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The Assumption

BRO. NICHOLAS WALSH, O. P.

Angelic songs of gladness
By Mary's tomb we hear,
A triduum of triumph
To her whom all revere:

"All ills of death distaining
O holy One arise,
Thy Child our King is reigning
Beyond eternal skies."

Behold the Queen ascending
In purest white and gold,
With Heaven's King approaching—
Eternal gates unfold!

All Heaven is rejoicing
As Mary draweth nigh,
Victorious with Jesus
Surmounting earth and sky.

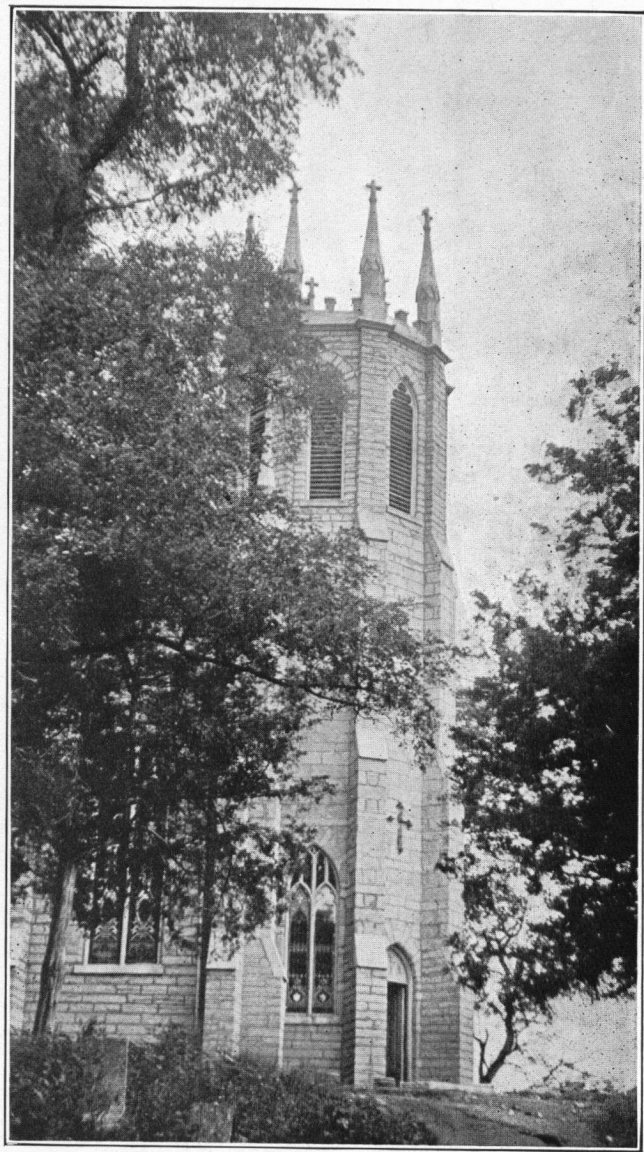
"O who is She that cometh,
The fairest dawning Day,
The August Sun arising—
An army in array"!

All hail O Queen of Angels,
Sweet Hope of fallen man;
The Glory of creation—
Of God's eternal plan!

CONTENTS

THE ASSUMPTION. Verse . . .	Bro. Nicholas Walsh, O. P.	162
THE TOWER—ST. ROSE PRIORY. Frontispiece . . .		164
THE MASTER GENERAL . . .	Bro. Brendan Connolly, O. P.	165
DOMINICAN DEVOTION TO THE SACRED HEART IN THE MIDDLE AGES	Bro. Urban Bergkamp, O. P.	169
OUR SERAPHIC BROTHER SAINT FRANCIS		
	Bro. Augustine Skehan, O. P.	175
ST. ROSE'S PRIORY . . .	Bro. Athanasius M. McLoughlin, O. P.	185
TEMPLES OF THE HOLY GHOST . . .	Bro. Joachim Bauer, O. P.	191
THE SUPERIORITY OF SCIENCE . . .	Bro. Walter Farrell, O. P.	200
THE ANALOGY IN THEOLOGY . . .	Bro. Francis Vollmer, O. P.	208
OBITUARY—Very Rev. George Ignatius Conlan, O. P.		213
FRIARS' BOOKSHELF		214
CLOISTER CHRONICLE		231

J. M. J. D.



The Tower—St. Rose Priory

DOMINICANA

Vol. XI

SEPTEMBER, 1926

No. 3

THE MASTER GENERAL

BRO. BRENDAN CONNOLLY, O. P.



HE chosen leader of an Order which for seven hundred years has been blessed by so many men who are today held up by Holy Mother Church as men whose lives we are encouraged to imitate, holds an office which carries with it not only many grave responsibilities, but also presupposes many qualifications. To this office the Very Rev. Father Bonaventure Paredes has been elected, and these few pages are an expression of obedience, respect and reverence of the novices of this Province for both the office of the Master General and the personal qualifications of the newly elected General who so eminently meets the qualifications demanded by history.

The aim of every Dominican, is to imitate the saintly life of our holy Founder St. Dominic, to cherish his wonderful works and deeds and to pass down to the ages his high ideals. The realization of this aim falls with tremendous responsibility on the exalted office of Master General of the Order.

When in 1216, the little band of thirteen friars gathered around St. Dominic and pleaded with him to become their leader, he, accepting, became the first Master General of the Order of Preachers. During his lifetime, the Saint keenly recognized the needs of the age and executed his plans with sureness of insight, firmness of resolution and tenacity of purpose. Through seven hundred years of its existence, down to our last Most Reverend Father Theissling, the office of Master General has been entrusted to many of the most illustrious of Dominic's sons.

Saints, scholars and diplomats have directed the destinies of the Order as Generals. Jordan of Saxony was endowed with rare powers of persuasion; St. Raymond of Pennafort was the greatest canonist of his age; John of Vercelli was the great promoter and preacher of the Holy Name. These noted Masters,

and their successors have done their utmost in the discharge of their duties and in meeting the numerous problems then facing both Church and State. Literary geniuses were not wanting among the Master Generals of history. The work of Humbert of Romans "*De Vita Regulari*," shows forth what the Order and all Christian society ought to be. The work "*Legenda Aurea*," written by James of Voragini, about 1260, is universally known. "The success of this book," writes Poncelet, "was prodigious" and was translated in all the vernaculars of Europe. The Generals have been worthy successors of St. Dominic and worthy of their charge; they have been not only men of knowledge and executive ability, but men who imitated Christ and St. Dominic in piety as well.

To elect a successor to the office of Master General, made vacant by the death of the Most Reverend Louis Theissling, was the purpose of the general chapter which opened May 22 in Ocana, Spain. From all the provinces of the Order came the provincials, their *socii* and the definitors. After Solemn Mass of the Holy Ghost, celebrated by the Vicar General, Most Reverend Father Serapio Tamayo, with the respective provincials of Spain and Toulouse acting as ministers, the chapter formally opened. While the electors assembled in the chapter room, the community of the convent awaited outside for the signal, that would announce to them that a new Master General had been elected. The honor fell to the Very Reverend Bonaventure Paredes, Prior of the Convent of the Most Holy Rosary in Madrid. After dinner a delegation left the Convent to escort the new General from his convent in Madrid to Ocana. Upon his arrival, the Community, being assembled in choir, Father Louis, the provincial of France, led the entire community to the entrance of the convent church to receive Father Paredes. As soon as he crossed the threshold, the cantors intoned the "*Te Deum*," which was taken up and sung to the end by all. Then the community assembled to the chapter room where the newly elected General spoke to all in a most touching manner, asking them to release him from the responsibility they had placed on him. "I am not worthy," he said, "never have I so perceived my worthlessness as I perceive it now." The Reverend Father Getino, Provincial of Spain, then addressing the General asked him in the name of St. Dominic to accept the office and to impart his first blessing upon the community assembled.

Father Paredes was born at Castaneda de Valde in Asturias, Spain, on April 19, 1866. At the age of seventeen, he received the habit of St. Dominic. Three years later he pronounced solemn vows at the Royal Monastery of St. Thomas in Avila. After having a brilliant course in Philosophy and Theology, Father Paredes was designated by his Superiors to prepare for the degrees of Ph. D., Litt. D. and LL. D. He successfully passed the required examinations and his dissertation on the "Teoria de la Belleza" was published in the bi-monthly review "Ciencia Tomista" of the Spanish Dominicans. It was not long before his keen intellectual qualities were widely recognized. In 1900 he was sent to Manila, P. I., to take charge of a daily paper, "Libertas," published in defence of the Church, and in diffusion of knowledge of the True Faith. In 1902 he was elected Rector of the College of St. Thomas in Avila, which office brought him back to his native Spain. While there he founded the College of Second Institution at Sancta Maria de Nieva, Segovia, Spain, and acted as its first rector.

When the Provincial Chapter met in Manila, P. I., in 1910 to elect a provincial of the Province of the Most Holy Rosary in the Philippines, the choice of the electors fell upon Father Paredes. The work accomplished there while he was Provincial was noteworthy, and despite the pressure of executive duties he found time to give expression to his literary and historical talent. At this time the Order was celebrating both the Seventh Centenary of its confirmation by Pope Honorius, and also the third Centennial of the University of St. Thomas at Manila. To commemorate these great events, and to show forth the glorious achievements of his province in the Philippines and its mission fields of the Far East, Father Paredes published three beautifully illustrated volumes which serve as valuable historical records and stamp their author as a man of unusual literary ability. The Dominican College at Rosaryville, Ponchatula, La., was erected by Father Paredes as a house of studies in the United States for young Spanish Dominicans preparing for work in the Philippines and on the Missions to the infidels.

When his term of office expired Father Paredes went back to Spain where he was appointed superior of a convent ceded to the Province by the Marchionesse of Lapilla at Madrid, where he was living at the time the news reached him of his election as the seventy-eighth successor of St. Dominic.

The Order at the time of St. Dominic's death counted some sixty establishments, and was divided into eight Provinces, namely, Spain, Provence, France, Lombardy, Rome, Teutonia, England and Hungary. Today the Order is spread throughout the entire world embracing not only Europe and America, but also the Missions of the Far East. Planting the seed was St. Dominic's work. Cultivating and caring for it is the task of the Most Reverend Father Paredes. We thank God and His Blessed Mother that the sacred heritage is in such capable hands. To the Most Reverend Father General Paredes, the Novices of St. Joseph's Province, bound by ties of filial love and obedience, extend joyful congratulations, and promise continued prayers. May the Spirit that guided and strengthened St. Dominic, St. Raymond, Blessed Jordan and other great leaders of the Order be always with Most Reverend Bonaventure Paredes.



DOMINICAN DEVOTION TO THE SACRED HEART IN THE MIDDLE AGES

BRO. URBAN BERGKAMP, O. P.



STUDY of the more important devotions in the Church brings to light the gradual development, under the guidance of the Holy Ghost, of the treasures of the Church's doctrine. This development is especially noticeable in the history of the devotion to the Sacred Heart of Jesus. Although this devotion did not exist in the Church as a public and universal practice until the seventeenth century when St. Margaret Mary Alacoque (1647-1690), a humble Visitation nun, gave it a determined form and object, nevertheless it existed for many centuries as an individual, or at least a private, practice.

From the thirteenth to the sixteenth century, this devotion was everywhere practiced by privileged souls, and the annals of different religious orders, of the Carthusians, Benedictines, Franciscans, and Dominicans, furnish many examples of it. So far very little has been done on the history of the devotion to the Sacred Heart in the Order of Preachers. And today recent authors give little credit to the Dominicans. Yet, from the first century of its existence, the Order of Preachers has concurred vigorously in shaping and developing this devotion. In a recent issue of the "Analecta" of the Order, Fr. Angelus M. Walz, O. P., Archivist-General, contributes a very interesting and scholarly article on the devotion to the Sacred Heart in the Order of Preachers from the thirteenth to the seventeenth century. There are many things in this study of Fr. Walz which we believe will be of interest in the readers of "Dominicana." The present article is concerned with the devotion to the Sacred Heart alone, not with devotion to the Wounds, nor to the Pierced Side. We shall consider the devotion as practiced by Dominicans in Germany, Italy, Spain, Peru, France, and Belgium.

In the second half of the thirteenth century, the Beguine Mechtild, a Dominican tertiary, entered the Cistercian monastery of Helfta, in Germany when sixty years of age. Her namesake, St. Mechtilde, and St. Gertrude the Great, equally famous in the history of the devotion to the Sacred Heart, and the annals

of the Friars Preachers, lived in this same monastery as younger nuns. The Beguine Mechtild had visions revealing to her the Sacred Heart of Jesus. When she made them known to her confessor, Friar Henry, a Dominican from the convent of Halle, he immediately ordered her to commit them to writing. She wrote her inspirations on separate sheets of paper, which are since commonly referred to as "The Light of My Divinity." Friars Theodore of Appoldia, and Herman of Leipsig highly esteemed Mechtild's writings and revelations.

One of the most known of the thirteenth century Dominicans is Blessed Albert the Great, reputed for his learning, in the physical sciences, in philosophy, in theology, and in the spiritual life. In his tract on the Eucharist, the peak of his learning and piety, Blessed Albert has a lengthy treatise in which the love of the Heart of God not only is foreshadowed, but very clearly delineated. Thus, he explains the institution of the Eucharist from the all-consuming love with which the Heart of the God-Man, Jesus Christ, burns toward men.

Friar Bernard, O. P., of Brabant, the confessor of St. Liutgard (d. 1246), revised the Life of this Benedictine nun, which had been written by Thomas of Cantimpre, O. P., adding to it the story of the exchange of hearts of Jesus and the nun.

To the efforts of the famous German Dominican mystics, Eckhart, Tauler, and Suso, in promoting the doctrine and practice of mysticism, is due the corresponding increase wrought by them in devotion to the Sacred Heart. John Eckhart, 1260-1327, brings out a new consideration by showing the presence of the Sacred Heart in the Blessed Sacrament. In his mystical teachings on Holy Communion, he speaks of the intimate union by which the Eucharistic Heart of Jesus and the heart of the communicant are joined together.

It would be very easy to gather an abundance of texts on the Heart of Jesus from the sermons and letters of John Tauler (d. 1361). His own extraordinary devotion to the crucified Saviour led him to the Heart of Jesus, and he had little difficulty in moving others to a similar devotion. He excited the faithful by his teaching and preaching to rest with St. John the Apostle on the Heart of Jesus, and to imitate Its virtues of meekness and humility. The Sermons of the "Illuminated Doctor" abound in such examples. The effects of the doctrine and devotion of Tauler remained for a long time after his death, being revived par-

ticularly in the sixteenth century, when, among others, St. Peter Canisius, in 1543, edited the works of Master Tauler.

If devotion to the Sacred Heart is evident in any of the fourteenth century mystics, it is particularly characteristic of Blessed Henry Suso (d. 1366). This is clear from the forcefulness of his preaching, the purity of his love, and the subsequent diffusion of his writings. His "Book of Eternal Wisdom," dictated in the form of colloquies with his pupils, which abounds in more sweet passages of veneration for the Heart of Jesus than the Latin translation of the *Horologium Sapientiae*, was more often transcribed in the Middle Ages than Thomas a'Kempis' "Imitation of Christ" was later circulated. Who could enumerate the vast extent to which the hundred meditations of Suso on the Passion of Christ—so full of reference to the Heart, at once human and divine—were multiplied in convents and other religious houses?

In addition to these most illustrious of the mystics, we may mention three others of less renown: Henry of Louvain (d. 1340), a friend and brother of Tauler in religion, Giselher of Slatheim, and Ludolph of Saxony. Friar Henry, by his counsel, directs the soul to the Heart of Jesus, there to rest and to extinguish its thirst. Friar Giselher, in a sermon delivered at Ehrfurt in 1326, tells his hearers that their thoughts and desires should always be united to the divine Heart of the Saviour. Although Ludolph of Saxony, in later life, left the Dominican Order for the Carthusians, nevertheless we mention him here, since from his first religious training, he carried with him not only his brilliancy of intellect, but also the devotion he acquired to the Sacred Heart of Jesus, which devotion he abundantly incorporated in his "Vita Christi."

In concluding the story of the Dominican devotion in Germany, we may say a word about the Dominican nuns. In the middle of the thirteenth century, there were forty convents of nuns in the province of Teutonia. In 1303, when the province was divided, nine monasteries belonged to Saxony, and seventy-two remained in Teutonia. Many testimonies of the devotion to the Sacred Heart practiced by the daughters of St. Dominic are historically evidenced in prayers, biographies, and manuscripts found in their convents, and adorned with various texts concerning the Sacred Heart.

The impression of the Sacred Stigmata granted to St. Francis of Assisi increased, especially in Italy, the devotion to the

Wounds of Christ, particularly to the wound in His side, and from the side of Christ to His Heart. Documents concerning the devotion in the thirteenth century seem to be more explicit with regard to the Friars Minor than with regard to other orders.

More frequent are the accounts which intimate the union of the Seraphic Virgin of Sienna in the fourteenth century with the divine Heart of the Saviour. Friar Thomas Caffarini, O. P., tells us that it often seemed to St. Catherine that she was resting in the arms of Jesus, and that He was pressing her against His Sacred Heart. Blessed Raymond of Capua, in his *Life of St. Catherine* narrates that in 1370 Christ had given His Heart to St. Catherine in exchange for her heart. In her wonderful "*Libro della divina dottrina*," St. Catherine describes the effect of her soul ascending to the side of the crucified Christ, where she discovered the mysteries of her Saviour's Heart. In most of her works, St. Catherine pours forth her love for the Sacred Heart. In her "*Lettere*" she asserts that all the virtues, especially ardent charity, are to be found in the side of the Saviour. Her most devoted disciples, who are particularly famous in the restoration of regular observance in the Order of Preachers, inherited her spirit. Thus, Blessed John Dominic (d. 1419), refers many times to the sweet mysteries of the Heart of Jesus, and in the life of Blessed Matthew Carreri (d. 1470), there is noted a transfixion of his heart which occurred while he was meditating on the Passion before the crucified Saviour.

The ardent soul of Fra Jerome Savonarola (d. 1498), dwelt continually on the charity of the Saviour in his meditations on the suffering Christ, recalling the wounded side and commemorating the intense love of the Heart of Jesus. Blessed Margaret of Savoy (d. 1464), while yet in the married state, dedicated her dying husband to the memory of the Sacred Heart. To Blessed Osanna was communicated in an admirable manner the suffering which the Heart of Jesus had undergone. St. Catherine de Ricci (d. 1589), a nun of Prati, had an unusual devotion to the wounds of Christ, especially to His Sacred Heart; wherefore she is sometimes numbered among the souls dedicated in an especial manner to the Sacred Heart. Great praise is due to Fr. Ignatius of Nente, O. P. (d. 1648), of the Convent of San Marco, Florence, because of the devotion he promoted to the Sacred Heart both by his preaching and by his writings. He translated the works of Blessed Henry Suso from the Latin into

his native Italian, and thus was led by Blessed Henry himself to the Sacred Heart. Some believe him responsible for a certain painting on the ceiling of the library in the Convent of St. Dominic at Fiesole, representing the Heart of Jesus, and bearing the inscription: "I shall die in my nest, and as a palm tree shall multiply my days." (Job, xxix, 18).

Ven. Louis of Grenada (d. 1588), is easily the leader among Spanish mystical and ascetical writers of the Order of Preachers in the sixteenth century. Many texts are found in his writings referring to the Sacred Heart. His works met with unique success and bear witness to the devotion of Louis for the Sacred Heart of Jesus. If we turn our attention to the Spanish possessions in the New World, especially in Lima, Peru, we witness that most sweet flower of sanctity, St. Rose, entirely inebriated with the Cross of Christ. Not only did the figure of the Heart appear depicted on Rose's dress, fully and skilfully outlined, but also the holy virgin heard the voice of her Spouse saying to her: "Show Me thy heart." Shortly after, on Palm Sunday, 1617, Jesus again addressed her, saying, "Rose of My heart, be My spouse."

The relation of Rose to the Heart of Jesus is not limited by these testimonies merely to her mystical espousal; for the Heart of Jesus was, for St. Rose, the author of all the virtues. This is clear from certain manuscripts which explain the grades of the love of Rose cooperating with the charity of God for men. Although it is not certain that these manuscripts were compiled or published by the holy virgin, yet they are undoubtedly an echo of the inception of the affective virtues in St. Rose. One of these folios shows, under a representation of the Holy Trinity, three series of hearts distinguished by various allegorical inscriptions. Another of these manuscripts shows in the center three hearts, in which the effects of the divine bounty to St. Rose are expressed. Suitable inscriptions indicate that God had pierced the heart of His servant, had inflamed it with divine love, and had made His abode there. A representation of the Child Jesus, and of the Cross of the Saviour, found in these manuscripts, indicate sufficiently that the discussion is about the heart of Jesus Christ, and not about divine love in general.

Owing to the lack of research on the history of special devotions among the brothers and sisters of the Order of Preachers in France, documents are rare concerning the devotion to the

Sacred Heart. We shall enumerate a few cases which are more prominent. Fr. Peter Giraldel, O. P., 1575-1633, entrusted with the direction of novices, urged his disciples to dwell on the Heart of Jesus every Friday. We read in the singular life of the Ven. Agnes of Jesus, of the monastery of Langeac, 1602-1634, that she experienced in some way in her own heart the burning wounds of the Heart of Jesus; wherefore she was thought worthy to receive the Sacred Stigmata in an invisible manner. However, there is lacking in her biography, any mention of the sweet spiritual conversations with the Heart of Jesus, which is found more explicitly and more frequently in other mystics of the Order. The Most Rev. Hyacinth M. Cormier, O. P., thus describes for us the pious practice cultivated by Mother Marie Gabrielle de Jarente, a professed nun in the monastery of St. Praxedes, 1638-1707: "Mother Marie Gabrielle de Jarente felt that Jesus had lovingly loaned her His Heart for a cell, and she endeavored to use it in a manner worthy of the divine Lender."

Fr. Vincent Hensberg, O. P. (d. 1634), an indefatigable author of pious meditations, in a work entitled "*Viridarium Marianum*," edited for the first time at Antwerp in 1615, considers the tender workings of the Sacred Heart of Jesus in the following prayer: "O most lovable Lord Jesus, all praise and thanksgiving be to Thee, for the wounds of Thy most sweet heart. In this wound, I beseech Thee, pardon whatever I have done against Thee from an evil will or a perverted intention. I offer to Thee my heart that Thou may so unite it to Thy heart that I may in all things seek Thee with a pure intention, and may have no other will but Thine. Amen."

The superiors of the Friars Preachers have always encouraged devotion to the Sacred Heart. Owing to the length of this paper, we shall not tax the patience of our readers further by enumerating a list of the later Master Generals of the Order as well as the Acts of General Chapters encouraging its members in their devotion to the Sacred Heart. We shall conclude by saying that the Most Rev. Hyacinth M. Cormier, master general from 1904 to 1916, gave clear evidence of his personal devotion, and that of his order, to the Sacred Heart, when he caused to be painted over the high altar in the chapel of the Collegio Angelico, the residence of the General of the Order in Rome, a representation of the divine Saviour, as Master of the Apostles, bearing His Sacred Heart before His breast.

OUR SERAPHIC BROTHER SAINT FRANCIS

BRO. AUGUSTINE SKEHAN, O. P.



IN the cool twilight within one of the old churches of Rome — we know not exactly which — two strangers paused and looked at each other. Both wore the shabby clothing of poor men, one the rough tunic of a workman circled with a rope girdle, the other the dusty apparel of a pilgrim. He of the hempen girdle was a small, mild Umbrian with a twinkle of disarming friendliness in his eye; the other, a bearded Spaniard of assured carriage, of grave demeanor, and with the glowing zeal of an apostle manifest on his earnest countenance. These two, hitherto utter strangers to each other, now each recognized in the other a kindred spirit. Each saw in the other a heroic idealism, an all embracing charity, and a burning love for the things of God.

Perhaps to the casual observer this meeting would have small significance. Seemingly it was but the chance encounter of two poor pilgrim acquaintances glad to see a familiar face amid the transient throngs of Rome. But to one who could have read the inner souls of these two chosen saints and to us who know the subsequent story, it has a tremendous import. For this quiet meeting of two unassuming strangers was the meeting of the founders of two of the Church's greatest religious Orders. This was the first meeting of St. Francis and St. Dominic.

Up until this time, though their paths led in the same direction, they had not met. They had been specially called by God to found new bodies of religious under distinctively new forms of organization and they were pursuing this appointed task along very similar lines. Almost at the same time the two had laid the foundations of their work, St. Francis at the little chapel of St. Mary of the Angels situated at some little distance outside the city of Assisi and famed under the name of the Portiuncula; St. Dominic at the church of Our Lady of Prouille at Prouille in France.

After the first small bands of followers had been formed, each founder saw the necessity of definite organization and ecclesiastical recognition. About the same time each sought

approval from Rome. Already there manifests itself that singular parallel in the lives and works of these two saints which was to draw them together as the closest of friends and to make them truly brothers.

The night before their meeting, St. Dominic in a vision saw Our Lady present two men to her Divine Son, two men who would go forth as His special champions to combat the rampant heresies of Europe and to arouse the tepid faith of a worldly Christendom. In one of these envisioned men St. Dominic recognized himself, but the other was a stranger to him. He closely observed this unknown man and so fixed in his mind the recollection of his appearance that it remained vividly present to him even after the vision. What then was his joy on the following day to encounter this very stranger in a church where he chanced to stop for prayer as he passed its door. Here before him was the man he had seen in his vision. Here was the associate of his labors, the man who was treading a path parallel to his own.

Their embrace was a sacred ceremony. It initiated that great friendship which was to continue throughout their lives and to be perpetuated in the intimate brotherhood enduring between the sons of the two orders which they founded. Ever since that meeting of the two sainted founders more than seven hundred years ago, the same close bond of mutual esteem and affection has joined all Dominicans and Franciscans.

The parallel which continued in the lives of the two patriarchs and in the histories of their respective orders has been clearly noted by Père Lacordaire. He points out their similar procedure in founding orders of a three-fold division with one part for religious men, one part for religious women and one for lay persons still in the world. The same sovereign Pontiff, Pope Honorius III confirmed their institutes by apostolic bulls. At a later date, one pope, Gregory IX, canonized both.

Both were fired by the same apostolic zeal to convert the Saracen. Francis succeeded in penetrating the lines of the invaders in Spain and in preaching Christ in the presence of Melek-el-Kamil, the sultan. But both were forced by the urgent need of their labors at home to forego their cherished ambitions of a personal apostolate to the heathen; both subdued their own yearnings for a martyr's crown. Both were imbued by a love of poverty—Francis preeminently so as he esteemed poverty as

a knight esteems his lady; it filling for him much the same position as Truth held for Dominic. Their entire lives, indeed, coursed side by side in holy amity and their friendship did not die with death. That love still lives on in their sons.

The fraternal love between their descendants finds its most shining exemplification in the beautiful friendship between the Angelic Doctor, St. Thomas Aquinas, and St. Bonaventure, the Doctor Seraphic. These two learned saints, the intellectual lights of their respective orders and of the University of Paris when that institution was at the zenith of its Catholic glory, vied in turning each his own honors to the honor of the other. By a singular coincidence, St. Bonaventure was born in 1221, the year of St. Dominic's death, while St. Thomas was born in 1226, the year that St. Francis died.

Side by side the Franciscans and Dominicans have pushed forward into heathen lands, sowing and watering the seed of Christ. Side by side they have borne the brunt of envious persecution as, for instance, that waged against them by William of St. Amour over their admission to the professorial chairs in the universities; and side by side they have many times spilled their blood in defense of their Faith, as they did at Gorkam.

This special connection between the two orders is further emphasized by numerous customs preserved down to our own day and is officially enshrined in the Constitutions of the orders. On St. Dominic's Anniversary each year, the Franciscans repair to the Dominican convents and there celebrate the Mass in honor of the apostolic patriarch, while on St. Francis' Day the Dominicans go in turn to the Franciscan convents to solemnize the Mass in honor of the Seraphic Francis. In the Dominican Constitutions we read injunctions in several places to revere Franciscans in a particular manner.

These few citations evidence the high regard in which St. Francis and all things Franciscan are held by Dominicans. This esteem is perennial, but the present year which marks the seven hundredth anniversary of St. Francis' death makes the expression of this feeling in some more specific tribute especially timely. A rapid review of the outstanding incidents in St. Francis' life will be well worth recalling.



From youth Francis was a lover of the beautiful. Born in 1182 in the pleasant Umbrian Valley at the town of Assisi he

grew amidst surroundings the equal in quiet beauty to any that Nature has anywhere to offer. Assisi itself stands on a ridge in the valley and all around the steep hills raise a borderline of peaks that are tipped with snow in the winter months, but in summer seem softened by the flowered slopes that hang like variegated draperies from their crests. This was the charming setting of his boyhood years.

From his French mother he learned music and singing and the legends of the Troubadours. It was she who taught him the musical language of Provence and told him the tales of its chivalry and knight errantry. His father, Peter Bernardone, was a merchant of sufficient wealth to insure a luxurious home and a gentleman's education for his son. It was his father's ambition to see the Bernardone name exalted by his son to the rank of the nobility, and this eagerness made an otherwise niggardly parent lavish in indulging every whim of the gay young Francis so long as it tended to increase the youth's popularity with the young nobles of the locality.

The boy's naturally merry disposition and the generous resources upon which he could draw soon made him a prime favorite among his associates. In short order he became the leader in their civic frolics and a veritable king of youthful revels. No one delighted more than he in their feasting, their sports, their feats of strength and their princely display. He was always in the midst of their merry-making, bubbling over with the gay exuberance of youth. Yet in spite of his high spirits he never descended to anything base or evil and his prodigal largess was frequently bestowed on the poor as well as on his boon companions.

When he sallied forth with the fighting men of the town to wage war on the neighboring city of Perugia, he seemed well started toward the knighthood which his father longed to see him attain. But in reality it was the first step toward an entirely different mode of life. The military expedition was unsuccessful and for over a year Francis lay imprisoned in Perugia. While suffering this confinement he contracted a fever and was released. During the dreary days of his illness his thoughts for the first time turned to a life in the service of a greater than earthly King. But this first presentiment of his future course did not persist long after his recovery, and restored health found him back again in the midst of his accustomed revels. Yet a

change had occurred. The pleasures that satisfied his boyhood now palled and he looked for glories of a more substantial kind.

His fancy was caught by the reports which reached Assisi of the noble Prince of Taranto who was in arms defending the Church and the cause of Italian liberty against the emperor. Stirred by dreams of romantic adventures and restless for activity, he set out in the company of a small force raised by Count Gentile, a knight of Assisi. The call of God, however, was not to be resisted. The farther he rode the more pensive he became. A short way beyond Spoleto, illness again seized upon him and the voice of God came to him during the night so clearly that he could not disregard the command.

This was an instance of one of the numerous prophetic dreams and visions which constantly recurred through the life of St. Francis and surround his story with an aura of supernatural romance. The words which he heard on this occasion were these: "Francis, is it best to serve the Lord or the servant?" He replied: "Assuredly it is best to serve the Lord." "Why, then," continued the voice, "do you make a lord of the servant?" Francis as he heard these words perceived their inner meaning and, like St. Paul on the road to Damascus, humbly petitioned: "Lord, what dost Thou wish me to do?" The voice then bade him return to Assisi and there God's designs for him would be made known.

His sudden reappearance in Assisi was hailed with delight by the thoughtless merry-makers seeking his company, but Francis no longer had taste for their gaities and his abstracted manner drew gibes that he had fallen in love. "Yes," replied Francis, "it is true. I am thinking of a wife more beautiful, nobler, and richer than any you have ever seen." It was his prophetic betrothal to Lady Poverty.

The next few years were for Francis a period of torturous uncertainty. He had heard the divine call but was still uncertain of the direction in which it summoned him. His soul was a turmoil of emotions. He burned with intense longing for an unknown ideal and cherished high resolves for a future that remained completely dark. At the same time he experienced the keenest of revulsion for his former extravagant life and bitterly repented his sins. Much of his time and most of his money was now given to the poor. It is related that one day while riding through the country he encountered a leper. The

hideous appearance of the scabrous beggar aroused such revulsion in his beauty loving soul that his first impulse was to spur his horse in the other direction. But this occasion seemed to present a test of special importance. Checking his repugnance, he dismounted, placed his purse in the beggar's hand and kissed it. Then embracing the leper he besought of him the kiss of peace. Francis was entering a new and loftier world of conquest.

He was now about twenty-five and the ground plan of his life's work was becoming clear. Still, however, the full understanding of his future vocation and the details of its execution remained a problem. About this time he made a pilgrimage to Rome. Here he was grieved to notice the smallness of the alms left at the tomb of St. Peter and he emptied the contents of his own purse upon it. Next he exchanged his costly garments with a beggar and stood for the rest of the day at the door of the basilica in tattered rags.

On his return journey to Assisi he stopped in a neglected little chapel known as San Damiano's. While praying before the altar for more enlightenment in the matter of his vocation, he heard the customary voice of his visions coming from the crucifix: "Francis, repair My house which you see is falling into ruin." His ardent nature was quick to act upon the literal meaning of the words. Hastening home Francis bundled together a quantity of draperies and then riding with these to the busy mart at Foligno, he sold both the cloth and his horse to raise funds. With the money thus secured he returned to the poor priest in charge of the run-down San Damiano and offered it for the restoration of the edifice. The priest was deeply moved, but he knew something of Francis' strange actions of late and he feared to accept so large a sum. Francis, unable to persuade him to take the money, refused himself to have any more to do with it and casting it on the ledge of the church window returned home.

His father, who had been absent on a trading journey in France for several months, returned about this time and was outraged at the reports of Francis' lavish charities. Francis fled to a cave near San Damiano to avoid his father's wrath. After a month of near starvation he summoned up courage to return home and was at once locked up by his irate parent. His mother, however, succeeded in releasing him during the elder Bernardone's absence and Francis returned to San Damiano's and gave himself unreservedly to God.

When next his angry father came to seize him, Francis pleaded immunity because of his dedication to the service of God. His father then appealed to the Bishop of Assisi, Don Guido Secundi, and before that prelate there occurred the event which has always been recognized as the mystic espousal of the Poverello to Lady Poverty. After he had, upon the advice of the bishop, sent for the money, which was still lying undisturbed at San Damiano, and returned it to his father, Francis renounced his heritage, and stripping himself of the very clothes he wore with the exception of his hair-shirt, he cast them at the feet of his father exclaiming: "Hear ye all and understand, until now I have called Peter Bernardone my father; but because I propose to serve the Lord, I return to him his money, and all the clothes I had of him; for I wish now to say only: Our Father who art in heaven." Such was the espousal of St. Francis to Lady Poverty.

From thenceforward his life was one of mendicancy. Hardship and rebuff met him at every turn. He resumed the manual labors he had commenced in restoring San Damiano and from his former playfellows he humbly begged gifts of stone, mortar, and other building materials. When he finished repairing the chapel, he turned attention to other dilapidated shrines and sought the aid of others in carrying on this good work. These labors filled several years and were a preparation to his great life's work, the building of a world-wide edifice, the Franciscan Order.

The time was ripe. One morning at Mass he was particularly struck by the gospel of the day describing the manner in which the Apostles were sent forth with "neither gold nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor staff. . . ." After asking the priest to explain it to him, he joyfully accepted it as his rule of life. "This is what I have been seeking!" he exclaimed. "This is what my heart yearns for."

In rapid succession others came and asked to be associated with him. The little band grew and as each new perplexity in the guidance of the community arose, Francis turned as usual to the Gospel for light. When their number had reached twelve Francis found it expedient to draw up a rule, and when this was composed the twelve Penitents of Assisi as they called themselves went to Rome to seek the pope's approbation. After a

first rebuff, they succeeded in obtaining a kindlier welcome and were empowered to preach repentance everywhere. At the same time all received ecclesiastical tonsure, Francis himself being ordained deacon later on.

The institute grew rapidly and soon demanded a revised constitution. This was drawn up and the Order finally solemnly approved by Pope Honorius III on November 29, 1223.

St. Francis' story from this point is principally the story of his order, and a record of its phenomenal growth demands a larger treatment than is possible here. His own personal life became each day more like that of his Divine Master. Indeed, his eagerness for closer imitation of Christ was the burning desire that fired his every action. When at last he received the sacred stigmata, the likeness was wonderfully complete.

His last years were spent in great physical anguish and his eyesight gradually failed. Yet his spirits remained buoyant to the last. It was at this time that he composed his beautiful "Canticle of the Sun," a "Benedicite Domino" in which his poetic soul thanks God for the sun, the moon, the stars, the earth and the elements. When he felt that his end was near he asked to be carried once more to the little chapel of St. Mary of the Angels, the cradle of his Order. As he was carried out of the city of Assisi he instructed his brothers to set down the litter on which he lay, and there on a little hill outside the gates of Assisi, he turned his face for the last time toward his beloved city. His sightless eyes could no longer behold the fair panorama, but his vivid memory pictured the place for him and he raised his hand in final benediction.

In a little cell at the Portiuncula "Sister Death" came to claim him. His last hours were spent in the midst of his brothers singing the Canticle of the Sun and the 141st Psalm. As the last strophe was sung, he cried out, "Welcome, Sister Death." Lying on the ground and with ashes sprinkled over his body, he died just after sunset on October 3, 1226.



That was seven hundred years ago. But the world has not forgotten. This Seventh Centenary finds more friends than ever gathered to honor the Seraphic Saint of Assisi. The celebrations of the event are world-wide. His Holiness Pope Pius XI issued a remarkable encyclical on St. Francis on May 6. After reviewing the saint's life, His Holiness discusses his virtues, giving as

the most prominent poverty, humility, obedience, devotion to the Holy See, purity, and charity. While praising the world's present interest in St. Francis, His Holiness takes occasion to vindicate the true figure of the saint. He refutes the distortions which would paint him only as a poet, or admirer of nature, or national hero, or precursor of socialism.

The Franciscans, naturally, have charge of the official program and they have drawn it on generous lines worthy of the greatness of their father. The First Festival of the Pardon opened the Franciscan Year. At Assisi, Pontifical Mass was celebrated on the morning of August 1, and at evening on the same day, the procession of religious bodies and laymen left from the Franciscan Basilica of the Portiuncula in memory of the ancient procession which was the opening of the Jubilee. On the 11th of August was celebrated in all its antique solemnity the Festival of the Patron of Assisi in that Cathedral which has been the witness of the most renowned Franciscan events.

On the 12th was celebrated the festival of St. Clare who brought to the Franciscan Order the unlimited virtue of the female heart. Between the months of September and October are distributed the most important festivities which represent the nucleus of all the centenary celebrations. The weeks of September have been dedicated to the commemoration of the return to Assisi, according to the statements contained in the "Mirror of Perfection"; to the commemoration of the Hymn of the Creatures in the Church of San Damiano; to the commemoration of the Holy Stigmata and its celebration at Verna, near Florence, and to the commemoration of the transference of the dying saint to the Portiuncula and to the Benediction of Assisi. The first week of October will be marked by festivals in the Church of St. Maria degli Angeli honoring the Translation of St. Francis, and at the triple basilica erected over his tomb and at the Church of St. Clare, those honoring his Glorification. The three following weeks will be dedicated to the celebration of the Franciscan virtues of Poverty, Humility, and Fortitude. The second part of the celebration extends through the latter part of 1926 and into the first half of 1927, and during that time will be celebrated the Institution of the Crib, at Christmas; the disrobing of St. Francis before the Bishop, on February 2; the Sermon of St. Francis and the Vocation of St. Clare, on Palm Sunday; of the Love of the Creatures near the Hermitage of the Prisons in the

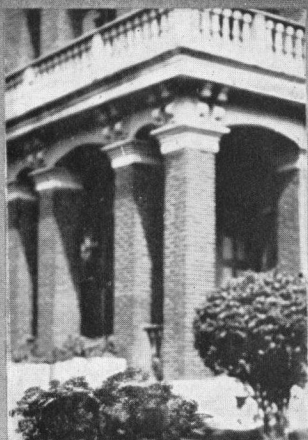
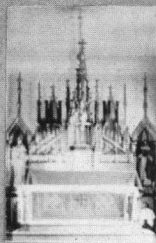
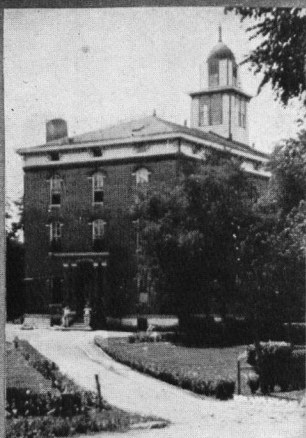
Abbey of St. Benedict, on Ascension Day; and the Celebration of the Third Order on August 1. In the spring of 1927, in Assisi, will be inaugurated the exhibition of the Franciscan Arts.

Throughout Italy various monuments, such as the reminder erected at Rome in front of the Cathedral of St. John Lateran, have been raised this year. Premier Mussolini has declared October 4, 1926, a national holiday and has called upon all official representatives of Italy in foreign countries to celebrate that day with becoming solemnity. The Italian Government has likewise issued a series of Franciscan postage stamps.

American Franciscans have been particularly active. A Franciscan pilgrimage to Assisi, Lourdes, Lisieux, and Rome left from New York on July 3. Every convent has its own program of celebrations, but the large event will be the National Convention of the Third Order of St. Francis to be held in New York City on October 4, 5, and 6. Plans have been matured for large sacred and secular functions.

Even outside of Catholic circles the Franciscan significance of the year is appreciated. President Butler of Columbia University, writing to Premier Mussolini in connection with the start on the \$1,000,000 Italian House devoted to Italian culture which is to be opened as a part of Columbia University, declared: "It is my intention to give the inaugural ceremony the dignity it deserves. . . . Accordingly I should like to celebrate its establishment with a worthy and solemn commemoration of St. Francis of Assisi, whose high spiritual glory is today justly associated with the national ideal of the Italian people—of the Italian nation."

The Little Poor Man of God has captured the world. His name is one that endures and grows rather than wanes in popularity as time passes. His life was a ceaseless exemplification of that true Christian charity of which the world always and everywhere stands in need. His heroic example of self-abnegation and his catholic love of all God's creatures because of God have an unexpected yet compelling appeal for a world which in too great part reveres far less noble ideals. For Catholics he holds a place of prominence as one of the greatest of God's elect—as one who can at once stand close to God and close to the hearts of his fellow men; but among all his reverent followers there are none to be counted more devoted than the sons and daughters of his contemporary and friend, St. Dominic.



GLIMPSES of "OLD ST ROSE"

ST. ROSE'S PRIORY

BRO. ATHANASIUS M. McLOUGHLIN, O. P.



T. ROSE OF LIMA, as every American knows, was the first flower of sanctity in the Americas, the first saint from the western hemisphere to be raised to the altar by the Church. It was under the patronage of this first canonized Dominican in the new world, that old St. Rose's in Kentucky was dedicated. No Order can boast saints more devoted to the cause of Christ and of the Church, more eager in the salvation of souls, more fervent in love to the Eucharistic Christ, or more mortified of life, than the Order of Preachers. How fitting then it was that the pioneer Dominicans of the United States should consecrate their first home in the virgin wilderness of Kentucky, to God under the patronage of this virgin saint of our Order, who, two hundred years before, had won her crown in the South American city.

St. Dominic's sons do not set up their cloisters far from the cities and inhabited places—a Dominican's work carries him constantly among the men and women of the world, and the first thought must be to establish his house where it can be of greatest service to souls. In Kentucky, at the time Fr. Fenwick and his little band came into this newly opened country, many Catholic families had settled in and around the Cartwright Creek valley in Washington County, and so, two miles from Springfield, in the very heart of the settlement, these men who had left the quiet contemplative atmosphere of their old world convents, purchased ground and built a church and priory. They were poor men, having, after the apostolic fashion, neither purse nor scrip, and they built principally by the labor of their own hands, aided from time to time by the people of the neighborhood.

Spiritually as well as materially, they built wisely and well, and one would not be far from right in saying that this historic old priory-church, set back in the hills of Kentucky, has been the most prolific nursery of Catholicism west of the Alleghanies. Forth from St. Rose's fared the intrepid missionaries of the early days, apostles of Ohio, of Kentucky, and of Tennessee, the

men who carried the gospel and the comfort of the Catholic faith to north and west and south. Here were nurtured with the wholesome milk of Dominican teaching men who afterwards became bishops of the pioneer Church of western America, who governed great dioceses and metropolitan sees ably and well, whose names will never be forgotten among the peoples they served, whose memory is in benediction. Many others too have gone from St. Rose's to work that did not, perhaps, carry them into such exalted places, but that was indispensable to the Church and to the State. She counts among her children archbishops and bishops, and a great band of saintly and zealous priest, religious and secular, as well as numerous laymen who have left their impress upon the history of the United States and of the world.

It is in such a place and among such traditions that all Dominicans receive their introduction into the religious life, for St. Rose's is the novitiate house of the Order in this country. It is a venerable place, filled with memories and reminders of those who have gone before, from the lofty church to the modest cells, and it cannot but inspire the novice and urge him to emulation of his predecessors in this way of life.

So much for the past and its memories. Today, coming along the white dusty road from Springfield, one tops a slight rise, and there, stretching far before him, is the famed old Cartwright Creek valley spreading away to the east, the winding creek edged with sycamores and bordered by tobacco fields. On either side rise the Kentucky hills, reaching off in the blue haze of the distance. In the spring and early summer how they flame with the scarlet Judas tree and are mottled with white dogwood! The creek will be, perhaps, in flood, roaring and tumbling down its stony bed and bursting out into the adjoining lowlands. A half mile down the valley, placed on a slight eminence, the tower and spires of St. Rose's rise from the trees. We dip down into the valley, across the bridge, and up a lane between rows of locust trees.

The church is a handsome gothic structure, not the one built by Fr. Fenwick and his brethren, but a later edifice, erected during the priorate of Fr. Matthew O'Brien of holy memory, and with its gray stone walls and dominating tower forms such a picture as one would expect in an English countryside rather than in America. It has recently been renovated and redecorated by Frs. Mackin and Wilburn, and at present is one of the most

beautiful churches in Kentucky. Under the shadow of its walls is the little community graveyard, where

"Side by side, in rows and rows, as they were wont to stand in choral stalls
and pray
With solemn chant, so now they voiceless lie and wait the judgment
trumpet's summoning cry."¹

the beloved dead of St. Rose's sleep.

Inside the church one finds a well lighted nave, aisled by pillars supporting a groined ceiling. The altar is high, set well back in the chancel, and has a reredos inclosing images of Dominican saints. The whole is characterized by the artistic simplicity that is so becoming the house of God. Nothing here is frivolously ornate, nothing affected; the ensemble bespeaks simple souls striving to honor God to the best of their ability, their work hallowed and made beautiful by their pure intention. Long ago the chancel became too small to house the monastic choir, so the Office is now chanted from the pews in the front of the church. It is there the choral liturgy is carried out and the "rolling thunder of the divine praises" goes swelling heavenward. Morning, noon, and night, the Hours are said, with an energy that never flags, year after year, in the cold of winter and the heat of summer, carrying on the seven hundred year old tradition of the Order. "Laudare, Benedicere, Praedicare,"—To praise, to bless, to preach, is the great precept, the great work which the Order of Preachers has to fulfill, and so, here in this old monastic church, whose walls have echoed to the sound of so many voices raised in that selfsame service, the youngest sons of the Order are initiated into the beauties of the Dominican liturgy.

Behind the church is the priory—a large four-storied building, fronting to the west, and at the north overlooking the garden and orchards, and two miles away, old St. Catherine's in the Vale and the new St. Catherine's on the Hill, the oldest community of Dominican Sisters in the country, founded under the guidance of the Fathers from St. Rose's. On the north and south sides of the priory are two fine colonial porches, three stories in height, shady retreats where the community recreation can be taken on hot summer afternoons and evenings. If we step through the door into the lower cloister, we are carried at once into the silence and prayerful atmosphere of the monastic house. The high ceilings, the white walls, the few but artistic and religious paintings, and that never failing pride of religious

institutions, the well polished floors, breathe a calmness and a serenity that is found nowhere but in a cloister. On this first floor is the refectory—a long room with the tables ranged round the walls, following the order of the refectory in Bologna where the great Patriarch himself, St. Dominic, took his frugal meals. There is a sliding window at one end through which the food is passed and is then distributed by the waiters to the brethren. The youngest are always served first, an order observed in Dominican houses ever since in that same Bologna, angels came to feed St. Dominic and his sons, who had just given their last loaf to the poor, but whose faith in the Lord was so great that it brought them in to sit at the empty tables. As they sat there in prayer, lo! two young men of angelic countenance entered, bearing bread which they distributed to all, from the youngest to the Saint himself. At the head of the room, immediately above the prior's place is hung a crucifix, a reminder to the brethren that the taking of food is here not a bodily affair alone but a religious ceremony as well. In the center of the room is a reading desk, from which is read some spiritual book calculated to impress upon the minds of the listeners those great spiritual truths that are to form the basis of their life's work. In profound silence they eat and listen—"that," says the Rule, "while the body takes its food, the soul may not hunger for the word of life." On this floor, too, is the infirmary, where the sick are kept under the watchful care of the brother infirmarian, and just across the corridor is the parlor where guests are received.

The three upper floors contain the class rooms, recreation rooms, and the private cells of the community. These cells are plain—they may contain, according to the Rule, a crucifix and an image of the Blessed Virgin, with a desk, chair and bed. Here it is that the brethren spend the time which is not occupied with community exercises. The cell is a place of silence, of prayer and contemplation, and study. Here are none of the noisy "good times" of the college dormitory—the religious life is too serious a business for that and the religious may not fritter away his time in idleness. All recreation is taken in the common room provided for that purpose. Here we find a piano, a victrola, and a well stocked library. It is always a happy place, filled during recreation time with laughter and wholesome fun. When the allotted hour has been ended, the entire novitiate goes

for a long walk over the hills, to play a game of ball, or to some manual labor sufficient to keep the body fit. There is a fine ball diamond, a tennis court, and a handball alley to fill in the time given to outdoor exercise.

St. Rose's possesses a large farm of eight hundred acres and a fine dairy herd of Holstein cows. The dairy and barns are modern and well kept, and a small crew of farm laborers are given employment here. The grounds immediately surrounding the priory and church are kept in order by the members of the community, who take great pride in keeping them at their best. On Sundays and holydays the whole neighborhood come "en masse" to church, and the roads are crowded with automobiles, horses and buggies, and travellers on foot. For a time there is a great bustle and a good natured confusion as friend meets friend and neighbor chats with neighbor. Those who live at a great distance often bring their dinner, and picnic on the grass, waiting for the evening compline service. In a few hours they are all gone, and once more its wonted peace descends upon St. Rose's.

It is to such a home, finding already the hundredfold, that the aspirants to the Dominican Order come. Here, before the high altar, they lay aside the garments and the customs of the world and are clothed anew in the white of St. Dominic, taking to themselves the new ideals and habits of the hidden life. In the priory they find a home for that which they have left, friends and brethren, fathers in God who care for their spiritual and bodily welfare. Here they try their vocation to the Master's work, and, found worthy, are admitted to the vows that bind them fast to Christ.

What impresses one most in this quiet old house is the unvarying regularity with which life proceeds within its four walls, and that yet does not degenerate into monotony. Days, weeks, months, and years roll by and are unnoticed in their passing, leaving scarcely a mark upon the place. Year after year the tobacco on the hillsides has browned and ripened—year after year the locust trees grown white in the beauty of the spring—quietly the creek in the valley has run down its winding channel, or tumultuously now rushed under the lashing of the storms. One after one her sons have gone forth from St. Rose's to battle in their holy cause, returning in the evening of life to rest in her shadow, or borne home from the full flush of life upon their

shields to rest within her sacred soil, yet during her hundred and twenty years she has gone on undisturbed.

Quietly, unostentatiously, has the life of this wonderful old institution run its course. None of the glory and pomp of our great universities and colleges attend it—no great orators yearly proclaim its praise and the valiant work it is doing—but there in the quiet of the Kentucky hills its unstilled voice of prayer ascends to God—its unceasing tribute of love and labor in His service is paid, and from its walls come men whose devotion to God and country is unsurpassed. Wherever in these United States the white habit of St. Dominic brings peace and comfort to saints and sinners, in the church, in the class room, in the walks of public life, and even in the far off coasts of China—there is felt the influence of this grand old builder of souls. St. Rose of Lima was the first flower of sanctity in the New World—how happy it is that this first of all Dominican homes of sanctity in America is called St. Rose.

¹ Fr. Alb. Reinhart, O. P.



TEMPLES OF THE HOLY GHOST

BRO. JOACHIM BAUER, O. P.

HE visible universe is a vast book. The wooded hills, far spreading vales and stately trees, the babbling brooks and the bright hued flowers are the pages in which we can read much concerning the presence, wisdom, power and beauty of God. God appears in all creation because He is the cause of all, everything mirrors Him. He manifests Himself within every pebble and flower and child. Nothing that exists can fail to give evidence of Him for He is the source of all energy, power and existence. In man He is the life of the soul, "the soul's soul." For although God is present to everything in creation and is more intimately present to man than all other creatures of this world, nevertheless He dwells in the souls of the just by grace. Speaking of the effect of receiving the Spirit of God through grace, St. Paul says to the Corinthians: "Know you not that you are temples of God, and the Spirit of God dwelleth in you?"

No truth is clearer, none is referred to more frequently in the New Testament than this concerning the mission, the giving and indwelling of the Divine Persons in the souls of the just. Christ alluded to it time and again, especially when He was about to leave His Apostles and disciples. "I tell you the truth; it is expedient for you that I go; for if I go not the Paraclete will not come to you; but if I go, I will send Him to you." "If you love Me, keep My commandments. And I will ask the Father, and He will give you another Paraclete, that He may abide with you forever; the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans, I will come to you." Christ who had been the comfort and strength of His followers was to depart, but He promised them another comforter, the Holy Ghost. This mission of the Holy Ghost, this giving of the Paraclete was not to be conferred exclusively on the Apostles, it was to be the privilege of all who through grace are made children

of God. For this reason St. Paul said to the Galatians: "Because you are sons, God hath sent the Spirit of His Son into your hearts."

At first sight it might seem that the mission and giving of the Holy Ghost is to be understood only in the sense of the presence of the Paraclete through the perfections and favors which are appropriated by Him and thus manifest Him, and not as a real coming of the Person Himself. Such was the understanding of the Arians and Macedonians. The Greek schismatics in the fifteenth century were of a similar mind. But Catholic theologians in general, with St. Thomas, do not hesitate to qualify as erroneous the opinion that "teaches that the Holy Ghost is not given, but His gifts are given."¹ St. Thomas goes even further, teaching that with and through grace we receive also the Holy Ghost who is thus "possessed by man and dwells within Him, in the very gift of sanctifying grace."² Nor, is it only at the hour of justification that we receive the Holy Ghost for there is a repeated giving of this Divine Person at each new and extraordinary advance we make in virtue, as well as a fresh increase of grace and charity in our hearts. How beneficently does not God repay us for every good work that we perform for Him.

But what is the manner of presence with which God honors the just upon earth? The teaching of the Angelic Doctor, borrowed from Sacred Scripture, is to the effect that grace is nothing else than the beginning in us of the future glory of heaven. Hence we have already received germinally what will one day constitute our eternal happiness. While on earth we have need of the torch of faith and the light of revelation to guide us through the darkness of the present night. And since the word of God teaches us that with and through sanctifying grace the Holy Ghost is sent to us and given to us, that He dwells in us and wills always to remain in us so that we may begin to enjoy His Divine Person here below, then surely this enjoyment supposes a real presence of the object loved. His presence is not merely a presence but a real possession which even here begins to bear fruit of enjoyment. This union of the just soul with God is far superior to that which binds the unsanctified soul with its Creator. This union is surpassed only by the union of the two natures in the Person of Christ and it is so blissful that, when fervently cultivated, it is in the true sense of the word a fore-

taste of heaven's joys and a prelude to eternal happiness. For this reason St. Thomas asserts that there is an imperfect inception in this life itself of the future bliss and happiness of the saints. He compares it to the buds which are promise of the coming harvest.³

One experience of this union through sanctifying grace is that of a true and perfect friendship between the soul and God. To establish friendship between two beings three things are necessary. First, the affection which unites them must be true charity, that is the one desire is to do well to the other, and to seek not one's personal advantage but the well being of the person loved; secondly, this love must be mutual; thirdly, it must be founded on a common bond of likeness, on some similarity of condition or life, some equality. "*Amicitia aut pares invenit aut facit.*" Wonderful as it is, these three conditions are fulfilled in our friendship with the Spirit of God. For God certainly does not love us for any benefit that He can obtain from His love as He has no need of us. He is our friend, not for His need but that He might fulfill ours. He is our friend for what He could give—His life. And His friendship is surely mutual for St. John tells us: "Let us therefore love God because God first loved us." If we yearn for Him, He has already yearned for us, as He is our friend. Finally, there is a common bond of likeness and equality between ourselves and Him. He stooped to our level that He might lift us to His own. He became man that He might make man God, so the Holy Spirit dwells in us that we may dwell in Him. "Friendship either finds, or makes men equal." Finding us apart, it made us one. He who was divine and perfect came to us who were human and imperfect. By His grace we are raised to a supernatural level, and thus we come to know Him in some manner as He is.

This union of the soul with God becomes actual whenever we turn our mind and heart to talk to God reflectively. It shall be perfect and complete only in heaven. While on earth we must keep guard against three obstacles to this union with God. These are—sin, which has the power to destroy this union by turning us into enemies of God if it is mortal, or if venial sin, to weaken it by decreasing charity in our hearts; attachment to creatures and to the goods and pleasures of this world are as so many chains which hold back the soul in its flight to God; and mental dissipation turns our thoughts and affections away from Him

on whom they should all be centered. If we keep our souls free from these obstacles and centered on our true happiness then may we well advance in the paths of perfection, gain a foretaste of eternal bliss and labor incessantly to strengthen the bonds which unite us to God.

Having shown the fact of the presence of God in our souls as being a special and real presence through sanctifying grace, we naturally ask the purpose of this mission of the Holy Ghost to our souls. And if any subject should be of interest to us then surely this one should be, as none is of more value to us, none is more important in the great work of our lives—the salvation and sanctification of our souls. This is the very purpose and end of the indwelling of the Holy Ghost. In the political world only great personages are chosen for diplomatic missions of the highest importance. How important then must this mission be which is entrusted to one of the Three Divine Persons. For His mission is to bring about the sanctification of our souls through the forgiveness of our sins and our justification. His entrance into a soul wherein He has not yet dwelt brings about first of all a complete and generous forgiveness of sins. Sinners though we are, God is our lover always. By sin we set up a barrier between ourselves and God, yet His love is always with us. Offended though He has been, He is always a God of reconciliation and exhorts the sinner to repentance. This reconciliation between the soul and the Holy Spirit can be so complete that all the treasures of merit which had been lost by sin are restored and with them the personal love of the Holy Ghost and sanctifying grace. The soul has not only been pardoned, but it has also been justified for through the gift of sanctifying grace we are cleansed from sin and made saints and friends of God.

Among the effects of this mission of the Holy Ghost and of His presence we may enumerate three—our deification, our adopted sonship and our becoming heirs of God. Since the fall of Adam man has entered the world a sinner. Since then we have been born in original sin, but through a miracle of Divine goodness God Himself became man that we might be deified. Nor could we ever doubt this if we were to contemplate for a moment the following words of St. John Chrysostom: "If you hesitate to believe that so great a boon should be bestowed on you, realize that the abasement of the Divine Word in the incarnation is a marvel far greater than your elevation."⁴ St.

Peter teaches the same truth in no less concise and clear terms: "By Whom He hath given us most great and precious promises; that by these you may be made partakers of the Divine nature." St. Thomas in affirming that this masterwork of Divine power, through grace, is even superior to the work of creation itself, at least in the effect it produces if not in the manner of action, but echoes the thought of St. Augustine who eight centuries earlier said, that: "To justify a sinner is a work greater than to create heaven and earth; for heaven and earth shall pass away, but the justification and salvation of the predestined soul shall abide."⁵

This entire doctrine may be summed up in the Scholastic's definition of sanctifying grace as a supernatural and abiding gift, dwelling in the soul, a participation in the Divine nature and life, which sanctifies man and makes him a child of God. We are raised to the supernatural order because God wills that we contemplate Him as He is, and since the beatific vision is an act proper to God we must therefore be made to share in His nature. Amazing as this is, grace is but a means to an end—for the reception of a far greater gift and for a more complete deification, the reception of the Holy Ghost who comes with the Father and Son at the same moment as grace. The final purpose of grace is to place us in the actual possession of God here on earth, which will in turn end in a face to face contemplation in heaven. Here we have that which constitutes the real value of grace, the work of supernatural transformation which goes on throughout the Christian's life and comes to an end in our ultimate union with God when we participate in the beatific vision.

As if being made partakers of the Divine nature were not a dignity great enough, we are, through grace, further raised to the incomparable dignity of adopted sons of God. That this is not a purely external or honorary title, but a real and true sonship, is evident from St. John's words: "Behold what manner of charity the Father hath bestowed on us, that we should be called the sons of God." As though this were not enough, he adds: "Dearly beloved, we are now sons of God, and it hath not yet appeared what we shall be. We know, that when He shall appear we shall be like to Him; because we shall see Him as He is. And every one that hath this hope in Him, sanctifieth himself, as He also is holy." Through grace, all the conditions of a true adoption are more than fulfilled. People of the world

usually adopt children because they have no children of their own. But God adopts us, not because He has no son of His own, but out of a pure motive of love, in order to pour forth on others the abundance of His perfections. Among men adoption presupposes a community or likeness of nature already existing, but before adopting us, it was necessary that God make us share in His nature by generating us spiritually. Next, if a stranger is adopted, he can obtain the right to inherit through a judicial decision, but in Divine adoption God not only marks out the person whom He wishes to make heir to His Divine goods but He also creates in that person the capacity that will enable him to take possession of his inheritance. Again, human adoption is a purely external act and a legal fiction, whereas by Divine adoption we are given the name of Christians, we are incorporated into the family of Jesus Christ, bound over to His teaching, and receive upon and within our souls that indelible character whereby we are made His sons, so that through the sacramental action of baptism and especially through the precious banquet of the Holy Eucharist, we imbibe the very blood of Him in whom we are adopted.

It is because our sonship is real and not purely nominal that we become heirs in the strictest sense, for "If sons, heirs also." This is the Apostle's conclusion. St. Augustine notes that "So great is the love of the Divine heir, that He has willed to have coheirs. . . . But the heritage which we have jointly with Christ is not made less to us than it is to Him, it is not lessened by however great a number of coheirs there may be associated with Him. It is as great among many as among few, as much to every single one as to all."⁶ From this it is apparent that we can not speak of spiritual goods as we do of natural goods which can not integrally belong to several possessors at the same time. Spiritual goods, however, can be possessed simultaneously by a number of persons without entailing any division whatsoever, just as a teacher can not be said to divest himself of all the knowledge he has acquired because of the fact that he imparts it to a group of students gathered about him. God's wealth and spiritual goods consist not in external goods of the earth, all of which "is the Lord's, and the fullness thereof," but it is Himself, His own divine perfections, in the possession and enjoyment of which He finds perfect happiness. "Eye hath not seen,

nor hath ear heard, nor hath it entered the heart of man to conceive, what God hath prepared for those who love Him."

The question then naturally arises, since God gives us special prerogatives and privileges through the indwelling of the Holy Ghost, how does he enable us to overcome the temptations and trials of life which must be overcome if we are to obtain this heritage for all eternity. Through the virtues, theological and cardinal, our appetitive faculties are fitted to follow promptly the dictates of right reason, through the Gifts the just soul is disposed to follow with docility the inspirations of the Holy Ghost. God thus moves us both by the virtues and by the Gifts; by the virtues in a way conformable to our nature, by the Gifts in a superior manner. For, through the Gifts of the Holy Ghost the load is in a large measure removed from our shoulders. When we perform an act of virtue, although helped by God's grace, it is we who perform the act and acquire the consequent merit; but in the movement of the Gifts it is not we but God who is the sole mover. He it is who has His hand on the tiller, He it is who guides, steers and propels. Hence, by the Gifts, it is He who has control of our souls. With His four Gifts that perfect the intelligence, He illumines our mind; with the one Gift that perfects the will, He inflames our desires; and with the two that perfect the passions, He strengthens and guides our emotions of love and fear. By means of the Gifts the soul is made responsive to every passing breath of God. When He illumines our mind and enables us to see His least suggestion—all this is His work through the Gifts. If we act according to His suggestions then do we profit by His Gifts. For, through His Gifts our minds are so opened that we see Him everywhere and in everything—in a flower, in every sorrow, in the soul of the sinner. And if in consequence of seeing Him in a sorrow, we endeavor to help that soul for His sake, then the good which we accomplish or try to accomplish becomes our way of profiting from the Gifts.

The lives of the saints exemplify the action of the Holy Spirit through the Gifts. Works performed by them, which to us might appear to be performed with rashness have God as their counsellor and mainstay. These chosen friends of God have had the guidance of the Holy Spirit. All their extraordinary works for the glory of God and the salvation of souls, are nothing else than the effects of the Gifts of the Holy Ghost. Yet the Gifts

are not reserved for the saints, as it is the universal teaching of the Doctors that they are the common heritage of all the just. The Angelic Doctor teaches that they are necessary for salvation. The infused virtues being necessary for actions meritorious of salvation, it is only in circumstances in which man is confronted with a particularly difficult situation, when he must practice virtue somewhat akin to a heroic degree—that the Gifts become indispensable. How many times does not a Christian, in the course of his life, find himself in the presence of just such serious crises where important resolutions must be taken, where a certain line of conduct must be followed amidst grave circumstances. Then it is that we must be especially directed and protected by Him who knows all and who directs all, for we of ourselves are powerless to know all that it is important to know, or to accomplish all that will be useful or necessary to do. This special help and the immense increase of energy is to be had only through unceasing prayer and the Gifts of the Holy Ghost.

It is true that the theological virtues unite us to God directly, yet the Gifts lend them a necessary cooperation. They give renewed life to our faith, our hope is quickened, our charity is inflamed, and withal we receive the savor of God and things Divine. The Gifts likewise give invaluable aid to the natural and moral virtues whose actions they perfect by supplying their deficit. The Gift of Counsel gives Prudence indispensable lights for its guidance; Justice receives strength to render to each his due; Piety often perfects the soul by inspiring it with feelings of filial tenderness towards God and mercy towards our neighbor. The Gift of Fortitude enables us to overcome bravely all obstacles which would deter us from good, strengthens us against the dread and fear of difficulties, and inspires us with courage to undertake more formidable tasks; while the Gift of Fear strengthens the virtue of temperance against the assaults of our rebellious flesh. In fine, the Gifts help us on to more heroic efforts in the practice of virtue. In fact, the Gifts have been compared to the sails of a ship, so that whereas a boat equipped with oars advances slowly and with much labor, the one whose sails are swelled with the wind glides along smoothly upon the waves.

Man has been launched on the sea of life. If he insists on rowing his bark to the shores of eternity he will find the labor

hard, the journey perilous. If he makes good use of the Gifts his sails will be filled with every breath of the Holy Spirit and his boat will glide along easily and smoothly, being moved and directed by God. God has willed that men be His living temples, He has given them prerogatives as His adopted sons and heirs, but He has left it to them to gain their heritage by using His Gifts, by being docile to His every suggestion and inspiration.

¹ St. Thomas, Summa Theol. I, Q. 43; A. 3 Obj. 1a.

² St. Thomas, Summa Theol. Ibid. in Corp. art.

³ St. Thomas, Summa Theol. I, IIae. Q. 69; A. 2.

⁴ St. John Chrysostom, Homil. II in Matt. n. 2.

⁵ St. Augustine in John Tract 72, n. 3.

⁶ St. Augustine in Psalm 49, n. 2.



THE SUPERIORITY OF SCIENCE

BRO. WALTER FARRELL, O. P.



HE fundamental thesis of this discussion is that science has no claim to the superior place in which it has been so wholeheartedly enshrined today. It is immensely inferior to religion and theology. In placing science before theology and religion men are standing on their heads, their eyes are close to the ground, the little things look big to them while the bigger, higher things seem far away, so hard to see and so ridiculously mixed up that they hardly merit a passing thought.

In the course of this study the words "science," "religion" and "theology" will appear frequently; to forestall misunderstandings and consequent objections we will explain immediately what we mean by these words. When we speak of science we speak only of experimental sciences strictly so called, of matter sufficiently proven and unanimously admitted by the scientific world; which of course rules scientific charlatans completely out of this paper. Religion means the rendering to God the cult that is due Him, as it has been taught and practiced by the Roman Catholic Church for the past twenty centuries. The terms theology and religion are not two different things, nor yet the same thing. Religion is the broader term; theology is nothing more than a statement, illustration, defense and development of the truths of faith upon which religion is based. In other words, it is a kind of text-book of religion. When comparing science with theology we are really comparing the text-books of science and of religion; which comparison is of course limited.

Science is inferior in its very starting point to theology. It is inferior because it starts on a supposition. It starts with a truth without which it would be helpless, which however it does not and cannot prove. A baseball expert who has all the theory of the game, knows how every situation should be handled, the art of pitching, batting and all the rest, but who has both legs cut off, would make a very poor player. An automobile without gasoline, or without a driver to control and direct it, would break no records. Science without this fundamental principle of which

we speak is more helpless than the legless wonder, more stationary than the driverless car. Before science can begin it demands this truth: the reasoning of the mind of man is reliable—an unprovable principle.

This is plain enough. Science starts out to investigate things with the aid of the human mind; it accepts only what it can prove. In other words, science assumes that it is not being deceived, that the mind is proving something, that the nightmare of Kantian forms is really a nightmare. No scientist has ever proved this. This truth is without his field; he appeals to philosophy, a higher science. But no philosopher ever has or ever will prove it. He can show that it is fitting, most highly probable, a case of common sense, and so on; but as to actual proof, he must go back to the existence of a God Who is Truth, a God Who has bestowed this gift for the purpose of helping man, not of tormenting or destroying him. And when the philosopher has gone back that far he is in the field of theology, natural or supernatural.

Theology needs no supposition to start with. Strictly speaking it demands only the gift of faith and a revelation. For instance, a man having the gift of faith accepts at once the revelation of the primary truth of theology, God exists. How does he know that the revelation is true, that he is not being deceived? Why that is what faith means—knowing a true font of revelation and accepting the truths coming from that font. Hence the first principle of theology—God exists—is not a supposition but a fact recognized and accepted by faith.

There are numberless ways of proving this truth: philosophical demonstrations, moral arguments, psychological arguments, and so on. In fact it is a truth that the scientific, social and economic world must not only accept but strenuously propagate if their temples are not to come tumbling down on their heads. But the point here to be made is not that this truth is so well founded, so easily and completely proven; but that it was established from the very beginning. In other words, that theology started from an evident fact, a truth not from any other human science but from the science of heaven alone.

Science is inferior to theology in its method of procedure. It advances by individual experiments, from these it generalizes on the grounds of an incomplete synthesis. For example, science examines the mouth of a man and perceives that he has teeth;

it extends its examination to thousands of men in thousands of different places and finds the results always the same—in every place men, at some time or another, have teeth. So far we have the process of synthesis or induction; next comes the generalization—all men have teeth. It is evident that science has not and cannot examine all men in all places, it cannot look into every human mouth. It is not wholly inconceivable that men might arise who would not have teeth; or that there have been men without teeth. But it is as nearly certain as the process of induction can make it that the ordinary condition of men postulates teeth.

Theology proceeds, for the most part, in just the reverse way. Of course it does not despise induction any more than science despises deduction and for the same reason, they are both perfectly valid methods of reasoning. But the usual process of theology is by perfect analysis, by deduction. In other words, it starts with the general truth and deduces the particular truths contained in it. Thus instead of examining all men concerning teeth, theology would start out with the certain truth "all men have teeth"; from this truth it would know that men, wherever and whenever they lived, have teeth. Of course this particular example doesn't fall within the realms of theology at all, as would, for example, the deduction of the attributes of God. It is given here merely to bring out clearly how much safer and more certain the method of theology is than that of science.

Indeed perfect analysis is the one field in which the human intellect can be sure of itself because it is the one field where man proceeds step by step right to the very end of his argument. It is like coming down a flight of steps, we cannot but help notice if one of the steps be missing. It is an old truth, little known by present day writers, one that every one admits as soon as he has grasped its meaning; namely, it is much safer, more certain, to come down to particulars from a general truth than to jump to generalizations from particular facts. This is exactly the difference between the methods of theology and science.

Just at this point an objection is usually brought up. This certain universal truth from which theology deduces, where does it come from? We know the origin of the generalization of science, we can and have proved it; but this starting point of a theological argument, how can you expect us to accept that? In simpler language, this objection brings up that absurd old

sophistry that the experimental facts of science are superior to the principles of faith used by theology because the one is proven, the other is merely accepted on the authority of God.

How shallow and thoughtless is this objection! One man drinks his beverage direct from a glass while another drinks his through a straw. Which one is surer that he has had no admixture of impurity in his drink? By the same token, where does the superiority of science come in when it has proven the facts by reason? Theologians are taking the truth directly on the authority of God; scientists are taking their truths no less on the authority of God, but indirectly. They are banking their all on the truth of God when He made the human intellect, when He created the world science examines and subjected it to certain permanent and intelligible laws. In other words, they are drinking from the same font of truth, but scientists are drinking through the straw of human intellect and the visible creation; theologians are drinking directly from the font itself. If God cannot be trusted in His direct revelations, how can He be trusted in His creations. If He deceived once, why should He tell the truth so consistently for the benefit of scientists?

There is yet another point worth noticing in regard to the methods of science and theology. It is this: science needs theology; theology does not need science. Science advances by individual experiments; it examines specimen after specimen, as extensively and thoroughly as the human mind is capable of doing. The idea may be summed up like this. Picture a man walking through a field. There are ditches in that field and many broad places which avoid the ditches. If our friend is coming along slowly, his eyes glued to the ground, examining every inch of territory he covers, he stands a very good chance of ending up in the ditch. This is exactly the case with science. It is moving along examining every inch of its way, but with a confessed disinterest in the general outlay of the field. Not so theology. It begins with a general plan of the field, shows a man the best route and guides him along it. If he desires he may stop here and there, or everywhere, to examine the ground scientifically; but he has the plan in his mind to keep him from the ditches.

After all it is man's object to pass through the field of life without falling into the ditches of error, not to examine every step of the way. From all of which it is quite apparent that

science needs theology but theology does not need science. Science may help, may help greatly; but it is not absolutely necessary. It is not the chief aim of life, it should not occupy the place of honor, it is not in a position to sneer at the other members of our mental family. It is a servant and must keep its place.

Science is inferior to theology in its starting point and method, two places where it is supposedly established beyond all hope of eviction. Let us now examine the results and subject matter of religion and science. Here the contrast is so striking that it needs little more than mere statement. For instance, as to results. Science has produced some truly marvellous results, especially within the last century. It would be foolish to try to impugn these results; nor will we make such an attempt. Rather we will admit all that can be said about these marvels, then pass on to show that the results of religion are superior to them.

The weak points of scientific accomplishments arise, for the most part, from the material with which science deals and from the nature of men, by whom and for whom science advances. The first weak point is that many of the results of science can be as easily applied for evil purposes as for good, and still remain scientific. Take for instance the World War. No one will deny that the development of poison gases was a scientific achievement; but who will pretend that this development was absolutely good, good under every condition? The contrary is true of religion and its statement in theology; its results are good, ennobling, inspiring, of immense assistance to man wherever and whenever they appear. There are no evil results of true religion as there are of true science. The result of religion cannot be perverted by the mind of man. If perversion takes place in what looks like religion anything more than a superficial examination will make it at once apparent that it is not religion at all but a travesty upon it. Take the idea of humility as inculcated by Catholicism. It would seem, at first glance, that nothing would more easily suffer perversion; yet it would be as easy to pervert humility as to make the truth a lie, because humility is just the truth. The difference between the results of religion and science is the difference between good clean fresh air and ether; one is good, even necessary, at all times for all men; the other can as easily be a deadly enemy as a merciful friend.

Again science at best can help a man with its results for only a brief space of years; it stops short at death. During the brief life of man many of its results have a softening, degenerating effect by catering to bodily comfort. Religion produces its greatest effect at the portal of death and it endures forever. During the life of man the effects of religion are ennobling and a source of courageous endeavor, hardihood and boundless energy. The difference is the difference we may notice in gifts to children: a box of candy is pleasant but in a short time it is gone, it may make the child sick and certainly hasn't a very lasting effect; while a book cultivates the child's mind, gives him new motives and has a lasting effect upon him. Science is the candy, religion the book.

The third weak point in the results of science is that they are after all, only a hobby to a man; they do not make up the all important business of his life. Man is a success or failure according as he reaches the end for which he was made or fails to reach it; according as he gains heaven or loses it. The serious occupation of his life, the work by which he must earn the wages of heaven is not science but religion. If a hobby means more to the success of a man than his life's work, then we can say that science is superior in its results to religion.

Coming now to the subject matter of science and religion we can be more brief for the truth is even more evident. In importance the material of the two stand in the same relation as the trifles of life and life's real earnest work; in nobility there is the difference between them like that between God and His creatures; in durability they differ as do time and eternity. Religion deals with man and his last end, science with man's surroundings. Religion speaks of God, His nature, His relation to us, our way to Him; science talks only of the creatures God has made to serve man. Science deals with the material universe that certainly had a beginning and will certainly have an end; religion with the immortal invisible King of ages.

Many recognized scientists discount the superiority of religion because religion deals with mysteries. They cannot see how man can reasonably or scientifically accept truths which he could never discover of himself, and even after discovery, cannot fully understand. To these men mysteries are the stone wall shutting religion off forever from the domain of scientists. It is a current idea, strongly entrenched in the mind of today; nor is this

surprising. It is a product of the frame of mind that labors under the hallucination that man is sufficient to himself, that the accomplishments of the human mind are the last word in perfection. Just as a little thought is sufficient to reveal the unhappy mistakes of this frame of mind in general, so a little thought will show the unreasonableness of this objection to mysteries.

The depth and extent of all knowledge depends chiefly on two sources: the thing known and the capacity of the mind. For instance, if I start out to learn the life history of an infant and I discover that it was born at nine o'clock and died one minute later, I have exhausted the "knowability" of that particular fact of history. I may ponder over these two facts from now until doomsday and not learn a thing more of the personal achievements of the individual, because there is nothing more to be known; my knowledge is limited by the thing known. This same truth is brought out very clearly in our studies of the things about us: the simpler inorganic substances and the simple plants, we know quite completely; but as we go up the scale of complexity our knowledge comes further and further from exhausting its subject. Finally we come to the most complex of all, man, and we discover that we have ever something new to learn.

On the other side is the capacity of our mind. No one will question the fact that one man has a greater capacity for knowledge than another; the fact is brought out every day in our colleges and still more strongly in professional circles. What one man will thoroughly understand and completely grasp, another could never master; it is like the eye and the things we see. Some people see much farther and more clearly than others, though the things seen do not differ in the slightest. The eagle can look straight into the sun with a clear vision; the owl can not even see the sun, though it is decidedly visible. So that when we say we know or understand a thing we mean that the capacity of our mind is equal or superior to the "knowability" of that particular object.

Bringing all these age-old truths to bear on the subject of mysteries the atmosphere clears at once. The subject of mysteries is God, Who by His very nature is without limits. Hence the "knowability" of God cannot be exhausted, it extends beyond all bounds and can be encircled only by a mind with a capacity as great. There are very sharp differences in the capacities of

different men. Will we be so rash as to maintain that the greatest of these minds of men is the acme of perfection, the perfect mind capable of understanding all things and comprehending the infinite? If we do, we are refuted by the great mind itself, as the keenest intellects have been the first to acknowledge their limitations; surely they should know more about it than ordinary men like ourselves. Why the difficulty about mysteries? On one side we have an object that cannot be exhausted; on the other a mind with very definite limitations. Is it surprising to discover that this limited mind does not completely absorb and comprehend this infinite object? On the contrary it is at once apparent that the doubts of the truths of religion come not from the object, but from the weakness of our minds; we are the owls blinking in the brightness of the sun, unable to see the most manifest thing before us.

And so vanishes the alleged superiority of science. It has been shown to be inferior to religion in starting point, method, results and subject matter and the two great objections to religion—authority and mysteries—have been shown to be valueless. Shall we continue to hear of the superiority of science and the inferiority of religion? No doubt, but will any one dare to clothe this falsehood in scientific robes?



THE ANALOGY IN THEOLOGY

BRO. FRANCIS VOLLMER, O. P.



THE dogmatic teaching of the Church is made up partly of mysteries, truths the existence of which would never have been suspected had they not been revealed, and which, even after they have been revealed, cannot be fully understood by the human mind. In what way then, are these truths to be treated in Christian teaching? One way, a method employed by Our Divine Lord Himself, and since that time used by the Pontiffs of the Church, her Councils, and her Doctors, is that of analogy. The Vatican Council¹ says of analogy in this connection that, first, before revelation, it could have discovered nothing about these mysteries; secondly, in revelation, it is necessary, since God cannot reveal the mysteries to man except through concepts intelligible to the human mind, and therefore analogical; thirdly, after revelation analogy is useful to give us some knowledge of the mysteries of faith. In fact, the only practical way of illustrating these mysteries has always been that of the analogy, or comparison, with something familiar to us. We learn, for the most part, by comparison and contrast. Our Divine Lord Himself sanctioned this usage by always speaking to the people in parables, inculcating and driving home some profound and recondite spiritual truth by illustrating it with a parallel in a sphere well known to His hearers.

Analogy between two things implies a peculiar blending of similarity and difference, it means that they are alike under a certain aspect, or in a given relationship. Sometimes the likeness is expressed in relation to a third element in the comparison, as when we say that a certain kind of food is healthy, and also that the appearance of a person who eats that food is healthy, the health of the person being in this case the third term, of which the food is the cause, and the appearance of the man is the sign. Another kind of analogy, and that with which we are more particularly concerned, is that between two objects themselves without reference to a third thing. Now this can be of two kinds: two ideas may be in direct proportion, or similarity, to each other, as, for instance, eight is to four, since eight is

the double of four. Secondly, two ideas may be analogous, not directly, but by the medium of another relation, or, to say it another way, the formal aspect attributed to two subjects of different orders or spheres is predicated of each observing the proper proportions which exist between these two orders or spheres. Thus eight is analogous to six by means of the relation fully expressed in the proportion; eight is to four as six is to three. This is called the analogy of proportionality, and it is this with which we must deal in Theology.

There is one thing which must never be forgotten when dealing in analogies, and it is that we stand at the lower end of the scale: "Analogical concepts are spoken properly of God, in whom the perfection which they designate exists in a 'formal eminent' fashion, in a pure and infinite condition. God is their 'sovereign analogue' and they are found in things only as a broken prismatic glimpse of the face of God."² Nevertheless, be it also noted that, while the knowledge we thus gain of things Divine is necessarily very imperfect, yet it is not entirely false, for all creatures, even such things as mental processes and activities, which are also creatures, are realizations in the concrete of some phase of the Creator, some way in which God has seen that His essence could be imitated in this world, and willed to bring that realization about. Perfections exist in God in a more eminent manner, absolutely; in us, only relatively and, as it were participated.

So much for generalities; it is interesting to consider some particular analogy, and the best one for all purposes is that which St. Thomas uses to illustrate the Blessed Trinity. One of the most beautiful things in the "Opera Omnia" of the Angelic Doctor is this comparison by which he suggests to us the most reasonable and most reasoned way of interpreting the mystery of the Blessed Trinity, what the Church means when she says, "The Father generates the Son," and so on. St. Thomas did not originate this analogy, for do we not find in the Gospel of St. John itself those words familiar to every Catholic, "In the beginning was the Word," etc. Aquinas simply follows the lead of other theologians who preceded him when he draws the ultimate logical inference from the words of St. John. It is a beautiful thing, this analogy, and the creative mind of St. Thomas adds new beauty to it, as will appear from his own words, a few of which will be quoted later.

Our Faith teaches us that the Blessed Trinity is the mystery of the three Divine Persons, really distinct, in one God, in the one individual Divine substance. Of these three Persons, the Second proceeds from the First by a true generation, the Third, however, from the First and Second Persons as from a single principle, by what is called procession or spiration.

The Son, then, is generated. How? Of course, we do not know, that is part of the mystery, but St. Thomas proceeds with his analogy, showing how it is most reasonable. It is clear that this generation in God cannot be accepted in the sense in which it is used with regard to the lower forms of life; it must therefore, refer to generation as applied to intellectual life. Now it is evident that God understands Himself. Everything, however that is understood exists in the one who understands it as a "concept," or, as a concept may be called, a word. Since God then understands Himself, He exists in Himself in this manner of a Word, witness St. John, "And the Word was with God (*apud Deum*)."

But God is Pure Act, eternal, etc., and so it follows that He always understood Himself in this way, and hence we have, "In the beginning was the Word"; and again, because He is Pure Act, He not only is his understanding, but also the act of His understanding itself is the Divine substance; and, since the essence of the Word conceived is God's understanding of Himself, consequently the essence of God is the same as the essence of the Word conceived. and so St. John says, "And the Word was God." Of course, it is plain that this cannot be so in our own earthly mode of understanding, for our intellect is not the same as our essence, nor is our concept the same as our act of understanding that concept. We must bear in mind that we are dealing in analogies which embrace two different orders of being.

The Third Person of the Blessed Trinity, the Holy Ghost, is not generated, but proceeds from the Father and the Son. In illustrating this we must consider that in every intellectual being there is not only intellect, or understanding, but also will. And so, in God we say there is also will,—not that there are any distinct faculties of intellect and will in God, as there are in us, for in Him they are the same as His substance, nevertheless we make these distinctions of intellect and will, according to our human way of understanding. The proper act of the will is love, and the proper object of God's will is the highest good,

that is, Himself. Now the object of love, or the thing loved is, in a sense, in the one who loves, and, therefore, God is in His will as the thing loved in the one loving. Now in us of course this action is simply a phenomenon, something transient and unsubstantial, but since God IS His operation, and is Pure Act, this existence in the one loving is existence in a substantial manner, so it is really and substantially God, one in essence with the other two Persons of the Blessed Trinity. Furthermore, we know that in the intellectual nature nothing is loved unless it be known, and so bespeaks a relation to the concept of the mind, the "word," and so we must say that this love, by which God loves Himself, proceeds from the Word and from the Father whose Word He is, both acting together as one principle. Nevertheless, since that which is loved does not exist in the one who loves as a specific likeness; this Divine Love, or the Holy Ghost, is not said to be generated, as the Word is, for the Word is conceived by a true generation. Thus there are two processions in God, likened to the two processes found in the human mind, that of understanding and that of loving, the cognitive and conative functions of mind.

What did St. Thomas himself think of this analogy? We cannot do better than give his own words, as he used them in the 26th chapter of the 4th book of the "Contra Gentiles":

"Thus we can consider the similitude of the Divine Trinity in the human mind. For the mind, from the fact that it actually understands itself, conceives its own "word" in itself. Furthermore, since the mind loves itself, it produces itself in the will as a thing loved. It does not, however, go any further within itself, but the circle is complete, since it returns to its own substance by love. . . . Therefore in the mind we find three things: The mind itself, which is the principle of the processes existing in it; the mind conceived in the intellect; and the mind loved in the will. These three, however, are not one nature, because the understanding of the mind is not its essence, nor is its volition either its essence or its understanding, because of this also, in us the mind understood and the mind loved are not persons, because they are not subsisting, even the mind itself, existing in its own nature, is not a person, because it is not the whole, but only a part of the subsisting being, which is man. In our mind, therefore, we find a similitude of the Divine Trinity in regard to the procession which makes the plurality in the

Trinity. . . . In this, however, the mind fails in representing the Trinity, that the Father, Son and Holy Ghost are one nature, and each one of them is a perfect Person, because the understanding and the willing of God are the Divine Substance itself. And because of this the similitude of the Divinity in man is like unto a likeness of Hercules in stone,—like as far as the representation of the form, but it is not of the same nature. And hence, in the mind of man, is said to be an image of God, according to the text, "Let us make man to our image and likeness." Gen. 1, 26.

That, then, in a few words, is the famous analogy between the functions of the human mind, and the processions of the Divine Persons, as presented by the Angel of the Schools; "like unto a similitude of Hercules in stone,—like as far as the representation of the form, but not of the same nature." It is the analogy between two different orders, the analogy of proportionality; the two orders or spheres are the divine and the human, and any notion we can form in this life must be more unlike the reality than like it, as St. Thomas constantly reminds us. Nevertheless, there is some likeness, even though it be, "in stone," for real knowledge of any of the mysteries we shall have to wait that time when we "shall see even as we are seen."

¹ Const. "Dei Filius," Cap. 4.

² Maritain, "Philosophy of Art," p. 44.



OBITUARY

✠ Very Rev. George Ignatius Conlan, O. P. ✠

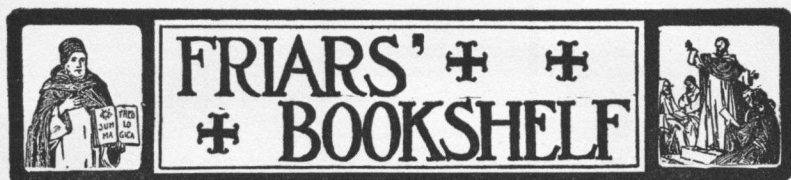


THE Dominican Order suffered a severe loss on July 20, 1920, in the death of Very Rev. George I. Conlan, Prior of St. Antoninus' Convent, Newark, N. J. Father Conlan was a priest in every sense of the word. He had been in poor health for the past few months, undergoing three operations for internal troubles; the strain of these sicknesses told on him and, although always robust, he failed to improve after the third operation. He died Friday, July 20, in St. Mary's Hospital, Orange, N. J.

Father Conlan's life was an interesting and varied one. Born in Newark, N. J., July 4, 1875, he received his early education in the parochial schools and St. Benedict's College, Newark. In 1893 he entered St. Rose's novitiate, Springfield, Kentucky, the cradle of the Dominican Order in America, making profession January 15, 1895. He was ordained a priest September 28, 1899, at St. Joseph's Priory, Somerset, Ohio, by the Apostolic Delegate, Archbishop Martinelli. After his ordination Father Conlan was stationed at Somerset, laboring on the Rosary Magazine; in 1902 he was assigned to his home parish, Newark, where his preaching ability was soon taken note of and he became engaged in the missionary field. In July, 1907, he was appointed vicar of St. Catherine's, New York, remaining there till his election as Prior of St. Dominic's Church, Washington, D. C., on November 22, 1913. On the expiration of his first term he was reelected; his second term expired December 10, 1919. January 11, 1920, he was appointed pastor of St. Patrick's Church, Columbus, Ohio, and served in that capacity until February 18, 1922, when he was appointed pastor of Holy Trinity Church, Somerset, Ohio, where, besides his parochial work, he carried the added burden of the overseeing of The Rosary Magazine, The Holy Name Journal and The Torch. Father Conlan remained here until his election as Prior of St. Antoninus' Church, Newark, March 28, 1923; here again he was reelected in 1926, and was Prior in his home parish when he died.

Father Conlan possessed a genial character, excellent judgment, was a model religious, a builder and a preacher of no mean ability. The Holy Hour conducted by him at St. Antoninus was considered by the bishop as the model for his diocese. The splendid new school of St. Antoninus will remain as a marked remembrance of what a zealous priest can accomplish.

Father Conlan was buried from St. Antoninus Church Friday, July 23, 1926. The Solemn Requiem Mass being sung by the Very Rev. Provincial, Raymond Meagher, O. P. Interment was in the Dominican plot in Holy Sepulchre Cemetery, Newark, N. J. Requiescat in pace.



The Father of the Church in Tennessee: The Life, Times and Character of the Right Reverend Richard Pius Miles, O. P., the First Bishop of Nashville. By the Very Reverend V. F. O'Daniel, O. P., S. T. M., Litt. D. Washington; Dominicana Press. \$4.00.

The "Father of the Church in Tennessee" lives again in the latest work of Very Reverend V. F. O'Daniel, O. P. Those interested in the history of the Church in the United States will welcome this important contribution. The work, somewhat over six hundred pages, is now ready for the binders and will appear at the end of this month or early in the next.

Father O'Daniel has spent much time and energy in unearthing the records of the deeds of Tennessee's first missionaries. Bishop Miles, with a few scattered priests at his disposal, entered upon a great field of labor, when he was raised to the episcopate. He courageously sustained the spirit of his clergy, oftentimes disheartened by the dire poverty of their station. Few have done more, particularly in the South, to lessen animosity and bitterness against the Church. His kindness and forgetfulness of self seldom failed to gain him friends and admirers. Undaunted and unwearied, Bishop Miles traversed the length and breadth of his diocese, spurring his clergy to renewed endeavor, inspiring the faithful to greater devotion to their faith, and winning supporters and converts among non-Catholics. Industrial concerns, often wholly Protestant, made contributions of land or money and otherwise cooperated with him in the establishment of new churches or missions for laboring men. Everywhere he went he was esteemed and respected.

His fellow members of the episcopate cherished his wise counsel and sound judgment in matters of importance. On numerous occasions they sought his assistance in the consecration of new members of the growing hierarchy, and seldom, save when pressing duties stayed him, was he absent from such functions. Frequently on such trips he administered Confirmation, preached and made appeals for his poverty-stricken diocese. Although in frail health, he was unafraid of the inconveniences of travel in those days as long as he could help others and relieve

the temporal privations of those under him. This thoughtlessness of self, together with memories of his frank and open character and the unmeasured good he accomplished, still live in the traditions of Tennessee.

The field covered by Father O'Daniel is necessarily a wide one. Many facts are related that will prove not only instructive to those interested in the struggle of the early pioneers of the Church in America, but also, inspiring to all who may read them.

R. K.

The Eucharistic Renaissance. By the Rev. Thomas M. Schwertner, O. P., S. T. Lr. Pp. xiii-368. New York: The Macmillan Company. \$2.00.

The fact that Eucharistic Congresses have been held almost yearly since 1881, is reason enough why the English-speaking world should be acquainted with more than the mere existence of them. Since anything like a detailed account of their history and significance was lacking, Fr. Schwertner undertook to tell their story. He felt that such a religious movement, international in character, should be recorded, and with his usual clearness and vigor he has told the story well.

After tracing the decline of Eucharistic devotions which followed the Reformation, he introduces us to the insidious effects which Jansenism produced for a time on Catholic life. Then we see the cherished dream of Mlle. Tamisier become a reality in Lille. And the remarkable thing to note is that France in that day was ruled by an anti-Christian power. Such, in brief, was the beginning of that renaissance of devotion toward Christ in the Eucharist. His entrance into the various cities of the world was not always like that of a triumphant king, but time proved that He did not leave them without a blessing. Without doubt there were many who regarded these religious affairs with wonder, but that is not strange. If the world failed to recognize Him when "He dwelt amongst us in the flesh," then God's grace is necessary to open its eyes to His Sacramental Presence in the Holy Eucharist.

C. B. M.

A New Life of Saint Dominic. By Blessed Jordan of Saxony, Second Master General of the Order. Annotated by Father Louis Getino, O. P. Translated from the Spanish by Father Ceslaus McEniry, O. P. Pp. 168. Columbus, Ohio: Aquinas College. \$2.00.

The present Life of Saint Dominic appeared originally in Spanish from the pen of Father Louis Getino, O. P. It well merits its appearance in English dress since he has ably taken

the life of St. Dominic as written by Blessed Jordan for his basis, annotating it with the most important events that do not appear in the first biography.

Father Getino has shown himself conversant with the life, literature and historical data that pertain to the life of the founder of the Dominican Order. He has given us a biography of the saintly and illustrious founder in the light of critical history. His style is succinct and telling. The early chapters that deal with the family of "the athlete of Christ" and Chapter XXVII which gives an account of the institution of the Rosary are but a few of the chapters that are deserving of especial praise. Father McEniry is to be congratulated on undertaking the translation of so fine a work for this new life gives considerable additional information that has hitherto been unavailable to the English reader.

J. B.

Psychologies of 1925. Powell Lectures in Psychological Theory. Pp. vi-412. Worcester, Mass.: Clark University.

Clark University has contributed a valuable record to the field of psychology in publishing this series of psychological lectures delivered at the university during the year 1925. The collection constitutes a representative cross-section of some of the outstanding schools of psychology at the present day, and the various lecturers included are among the foremost in their respective schools. Schools of Behaviorism have been represented by John B. Watson of Johns Hopkins, and Walter S. Hunter of Clark; Dynamic Psychology by Robert S. Woodworth of Columbia; Gestalt Psychology by Kurt Koffka of Giessen, and Wolfgang Kohler of Berlin; the Purposive Groups by Morton Prince of Tufts, and William McDougall of Harvard; Reaction Psychology by Knight Dunlap of Johns Hopkins; and the Structural Group by Madison Bentley of the University of Illinois.

While this list by no means exhausts the number of divergent psychologies alive in America today, it at least gives a goodly selection of what are probably the most potent groups in our secular colleges and universities. This book furthermore promises to be the first of a series of such compilations to recur at intervals of five or ten years. Perhaps we may look forward to some occasion upon which Neo-Scholastic psychology will also be represented by some competent person.

It is beyond the confines of our short space to enter into a criticism of the various psychologies—and particularly of the various philosophies behind the psychologies—exemplified in this present collection. The different lectures in most cases contain some exposition of the key-note tenets of each school and they furnish at least a sketchy assortment of the strong points and the weaker vagaries of each group. While a few plunge too suddenly into deeper technicalities and more complicated details of their own systems than the nature of such a series of bird's eye views warrants, the majority of these psychologists treat their subjects in a sufficiently general way to remain intelligible to the followers of other schools than their own.

There can be no doubt about the highly scientific data which have been presented in a number of the articles, but every psychologist will reserve the right to disagree with the deductions made from these data when he considers that the nexus is invalid. The antecedent philosophy of each experimenter crops out in his conclusions no matter how thoroughly he disparages metaphysical principles and acclaims solely experimental certitude. It is thus only to be expected that the Scholastic will strongly disagree with some of the conclusions reached in this book. But as a whole, the collection affords authoritative glimpses of a number of active schools and is stimulating in the problems that it offers and in the account it gives of the ways in which various schools are endeavoring to solve their difficulties.

Principles of Psychotherapy. By Dr. Pierre Janet. Translated by H. M. and E. R. Guthrie. Pp. viii-322. New York: The Macmillan Company. \$3.00.

This work, by a master of the subject if the subject has a master, is a wholesome surprise because of its honesty. The author has made a frank examination of the methods of mental healing that have been in use throughout the ages, including mental power in general, automatisms, psychic economy and psychic increase; he shows us just what these things mean, how they were used and their results. Throughout all this explanation he has scattered pertinent comments on the weak spots of the different systems, criticisms of exaggerated enthusiasm and directive hints as to the problems that must be overcome as regards each system in the future. This aspect of the book is perhaps the most useful because it is an admission of the fact that psychotherapy has weak points, serious weak points, and that

the foundation upon which these difficulties can be overcome is still very unstable. In fact, it is this very attempt to awaken scientific men to the failings of psychotherapy and to urge them on to more rational efforts that gives the book its peculiar value, for, wittingly or otherwise, it gives us a glimpse of the true state of this science; which is more than could be obtained through a year's intensive reading of most authors on the subject.

There is a defense of hypnosis in several parts of the book that will meet with strong opposition from men high up in the medical world, in spite of the author's claim of personal experience to back up his statements. Then too there is some merciless, though not hostile, criticism of the psychoanalysis of our day that will hardly go unchallenged by the devotees of the "new science." And of course there is a naive theory of the evolution of psychotherapy, for what would a book be worth today without evolution!

In general it may be said that the author is unapproachable when he stays in his own field. It can be no less positively set down that he is pitifully ignorant when he goes outside these narrow limits, especially on excursions into philosophy and theology. His definition of miracles and his constant attempt to reason, or rather cry down, the miracles of Lourdes, represent an exhibition of logic that is almost incredible in a man so admittedly learned, at least in things scientific.

However these slips are so obviously ridiculous that they do little real harm to the book itself. It is worth while to the scientist and his less learned brethren for the same reason—it reveals clearly and briefly the exact position of psychotherapy.

R. W. F.

A Manual for Dominican Lay-brothers. By Father Hugh Pope, O. P., S. T. M. Pp. 88. Printed at St. Dominic's Press, Ditchling, Sussex, England. Price one shilling. In this country: Chaucer Head Bookshop, 32 W. 47th St., New York.

This valuable little manual by Fr. Pope will be most welcome to the many self-sacrificing young men who have dedicated their lives to the service of God in the ranks of the Dominican Lay-brothers. These men, busy as they are with the many duties of their state in life, have not always the time at leisure to study the Order and its history, its rule and constitutions. Fr. Pope in his little booklet not only gives a brief history of the Order, but explains its government and the Rule to

which all members are bound by their vows. Although the Rule of St. Augustine is read every Friday in the refectory, much of its beauty and instruction are lost to those not familiar with the Latin language in which it is written. That the Lay-brother may be familiar with the holy rule Fr. Pope has given a translation of it into English, pointing out along the margins, the many points to be noted.

The Lay-brother like his brothers in the clerical state, becomes a religious by pronouncing his vows into the hands of his Superior. The vow and its nature, the difference between simple and solemn vows, form of profession, and the duties of the professed are all treated. The daily Mass, how to serve Mass, the Office, Suffrages for the Dead and the various Confraternities of the Order are all briefly explained. The "Manual" concludes with a translation of many of our most beautiful prayers, such as the "Salve Regina," "O Lumen," "O Spem Miram," and many other short prayers to which indulgences have been attached.

Our American Cardinals. By James J. Walsh, M. D., Litt. D., K. St. G. Pp. xxv-352. New York: D. Appleton & Company. \$2.50.

From the facile and fruitful pen of Dr. Walsh comes a work that sketches in a striking way the lives of our American cardinals. Because of his personal acquaintance with all seven of these cardinals he says, "This has tempted me to think that perhaps I could present their lives in such a way to make Americans understand them better." The Doctor briefly records the lives of these seven men in one volume, carefully preserving the interest of each story to the satisfaction of even the most critical.

The Church, today, regardless of the vigor and the venom of attacks of bigotry, is under the serious scrutiny of thousands seeking truth. Aware of this fact Dr. Walsh wishes America to know the lives of the leaders of the Catholic Church in the United States, to show the democracy of the Church and the real meaning of Catholicity, for it is his belief that, "By their leaders, ye shall know them."

It is his intention to reveal the characters of those men who undoubtedly represent the spirit of the Church; to tell of their labors and loyalty to her and to humanity; to enkindle anew the fire of devotion for the dead cardinals and to offer a new pledge of love and confidence of the people to the four prelates now leading the Church in the United States.

For those who have any doubt concerning the democracy of the Church, they will be relieved of this doubt by a perusal of the pages of these lives of the cardinals. None of our American cardinals knew the luxury of aristocracy nor the comforts of wealth but from among people who experienced something of the straitened circumstances of life, Holy Church, recognizing only the quality of their hearts and souls and the influence of their labors, chose them to fill a princely position.

All this Dr. Walsh develops in the attractive compilation of facts that makes his book a pleasure to read. H. H.

The House of God. By Ernest H. Short. Pp. xv-342. New York: The Macmillan Company. \$7.50.

Historic Churches of the World. By Robert B. Ludy, M. D. Pp. xvi-324. Boston: The Stratford Company. \$5.00.

Old Churches and Meeting Houses in and around Philadelphia. By John T. Faris. Pp. xvi-261. Philadelphia: J. B. Lippincott Company. \$6.00.

Those interested in church architecture will find much pleasure and satisfaction in the perusal of three works recently published on this subject. "The House of God," by Ernest H. Short, is a scholarly production treating of the church architecture of the world. The primary purpose of the author is to bring out the history as well as beauty and grandeur of Christian architecture, yet no form of religious architecture is omitted in his lengthy treatise. He begins with the earliest known forms of church architecture, traces their rise and development among pagan peoples, and then through the Christian Ages to our own times. One hundred and ten colorful illustrations add to the attractiveness of this volume. It represents much study and research and is a genuine contribution to church architecture. Terms such as "Monkish," and "Romanism," rather opprobrious to the Catholic Church, might have been replaced by such as are more fitting and less offensive.

The second work "Historical Churches of the World," by Robert B. Ludy, does not exhibit the scholarship of the first. It is rather a catalogue or book of reference, in which may be found short interesting accounts of the principal places of worship throughout the world. The book should prove of great aid to those visiting these famous churches and shrines. A description of the pre-Christian temples, early Christian churches, Mohammedan mosques, and Medieval churches of the Old World; of the early Mission churches, Colonial churches and modern

cathedrals of the New World, with over a hundred illustrations, find place within the covers of this neatly bound volume. The author might have included in his collection many additional Catholic churches conspicuous for their antiquity or historical interest.

In striking opposition to the world-wide treatment given to church architecture by the two preceding works is the entirely local treatment it receives in "Old Churches and Meeting Houses in and around Philadelphia," by John T. Faris. This account of the quaint old churches of the Quaker State famous in the history of our country, reads in many places like a novel. Illustrations of these historical edifices gives added interest to the work. Catholics however, will be rather disappointed in the work, since it does not make mention of a single Catholic church. W. D. M.

Essays on Nationalism. By Carlton J. H. Hayes. Pp. 279. New York: The Macmillan Company. \$3.00.

With his wealth of historical knowledge and keen analytical mind, Carlton J. H. Hayes has given us a timely and informative volume on Nationalism.

Carried to the excess of Statolatry, Nationalism was one of the potent causes of the late war and since that time, because of the heightened national consciousness of the new nations, it has occupied a large share of the world thought.

Tracing its history through the centuries he shows its close alliance in many instances to militarism and intolerance. With Nationalism as an historical process, Professor Hayes has nothing to do except to trace its growth. As "a belief that one's own nationality or national state has such intrinsic worth and excellence as to require one to be loyal to it above every other thing, and particularly to bestow on it what amounts to supreme religious worship,"—Professor Hayes considers not a blessing but a curse. He does not, however, demand cosmopolitanism with its absolute leveling of all things, but an intelligent internationalism, in the building of which each nation will be as a block and the nationals of each shall strive to make their stone worthy of a perfect building. Such internationalism will go far to insure stability and peace to the world. Live and let live, learn and teach, receive and give are some of the lessons this book would impart and it is well worth reading as an antidote against prevalent demagogism.

C. M. R.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY: Father Francis Cassilly, S. J., in presenting **Religion: Doctrine and Practice**, calls attention to some of the criticisms leveled against present-day religious teaching in our high schools. Where he considers this criticism justified, he has met it in the design of this Catholic high school text; he has, for instance, given us a book which is a great departure from the customary cut-down theological treatises which prove such dry text-books for secondary school use. On the other hand he refuses to pass over doctrine in a superficial fashion, and he rightly maintains that it is not the office of the religion book to teach the related fields of Church History, Bible History, hagiology, sociology, and apologetics. (Loyola University, Chicago, \$1.60).

As early as 1905 the late Father Albert Lepidi, O. P., former Master of the Sacred Palace, published at Rome a short, clear, and substantial "Dogmatic Explanation of the Cult of the Sacred Heart of Jesus," in order to show the solid theological basis upon which this devotion rests. It is this work, supplemented by a preface, valuable annotations, and a historical addenda by Father E. Hugon, O. P., professor of dogma at the Collegio Angelico, Rome, which now appears in a new edition entitled **Explication Dogmatique sur le Culte du Cœur Eucharistique de Jesus**. The text of the booklet is given in both Latin and French. Three points are examined: 1. How this devotion is founded upon dogmatic truth; 2. How it is really distinguished from other devotions resembling it; and 3. How greatly it aids in cherishing and developing the piety of the faithful. (Tequi, Paris. This and the other publications of P. Tequi can be secured from Ch. Dien, 205 W. 85th St., New York).

The recent important step taken by the Holy Father in the appointment of a special commission of theologians, with three branches, one to sit at Rome, another in Belgium, and a third in Spain, whose duty it is to examine the question of Mary's "universal mediation" and to give their verdict as to whether or not this proposition is capable of being defined as a dogma of faith, brings a much mooted question sharply before the eyes of the Catholic world. For a clear understanding of the question one should read **Our Lady Mediatrix of All Graces**, a recent book by Rev. V. O'Connell, S. J. The author's aim is to point out the implications in the traditional view of the Church in regard to Mary's place in the plan of the Redemption and to show that here we are face to face with more than a mere pious opinion. (Murphy, \$1.25).

Devotions to the Holy Eucharist and to the Sacred Heart form the subject matter of **Les Deux Grandes Devotions de L'Heure Presente**, by Abbe L. Garriguet. This work is a briefer treatise based on the author's larger and exhaustive book on the same subjects. The doctrine set forth at length in the larger work is here presented in a much condensed form and so arranged as to constitute a book of pious reading. (Tequi, 5 fr.).

To those who have had at least a passing acquaintance with some of the pluralistic philosophies and who wish to know the religious side of William James, **Religion in the Philosophy of William James**, by J. S. Bixler, can be highly recommended. It begins with James' pragmatic solution of the Martha and Mary problem—so vital a one to all religious minds—and passes to the consideration of the absolute, pluralism, the will, the deity, immortality, and mysticism. The author has done his work well. He reveals with appreciation and approval the very soul of the man, his deepest thoughts and fondest hopes—though it must be confessed that it is a sight both queer and sad that is revealed. (Marshall Jones, \$3.00).

A History of Ancient and Medieval Philosophy, by Horatio W. Dresser, is a critical estimate of the early philosophical teachings beginning in 600 B. C. with the Philosophy of Ancient Greece and continuing through the period of the Transition to the birth of Modern Philosophy in 1600. The author endeavors to give the reader a background for the study of modern philosophy by showing the gradual development of thought from early times up to the present day by narrating briefly and clearly the history of ancient thought and at the same time putting the student of philosophy, college student or general reader, in possession of the sources of the early history of thought. The book is divided into two sections: Part I devoted to early Greek Philosophy gives a very good general idea of the trend of thought during this period. For a knowledge of Patristic and Scholastic Philosophy the student would do better to consult a recognized authority on the subject, as De Wulf. The lists of selected references will undoubtedly be found useful in the further development of any special phase of the subject in which the reader may be interested. On page 265 the author refers to the translation of the Summa by Rickaby and Ashley. He should specify that this refers to the translation of the Summa contra Gentiles. The translation of the Summa Theologica, which is the work generally meant when the word "Summa" alone is used, was made by the English Dominicans. (Crowell, \$2.50).

SERMONS, CONFERENCES: Many exceptional sermons are contained within the pages of Archbishop Pichenot's **L'Evangile de L'Eucharistie**. This work has attained wide popularity among French readers; it now appears in its ninth edition. It contains discourses treating of the Sacrament of the Eucharist from all points of view, not only by a consideration of the Blessed Sacrament itself, but in a more extensive way in the hidden, public, suffering, and glorious stages of Christ's life. (Tequi, 10 fr.).

Canon Duplessy is widely esteemed in France as a master in the art of catechizing children. He has written numerous books in this field and was charged by Cardinal Amette with the work of revising the "Explanation of the New Catechism" of the Paris province. Since then he has not ceased to write and his latest work, **Retraite de Premiere Communion Solennelle**, is now in its second edition. These conferences bear the imprint of his wonted skill and simplicity. They render the great Christian truths clear and attractive for children. The book will assuredly prove rich in suggestion to any priest confronted with the office of preparing children for their First Holy Communion. (Tequi, 7 fr. 50).

LITURGY: We are glad to see that a new edition, the ninth, of the **Ceremonial for the Use of the Catholic Churches in the United States** has appeared. This work has always been a trusty stand-by for the priests of America, and a new edition conforming to all the recent regulations and changes of the New Code restores it to its place of prime usefulness. A few changes have been made in the arrangement of the book. Those ceremonies in which the priest is not assisted by the deacon or subdeacon have been grouped in the first and second parts of the volume, while the third and fourth parts treat of the same ceremonies with deacon and subdeacon, and the fifth and sixth parts of pontifical ceremonies. Rev. W. C. Milholland, S. S., Master of Ceremonies at St. Mary's Seminary, Baltimore, is the revisor. (Kilner, \$3.00).

The Sick Call Ritual, compiled and translated from the latest edition of the Roman Ritual by Rev. James E. Greenan, contains both Latin and English text with an abundance and variety of additional prayers for the priest to read in those cases in which he finds it necessary to return again

and again to the house of the sick man. It is a very complete little book and accords in its typography with the accepted standards in liturgical books. It will make a suitable gift and a welcome companion for any priest. (Macmillan).

INSPIRATIONAL LIVES: Although Michael Williams' book, **Little Brother Francis of Assisi**, is written for boys and girls who are beginning to grow up, it is not in the least a childish recital of the life of St. Francis. It has the pleasing simplicity of really good English, and it tells the story of the Poverello with a crisp diction that makes Francis really live again. After such handling, the life of a saint runs no risk of appearing fantastic and incomprehensible. Francis is heroic, but still a flesh and blood human. (Macmillan, \$1.75).

The beautiful life of another of God's chosen souls is depicted in the **Life of Mere Marie Eugenie Milleret de Brou: Foundress of the Assumption Nuns**. We are gratified to have this excellent addition made to the steadily growing list of biographies of nuns. Mere Marie Eugenie was a woman of strong personality, of keen insight, and of wide knowledge of educational questions. The Congregation which she founded grew to large proportions in astonishingly few years. It is of particular interest to note the important influence exerted upon her by Pere Lacordaire. His fiery eloquence found so strong a response in her that in writing to him she could truthfully say that she owed the foundation of her salvation to the grace of her first Communion and his words. Alice Lady Lovat, the authoress of this large and well-told life, has exhibited her experienced skill throughout. The numerous illustrations, excellent typography, and general format of the book enhance the pleasure of its reading. (Assumption Convent School, Ravenhill, Germantown, Philadelphia. \$5.00).

A short biography of St. Benedict and an account of life in a Benedictine monastery makes up the content of **The Benedictines**, by Edouard Schneider of the Sorbonne, and translated by Rev. Johan Liljencrants. It is the first of a series of studies of the great monastic orders to be published under the direction of Professor Schneider. This book is fashioned along somewhat similar lines to Dom Bede Camm's "A Day in the Cloister." It gives the same passing glimpses of the successive hours of the day spent in choir, in chapel, in the workshop, the refectory, the garden, the library, and in the dormitory. It is a complete picture of the monk's day. Anyone desirous of a more intimate knowledge of what life is like inside monastic walls will find enlightenment here. (Greenberg, \$2.00).

EDUCATION, ORATORY: As an outcome of long study and several dissertations on "Roman Education under the Empire," Father Aubrey Gwynn, S. J., has formulated his findings upon the general principles which underlie all Greek and Roman theories of education. This is what he sets forth and develops in his scholarly and well documented book, **Roman Education from Cicero to Quintillian**. He sees in Quintillian's "Institutio oratoria" a landmark in the history of Roman education, a culmination of a long development, and a text-book without a successor. It was a deliberate attempt to revive the Ciceronian ideal of political oratory which the conditions of Roman society under the Empire had killed. But the tendency toward a purely literary education with facility in rhetorical composition as its ideal accomplishment swept everything else before it and paved the way for general decay. (Oxford University Press).

A thorough consideration of what they consider typical of the best methods of organization, administration, supervision, and instruction in junior high schools is set forth by Frank C. Touton and Alice B. Struthers

in their book, **Junior-High-School Procedure**. It is the work of experienced instructors and the suggestions of every chapter have been brought to bear upon very detailed matters. For instance, even the facsimiles of different printed forms used in such work as rating and grading pupils, recording health data, and checking attendance, are reproduced. It is rich in information and clear-cut in presentation. (Ginn, \$2.60).

The Development and Present Status of Education in the Philippine Islands, by Rev. Vincent R. Catapang, is a valuable and timely, though brief, review of a question that now more than ever holds the attention of those concerned with the advancement of our great oriental insular territory. It contains much information, for instance, as regards the advanced stage of Filipino civilization previous to the discovery of the Islands by Magellan in 1521. It is important, moreover, as a contribution to our scanty literature dealing with Filipino education written from a Catholic standpoint. The author quotes facts and figures throughout by means of which he proves his thesis and refutes the time-worn charge that the "priest-ridden Filipinos were an ignorant and illiterate people before the American occupation of the Archipelago." It is unfortunate that the author has not developed a more facile style in the use of the English language. There are many serious errors in the text which spoil the effect of the work. (Stratford, \$2.00).

Sacred Eloquence, by Charles H. Schultz, professor at St. Francis Seminary, Loretto, Pa., is a practical guide book for the seminarian. It treats of the structure, style, rhetoric, good English, diction, and delivery of the sermon. It outlines the requirements necessary in the sacred orator and describes the various types of audiences for which the preacher must prepare. Helpful analytical outlines follow each chapter and an appendix of illustrative plans round out the book. A careful student of this work cannot fail to show marked results of it in more effective preaching. (Murphy, \$2.00).

SOCIOLOGY, SOCIAL SCIENCES: The highly diversified racial admixture in the Hawaiian Islands has afforded S. D. Porteus and M. E. Babcock an exceptional field for study of racial psychology. It is the report of their findings which composes their book, **Temperament and Race**. Special attention has been given to the Hawaiians, the Chinese, the Portuguese, and the Filipinos. A historical survey of these races, a social analysis of them, their brain development, mentality, psychosynergic traits, and racial implications are treated at length. It is a study which will prove interesting not only to social psychologists but to those as well who are in a less technical way interested in the tendencies and probable futures of some of our mixed races. (Badger, \$3.00).

As an approach to the study of the social sciences, L. L. Bernard offers his **Introduction to Social Psychology**. He gives prominence to the part played by environment in effecting the adjustment of the individual in the social situation and develops the thesis that "environment rather than inheritance is responsible for the major portion of the adjustment traits of the individual although there is no denial that individual deficiencies in inherited capacities exist." For him the term "environment" is very comprehensive. "Even our own bodies may be considered as an environment for our neural organization and the psychic behavior processes which are dependent upon the organization of neural protoplasm." The interpretation given by the author to psycho-social phenomena is behavioristic. Many will not agree with him in many of his assertions. He seems to state that the natural law is an environmental cause of behavior which man himself has created. If he had recurred to Semitic rather than to Grecian history,

his theory of the evolving of the natural law "through a process of de-personalization" would not have seemed so plausible. In accordance with his behavioristic principles, he looks upon the doctrine of "free will" as an error of the older introspectionist psychology. (Holt, \$4.50).

Eugenics, by A. M. Carr-Saunders, is an admirable little book on one of the most interesting and important branches of natural science. It deals mainly, though not entirely, with the science of eugenics as distinct from applied eugenics, and explains in a clear and simple way the problems which eugenists are studying, the methods they follow, and the truths thus far uncovered. The vitality and logic of exposition and discussion together with the author's eminent reasonableness and sound judgment offer the reader a bit of real delight. (Holt, \$1.00).

LITERATURE, ESSAYS, ADDRESSES: George N. Schuster's **English Literature** offers to the reader and to the teacher of this subject a text embodying the best scholarly and literary opinion of recent years. The book describes in an interesting and comprehensive manner what English Literature is and has been. The arrangement of material reflects the writer's sound and mature judgment as a college and university professor of this subject. Starting with the earliest beginnings of English letters we are carried down the avenue of the ages to the present day. The hidden literary beauties of the various periods are revealed to us as we pass along, while the abiding importance to literature of certain ethical and cultural movements stands out in high relief. Each chapter considers a definite period and terminates with a well-arranged group of questions and references. The appendix contains many valuable reference tables. Among these the writer gives us a mnemonic table covering the whole domain of English Literature—a very satisfactory perspective of English writers and their productions. The general bibliography, divided as it is into History and Literature, suggests itself as the nucleus of a library for the English student. (Allyn and Bacon, \$1.60).

Were one to browse about in a vast library taking from this old tome and that, the little human incidents, the humorous anecdotes, the beautiful legends that garnish the lives of the saints, he would have a compilation of those little side-lights which are more revealing of character than the more staid pages of a formal biography. These glimpses are the stuff of which Sister M. Eleanore's new book of essays, **Troubadours of Paradise**, is made. So charmingly has she done her work that it is impossible to resist the appeal of the saints. But Sister Mary Eleanore does more than captivate us with a tour through this gallery of saints; to assume the metaphor and phrasing which Father Daniel Lord, S. J., uses in the preface—an excellent essay in itself, by the way—"She can talk of the masterpieces with tender appreciation; but always she brings us back to the genius of the Artist Whose one tremendous perfections and powerful mind are exhibited in every stroke." (Appleton, \$2.00).

Kipling and his Soldiers does not belie Patrick Braybrooke's growing reputation for discerning criticism and frank evaluation. Here he has considered Kipling both as a writer of prose and as a writer of poetry. He has made a rapid though telling study of most of Kipling's writings, placing his finger, as he goes, on specific passages exemplifying his criticisms. He has devoted a generous number of pages to the summing up and essays a sober estimate of Kipling's place in literature. (Lippincott).

A wide range of interesting subjects, an even, free-running, charming style, the name of Otto Kahn on the jacket—these are sufficient recommendations for **Of Many Things**. It is a potpourri of lectures, addresses, and written contributions of the eminent banker who has gathered to

himself much praise and distinction. He discusses, "Art," "the American Stage," "the Movie" under various aspects and in the manner of one whose histrionic knowledge is well grounded. Mr. Kahn's recollections of Edward Henry Harriman and Theodore Roosevelt are even more interesting and merit the reader's attention. (Boni & Liveright, \$3.00).

The wide assortment of selections in **Modern Speeches**, compiled by Homer D. Lindgren, includes representative speeches of statesmen, politicians, business men, diplomats, lawyers, professors, litterateurs, and several churchmen, notably the address on "Christian Charity" by Cardinal Hayes. More than sixty modern speeches have herein been gathered together for the use of the college student or of the general reader interested in public speaking. Mr. Lindgren has striven to arrange the speeches so that "essayiness" and "speechiness" will be contrasted. He wishes to emphasize the difference between actual audience contact and instructive remoteness. With this in view he has divided his book into four parts, beginning with written papers of a somewhat academic or restricted group interest, and ending with speeches that are clearly in touch with the audience throughout and in that quality stand clearly distinguished from essays. (Crofts).

POETRY: In **East Wind**, the second posthumous volume of Amy Lowell's verse, the author goes for theme to her native New England. To scene and dialogue she gives, in these thirteen poems, a vivid down east redolence that is most natural and reminiscent of Robert Frost's "North of Boston." The poems reveal as usual Miss Lowell's great skill in combining rich imagery with stark reality. (Houghton Mifflin, \$2.25).

HISTORY, BIOGRAPHY: To the student and writer of history, the methods and processes of his subject are ever a profitable field of discussion and investigation. In the ten chapters of **History and Historical Problems**, Ernest Scott has succinctly outlined some of the most outstanding problems with which the historian has to deal, as, for instance, the relation of history to geography, and to the physical sciences, the place of history in education, its value, use, and abuse in inculcating patriotism. Particularly valuable is the chapter on the "Historical Problems" which confront every historian. The author's treatment is brief yet thoroughly comprehensive and easily readable even for many who are not professedly historically-minded. (Oxford University Press).

History unlike the physical sciences does not deal with evidence acquired by direct observation. Dr. Allen Johnson, in his book, **The Historian and Historical Evidence**, considers the peculiar kind of evidence available to the historian and the means he must employ in gathering, sifting, and evaluating this evidence so as to arrive at the truth. He shows how weak and unreliable is human testimony, and illustrates this by numerous examples taken from current events. If considerable difficulty is experienced in discovering the exact details of a present-day occurrence from eye-witnesses, the reader can imagine the situation in which the historian finds himself when dealing with an event concerning which he has no eye-witnesses to question. It is to be regretted that the learned author questions the historical ability and acumen of certain Catholic historians, inferring that their faith and belief in the supernatural tends to obscure their judgment. He likewise gives the impression that the Bollandists were not Jesuits. Otherwise it is an excellent treatise on the technique of historical criticism, and will not only help the writer of history in perfecting his own method, but will also enable the reader of history to appreciate the difficulties a scientific historian must cope with in approximating the truth of a past event. (Scribners, \$2.00).

In **G. Stanley Hall: the Biography of a Mind**, one of Dr. Hall's students and admirers portrays in an interesting and detailed fashion the inner and secret reasons which motivated the life of one of America's foremost educators. It is a biography that avoids the traditional paths and instead of the usual chronological detail of Dr. Hall's life, the reader is given a more intimate sketch of the man, his thoughts, ambitions, his hobbies, and his theories. The book explains much that Dr. Hall hinted at in his "Confessions" and reveals the character of a sturdy Puritan whose frenzy for work carried him through a checkered career of pioneer work in psychology and education with many failures and disappointments, to a death which for him meant complete annihilation. Although a devoted disciple and admirer of her master, the author, Lorine Pruette, is quite moderate in her praise and does not hesitate to point out the dark as well as the bright sides of Hall's life. (Appleton, \$2.00).

FICTION: The outstanding character of Compton Mackenzie's **Fairy Gold** is Venetia, age twelve, second daughter of Sir Morgan Romare, Knight of Roon. She is a clever and 'oveable little spitfire "plotting" her elder sister's love affair and her father's delivery from a noxious war profiteer to whom the old nobleman owes money. Venetia is neither the hero nor the heroine of the book, but she is the one you will remember. The story combines the things of today with the romantic life of an old feudal island off the English coast. It contains numerous passages of great beauty and a tale of unflagging interest. (Doran, \$2.00).

In a new series of cases, Father Brown, G. K. Chesterton's shrewd amateur detective, uncovers more than one criminal who shrouds his nefarious deeds in a disguise of pseudo-miraculous mystery. When a crime has been perpetrated under "miraculous" circumstances, Father Brown always "wants to be shown." This discerning common sense gives title to the book: **The Incredulity of Father Brown**. The whimsical little priest untangles more than one baffling situation to the reader's entire satisfaction. (Dodd, Mead, \$2.00).

John Galsworthy has attained new heights in his latest addition to the "Forsyte Saga." His powers, always of a high order, have now reached their ripe maturity, and **The Silver Spoon** has the mellowed richness of old wine. It is the story of a social duel between two young women, each the leader of an English society circle. Their struggle is dramatic, and the climax reached by the suit for libel is intense. The whole is a picture of post-war England seen in the lives of the younger set. (Scribners, \$2.00).

The murder of Dr. Charles Fairlie, wealthy and well-liked physician of Willett's Bridge, Pennsylvania, has brought his promising young assistant, Dr. Eliot, to trial. Laura Farlie, widow of the deceased, is a beautiful and captivating woman, but so too is Eva Hamilton, friend of the defendant, and the girl whom Dr. Fairlie had once expected to marry. This is part of the tangled situation facing Dickerson, the noted criminal lawyer, and Juliet Jackson, the "Female Ferret," when they are called in to uncover the truth. It is in such fashion that Margaret Turnbull's **Madam Judas** commences. It is a mystery story that is out of the ordinary and a romance that has spirit and charm. (Lippincott, \$2.00).

Having fed on movies from her youth, Maudie's ambition was to be swept away to the sunset in the arms of a desert sheik. How this wish is realized is told by Percival Christopher Wren in **Beau Sabreur**. In this stirring tale of love and intrigue, whose locale is the French possessions of Africa, Major Wren follows up his earlier success, "Beau Geste." In a foreword the author forestalls criticism of an impossible situation by vouching for its truth, which is oftentimes stranger than fiction. The pair of

ex-legionnaires, adopted by an Arab tribe, who win out to sheikdom, deserve an honored place in the catalogue of loveable rogues. (Stokes, \$2.00).

Any intimate of the University of Chicago will react violently in some fashion, either in bitter assent or in sharp negation to **Chimes** by Robert Herrick. It is a pitiless picture of official university life with the "mise en scene" thinly disguised. In this account Mr. Herrick has done in a thorough way for university life what Sinclair Lewis, in "Arrowsmith," lightly touches upon when he delineates the University of Winnemac, for while Mr. Lewis centers his attention on Dr. Arrowsmith and fills in with the university as a background, "Chimes" paints primarily a university—to which some people are attached. Doubtlessly all that Mr. Herrick has written is true, but he has not written all of the truth. We are inclined to think of Mr. Herrick as one looking at the reverse side of a carpet. There is no denying the ugly reality and the rough texture of the under-side, but that does not mean that he must ignore the more beautiful obverse. (Macmillan, \$2.00).

How super-criminals, linked against society, and plotting the great coup that would give them the mastery of the world, led by the unscrupulous Dr. Vivanti, master-mind and fugitive from justice, are foiled by the quick wits of Peter Foyle, is told by Sydney Horler, in **The Order of the Octopus**. Though the plot in itself is not new, the author handles his situations well and gives us a very readable story. (Doran, \$2.00).

Professor Van Kleek always wanted to motor through Europe away from the beaten tourist paths, so when his two spinster friends, both beyond romantic years, had the same wish, they put their heads together and planned the trip. Doris F. Halman in **Honk—A Motor Romance**, tells of their adventure with its surprises in an amusing fashion. The Professor leaves home a confirmed woman-hater but returns engaged to—well, to neither of his original companions, for he was young and personable. (Stokes, \$2.00).

SOME RECENT PUBLICATIONS

- The Blind Obedience of an Humble Penitent.** By Rt. Rev. Sylvester Jenks. Edited, with an introduction, by Dom Roger Hudleston, O. S. B. A treatise on the best cure for scruples. Extra Series No. 2 of the Orchard Books. (Benziger, \$1.00).
- The Manichees as St. Augustine Saw Them.** By Rev. Joseph Rickaby, S. J. An authoritative student of St. Augustine gives us a study of the Manichees drawn from St. Augustine's writings. (Benziger, \$0.50).
- Ordination Retreat.** By Rt. Rev. Pierre Dadolle. Translated by Rev. S. A. Raemlers. The private retreat of a great bishop now printed for public use. (Murphy, \$0.75).
- Little Atlas of the Catholic Missions.** A compact survey of mission statistics for the whole world. Generously supplied with maps. (Society for the Propagation of the Faith, \$0.25).
- General Inorganic Chemistry.** By M. C. Sneed. A text offering the fundamentals necessary to prepare college students for the further study of chemistry and related sciences. (Ginn, \$3.00).
- New Second Course in Algebra.** Enlarged Edition. By H. E. Hawkes, W. A. Luby, and F. C. Touton. An intermediate algebra in which considerable emphasis has been placed upon the explicit application of the formula in the narrowed sense of that term. (Ginn, \$1.32).
- Religion Hour: Book II.** By Rev. J. D. Hannan. An attractive reader for the religious period. Illustrated in color. (Benziger, \$0.43).
- Vita del Beato Bernardo Scammacca.** By Father Matteo Coniglion, O. P. A biography of the Dominican, Bl. Bernard Scammacca. Profusely illustrated. (Tipografia La Fulgur, Catania).
- Mangled Hands.** By Neil Boyton, S. J. A boys' story of the Jesuit Martyrs of North America vividly told by an Indian boy. (Benziger, \$1.25).
- La Fete et la Messe de Jesus-Christ Roi.** By a Seminary Professor. Another booklet on the newly established feast of Jesus Christ the King. (Tequi, 7 fr.).
- Nouveau Mois du Sacre-Coeur.** By Abbe J. Koenig. A book of day-by-day devotions for the month of June. (Tequi, 5 fr.).
- Les Faits de Lourdes—Nouvelle serie de Guerisons (1923-1925).** An illustrated record of the cures at Lourdes for the years 1923-25. (Tequi, 12 fr.).
- Les Petits Chinois: II Serie.** By Rev. G. Gilbert, S. J. A second installment of true anecdotes about the children at the Holy Infancy in the Vicariate of Nankin. (Tequi, 2 fr.).
- Catecismo de la Vida Religiosa.** By Msgr. Lelong. A Spanish translation of the third French edition of Msgr. Lelong's "Catechism of the Religious Life." (Tequi, 2 pts.).

PAMPHLETS: From the International Catholic Truth Society:

Catholicism and Reason, by Henry C. Dillon; **Christian Science**, by John E. Graham; **Mere Marie Madeline Postel**, by M. R. Hoste; **The Precious Blood**, by R. F. Clarke, S. J.; **Frequent and Daily Communion**, by Rev. J. McDonnell, S. J. From The Universal Knowledge Foundation: **Prohibition**, by Lucian Johnston.



ST. JOSEPH'S PROVINCE

Visitors to the Holy Name Office in New York City during the summer were very numerous, among whom was the Bishop of Sardinia.

Fathers Robotti, O. P., and Guerrini, O. P., of the Italian Dominican Mission Band, have preached extensively during the summer in and around New York City.

Rev. Edward Hughes, O. P., S. T. Lr., concluded a most successful retreat on St. Dominic's day, to the Sisters of St. Catherine's Convent, Springfield, Ky.

Rev. Michael Eckert, O. P., of the Eastern Mission Band, has been recuperating from a severe illness during the summer.

Fifteen Dominican Missionaries gave Missions in Chicago preparatory to the Eucharistic Congress.

Rev. J. C. Timony, O. P., and J. R. Dooley, O. P., of the Western Mission Band, gave a series of retreats to the Sisters of the Helena Diocese.

Revs. W. R. Lawlor, O. P., and C. M. Thuente, O. P., gave the annual retreats to the students and pupils of Columbia College and St. Joseph's High School, Dubuque, Iowa.

Rev. Charles Haverty, O. P., of the Eastern Mission Band, conducted a very successful novena in preparation for the feast of St. Dominic at St. Mary's, New Haven, Conn.

Rev. Henry Dugan, O. P., of the Eastern Mission Band, has completely recovered from a severe illness which compelled him to give up his mission work at the end of last spring.

The Holy Name parish, Philadelphia, sent two representatives to the Eucharistic Congress. Rev. E. J. Cummings, O. P., Spiritual Director of the Holy Name Society, accompanied the delegates.

Sister Hildegard, O. S. D., has been appointed novice mistress for the Sisters who will associate their endeavors with those of our Fathers in Northern Fukien, China.

Rev. Leo Davis, O. P., of the faculty of Aquinas College, gave the annual retreat to the Sisters of the Holy Family School, Columbus, during the month of July.

Rev. Francis O'Neil, O. P., Ph. D., of the Southern Mission Band, was present at the Educational Congress, held in Louisville, Ky., to report the details of its proceedings for the press.

The Southern Missionaries' list of Fall work is complete. Missions will be given in the diocese of Cincinnati, Detroit, Cleveland, Toledo, Indianapolis, and Louisville.

The Rt. Rev. Felix Couturier, Dominican Bishop of Alexandria, Canada, conducted the Holy Hour in St. Pius' Church, Chicago, on the opening day of the Eucharistic Congress, June 20th.

Rev. John Welsh, O. P., of the faculty of the House of Studies, River Forest, Ill., conducted a summer course in Philosophy at St. Catherine's Academy, Springfield, Ky.

The Fathers of Aquinas College were highly honored during July, by a visit from the Rt. Rev. Bishop Vulysteke, O. P., S. T. M., Vicar Apostolic of Curaco, West Indies.

Aquinas College will conduct a bazaar in the College gymnasium, October 7th and 8th, the proceeds of which will go toward defraying the expenses of its beautiful and newly built High School.

The new Mission Manual, "A Dominican Mission, by a Dominican Missionary," has been in use since the first of the year and has supplied a long felt want. The first edition has long been exhausted.

St. Dominic's day was celebrated in the Church of the Holy Name of Jesus, Philadelphia. The novena was conducted by the Rev. E. J. Cummings, O. P. The Tertiaries and their friends crowded the church at every exercise.

Rev. V. F. Kienberger, O. P., is editing a new book entitled, "Nuns of the Battlefield," written by Mrs. Ellen Ryan Jolly, LL. D. It is now in the press and will be ready for distribution at Christmas time.

A novena in preparation for the feast of St. Ann was conducted by the Rev. J. R. Higgins, O. P., in St. Gregory's Church, New York City. Rev. P. B. Doyle, O. P., gave St. Ann's novena in St. Vincent Ferrer's, New York City.

During the summer months, the Dominican Fathers have assisted in the following parishes in New York City: Holy Name Church; St. Bernard's; St. Elizabeth's; St. Vincent Ferrer's, Brooklyn, and several other parishes.

All the stained glass windows in the new Holy Name Church, Philadelphia, have been put in place. They are thoroughly Dominican, depicting the mysteries of the Rosary, the Vision of St. Dominic and the Dominican Saints and Blessed.

The Dominican Tertiaries of Philadelphia, assisted at a special Jubilee Service in the Church of the Holy Name. A sermon was preached by the Rev. Gregory R. Scholtz, O. P., and the choir boys sang Solemn Compline according to the Dominican Rite.

The fall schedule for the Missionaries of Chicago and Minneapolis shows work to be done in the Archdiocese of Chicago, Dubuque, St. Louis, and St. Paul and in the Diocese of Sioux City, Sioux Falls, Concordia, La-Crosse, Detroit and Green Bay.

In the Chapel of the Dominican House of Studies, Washington, D. C., a Solemn High Mass of Requiem was celebrated on June 10th, for the repose of the soul of the Rev. Mother Mary Emmanuel Phelan, O. S. D., Superioress of St. Mary's on the Hudson, Newburgh, N. Y.

The retreat to the missionaries of St. Joseph's Province, August 25th to September 1st, and the annual retreat to the community of the House of Studies in Washington, D. C., September 1st-10th, were conducted by the Very Rev. M. J. Ripple, O. P., P. G.

The widespread circulation of the increase of the readers of our Dominican publications made it necessary for Very Rev. M. J. Ripple, O. P., P. G., to visit New Orleans in order to establish an office in that city.

Rev. V. R. Burnell, O. P., Superior of the Southern Mission Band, gave several missions in Michigan, during the month of July. Revs. W. D. Sullivan, O. P., and H. L. Martin, O. P., also of the Southern Mission Band, have been assisting the clergy in Detroit during the summer months.

Rev. H. J. McManus, O. P., of Providence College, conducted a summer school course in Ethics and Ontology, at St. Mary of the Springs, Columbus, Ohio, and Rev. D. M. Della Penta, of the same faculty, gave a course in Logic and Psychology, to the Dominican Sisters at Watertown, Mass.

The summer school at Providence College this year was attended by one hundred and fifty Sisters. At the conclusion of the session, nine Sisters of Mercy and two Sisters of St. Dominic, who had been preparing since the College opened, seven years ago, received the degree of Bachelor of Arts.

Rev. E. A. Baxter, O. P., preached a novena in preparation for the feast of St. Ann in St. Pius' Church, Chicago, Ill., and conducted a retreat to the Sisters of St. Dominic, Sinsinawa, Wis., July 26th to August 4th. He also gave the retreat to the priests of the diocese of Fargo, North Dakota.

Rev. D. A. Wynn, O. P., gave a retreat to the priests, teachers in the St. Paul Seminary, Nazareth Hall, and College of St. Thomas, St. Paul, from June 14th to the 18th, and also conducted the annual retreat to the Dominican Sisters at Kenosha, Wis., and the School Sisters of Notre Dame, Longwood, Chicago.

Rev. C. M. Thuente, O. P., preached the novena in preparation for the feast of St. Ann in the Basilica of St. John, Chicago, Ill., and gave the retreats to the Benedictine Sisters at Clyde, Mo., and Yankton, South Dakota, the Dominican Sisters at Amityville, N. Y., and to the Sisters of St. Joseph at Nazareth, Mich.

The enrollment of students and novices in the various Houses of the Province for the present year number 82 for the House of Theology in Washington, D. C., including 16 student priests. At the House of Philosophy in Chicago, there are 117, and at the simple novitiate in Springfield, Ky., approximately 80 applications have been filed.

At the Holy Name Church, Kansas City, Mo., a novena was held in preparation for the Feast of St. Dominic. It was well attended and large

crowds received Holy Communion each day. The High Mass was celebrated by Rev. V. R. Burnell, O. P., Head of the Southern Mission Band, who also preached the sermon in honor of the great Patriarch.

Among the priests who assembled at St. Patrick's Cathedral to accompany His Eminence, John Cardinal Bonzano to the pier, were Very Rev. Provincial, Raymond Meagher, O. P., S. T. Lr., Very Rev. Gregory Moran, O. P., Prior of St. Vincent Ferrer's Priory, Rev. Phillip Robotti, O. P., of the Italian Mission Band, and Rev. V. F. Kienberger, O. P., of the Eastern Mission Band.

Rev. James Foster, O. P., S. T. Lr., of the faculty of St. Thomas' College, River Forest, Ill., conducted the retreat to the Sisters of St. Joseph, at La Grange, Ill., from August 7th to the 15th. Rev. Boniface Strameier, O. P., S. T. Lr., Ph. D., also of the same faculty, gave the retreat to the Ursuline Sisters, at St. Ursula's Academy and Normal College, York, Nebraska, from August 6th to the 15th.

During the summer, retreats were given by the following Fathers from Providence College:—Rev. J. B. Dawkins, O. P., conducted the retreat to the Augustinian Fathers at Brooklyn, N. Y.; Rev. M. S. Welsh, O. P., gave retreats to the Dominican Sisters at Grand Rapids, Mich., and to the Sisters of the Good Shepherd, Newark, N. J.; and Rev. F. G. Level, O. P., conducted the retreat to the Dominican Sisters at Sea Isle City, N. J.

Due to a protracted and serious illness, the Very Rev. M. A. Waldron, O. P., S. T. M., for seven years, Regent of Studies and for more than thirty years Professor of St. Thomas Theology at the House of Studies in Washington, D. C., has found it necessary to tender his resignation. The Fathers and Novices offer him their prayers and heartfelt sympathy and trust that a well merited rest may favor him with a return to good health.

Rev. V. F. Kienberger, O. P., of the Eastern Mission Band, conducted a Holy Hour in the Cathedral of the Holy Name, Chicago, from one to two A. M., during the Eucharistic Congress. Father Kienberger gave a retreat to the Carmelite Nuns at Buffalo, N. Y., June 25th-July 4th. At the conclusion of this retreat, Fr. Kienberger preached the sermon at the laying of the cornerstone of the new Carmelite Convent, at which more than two thousand people were in attendance.

A novena in honor of St. Rose of Lima was conducted in the Church of the Holy Name, Philadelphia, and proved most successful. It was called a Novena of Intercession in honor of the First Saint of America. The devotion consisted of Rosary, prayers in honor of the Saint, sermon and benediction of the Blessed Sacrament. The relic of the Saint was exposed for veneration throughout the Novena. The sermons were delivered by the Rev. Gregory R. Scholtz, O. P.

For the fifth time, Rev. W. R. Lawlor, O. P., Superior of the Western Mission Band, conducted the exercises of the annual retreat to the students of St. Thomas' Military Academy and the men of the College of St. Thomas, St. Paul. Father Lawlor gave a Laymen's Retreat to the men of Minneapolis, Minn., in the Chapel of the College of St. Thomas, St. Paul, from August 14th to the 16th. This retreat is given annually under the auspices of the Minneapolis Knights of Columbus.

The Feast of St. Dominic, August 4th, was celebrated in a fitting manner at St. Vincent Ferrer's, New York City. The novena in preparation for the Feast was conducted by Rev. V. F. Kienberger. Very Rev. J. H. Healy, O. P., P. G., delivered the sermon at the Solemn Mass, celebrated by Rev. Phillip Robotti, O. P., of the Italian Mission Band. In the evening, solemn Compline was sung, at which Rt. Rev. John J. Dunn, D. D., presided. The preacher at the evening service was the Very Rev. J. H. Healy, O. P., P. G., Superior of the Eastern Mission Band.

Early this fall, another contingent of young Fathers will leave this country to begin their labors in the foreign mission field of Kienning Fu, China. They are the Revs. Henry Athanasius Burke, O. P., formerly assistant at the Sacred Heart Church, Jersey City, Frederick Aquinas Gordon, O. P., Robert Edward Brennan, O. P., S. T. Lr., Ph. D., John Michael Barrett, O. P., and William Ferrer Cassidy, O. P., S. T. Lr., all of the latest class to complete their studies in Washington. Every member of the Province unites in wishing them Godspeed and promises to remember them in their daily prayers that they may receive heaven's blessing upon their labor of love and self-sacrifice.

Visitors from among the hierarchy to the Convent of St. Thomas', River Forest, Ill., on the occasion of the Eucharistic Congress were His Eminence, John Cardinal Bonzano, Papal Legate to the Congress; Apostolic Delegate, Most Rev. Pietro Fumasoni-Biondi, Archbishop of Dioclea; Most Rev. John T. McNicholas, O. P., S. T. M., Archbishop of Cincinnati; Most Rev. Raymond Rouleau, O. P., Bishop of Valleyfield, Canada, recently appointed Archbishop of Quebec; Rt. Rev. Bishop Munagori, O. P., Vicar Apostolic of Tonquin; Rt. Rev. Felix Couturier, O. P., Bishop of Alexandria, Canada; Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh; and Rt. Rev. Gregory Vuylsteke, O. P., Bishop of Curacao.

All the Fathers and Brothers from the House of Studies in Chicago, St. Pius' and Holy Trinity, as well as a large number of Fathers from different parts of the Province, attended the exercises of the Eucharistic Congress, notably the procession at Mundelein, in which all took part in habit and cappa. The place occupied by Dominicans in this greatest religious pageant in the history of America was most conspicuous. Their traditional devotion and love for the Blessed Sacrament, manifested through their zeal and many-sided activities, both in preparation for and during the Congress, received the highest encomiums from among civil and ecclesiastical circles as well as from the laity.

Eight of the young men who have just completed their theological course at the House of Studies in Washington, D. C., followed a course in Sacred Eloquence conducted by the Very Rev. J. H. Healy, O. P., P. G., Head of the Eastern Mission Band at St. Vincent Ferrer's Priory, New York City. Fathers Gordon and Dionne also assisted at St. Vincent Ferrer's during the summer; Fathers Morris and Goggins at St. Antoninus', Newark, N. J.; Father Justin Kennedy at the Sacred Heart Church, Jersey City; Father Dionne at St. Catherine's, New York City; Father Murray at St. Paul's Church, Jersey City; and Father Barrett at St. Mary's Church, New Haven, Conn.

The Holy Name School, Philadelphia, was awarded two of the seven scholarships given every year by St. Joseph's College to those boys attaining the highest averages in their classwork. The school is recognized

as one of the very best parochial schools in the city. Its commercial graduates receive positions before graduation day. The school has so increased during the past few years that it has become necessary to build an annex. Ground, at the corner of East Berks and Gaul Streets, has been purchased and plans are being prepared for the erection of a new school. The structure is to be built of stone and have a Gothic effect so as to harmonize with the new convent, new rectory and new church, all of which buildings have been erected in the course of the past four years.

Following are the changes and appointments recently made throughout the Province of St. Joseph's:—Rev. Paul Doane, O. P., for the past year assistant at St. Vincent Ferrer's, New York City, and Rev. J. B. Logan, O. P., recently appointed assistant at St. Mary's Priory, New Haven, Conn., have been assigned to the Eastern Band. Rev. Matthew O'Connor, O. P., formerly assistant at the Holy Name Church, Kansas City, Mo., is now laboring with the Southern Mission Band. Revs. Benedict Dionne, O. P., Justin Kennedy, O. P., S. T. Lr., and Damian Goggins, O. P., S. T. Lr., J. C. B., all of the latest class to complete their theological course in Washington, D. C., have been assigned respectively to St. Antoninus' Priory, Newark, N. J., St. Vincent Ferrer's Priory, New York City, and Sacred Heart Church, Jersey City.

Very Rev. M. J. Foley, O. P., P. G., of the Eastern Mission Band, has been elected Prior of St. Antoninus' Convent, Newark, N. J., to succeed the late Very Rev. Ignatius Conlan, Q. P. Revs. Boniface Stratemeier, O. P., S. T. Lr., Ph. D., and John Welsh, O. P., S. T. Lr., professors at the new House of Philosophy in Chicago for the past year have been assigned to the faculty of the Immaculate Conception Convent, Washington, D. C., and Revs. L. C. McCarthy, O. P., S. T. Lr., V. R. Hughes, O. P., S. T. Lr., and R. P. O'Brien, O. P., S. T. Lr., who have been pursuing their studies in Europe, will become members of the faculty at the House of Studies, River Forest, Ill. Rev. Leonard Callahan, O. P., S. T. Lr., having completed his theological course, will remain in Washington, D. C., to pursue his studies for the degree of Doctor of Philosophy at the Catholic University.

Rev. J. C. Nowlen, O. P., S. T. Lr., who has been assisting at St. Vincent Ferrer's Church for the past year, will sail for Rome this fall to continue his studies at the Collegio Angelico, and Rev. G. G. Herold, O. P., S. T. Lr., who has been acting as sub-master of novices at the House of Studies in Washington, D. C., will leave for the University of Oxford, England, to take up advanced studies, Rev. A. A. Sibila, O. P., of the faculty of Aquinas College, Columbus, Ohio, has been made assistant at St. Thomas' Church, Zanesville, Ohio, and Rev. B. B. Meyers, O. P., S. T. Lr., formerly assistant at St. Thomas' in Zanesville has been transferred to Aquinas College. Rev. C. I. Cappellino, O. P., S. T. D., J. C. L., Ph. D., of the Italian Mission Band and with headquarters at St. Catherine's Priory, New York City, has been changed to the Church of the Most Holy Rosary, Hawthorne, N. Y.

On Monday evening, June 21, the second day of the Eucharistic Congress, Most Rev. John T. McNicholas, O. P., S. T. M., Archbishop of Cincinnati, delivered the concluding address given in the Coliseum, Chicago, before an assembly of people that numbered far into the thousands. On Wednesday of the same week, designated as "Higher Education Day," the Very Rev. Ignatius Smith, O. P., S. T. Lr., Ph. D., Prior of the House of Studies in Washington, D. C., addressed a gathering of people that

taxed the capacity of Chicago's greatest convention hall. To Rev. Thomas M. Schwertner, O. P., S. T. Lr., much praise is due for his excellent and timely work, "The Eucharistic Renaissance" which brought before the people a knowledge of the history, aim and advantages of Eucharistic Congresses. Very Rev. Albert Casey, O. P., S. T. Lr., and Rev. E. A. Baxter, O. P., acted as host to a large number of visiting clergy and extended to them the hospitality of the new Dominican House of Studies at River Forest and the parochial residence of St. Pius' Church, Chicago.

On August 18th, the biennial Chapter of the Province was held in the House of Studies in Washington and had for its principal object this year, to elect a successor to the Very Rev. Raymond Meagher, O. P., S. T. Lr., who, for thirteen years, has occupied the office of Provincial of St. Joseph's Province. The convention opened with the celebration of a solemn High Mass of the Holy Ghost which was celebrated by the Rev. Gregory Herold, O. P., with the Rev. Edward Brennan, O. P., and Rev. John McGovern, O. P., as deacon and subdeacon respectively. Following the Mass, Very Rev. Ignatius Smith, O. P., S. T. Lr., presided at the Chapter as Vicar of the Province. Those elected to the Board of Definitors were the Very Rev. E. G. Fitzgerald, O. P., S. T. M., Very Rev. D. J. Kennedy, O. P., S. T. M., and Rev. J. W. Owens, O. P., S. T. Lr., of Washington, D. C. and Very Rev. D. A. Casey, O. P., S. T. Lr., Prior of the Dominican House of Studies, River Forest, Ill. As this issue of *Dominicana* goes to press, the Roman cables announce the confirmation of the electors' choice of the Very Reverend Father Meagher, O. P., to be Provincial for another term. The Novices wish to express their sincere appreciation and to extend hearty felicitations.

Since the wonderful Holy Name Convention of 1924, the National Headquarters of the Holy Name Society has received frequent inquiries from all parts of the world regarding the Society, its aim, purposes and methods employed in branch and diocesan activities. Among recent callers were His Grace, the Archbishop of Lima, Peru, who cordially invited Very Rev. M. J. Ripple, O. P., P. G., National Director, to visit his diocese and assist in the general establishment of the Society. Again, His Grace, Archbishop Duhig of Australia visited the office seeking information and assistance. He wants to make the Society a vital factor of Catholic life among his men. Rev. Fr. Boyd, a visitor from the north of Ireland, called and solicited help from the National Headquarters. These are but a few of the callers that seek out the National Headquarters for Holy Name information. Literature is being sent to Palestine where the priests and ecclesiastical students are deeply interested in the American phase of the Holy Name Movement. Calls have come in the past two years from practically the whole world.

St. Dominic's day, was observed with elaborate ceremonies by the Dominican Fathers of the Dominican House of Studies, Washington, D. C. Following a time-honored custom commemorating the lifelong friendship between St. Dominic and St. Francis, the Franciscan Friars from Mount St. Sepulcher officiated at solemn High Mass in the Dominican Chapel. Mass was celebrated at ten o'clock by the Rev. Forest McGee, O. F. M., custodian of the Franciscan Monastery, with Fr. Paschal, O. F. M., as deacon and Fr. Bonaventure, O. F. M., as subdeacon. The acolytes were Bro. Gabriel and Malachy, and the thurifer Bro. Thomas all of the Franciscan Monastery. Services were attended by the Superiors of the various religious houses associated with the Catholic University and by the pro-

fessors and faculty of the Georgetown and Catholic Universities. At the conclusion of the services, the Very Rev. Raymond Meagher, O. P., S. T. Lr., Provincial of St. Joseph's Province, held a reception for the guests. He was assisted by the Very Rev. D. J. Kennedy, O. P., S. T. M., the Very Rev. V. F. O'Daniel, O. P., S. T. M., and the Very Rev. Gregory Fitzgerald, O. P., S. T. M., all of Washington. Later, the Very Rev. Ignatius Smith, O. P., S. T. Lr., Prior of the House of Studies, was host to the visiting prelates at a dinner served in the refectory of the Dominican Convent.

The schedule of retreats given this summer by the Fathers of the House of Studies in Washington are as follows:—Very Rev. Ignatius Smith, O. P., S. T. Lr., Ph. D., gave a retreat to the laymen of Harrisburg, Pa., and another to the community of Professors at Providence College. Fr. Smith also preached the sermon at the dedication of St. Leo's Church, Newark, N. J., on Sept. 12th; the sermon commemorating the Centennial of the diocese of London, Ontario, Canada, on Sept. 26th; and the sermon in honor of the Seventh Centennial of the founding of the Franciscan Order, at the Franciscan Monastery, Washington, D. C., October 4th. Very Rev. D. J. Kennedy, O. P., S. T. M., gave the retreat to the Holy Cross Sisters at Holy Cross Academy, Washington, D. C.; Very Rev. Gregory Fitzgerald, O. P., S. T. M.,—the retreat to the Dominican Sisters of St. Mary of the Springs, Columbus, Ohio, and another to the Mercy Sisters at Litusville, Pa.; Rev. William Owens, O. P., S. T. Lr.—two retreats to the Dominican Sisters at Sparkhill, New York; Rev. Dominic McShane, O. P., S. T. Lr.,—preached the retreat at the Priests' Housekeepers' Guild, Philadelphia, Pa., a retreat to the Dominican Sisters at Sea Isle City, N. J., and another to the Dominican Sisters at Adrian, Mich.; Rev. Basil Saylor, O. P., S. T. Lr., conducted the retreat to the Immaculate Heart Nuns at Cape May, N. J., and the retreat to the Dominican Sisters at Detroit, Mich.

The first class of students to complete their philosophical course at St. Thomas' Convent in Chicago arrived in Washington on August 17th to begin the study of Theology. Having completed a ten day retreat, 21 members of this class were admitted to the profession of the solemn vows on August 25th. This occasion was one of solemnity and great joy not only for the members of the community concerned, but also for a large host of relatives and friends that filled the Chapel to witness this beautiful ceremony. A solemn High Mass was sung at nine o'clock by the Very Rev. Ignatius Smith, Prior of the House of Studies and was assisted by Rev. Innocent Smith, O. P., of the faculty of Providence College, as deacon, and Rev. Ambrose Smith, O. P., professor and master of novices at the House of Philosophy in Chicago, as subdeacon. After a short instruction by the Very Rev. Prior to those assembled, the following novices made their solemn profession into his hands:—Rev. Bros. John Reginald Smith, James Clement Kearney, Joseph Fabian Beever, Leo Lawrence Bernard, James Bernard Walker, David Gregory O'Connor, John Jordan Dillon, Earl Matthew Hanley, Matthew Leo Carolan, Arthur Ralph McCaffery, Joseph Innocent Reardon, John Nicholas Walsh, William Joseph McLaughlin, Louis Emmanuel Nugent, John Berchmans Affleck, Thomas Dennis Gilligan, Harold Camillus Boyd, Richard Mannes McDermott, Edward Matthias Heffernan, John Constantius Earner, and John Alexius Driscoll. On September 21, three more members of this class made profession of the solemn vows before the Prior, Very Rev. Ignatius Smith. They were Rev. Bros. Joseph Adrian Manning, Michael Norbert Connell, and James Hilary Mulcahy.

PROVINCE OF THE HOLY NAME

During the absence of the Rev. Gregory Rourke, O. P., who attended the General Chapter, the Rev. Stanislaus M. McDermott, O. P., has been in charge of the parish of St. Vincent Ferrer in Vallejo, Calif.

The Fathers at St. Dominic's, San Francisco, had the pleasure of extending hospitality to ten recently ordained priests from the Holy Rosary Province, who sailed on July 12th for Manila. Three of the ten priests were formerly students at the Dominican House of Studies, in Washington, D. C.

The Rev. Benedict M. Allen, O. P., S. T. Lr., conducted classes in History at the Diocesan Summer School in San Francisco as well as at that of the Dominican Sisters in San Rafael.

On June tenth, the Very Rev. Reginald Newell, O. P., S. T. Lr., P. G., celebrated the fiftieth anniversary of his sacerdotal ordination at St. Thomas Priory, Ross, Calif.

The Third Order of St. Dominic has been given a great impetus in San Francisco, owing to the zeal and energy of its Director, the Rev. Aquinas McDonnell, O. P.

A beautiful Italian marble altar, a gift from some kind friends, has just been installed in the Lady Chapel of the New St. Dominic's Church in San Francisco.

The Very Rev. Andrew Pope, O. P., S. T. Lr., of Portland, Ore., and the Rev. Stephen Connelly, O. P., of Ross, attended the Eucharistic Congress at Chicago.

The Rev. S. Chamberlain, O. P., conducted two missions in northern California, the Missions of the Irish Capuchin Fathers. Later Fr. Chamberlain gave a ten days' retreat to the Sisters of Mercy, in Red Bluff, Calif.

The Rev. Stanislaus Bohan, O. P., S. T. Lr., J. C. L., of the faculty of Aquinas School, conducted retreats this summer for the Sisters of Holy Cross, St. Alphonsus Hospital, Boise, Idaho; the Maryknoll Sisters of St. Dominic in Seattle, Washington; and the Dominican Sisters of Immaculate Academy, Portland, Oregon; the Very Rev. Andrew Pope, O. P., S. T. Lr., for the Dominican Sisters of Everret, Wash. and the Rev. Alphonsus Riley, O. P., for the Dominican Communities at San Rafael, Calif.

Aquinas School is making much progress. The faculty has been strengthened greatly this year by the addition of the Rev. J. S. Owens, O. P., until a few months ago Rector of the College Lacordaire, Buenos Aires. Father Owen's eminent qualifications as an educator have been officially recognized by the National Boards of Public Instruction of Ireland, France, Switzerland and the Argentine Republic.

The Rev. J. D. Mueller, O. P., has been temporarily in charge of St. John's Church, Vancouver, Wash.

On Sunday, July 11th the Rev. Patrick Purcell, O. P., was ordained priest at the American College, at Louvain, Belgium. On July 25th, the Rev. Brother Girard Martin, O. P., was ordained deacon. Both Father Purcell and Brother Girard were formerly students at the Dominican House of Studies in Washington, D. C.

DOMINICAN SISTERS' CHRONICLE

St. Clara Convent (Sinsinawa, Wisc.)

After a Solemn High Mass on the Feast of St. Dominic, at which the Rev. J. D. Kavanaugh, O. P., was celebrant, the Rev. L. L. Farrell, O. P., deacon, and the Rev. E. A. Baxter, O. P., subdeacon, thirty-seven postulants were clothed in the holy habit of St. Dominic. Father Baxter, who conducted the ten days retreat delivered the sermon at the reception.

On August 5th, the household of St. Clara united in joyfully honoring the following Sisters who celebrated their Golden Jubilee; Sister Regina Lomax, O. S. D., Angela Harvey, O. S. D., Jerome McEvoy, O. S. D., Domitilla Gill, O. S. D., Flavia Gill, O. S. D., Evarista Noonan, O. S. D., Romana Spillane, O. S. D., and Fidelia Delaney, O. S. D. The Rev. J. D. Kavanaugh, O. P., preached the sermon and the Rt. Rev. Msgr. M. C. Fitzgerald of Sioux Falls gave the Solemn Benediction. Among the clergy present were the Revs. P. B. Knox, E. Barnes and C. P. O'Neill.

On the same day, twenty-nine Novices made their Simple Profession and thirty-three Sisters pronounced their final vows.

Five members of the Junior Class of Rosary College, River Forest, Ill., left the College on August eleventh to begin a year of study at the European Branch of the College, located at Fribourg, Switzerland. These students will enjoy the advantages of the "Rosary College Foreign Study Plan" inaugurated in 1925, whereby qualified students may receive full college credit for a year of study abroad, and return to their American Colleges for their Senior year. This group will follow first a preliminary course for American students at the University of Strassbourg, then in October they begin courses at the "Institute for Higher Studies" in Fribourg, conducted since 1917 by the Dominican Sisters of Sinsinawa. The work of the American students is under the direction of a member of the Faculty of Romance Languages at Rosary College.

Dominican College and Convent (San Rafael, Calif.)

A new parochial school at Napa, in charge of the Dominican Sisters of the Congregation of the Most Holy Name of Jesus, was completed for use at the beginning of the school year.

The two yearly retreats for the Sisters were given at the Motherhouse during June and July by the Rev. J. M. D. Nasse, O. P.

On July 25th, his Grace, the Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, presided at the dedication of St. Raphael's new parochial school at San Rafael.

The closing exercises of the Sisters' Summer School were held on July 30th. Before the presentation of the certificates and the degrees, the Most Rev. Edward J. Hanna, D. D., delivered an address to the Sisters of the various congregations, who attended the summer school, on the problem of modern education. Twenty-one junior certificates were granted, one California State special elementary and junior high school certificate in music, two California State secondary certificates, seven State general secondary credentials and five degrees of A. B.

Among the recent visitors to San Rafael's were: Msgr. Respighi, Dr. Moorhead, Mr. Hines, Msgr. Caccia Dominioni, Canon Bini, Msgr. Grano, Msgr. Beltrami, Mr. Beltrami and Mr. Keating, all of Cardinal Bonzano's suite; the Most Rev. Dr. Harty, D. D., Archbishop of Cashel, the Rt. Rev. McRory, D. D., of Down and Connor, the Rt. Rev. McNeeley, D. D., of Paphoe, the Rt. Rev. Morrisroe, D. D., of Achonry, the Rt. Rev. Dorrley, D. D., of Elphin, the Rt. Rev. Downey, D. D., of Ossory, the Very Rev. J. Cantwell, the Rev. F. McElroy, the Most Rev. M. Sheehan, D. D., Co-adjutor Archbishop of Sydney, the Rt. Rev. T. Hayden, D. D., President of St. Patrick's College, Manly, N. S. W., the Very Rev. V. Peters of Maitland, and the Rev. Wm. Cantwell.

Sacred Heart Academy (Springfield, Ill.)

The Rev. J. F. Quinn, C. S. C., conducted a retreat for the Sisters June 26-July 3rd, while another was given by the Rev. V. F. Kienberger, O. P., August 7-15th.

Sixteen sisters took the summer courses at Notre Dame University, twenty at Loyola University, twenty at Roulte College, thirty-eight at the Motherhouse, and thirty at De Paul University, six receiving degrees.

On July fifth twelve Sisters made their profession. The ceremonies were presided over by the Rev. Amos Giustis, D. C. L., Chaplain. Three days previous twelve postulants entered the Novitiate, four of these from the 1926 graduation class.

Sister Columba Condon, O. S. D., was called to her eternal reward on July second. R. I. P.

Dominican Sisters of the Perpetual Rosary (Syracuse, N. Y.)

On the Feast of Pentecost, the Rev. John S. Moran, O. P., broke ground for the new Chapel, and preached the sermon for this occasion. The Chapel is of Spanish Mission style and will accommodate five hundred people, and it is expected to be ready for use in December.

From July 27th to August 4th, a public Novena, in honor of St. Dominic, took place at the Monastery. The services were conducted by the Rev. Francis O'Neil, O. P., Ph. D., the devotions, with sermon and Benediction, were held out in the open air, giving ample room for the hundreds who attended the Novena.

On the Feast of St. Dominic, eleven Tertiaries were clothed in the habit, and three made their profession.

St. Catherine Academy (Springfield, Ky.)

The Sisters attended the Summer Courses at the Catholic University, Washington, D. C., Dominican College, Providence, R. I., Creighton University, Omaha, Nebr., Fordham University, New York City, St. John's, Brooklyn, N. Y., and Notre Dame University, South Bend, Ind.

Summer schools were conducted during a six weeks period at St. Agnes Academy, Memphis, Tenn., Sacred Heart Academy, Watertown, Mass., St. Dominic's Academy, Waverly, Mass., I. C. A., Hastings, Nebr. A course in Logic and Higher Mathematics was conducted at the Motherhouse by the Rev. John J. Welsh, O. P., S. T. Lr., Ph. D.

The Annual ten days retreat was conducted by the Rev. L. E. Hughes, O. P. On August third, nine postulants received the holy habit, and on the Feast of St. Dominic, four novices pronounced their first vows, four renewed their vows for one year, and five made final profession. The Rev. V. C. Donovan, O. P., Chaplain, presided at both the reception and profession. Among those present for both ceremonies were, the Very Rev. J. S. Wilburn, O. P., the Revs. L. E. Hughes, O. P., Von Becelaire, O. P., J. A. Hogarty, and J. Lockett.

At St. Agnes Academy, Memphis, Tenn., the annual retreat was given by the Rev. Thomas F. Conlon, O. P., from July 26th to August 4th.

On the Feast of St. Dominic, the Sisters united in honoring Sister Aloysius O'Connor, O. S. D., who celebrated her Golden Jubilee, and Sisters Leona, O. S. D., and Colette, O. S. D., their Silver Jubilee, as professed Dominicans.

Monastery of the Dominican Sisters of the Perpetual Rosary (Buffalo, N. Y.)

The building of the new wing of the Dominican Monastery is progressing rapidly. With the encouragement of the Rt. Rev. William Turner, D. D., Bishop of Buffalo, the friends of the Sisters are campaigning to raise funds for the new building. If the campaign is a success, work on the new Chapel will begin early in the spring.

On the Feast of the Most Precious Blood of our Saviour, four novices made their profession, and two postulants were clothed in the habit of St. Dominic. The Rt. Rev. Msgr. Nelson H. Baker, LL. D., P. A., presided at the ceremony, and the Rev. V. F. Kienberger, O. P., preached the sermon.

The Revs. E. Philips, O. P., and John B. Kelly, O. P., visited the Monastery and said Mass on the feast of St. Dominic.

Dominican Sisters of the Perpetual Rosary (Camp Hill, Pa.)

Among the recent visitors to the Monastery were the Revs. Charles Gainor, O. P., and L. M. Shea, O. P., Ph. D., of Washington. Father Shea said the first Dominican Mass in the new monastery, on July 5th.

On July 11th one postulant was clothed in the habit by the Rt. Rev. Msgr. John C. Thompson, V. G., P. R., of Harrisburg. Another postulant entered the novitiate the same day.

The reception of members into the Third Order took place after the solemn celebration of the Feast of St. Dominic.

Congregation of St. Mary's (New Orleans, La.)

Sisters M. Gertrude, O. S. D., and Raphael, O. S. D., celebrated their silver jubilee on June 14th. A solemn High Mass was sung by the Very Rev. W. Martin, O. P., as celebrant, the Rev. A. Fernandez, O. P., as deacon, and the Rev. V. Martin, O. P., as subdeacon. The Rt. Rev. J. M. Laval, D. D., Auxiliary Bishop of New Orleans, presided.

After the jubilee ceremonies eight novices pronounced their solemn vows. Within a few days they left for St. Dominic's Villa.

Carnegie Institute recently conferred upon Sister M. Raphael Ryan, O. S. D., the degree of Doctor of Literature, while Sister M. Agatha received her A. B. degree from Loyola University.

The Rev. Mother Mary Pius McMullan, O. S. D., was elected Mother Prioress at the Community's Election held on July 25th.

Death called Sister M. Columba O'Farrell, O. S. D., to her eternal reward in May. R. I. P.

The annual retreat for the Sisters was conducted by the Rev. F. Carbajal, S. J., in July.

Corpus Christi Chapter (Duluth, Minn.)

The Rev. Mother Mary Ellerker, O. S. D., sailed in August on a tour of visitation to the Houses in England, and the British West Indies.

At the invitation of the Rt. Rev. James A. Duffy, D. D., Bishop of Grand Island, Nebr., five Sisters left Duluth for Scottsbluff to found another Corpus Christi House and to work among the Mexicans in his diocese. Owing to the scattered homes of the beet-workers, it is often necessary to instruct the people in their own homes. This the Sisters do, besides teaching catechism at various mission stations within a radius of a hundred miles.

Five Sisters are now working in the Diocese of Oklahoma, taking census, doing parish visiting, teaching catechism, etc. Over 35,000 visits have been made, resulting in many converts to faith, lapsed returned to their duties, infants baptized, and marriages validated. A mountain of prejudice has also been removed through personal contact.

Work among the blind has been given to one of the Sisters in Trinidad, B. W. I., perhaps due to the prayers of one of the recent postulants in Duluth, who is herself totally blind.

During the last few months six postulants have been accepted in the Motherhouse at Duluth.

St. Cecelia Academy (Nashville, Tenn.)

On the Feast of the Visitation, one postulant was clothed in the Habit of St. Dominic. During July two postulants entered the Novitiate.

The Rev. J. R. Higgins, O. P., conducted a retreat at the Academy from August 6th to August 15th for the Sisters. A three days' retreat was also given by Father Higgins at St. Mary's Orphanage, which is conducted by the Sisters of St. Cecelia's.

St. Cecelia was represented by members both from her Faculty and Alumnae at the International Federation of Catholic Alumnae Convention, held during August at St. Mary's College, Notre Dame, Ind.

The Academy opened its doors for the sixty-seventh time on the 14th of August. A beautiful new place, Overbrook, which was recently purchased has been fully equipped as an up-to-date School of Music and Art, opened on the same day to students. The largest attendance ever at St. Cecelia's began with the August opening.

On the Feast of St. Rose of Lima, August 30th, Sisters M. Edward Criste and M. Therese Charters pronounced the words of their religious profession, while Sisters Augustine Marron and Maria Goode made their final professiin. Before the ceremonies of profession a Pontifical High Mass was sung by the Rt. Rev. Alphonse J. Smith, D. D., Bishop of Memphis, assisted by the Rev. Bruno Schrimf as deacon, and the Rev. John Flanagan as subdeacon.

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

The Community Summer School at St. Joseph's, Sullivan County, opened on July 5th with an attendance of about 280, the greatest on record.

A ten days retreat conducted by the Rev. Clement M. Thuente, O. P., at the Novitiate House closed on the morning of July 6th, when thirty-one postulants received the holy habit, fifteen novices were admitted to Profession, and thirty-six Sisters made their final vows. Previous to the ceremonies of reception and profession, a Pontifical High Mass was sung by the Most Rev. George Caruana, D. D., Apostolic Delegate to the Antilles.

Three retreats have been given at the Motherhouse by the Rev. Thomas M. Schwertner, O. P., S. T. Lr. The Rev. Francis D. McShane, O. P., S. T. Lr., conducted a retreat during August at St. Joseph's, chiefly for the Sisters attending the summer school.

The Rev. Peter D. Schwarz, who fulfilled the office of Chaplain to the Novitiate House for forty-six years, died on July 16th. R. I. P.

Twelve Sisters of the Community will be among the teaching staff of the new Central Catholic High School on Eastern Parkway, Brooklyn, which opened in September.

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

Two annual retreats for the Sisters were conducted by the Revs. B. M. Allen, O. P., S. T. Lr., and C. McDonnell, O. P., S. T. Lr.

On July 20th, two Sisters made heir final vows. The cermeony was presided over by he Rev. Aquinas McDonnell, O. P.

Five postulants were clothed in the holy habit, and five novices were admitted to simple profession on August 12th.

Servants of Relief for Incurable Cancer (Hawthorne, N. Y.)

Mother Mary Alphonsa Lathrop, O. S. D., Founder of the Sisters of the Congregation of St. Rose of Lima, for the Relief of Incurable Cancer since 1898, died on July 9th. May she rest in peace.

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

Two Sisters have been called to their reward; Sister M. Annunciata, O. S. D., who was professed for twenty-three years, and Sister M. Perpetua, O. S. D., professed for more than forty-eight years. R. I. P.

A large number of the Sisters have been attending Normal School at Blauvelt, while many others have been attending classes at Fordham University and elsewhere.

The summer retreats were given by the Rev. J. W. Owens, O. P., S. T. Lr. At the close of the first retreat, on the Feast of the Assumption of Our Blessed Lady, ten postulants were clothed in the holy habit by the Rt. Rev. Msgr. John J. Chidwick, D. D., and seven Sisters made their first vows.

Dominican Sisters of the Perpetual Rosary (Union City, N. J.)

The Feast of St. Dominic was celebrated with a Solemn High Mass, celebrated by the Rev. Fr. Richard, O. F. M., as celebrant, the Rev. George A. Paulukas, as deacon, and the Rev. Fr. Conon, C. P., as subdeacon.

Dominican Sisters of the Perpetual Rosary (Hales Corner, Wisc.)

After a delay of almost two years the Sisters have been enabled to finish their convent, which was occupied early in June. Since then strict cloister has been established, which hitherto was impossible. The new Convent is built in the Tudor Gothic style and of a very imposing structure.

Sacred Heart College and Academy, Marywood (Grand Rapids, Mich.)

In the State Music Contest held last May at Lansing, the Girls' Glee Club of Sacred Heart College and Academy again took first place among the high schools of Michigan. A beautiful silver cup was awarded as a recognition of superior work.

A second band of missionary Sisters, including Sisters M. Alacoque, M. Seraphine, M. Sienna, M. Lorraine, and M. Norena, left for Penasco, New Mexico, where they will open a new school. The work being accomplished in this new field is most gratifying.

The community mourns deeply the loss of two much loved members, Sister M. Rosalie, whose death occurred after a few months' illness on Pentecost Sunday, and Sister M. Winifred, who died very suddenly June 15.

A highly successful normal for music students was held at Marywood during the summer months. Mr. Arthur Eltinge, of Syracuse, N. Y., held a master class in piano playing, and several of the Sisters assisted in conducting classes in Theory, Harmony, Principles of Teaching, and Chorus Conducting.

The regular teachers' normal at Marywood was equally successful, resulting in the certification of twenty-four teachers by the State Board of Education.

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

During the months of July and August, the Rev. Mother Catherine, O. S. D., Vicarress of the Congregation, made her visitation of the various Convents and Hospitals.

Sister Mary Monica, O. S. D., of Kenosha, was appointed Superior of Holy Rosary Hospital, Ontario, Ore.

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

On the Feast of St. Augustine, August 28th, Sister Mary Pauline Kelly, O. S. D., departed this life in the 47th year of her religious profession. R. I. P.

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