaged to conduct this devotion.

On Wednesday evenings during Lent, the professors of the House of Studies are conducting a series of sermons at St. Dominic's Church, Washington, D. C., as follows: February 17th and 24th, Rev. Basil Saylor, O. P., S. T. Lr.; March 3rd, Rev. William Owens, O. P., S. T. Lr.; March 10th, Rev. Dominic McShane, O. P., S. T. Lr.; March 17th and 24th, Very Rev. D. J. Kennedy, O. P., S. T. M.

At the Ecclesiastical Conference held in the Cathedral Chapel, Philadelphia, the Rev. Gregory R. Scholtz, O. P., gave the exhortation, his subject being, "De Devotione Erga SS. Sacramentum." Fr. Scholtz, during the first week of January, gave a Triduum to the men of St. Alice's parish, one of the most flourishing parishes in the city of Philadelphia.

Rev. Vincent Cleary, O. P., gave several missions in Texas during the month of January. Fr. Cleary with Rev. W. D. Sullivan, O. P., gave a two weeks' mission from February 7th to the 21st, at Morgan City, Louisiana, and during Lent, are to give a three weeks' mission at Our Lady of Lourdes, New Orleans, Louisiana, followed by another at Pine Bluff, Arkansas, extending over two weeks.

The Fathers and Novices extend their sincere sympathy to Very Rev. J. B. O'Connor, O. P., Rev. J. R. Dooley, O. P., upon the death of their mothers; to Rev. D. M. Galliher, O. P., and to Rev. F. D. McShane, O. P., whose brothers died shortly after our December issue went to press; to Rev. T. L. Crowley, O. P., upon the death of his sister; and to Bro. Aloysius McBride, O. P., who has suffered the loss of his father. May they rest in peace.

A Triduum in honor of the "Little Flower" was given in St. Catherine's parish, New York City, by Rev. W. R. Bonniwell, O. P., from February 7-9. Fr. Bonniwell is also giving a series of sermons during Lent at the following places:—Sunday nights, Trenton, N. J.; Tuesday nights, at St. Catherine's, New York City; Wednesday nights, Fairview, Conn.; and Thursday noons, at Hunter College, New York.

On the last Sunday of November, the new Church and School of St. Dominic's in Youngstown, Ohio, was dedicated by Rt. Rev. Joseph Schrembs, Bishop of Cleveland. The dedication was attended by a number of prominent priests. The preacher on this occasion was the Very Rev. M. J. Ripple, O. P., P. G. Since its foundation in 1923, this parish has shown constant growth and promises to be one of exceptional importance.

The Rev. Thomas Schwertner, O. P., S. T. Lr., Editor of the Rosary Magazine, preached a novena in preparation for the feast of the Immaculate Conception, in the Church of St. Vincent Ferrer's, New York City. Fr. Schwertner is giving a course of Lenten sermons in the same Church. During the sixteenth centenary celebration of the Nicene Creed, Fr. Schwertner delivered the sermon in the Cincinnati Cathedral.

Rev. V. R. Burnell, O. P., Superior of the Southern Mission Band, with Rev. Francis O'Neil, O. P., Ph. D., gave a two weeks' mission in St. Edward's Church, Cleveland, Ohio, from February 7th to the 21st. In the holy season of Lent, Fr. Burnell, with Rev. H. L. Martin, O. P., are scheduled to give a mission in Sts. Peter and Paul Cathedral, Detroit, Michigan, and another at St. Gregory's Church in the same city.

The retreats of Rev. C. M. Thuente, O. P., during the winter were:—Dominican Sisters at Caldwell, N. J.; Hawthorne, N. Y.; and St. Joseph's New York. He also gave a retreat to the pupils of St. Mary's Academy, St. Francis, Wis.; to the students and seminarians at the Josephinum, Columbus, Ohio, and the seminarians, Cincinnati, Ohio; and for the second time he conducted the retreat for the Benedictine Sisters at Clyde, Mo.

Rev. J. L. Finnerty, O. P., and Rev. H. L. Martin, O. P., gave a two weeks' mission at Clinton, Indiana, in January. The third week of the mission was conducted for the Italian population of the parish by Rev. J. J. Fata, O. P. Fathers Finnerty, Martin, and Very Rev. Fr. Cahill, O. P., P. G., gave a two weeks' mission in the Church of the Annunciation, Akron,

Ohio, beginning February 7th. Fathers Cahill and Finnerty continue their mission program this Lent at St. Patrick's Church, Cincinnati, Ohio.

The Very Rev. Provincial has recently made the following changes, Rev. S. A. Gavin, O. P., has been transferred from St. Dominic's Church, Washington, D. C., to St. Catherine's Church, New York City; Rev. J. J. Sullivan, O. P., of St. Catherine's parish in New York City is now assistant at St. Dominic's Church, Washington, D. C.; Rev. J. R. Caien, O. P., has left St. Catherine's Church, New York City to become Prior of St. Joseph's in Somerset, Ohio.

The new Sisters' Convent of the Holy Name of Jesus, connected with the Holy Name Church, Philadelphia, was formerly opened on January 2nd. About seventy Sisters of the Immaculate Heart attended the opening. All those who had been stationed at the Convent since its foundation, twenty years ago, and all those who entered the Community from the parish, were invited. The Convent which is thoroughly Dominican and one of the finest in the Archdiocese, cost ninety thousand dollars.

During Pentecost week, the seventy-eighth Master General of the Order of Friars Preachers will be elected at the General Chapter to be held at Ocana, in the Province of Toledo, Spain. Those who will represent the Province of St. Joseph at this Chapter are the Very Rev. Provincial Raymond Meagher, O. P., S. T. Lr., and his alternate, not yet selected; Very Rev. W. D. Noon, O. P., S. T. M., President of Providence College; and Very Rev. J. A. Dempsey, O. P., S. T. Lr., Prior of the Convent of St. Catherine of Sienna, New York City.

On December 10, Very Rev. Ignatius Smith, O. P., S. T. Lr., was the principal speaker at the thirty-first annual Memorial Service of the Washington Lodge of Elks, and on January 17, he gave an address over the radio from the Paulist station in New York City, on "The Manliness of the Christian Ideal." On Sunday evening, January 25, Fr. Smith delivered a sermon on "The Moral Problems of the Day" before a gathering of more than three thousands Knights of Columbus and their friends, at their annual Solemn Vesper Service in the Crypt of the National Shrine, Washington, D. C.

On Friday, February 12, the Debating Team of Providence College, under the direction of the Dominican Fathers, met in debate for the first time, the Team from Fordham University. The question debated was: "Resolved that the United States Senate was justified in passing the resolution for our entrance into the World Court." The negative side of the question, supported for Providence by Edward McEntee, Francis Reynolds, and Edward Sullivan, was awarded the decision in this contest. The debate was broadcasted by Station WEAN, Providence.

The Very Rev. Provincial, Raymond Meagher, O. P., S. T. Lr., returned to San Francisco, Calif., on December 31, from his visitation of the Chinese Missions, having been absent from this country since October 11. He found the Missionaries in good health, full of enthusiasm and zeal for their work, and anxious to make even bigger strides in the future than during the past two years. With limited funds and resources at their disposal, they have succeeded in making real progress in their work. They rely on the assistance of their friends and sympathizers at home to help them attain even greater success in the years to come.

Lenten courses of sermons are being given by the Fathers of the House of Studies as follows:—Very Rev. Gregory Fitzgerald, O. P., S. T. M., on Sunday nights at St. Jerome's Church, Hyattsville, Md.; Very Rev. Ignatius Smith, O. P., S. T. Lr., on Tuesday and Wednesday nights, Holy Thursday, the Tre Ore and evening services on Good Friday at the Sacred Heart Church, Washington, D. C., and on Friday nights at the Soldiers' Home, Washington, D. C.; Rev. Basil Saylor, O. P., S. T. Lr., on Sunday nights at St. Peter's Church, Baltimore, Md.; Rev. Dominic McShane, O. P., S. T. Lr., the Tre Ore service and Easter Sunday at St. Antoninus' Church, Newark, N. J.

Very Rev. D. J. Kennedy, O. P., S. T. M., gave the retreat to the Postulants at St. Catherine's Academy, Springfield, Ky., beginning February 25th; Fr. Kennedy delivered a lecture to the faculty and student body of Albert the Great College in New Haven, Conn., on the Feast of St. Thomas Aquinas, March 7. The retreat to the lay students of the Catholic University was given by Rev. Basil Saylor, O. P., S. T. Lr., from February 19 to 21. Rev. Edward Hughes, O. P., S. T. Lr., is conducting the Lenten course at the Sacred Heart Church, Jersey City, N. J.

The annual public exercises held in honor of St. Thomas Aquinas, took place at the House of Studies in Washington on the evening of March 8th. Papers read by Bros. John McGovern, O. P., Martin Shea, O. P., and Christopher Perrotta, O. P., on the subjects of "The Early Printed Editions of St. Thomas," "The Eucharistic Hymns of St. Thomas," and "St. Thomas and his Cord," furnished an evening of profit and pleasure. The principal feature of the program was a Solemn Disputation in which the subject, "Utrum, Si Beatitudo est Intellectivae Partis, Sit Operatio Intellectus an Voluntatis" was defended by Bro. Sebastian Gillespie, O. P., and opposed by Bro. Andrew Nowlen, O. P. Interspersed throughout the program were several musical numbers rendered by the novitiate orchestra and double quartette.

On January 11, a Solemn Pontifical Mass was celebrated in St. Patrick's Cathedral, New York City, in memory of Dowager Queen Margherita of Italy. Rt. Rev. John J. Dunn, Auxiliary Bishop of New York, was celebrant of the Mass; the Rt. Rev. Msgr. Joseph Silipigni, was assistant priest; the Rt. Rev. V. Jannuzzi, was deacon; and the Rev. Joseph Cafuzzi, was subdeacon. The Rev. Philip Robotti, O. P., a member of the Italian Missionary Band laboring in this country, delivered the eulogy in Italian, and the Rt. Rev. Msgr. Michael J. Lavelle, rector of St. Patrick's, spoke in English. Fr. Robotti recalled the charity and justice that had marked the life of the late Queen and emphasized the fact that Italy had lost the woman who first bore the title of Queen of United Italy. The services were attended by a large gathering of prominent officials representing many foreign Embassies as well as State and Governmental Administrations.

FOREIGN PROVINCES

Rev. Chr. Berutti, O. P., of the Province of Piedmont has been named professor of Canon Law at the University of Fribourg, Switzerland. He had previously occupied this chair at the Collegio Angelico.

When the Catholic Institute of Paris recently celebrated its fiftieth anniversary, Fathers Allo, Woroniecki and Gardeill, of the Order of Preachers, were present as representatives of Dominican teachers in France.

In connection with the celebration of its Silver Jubilee, the headquarters of the Perpetual Rosary of Santiago brought out an artistically illustrated album containing autographs and articles by many celebrated persons.

Rev. Fr. Gigon, O. P., of the Province of Toulouse, has been named professor of Dogmatic Theology at the University of Fribourg, in place of Very Rev. Mark Sales, the newly appointed Master of the Sacred Palace.

The Dominicans of the Province of Germany have recently taken possession of the historic Convent of St. Paul, at Worms, the ancient stronghold of Lutheranism. They have been accorded an enthusiastic welcome by the Catholic population of the city.

At Brussieres, France, there was conducted last November, a ceremony in honor of the parents and relatives of Pere Lacordaire who restored the Dominican Order in France. The graves of the family of Lacordaire were restored at the suggestion of Pere Noble, O. P., who was in charge of the ceremonies.

The second centenary of the foundation of the Academy of Albert the Great was observed recently at Cologne. The Archbishop of that city, Cardinal Schulte, received a commendatory letter from Cardinal Gasparri, in the name of the Holy Father, extolling the glories of Blessed Albert and felicitating the Academy on its splendid work.

The Catholic Association of France which concerns itself with the welfare of the youth of France of both sexes who are contemplating matrimony, has requested and received from the Vicar General of our Order, the Very Rev. Serapius Tamayo, O. P., J. C. D., permission to affiliate itself with the Angelic Warfare, hoping to obtain the graces so necessary for the matrimonial state by enlisting the aid of the great St. Thomas Aquinas.

Five new professors have been named this year at the Collegio Angelico, in Rome, by the Very Rev. Vicar General of the Order. They are:—Rev. Antoine G. Pelaez, O. P., of the Province of Spain, professor of Apologetics; Rev. Charles Bufalini, O. P., of the Roman Province, professor of Theodicy; Rev. Ange Pirotta, O. P., of the Province of Malta, professor of Logic, Critica, and Ontology; Rev. Narcisse Dominguez, O. P., of the Philippine Province, professor of Hebrew; and Rev. Seraphin Zarb, O. P., of the Province of Malta, professor of Greek.

SISTERS' CHRONICLE

Queen of the Most Holy Rosary Convent (Amityville, N. Y.)

On Nov. 21st six novices made their professions. The ceremonies were presided over by the Rt. Rev. Msgr. Kaupert, V. G.

Dr. J. Loftus, Principal of P. S. 180, Coney Island, addressed the Normal School on Methods and School Management.

In December Sister M. Appollonia, one of the oldest members of the community was called to her eternal reward. R. I. P.

At the suggestion of His Eminence, Cardinal Hayes, the Sisters are building a Boys' Camp on a beautiful slope of the side of Lake St. Dominic, at St. Josephs, N. Y.

A retreat from Jan. 8th to 14th was conducted at St. Joseph's Mountain School by the Rev. C. M. Thuente, O. P.

The Very Rev. Mother M. Augustine Fleck sailed Jan. 22nd to visit the houses of the Congregation in Porto Rico.

Congregation of St. Rose of Lima (Hawthorne, N. Y.)

On the Feast of the Exaltation of the Cross three postulants were clothed in the holy habit. Father Wm. Tewes, C. SS. R., officiated at these ceremonies and preached the sermon.

Work is still being carried on in the new fireproof Rosary Hill Home, and it is hoped that it will soon be sufficiently ready to receive the fifty or more patients, who so need its protection.

The Rev. Father Lynch, C. SS. R., visited Rosary Hill Home, and praised it for its many conveniences and for the spirit of the patients.

Three conferences by the Rev. C. M. Thuente, O. P., and one by the Rev. Father Lucas Etlin, O. S. D., Editor of the "Tabernacle and Purgatory," have been given at the Home lately.

St. Catherine Academy (Springfield, Ky.)

Two of the Sisters of St. Catherine's Community passed to their eternal reward. Sister Anthony Griffin, O. S. D., died on Jan. 5th and Sister Dosithea Shields, O. S. D., died on Feb. 2nd. R. I. P.

Early in November St. Catherine Academy was accepted for membership in the Southern Association of Colleges and Secondary Schools, officially ranking it with any college in the U. S.

After an absence of several months spent in England, France and Rome, the Rev Mother Bernadette, O. S. D., and Sister Louise, O. S. D., returned home Jan. 27th.

Thirteen young ladies entered the Novitiate on Feb. 2nd.

Sacred Heart Convent, Marywood (Grand Rapids, Mich.)

The joys of the Christmas season at Marywood were increased by the celebration of their Silver Jubilee by the Sisters M. Borgia, M. Immaculata, M. Monica, M. Reginald, M. Teresa, and M. Appolonia.

The Rev. P. Cornelius, O. S. B., Director of St. Benedict's Preparatory School, Newark, N. J., was present for the Silver Jubilee celebrations.

Reports from the distant mission at Dixon, N. M., indicate that some really apostolic work is being done for the Mexican and Indian children by the little band of four Dominican Sisters.

Convent of St. Dominic (Everett, Wash.)

During the early part of January a three days' retreat was conducted by Rev. R. A. Lewis, O. P.

On the Feast of Holy Innocents three postulants were invested with the holy habit. The High Mass for this occasion was sung by the Rev. W. Lewis, O. P., and the sermon was preached by the Rev. J. S. Rice, O. P.

St. Cecilia Academy (Nashville, Tenn.)

St. Cecilia Academy has been recently placed on the list of schools accredited with the Southern Association of Colleges and Secondary Schools. This entitles the graduates to enter any college in the U. S.

Two postulants were clothed in the Dominican habit on Feb. 2nd. The reception was presided over by the Rt. Rev. Alphonse J. Smith, D. D., Bishop of Nashville.

Feb. 1st Sister Mary Vincent, O. S. D., departed this life in the thirtieth year of her profession. R. I. P.

Immaculate Conception Convent (Great Bend, Kansas)

Seven postulants received the habit, five novices made their simple profession and four Sisters pronounced their final vows on March 9th.

A new mission at Seward, Kansas, was opened January 18th.

Convent of St. Dominic (Blauvelt, N. Y.)

A retreat was conducted in the convent chapel by the Rev. T. J. Treacy, O. P., in preparation for the reception of eleven postulants and the profession of eight novices. The clothing and profession took place on the Feast of the Purification of Our Lady.

St. Agnes Convent (Sparkill, N. Y.)

Early in January four postulants received the habit and three novices made their profession.

St. Catherine's Hospital (Kenosha, Wis.)

On Feb. 4th Sister Margaret Mary, O. S. D., was called to her eternal reward. R. I. P.

Convent of St. Catherine (Racine, Wis.)

Sr. M. Cyrilla, O. S. D., of St. Catherine's Academy, won second prize in the contest for a poster to popularize the Eucharistic Congress in Chicago, June 20-24th.

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

New Year's Day was the scene of the celebration of the Silver Jubilees of Sisters M. Alexius Barthelemy, M. Benedicta Kenneally, M. Gonzaga Rowe, and M. Columba Finn.

At the Mother House in San Rafael, on the Feast of the Immaculate Conception, the Dominican Sisters of the Congregation of the Most Holy Name of Jesus, celebrated their Diamond Jubilee, the seventy-fifth anniversary of the Dominican foundation in Monterey. The Sisters came from all the Mission Houses to be present at the solemn high Mass celebrated by the Very Rev. A. L. McMahon, O. P., S. T. M., Prior Provincial of the Western Province of the Dominican Order. A sermon on the significance of the Jubilee was preached by his Grace, the Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco.

Holy Rosary Hospital (Ontario, Ore.)

Mother Mary Catherine Roth died on February 19th, in the 70th year of her age, and the 43rd of her religious profession. R. I. P.