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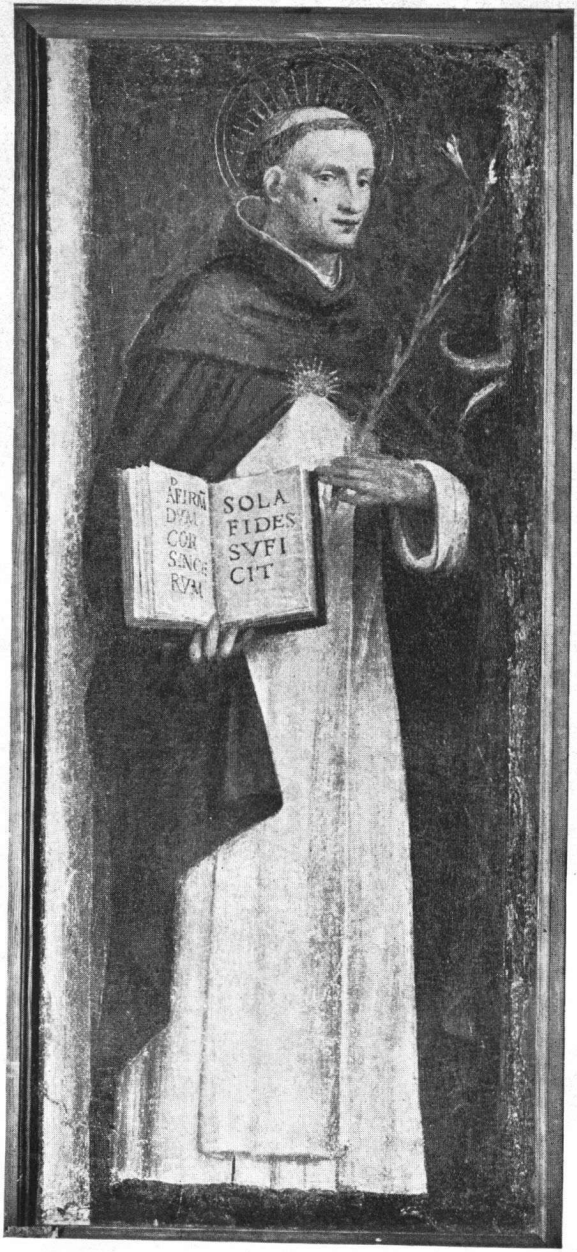


St. Thomas Aquinas (Luini—Milan)

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# DOMINICANA

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## ST. THOMAS THE MORALIST


*BRO. EUGENE KAVANAH, O. P.*


IT is safe to say that no ecclesiastical writer has received greater praise than St. Thomas Aquinas. From the thirteenth century to our present day his writings have shone as a ray of light. Even though Scholasticism, which reached its zenith in the Angelical, may have fallen into disrepute, his teachings were the subject of almost universal praise. Pope vied with Pope in showering encomiums upon him, and this praise reached unparalleled heights when Pope Leo XIII recalled Christian students to the study and propagation of his golden wisdom. We do not have to look far to find reasons for the fame of Aquinas; if he had written nothing but the second part of his *Summa Theologica* the justice of his claim would be undeniable.

In that part of his *Summa* is to be found a complete analysis of all the fundamental principles of morality. St. Thomas was a friar, but he was not isolated; he was alive to his times, advisor to rulers and princes, and as an international diplomat he was in vital contact with men of all walks of life. He lived in the thirteenth century and knew human nature as it was then; this has not changed, it is invariable in its fundamentals. In the prologue to his masterpiece, the *Summa Theologica,* the Angelic Doctor explicitly stated that he was writing a compendium of all Catholic doctrine, and that doctrine like the Church itself is unchanging and unchangeable. His *Summa,* then, would be valuable in the twentieth century as well as in the thirteenth. By this we do not mean that Aquinas was a prophet, or that he dealt with our problems in all their details, but we do mean that he was not a visionary, not a mere theorizer. He laid down the basic principles of human conduct that cannot be ignored.

Today morality is considered under various aspects, social, political, theological. In the second part the Angel of the Schools has

given us a wealth of principles on these phases of morality in practical form.

Nowhere in the *Summa* of St. Thomas will you find an *ex professo* treatment of social morality. However, this does not mean that he has not given the principles of social conduct. For him there were not two codes regulating human actions, one personal and the other social. As he viewed man, he considered him a social being, ordained by his very nature to live in society. According to the nature of man, he could not, in the ordinary course of things, realize his ultimate purpose of existence unless he came into contact with his fellow-man, to give and receive assistance and help. As a social being, man is part of society and must live in harmony with his neighbors. As part of society, his conduct must be regulated not merely as it is individual, but also as it bears relation to the other members of the group. To the Angelical, then, personal and social morality were so intimately bound together that they formed one system. Personal morals, since they were to regulate the actions of an individual, a member of society, must coincide with social morals, the morals regulating society of which man is a part. In fine, man was to live in concord with his fellows and his actions were to be regulated accordingly.

In his treatise, "De Justitia," the Angelical gives the basic laws for man's social conduct. To many the golden rule: "Do unto others as you would have them do unto you," is fundamental. St. Thomas has not in these words enunciated this rule, but when he says, by justice we are bound to render to each what is his, he states it more fundamentally and profoundly. Here he is speaking of the justice between man and man, the particular virtue fundamental to social life. According to St. Thomas, this virtue is the highest of the moral virtues, since it resides in the will, the rational appetite; and its object, rendering to each what is his, makes the just man well disposed toward another, so that justice is somewhat the good of another person.[1]

Many problems that have come up in our time were not specifically known in the time of Aquinas, nevertheless he has given us principles upon which a solution may be based. The question of wages does not receive extended discussion in the *Summa,* but in responding to the question, "Whether the judicial precepts were suitably framed as to the relations of one man with another?"[2] St. Thomas

[1] 2a 2ae, Q. 58, a. 12.
[2] 1a 2ae, Q. 105, a. 2, ad 6.

takes occasion to remark, "that they who offer their labor for hire, are men who toil for daily bread; and therefore the Law commanded that they be paid at once, lest they should lack food." And in another place he writes, "Our estimates of things should be based upon their end, . . . and the chief end of labor is maintenance of life."[3] This passage would justify us in concluding that, had Aquinas explicity treated the question of the just wage, he would have said it was the wage that would enable man to satisfy his ordinary wants.

Other questions agitated today are the questions of prices and profiteering. These have received formal treatment in the second part of the *Summa Theologica*[4] Speaking of the just price, St. Thomas remarks, "the just price is the value of the thing considered in itself and to exact a price exceeding the quantity of the thing's worth, is in itself unjust." Speaking further he says, "If the buyer derives an advantage from securing the object for sale, and at the same time, the seller be not at a loss, through being without it, the latter ought not to raise the price, because the advantage accruing to the buyer is not due to the seller." In these words of the thirteenth century, the Angelical has given us a practical solution, based upon justice, to one of the important problems today. With regard to profiteering, in the same question St. Thomas says, with regard to selling merely for profit, "It is justly deserving of blame since of itself it satisfies a greed for gain, which knows no limit."[5]

The teaching of the Angelic Doctor on private property is well known. He said it was necessary for human life, peace among men, and progress of human kind. With regard to the use of external things, he states, "Man ought not to have external things as his own, but as common, so that he is ready to communicate them to others in their need.[6] Time does not allow us to explain here what St. Thomas meant by this statement, but he undeniably maintains that the system of private ownership is lawful.

In the same tract in which St. Thomas treats of justice he mentions liberality which he considers a part of justice inasmuch as it is annexed to justice as to its principle. It is man's rightly-balanced attitude in regard to externals, and so as necessity arises he should give to those who are unknown to him as well as to his friends.[7] The

[3] 2a 2ae, Q. 187, a. 3.
[4] 2a 2ae, Q. 77.
[5] Ibid.
[6] 2a 2ae, Q. 66, a. 2.
[7] 2a 2ae, Q. 117, a. 5.

bearing of such teaching upon social conduct is easily seen. Since men live in society, giving and receiving assistance in the attaining of the ultimate purpose of existence, liberality should characterize their actions.

In the same way the Angelical insists upon the necessity of friendliness or affability because men must live in concord in word and deed. This virtue also, in his doctrine, is a part of justice as liberality is, causing us to act towards others as is becoming.[8]

How such precepts enter into men's actions Aquinas explains when speaking of the judicial precepts of the Old Law. "The Law commanded that, in some respects, the use of things should belong to all in common. Firstly, as regards the care of them; for it was prescribed (Deut. xxii, 1-4): 'Thou shalt not pass by, if thou seest thy brother's ox or his sheep go astray; but thou shalt bring them back to thy brother.'" Again referring to the fruits of one's possessions he remarks: "Friends, and particularly poor men should be allowed to enter the fields and glean the bunches left behind," but wisely he cautions, "Nevertheless let them not take any away with them."[9] We have said St. Thomas was no prophet, but at the same time, with his keen insight into human nature, he realized too much assistance would be ruinous, killing personal endeavor; while selfishness, going to the other extreme, would have an equally harmful effect. His naive admonition that it were better not to allow things to be taken away is a practical application of the adage, *"in medio stat virtus."* Liberality and affability, bearing an intimate relation to justice and at the same time raising it from the plane of mere give and take, were together with justice the natural foundation for social morality. But man has a supernatural end, God, the beginning and end of all things, Good itself. He is man's ultimate end, all must tend toward Him. Recognizing this fact, realizing that all are members of one great family of which God is the Father, through love of Him men should love one another, and observe the natural virtues necessary for social life. In such manner the Angel of the Schools has shown that, as liberality and friendliness should raise justice from the plane of mere reciprocity, so charity should supernaturalize these virtues.

In broad outline this is Aquinas' system of social morality. But when we say that man must live in society, immediately there arises

[8] 2a 2ae Q. 114, a. 2.
[9] 1a 2ae, Q. 105, a. 2.

the question of the relation between ruler and subject, for government is essentially a part of society. His principles explaining the balance, the equilibrium that should obtain between ruler and ruled, might be called a system of political morality. In this field Aquinas is unexcelled. In his treatise on law, that has received unstinted praise from lawyers and theologians alike, there are many passages that reflect his thoughts and convey his teachings.

Authority, he says, is from God because it is the formal element in society which is of the natural law, and consequently a participation of the eternal law. Nevertheless, even though authority is from God, it is limited. It is instituted to form unity in society, and to direct the members toward attaining the common good. If any exercise of authority oversteps the bounds placed on it by its very nature, it is unjust. The first requisite for any legitimate authority in enacting laws is that the law be stamped with justice, legal justice Aquinas calls it, whereby a ruler keeps within limits. In the relation then, between governor and governed, as between man and man individually, justice is absolutely essential, and the use of authority is legitimately exercised in the enacting of just laws.

St. Thomas says that just laws are those which are ordained to the common good and do not exceed the power of the lawgiver. Another requirement for just laws, he says, is that the burdens imposed by the law upon the people be proportionately equal with a view to the common good. If the law is imposed only for the sake of vainglory, or because of the ruler's cupidity, if he exceed his power, or if the burdens are imposed unequally on the community, they are unjust and he calls them acts of violence.[10] It is the right of authority to enact laws, and justice, the principal moral virtue, pertains to the essence of law. Another fundamental notion in the teaching of the Angelic Doctor is that a law is truly a law only insofar as it is based on the natural law, for he says, "every human law has just so much of the nature of law, as it is derived from the law of nature.[11] Basic principles, these, but St. Thomas goes further; he gives us some definite notions on the extent of human law. Two instances will be sufficient to show the practicality of the master schoolman for us of the twentieth century. The question of public regulation and price fixing is very much to the fore today. Aquinas remarks that "in each place those who govern the state must determine the just measures of

[10] 1a 2ae, Q. 96, a. 4.
[11] 1a 2ae, Q. 96, a. 2.

things saleable, with due consideration for the conditions of time and place.[12] But a far more interesting question proposed by the Angelical is, "Whether it belongs to human law to repress all vices." On finding such a question in a writing of the thirteenth century, one cannot help remarking that human nature surely has not changed much, for then as now, there must have been many uplifters who thought legislation a panacea for all ills. In answering the question St. Thomas says that "Laws imposed upon men should be in keeping with their condition. Human law is framed for a number of human beings, the majority of whom are not perfect in virtue. Wherefore human laws do not forbid all vices from which the virtuous abstain, but only the more grevious vices, from which it is possible for the majority to abstain; and chiefly those that are to the hurt of others."[13] In response to an objection he remarks that, "Human law is to lead men to virtue, not suddenly, but gradually. Wherefore it does not lay upon the multitude of imperfect the burdens of those who are already virtuous, . . . otherwise these imperfect ones . . . would break out into yet greater evils."[14]

Rulers, then, have the right to enact laws for the common good, and the corresponding obligation to enact none but just laws. On the part of the members for whom these laws are made, are they subject to the laws, and if so, to what extent are they bound to observe them? Aquinas says that, whoever is subject to a power, is subject to a law framed by that power.[15] However, this subjection to law has a certain restriction. In his answer to the question: "Whether human law binds a man in conscience?" he says, if it is a just law, it has the power of binding in conscience, from the eternal law whence it is derived.[16] If it is unjust, *i. e.,* not for the common good, or if it exceed the power of the lawgiver, or impose burdens unequally upon the community, St. Thomas calls it an act of violence and says such a law does not bind. The only way such enactments might have binding force is because of the scandal that might be given by ignoring them, or the disturbance that might arise from their non-observance. In such cases he says, "For which cause a man should even yield his right."[17]

[12] 2a 2ae, Q. 77, a. 2. ad 2am.
[13] 1a 2ae, Q. 96, a. 2.
[14] Ibid. ad 2am.
[15] 1a 2ae, Q. 96, a. 5.
[16] Ibid. ad 4am.
[17] Ibid.

For Aquinas, then, the basic principle of political morality is justice tempered by prudence, just as in his social morality, regulating men as private individuals, justice supported by liberality and friendship elevated by charity is fundamental.

In treating of the social and political moral teachings of St. Thomas we have purposely confined ourselves to the second part of the *Summa Theologica.* The reason for this is that, above all else he was a theologian, a moral theologian. Indeed we might say he was the first moral theologian, the first to give a scientific arrangement to questions of a moral nature.

Before the time of Aquinas there was no complete treatise on moral theology. St. Augustine in his work, *De Fide et Symbolo* follows faithfully the arrangement of the Apostles' Creed, and consequently in it there is no systematic coordination of moral doctrine. In another work, *De Doctrina Christiana,* in which this great Father of the Church unconsciously laid down the broad lines of mediaeval theology, he uses as the plan of his work "De Rebus" and "De Signis." Under the title "De Rebus" he gives us a compendium of *De Fide et Symbolo,* and under "De Signis" he treats of Sacred Scripture. This same plan was, in general, the same that St. John Damascene, often called the Father of Scholastic Theology, used in his work, *De Fide Orthodoxa.* In that work there is no scientific moral theology. Peter Lombard, who brought in the next great development of theology, uses the same arrangement in his *Sentences.* Under the title "Res" he treats of God, the Trinity, Creation, and the Incarnation. Under "Signa" he treats of the Sacraments and Last Things. In this work which dominated theology in the western Church till the end of the thirteenth century, there is no distinct synthesized moral system. True there are many moral treatises, as the treatment of the Seven Deadly Sins found in the treatise on "Man" under Creation, and the treatises on Faith, Hope and Charity found in "De Incarnatione," but there is no correlation of those things which pertain to moral theology as we know it.

Even Blessed Albert, the master of St. Thomas, in the *Summa Theologica* which he wrote after his commentary on the *Sentences* of the Lombard and even after Aquinas had written his masterpiece, the *Summa Theologica,* has little else than a commentary on the *Sentences,* and, strange as it may seem, in it there is no complete treatise on the science of morals.

Such a plan, "Res et Signa," had been canonized, and none dared to put into theology more than accepted masters had put into it.

Even Aquinas followed it in his commentary on the *Sentences* and he mainly follows it in his *Summa Contra Gentiles.* But when he began his marvellous compendium of all Catholic doctrine, he explicitly rejected this canonized arrangement. In article seven of the very first question he says, "Some have asserted the subject of this science *(sacra doctrina,* or theology) to be something other than God, *i. e.,* things and symbols . . . . . of all these things, in truth, we treat in this science, but so far as they have reference to God." In the plan of his *Summa,* he did not ignore the order of truths in the Apostle's Creed, treating of God, the Trinity, Creation, the Incarnation, the Sacraments and the Last Things, but into the middle of the work he boldly injected an entire new science explaining man's movements to God, the science of moral theology. For the first time a systematized coordination of Christian ethics was given to the Church. They who did not know the *Summa* were unacquainted with such fundamental treatises as "De Passionibus," "De Habitibus," "De Actibus Humanis." The Lombard gave treatises on Sins, on Faith, Hope, and Charity, as also did Augustine, but neither gave a complete moral system. Raymond of Pennafort, O. P., has been acclaimed the initiator of moral science because of his work *Summa de Poenitentia et de Matrimonio.* But this work is little more than a guide to Church Law.

Many other writers previous to the Angelical left valuable collections of moral wisdom, but St. Thomas created the science of Christian ethics. Before his time the treatises on the Virtues and Vices, the Gifts of the Holy Ghost, the Fruits of the Holy Ghost, were scattered here and there, but it was he who brought to light the mutual and intrinsic relations of these subjects; as well as their relations to the primary virtues of the soul. He made such profound use of psychology, the science of the soul, and the grouping of its faculties, that his treatises are yet unrivaled in precision and depth.

To the Angelical we owe this science complete in its content and in its extent. We said that in treating of the social and political morality of St. Thomas we purposely confined ourselves to the second part. All that has been said of his ethics, political and social, can be found in the second part of the *Summa Theologica.* Man's actions are there treated of not only as they affect the individual himself but also as they bear relation to other private individuals and as they affect society of which man is by his very nature a part.

To Aquinas then we owe the title of Founder of Moral Theology, and the action of the Conciliar Fathers at Trent, placing the

writing of the Angelical, together with the Bible upon the table in the center of the council chamber, is an unprecedented approval.

Melchior Cano, undeniably a great moralist, in his teaching on contrition and attrition and the sufficiency of attrition properly so-called, for absolution, has done nothing more than elucidate and demonstrate the teaching of his brother.

St. Antoninus, in his moral writings, refers frequently to Aquinas as to a recognized authority, and St. Alphonsus Ligouri explicitly states that he does not wish to deviate in any way from the sound doctrine of the Angelic Doctor.

Many who are famed as theologians are famed because of their commentaries on this masterpiece of Aquinas, and no less than one hundred ninety-eight commentaries on the second part alone are still extant. Practically every theologian since St. Thomas gave the world his *Summa Totius Catholicae Doctrinae* has based his teaching upon the Angelical and there is no modern moral theologian who does not quote him.

He outlined a complete, fundamental and basic system of social and political morality, and incorporated it in what may be termed his original contribution to the ecclesiastical sciences, his moral theology, the second part of his *Summa Theologica.* On the strength of this alone would we be justified in adding to the many titles of St. Thomas, the title, *Doctor Totius Scientiae Moralis.*

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# ST. THOMAS THE MYSTIC

*BRO. ALFRED SULLIVAN, O. P.*

MYSTICISM and the mystical state are not incompatible with vigorous logical reasoning powers. It is too often taken for granted that great intellectual ability renders the soul frigid and dry. It is the purpose of this paper to show that St. Thomas Aquinas, one of the greatest intellectual giants of all time, was one of the greatest mystics the Church has ever produced. It is our belief that as a mystic he must be grouped with St. Bonaventure, St. Bernard, St. Theresa, St. John of the Cross, and St. Catherine of Sienna, who are universally conceded a high place amongst these chosen friends of God.

The mystical life is essentially a supernatural and spiritual life, lived in intimate and conscious union with God. It is the Christian life in its highest perfection, in which the mystic obtains on earth a foretaste of that union with God which is the reward of the Blessed in Heaven. It is arrived at by the faithful soul, that perfectly co-operates with the promptings of the Holy Ghost, that exercises the virtues of Faith, Hope and Charity, and, absorbed in God, lives for Him alone, and by contemplation, adheres to Him and finds in Him its only consolation. To the mystic God sometimes grants special graces such as miracles and visions, which serve as an indication of the high degree of sanctity to which he has attained. This is the case with St. Thomas who habitually carried about with him the air of one who was ever at rest in God.

Throughout his whole life St. Thomas possessed those qualities that were destined to make him the chosen friend of God and the beloved companion of his fellows. He never knew an idle moment, devoting every moment of his time to study, to his writings, and to prayer and contemplation. Happy was he to be with his brethren when charity and the rule of his Order demanded it, but happier still when he was alone with God, seeking those graces that were to enable him to become the model and inspiration of the countless numbers who were to study his works and imitate his virtues through all succeeding ages.

St. Thomas lived in an age when the intellectual and political life of the world was seething with activity. Descended of kings, and connected by ties of kinship with the noblest families of Europe, he could have filled with distinction a high place in the political or ecclesiastical world. But destined from birth to a life in the cloister his thoughts early turned to God and the things of God to Whom he consecrated every thought, word and action of his whole life. We find him at the age of five years within the precincts of the Benedictine Abbey of Monte Cassino. It is recorded that during this early period, he was conspicuous for his gentleness, his piety, and his spirit of recollection and study. From the dawn of reason he never ceased to question the good Benedictines as to the nature of God, a question that was to engage the greater part of his attention throughout his life, and, it is worthy of note, the first which he found the opportunity to discuss in the school presided over by Blessed Albert in Cologne.

While preparing himself for the intellectual combats which he foresaw were to ensue in the arena of the university he stored his mind with scriptural and patristic learning which is found in every part of his works—and which he quoted mostly from memory. He read many spiritual works besides, and that which was the favorite study of Our Holy Father St. Dominic *The Collations of Cassian* was ever kept at hand. The reason why he spent so much of his time in this manner is not far to seek, because he himself tells us that after a little time devoted to the writings of the Saints his mind arose quickly and easily to God. His success in the philosophical as well as the theological world may be measured by the works of genius which he produced. Yet at all times, both when preparing himself for, and while engaged in, their composition he was deeply absorbed in the contemplation of the Fount of Truth and sought light at the foot of the Crucifix, his greatest book, and from Our Lord in the Tabernacle. There it was that, in the dead of night, while his brothers were sleeping, or during the day when he was free from his numerous duties, he brought his many difficulties looking for their solution; there also he sought inspiration for the marvelous works which he was to give to a waiting world. Whenever it was possible he attended choir with his brothers, thus participating, as he said, in the songs of the Angels.

Whether we see him as the councillor of kings and princes, the friend and adviser of Popes and Cardinals; whether he preached from the pulpits of the great centers of intellectual life or from those

of the meanest villages; whether he taught in the universities, legislated for his Order or travelled about from place to place, he never lost sight of the great purpose of his life embodied in the questions he asked as a boy, "What is God?"; "What is Truth?" That his question was answered insofar as it is possible in this life, we know from the words that Our Lord spoke when He addressed him from the Crucifix, "Thou hast written ably of the Sacrament of My Body and hast accurately determined the difficulty proposed to thee, insofar as it can be understood by man upon earth and be defined by human wisdom." That it was fully answered in the next life we know from the words which St. Augustine spoke in a vision granted to Fr. Albert of Brescia, a professor at Cologne, and quoted in the Office of St. Thomas, *"Thomas mihi par est in gloria, virginali praestans munditia."*

The basic requisites for the attainment of the mystical state are outstanding characteristics of the life of St. Thomas; namely, purity of mind and heart, and humility. Our Lord tells us, "Blessed are the clean of heart, for they shall see God." Inspired by this teaching St. Thomas at no time evinced the slighest attachment for the things of this world. At Naples he lived as one apart, having no share in the revelry of his fellows. From this quality he drew the strength that was to sustain him during the two years of bitter trial that God permitted him to undergo as a test of his vocation. This it was which brought the Angels of God from Heaven to gird him with the symbol of perpetual chastity. In all things it made him Christ-like, and kept his mind constantly elevated to a level far above that of his associates. The beauties of nature and the delights of learning only served to turn the mind of this holy youth toward the Author of nature and Source of wisdom, thereby strengthening his hold upon the life of grace that he had freely chosen, and moving him to accept his sufferings as the lot of one who had given up all things to follow Christ in perfect charity and love. His cleanness of heart was all his life long a bulwark of safety and a source of supernatural joy, preserving him from placing the slightest impediment in the way of the inspirations of grace, and endowing his mind with that perpetual youthfulness and flexibility that enabled him to wield the weapons of Truth to such good advantage.

All who study the life of the Angelic Doctor are impressed with the air of peace that hovered about him, and the calmness and gentleness that characterized all of his dealings with those with whom he came in contact. He allowed nothing to disturb him or draw his mind

down to the more sordid happenings of every day life. Even when made the subject of ridicule, as happened at Cologne, or when his teaching was publicly contradicted by a disciple, as on at least one occasion in Paris, he retained his characteristic composure; his only reply, when a reply was necessary, to taunt and contradiction alike, being one of gentle remonstrance and instruction. He was possessed of a most charming personality which endeared him to all who knew him, and was feared, and with good reason, only by the insolent enemies of the True Faith.

St. Thomas' life was lived amidst scenes of constant activity and great splendor, yet he never ceased to practice to perfection the virtue of humility. He was content to remain in the schools as a disciple until his mind had thoroughly matured and his learning had become so profound that he could meet the greatest of his contemporaries on their own ground. When commanded by his superiors to prepare for the Doctorate he complied in the spirit of true obedience, yet was disquieted with the prospect of receiving so great an honor. He repaired to the church, as was his wont, and cast himself upon the floor, there to pray that God in His wisdom would be pleased to spare him this distinction. He was granted a vision during which an aged man clad in the habit of his own Order appeared, comforting him, and giving him a text upon which to construct his thesis. He had already begun the composition of his immortal works, and the exactness and completeness which characterized them were such as to astonish, from the very first, the great masters in the intellectual world, and to confound the adversaries of Faith and Truth. Yet his great intellect was only beginning to display its powers. His superiors and those who were entrusted with the care of the Church were familiar with his reputation for learning and sanctity. At the request of St. Raymond of Pennafort, ex-Master General, he wrote the *Summa Contra Gentiles,* to combat the errors of the Moors and Jews in Spain. It was translated into many languages without delay. This was followed by a treatise "Of Substance and Accidents in the Eucharist," written to settle a dispute which had arisen amongst the doctors in Paris. In 1259 he assisted Blessed Albert, Vincent de Beauvais and Peter de Tarantaise, afterwards Pope Innocent V, in the work of drawing up a *Norma Studiorum* at the General Chapter of his Order held that year in Valenciennes. At the instance of Pope Urban IV he wrote, amongst other works, the *Catena Aurea,* a commentary on the four Gospels. And although he rose supreme, far above the best in an intellectually proud age, and was the confidant of the greatest

minds of his time, never does he display the slightest taint of intellectual pride. His humility is closely bound up with every action of his life. Some parts of his great works were composed upon mere scraps of paper which he saw fit to use where others of equal rank would have been satisfied only with the best. Even when ill, he never uttered a complaint when called upon to perform a task entirely unsuited to one of his state and condition, as was the case when at the supposed wish of his superior he humbly accompanied about the city a lay-brother who was making purchases for the convent. He was as humble in receiving a command of his superior as he was ready to obey, never stopping to question as to whether or not the prior had made a mistake.

That St. Thomas was a mystic we have further indication in the special graces granted him by Almighty God to prove his exalted sanctity in this respect. What we know of him in regard to these gifts, has been gathered principally from the testimony of eyewitnesses, because the Saint held himself in restraint in all of his writings, carefully excluding and submerging his own personal experiences as much as was possible. But we know that his very birth was preceded by the prophetic utterances of a holy man of God, and that during his infancy he was miraculously preserved from death when lightning struck the cradle in which he slept, whilst his little sister who lay beside him was instantly killed.

While he attended the University of Naples, he was wont to spend much of the time not demanded by his books and lectures in prayer in the Dominican Church. At these times the prior and other members of the community often noticed that rays of light played round the head of the young Thomas, reminding us of Moses, the great Lawgiver of the Jews, as he descended from Mt. Sinai after having conversed with God. During his life he was favored with many visions, one of which, granted him when he was bidden to prepare for the Doctorate, has already been mentioned. Toward the end of his life his deceased sister appeared to him to beg Masses for her soul, for she was still in Purgatory. At about the same time Blessed Romanus appeared to him, and on this occasion St. Thomas inquired of him as to the nature of his vision of God. "As we have heard, so have we seen, in the city of the Lord of Hosts," replied the Saint, and disappeared. His companion, Fr. Reginald, heard him conversing with St. Peter and St. Paul, who appeared to him to expound the meaning of an obscure portion of one of the prophecies of Isaias.

St. Thomas was often rapt in ecstasy, especially while celebrating Holy Mass. At one time while saying Mass in Naples, he had to be roused from this state by a friar lest the Sacred Mysteries be wholly interrupted. Three times during his life Our Lord was heard to address him from the Crucifix to approve of his doctrine, and on all three occasions he was elevated some distance above the ground where he remained for some length of time. He was almost continually in an esctatic state during the last few months of his earthly life. He could write no more, even desisting from the completion of his greatest work, the *Summa Theologica.* What he saw, while in this condition, no one can tell. That it was indescribable we know from his words to Fr. Reginald, "All I have written appears to me as so much rubbish, compared with what I have seen and what has been revealed to me." Archbishop Vaughan says of him, "Indeed, he not only dwelt in the Unseen World, but he absolutely conversed with its inhabitants; so that what was hidden from the gaze of ordinary mortals became visible to him,—what we see, was, as it were, withdrawn from him; what is veiled from our senses, was miraculously opened before his eyes."

God was pleased to work many miracles in proof of the sanctity of St. Thomas, some of them, even while he was living. On one occasion it is recorded that a woman who touched the hem of his mantle while he was preaching was cured of a malady that had afflicted her for long. After his death many miracles were worked at his tomb, ninety-six of which were brought forward and proved at the time of his canonization.

St. Thomas died at a comparatively early age, being in his fiftieth year when the closing event of his busy life took place. Had he been spared to the Church until after the completion of the *Summa Theologica* he might have prepared a special treatise on the science of mystical theology. While it is true that in no part of his works does he treat of this science *ex professo,* yet there is no part of them in which its principles and the laws by which it operates may not be found, and this is especially true of the *Summa.* Its very plan suggests the mystical trend of mind of the great Doctor. It begins with the tract on the One God, followed by that on the Trinity. Then follow the tracts on the procession of creatures from God. In the second part we find the return of the rational creature to God, its End, by human acts. Herein are his tracts on human acts, habits, virtues, and grace; together with those things that pertain to the special states, including the tracts on the religious life and on graces freely

given. In the third part is the treatise on the Incarnate God, and on the Sacraments, the means which the creature must employ in his return to God. If there is any part of the *Summa* that pertains to the mystical life more than any other, it may be found in his properly supernatural tracts on the Trinity, the Incarnation, the Holy Eucharist, the New Law, Grace, the Theological Virtues, the Gifts of the Holy Ghost, and the State of Perfection.

From his deathbed in the Benedictine Abbey of Fossa Nuova the Saint dictated a commentary on the mystical Canticle of Canticles, at the earnest request of the monks. Tucco says of this, "It was fitting that the great Doctor, now about to be released from the body, should finish his teaching by the Canticle of Love between Jesus Christ and the faithful soul." The last words of this commentary are those of St. Paul, "Our conversation is in heaven for in every place we are unto God the good odor of Christ."

Other sources of St. Thomas' mystical writings are his commentaries on the Psalms, on the Gospels, on the *Sentences,* and his writings on the Holy Eucharist. These latter are principally his tract on the Holy Eucharist, composed in 1273, and the Office of Corpus Christi composed in 1264, at the command of Pope Urban IV. St. Bonaventure was also appointed to write an office for the same feast, but we are told that upon seeing the *Magnificat* antiphon, "O Sacrum Convivium" with the prayer, "Deus qui nobis," he was so overcome with admiration that he destroyed what he had written, and would write no more. "Dipping his pen as it were into his very heart" says Father Conway, O. P., of St. Thomas, "he wrote as one inspired; where all is beautiful, one is particularly struck with its doctrinal accuracy. . . . The language of theology is didactic, but in the sequence, "Lauda Sion Salvatorem" he sings even while he defines, like some bell-mouthed seraph strayed from heaven." It is before the Mystic Shrine that St. Thomas the Mystic reaches his loftiest heights. He bursts into song as his heart could no longer contain his sentiments, and he must needs bring them forth in such a form that they could be used even by the humblest, in adoration before Our Divine Lord. His last recorded words were a sublime act of faith in the Real Presence of Christ in the Blessed Sacrament.

If there is need of further testimony to St. Thomas' greatness as a mystic, it may be found in the writings of those who have followed his teaching. Principally among these may be mentioned St. John of the Cross, now a Doctor of the Church, who reigns supreme among the Spanish mystics. Fr. Benedict Zimmerman of his Order

says of him, "It has been recorded that during his studies St. John particularly relished psychology; this is amply borne out by his writings. He was not what one would term a scholar, but he was intimately acquainted with the *Summa* of St. Thomas Aquinas, as almost every page of his works proves . . . The few quotations from patristic works (in his writings) are easily traced to the Breviary or the *Summa.*". The same author in the *Ascent of Mount Carmel* says, "The key to the whole treatise will be found in the seventh chapter of the second book of the *Ascent.* As has already been stated, the whole work is based upon the view St. Thomas takes of the essence and operations of the senses, and upon his treatise on the virtues."

Of the influence of St. Thomas upon St. Teresa of Jesus, we have the testimony again of Fr. Zimmerman who says that in her mystical writings "The Thomistic substratum may be traced to the influence of her confessors and directors, many of whom belonged to the Dominican Order." These were principally Peter Ibanez, a learned mystic, Dominic Banez, and Melchior Cano, a nephew of the great theologian of the same name.

Father Thomas Vallgornera, a Spanish Dominican of the seventeenth century has drawn up a complete treatise on the mystical life based on the writings of St. Thomas. It is published in two large octavo volumes and is entitled, *Mystica Theologia Divi Thomae Utriusque Theologiae Scholasticae et Mysticae Principis.* In almost every article the reader may find quotations from the *Summa,* especially the second part, and from the writings listed above as containing the mystical doctrine of the Angelic Doctor, with whose very words he substantiates a very great number of his arguments.

In our own day there are a great many recognized mystical writers who draw their inspiration from the works of St. Thomas. Among them may be mentioned Fr. Froget, O. P., in whose book, *The Indwelling of the Holy Spirit,* are to be found a great many references to St. Thomas' works, especially to that part of the tract on the Holy Trinity which treats of the Mission of the Divine Persons. Fr. Garrigou-Lagrange, O. P., a professor in the Collegio Angelico in Rome, is a prolific writer on mystical subjects. Fr. Meynard, O. P., has recently produced two works, *Ascetic Theology* and *Mystical Theology,* both based on the principles that are found in St. Thomas' works. *La Vie Spirituelle,* a Thomistic monthly review, contains many articles by well-known writers setting forth the mystical doctrine of St. Thomas.

The fact that many Popes have set forth the virtues as well as the learning of St. Thomas in their encyclical letters is too well-known to need retelling. It might be well, however, to note the one issued by Pope Pius XI on the occasion of the sixth centenary of the canonization of St. Thomas, *Studiorum Ducem,* in which he presents the Saint again to the whole Church as teacher, to religious as a model of religious perfection, and to the faithful to whom he is especially recommended because of his devotion to Mary Immaculate and the Blessed Sacrament; and finally to the young, because of his "humility, which is the foundation of the spiritual life, and chastity."

But enough has been said to call our attention to the fact that St. Thomas was very great as a mystic. That he was enabled to become as a little child in all simplicity in accordance with Our Lord's words, so that he might enter into the Kingdom of Heaven, was due to the purity of heart and mind of this intellectual giant. All his life long he was the embodiment of the motto of his Order, *"Contemplare, et contemplata aliis tradere."* He died as he lived, in obedience and humility; and it is recorded that one of his greatest consolations in the hour of death was the fact that he had succeeded in doing that which he had undertaken to accomplish; namely, in living all his life as a simple religious.

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# ST. THOMAS, THE TEACHER

*BRO. ALOYSIUS GEORGES, O. P.*

ST. THOMAS received the doctor's degree in the year 1257 from the highest university faculty of that age, the University of Paris. In preparation for this coveted distinction, as a bachelor of the schools, he had already taught one year at Cologne and four at Paris. After making his professorial debut he remained at his Alma Mater and taught for three successive years. Called to other labors Thomas did not ascend the rostrum as a regular professor until 1266, when he taught at the University of Bologna for a period covering intermittently four years. Thus, of the seventeen years which followed his public recognition as a doctor in sacred theology, until his death in 1274, only seven years were spent in the capacity of a class-room professor in any definite university.

But Thomas never discontinued teaching. His professorial labors only assumed a more cosmopolitan nature. During the other ten years of his life, as a recognized teacher, he communicated truth to, and fashioned the thought of, not only students but the world in which he lived. We find him at one time forming with Blessed Albert a *ratio studiorum* for his entire Order; at another time he is personal adviser to Pope Urban IV; he is a practical member of the Roman Curia travelling from one Italian city to another and at the same time lecturing at the different universities. We next see him in far away London attending the General Chapter of his Order and representing the Roman Province. Returning he lectures at the Universities of Naples and Valenciennes; at the command of the Pope he journeys on different Papal commissions and lectures at the monasteries *en route*. Declining the appointment of Clement IV as Archbishop of Naples, he is beseiged by Paris, Bologna, Naples and Rome with requests for his services. Special mention is made of his sermons at Perugia, Pisa, Florence, Viterbo, Civita Vecchia and Anagni. In fact, if you should take a pencil and trace on the map his lecture programme throughout Italy and France and his sojourns in England and Germany, you would weave a veritable web, a net-work to cover southwestern Europe.

During these travels St. Thomas faced urgent and tense situations. History relates the upheavals both social and political of the thirteenth century and tells us that civilization was at the cross-roads. Brilliant and clever minds roamed Europe and frequently Thomas was confronted by men of deep scholarship—men who demanded the *ratio cur* and the *ratio propter quid* before they accepted his teaching. Often he was sent to rulers on diplomatic missions, as well as to universities and monasteries, the centers of the highest intellectuality, there to systematize courses of study. During these journeys he would preach continually at the different towns, often at the request of the Pope.

This is a portrait of the teacher who wrote thirty-four folio volumes and who travelled on foot throughout his numerous journeys. If there is any claim that is unjust, and it is noised occasionally, it is the presumption that Thomas was an *a priori* professor,—a professor who solved the secrets of life and its problems in retirement and seclusion. On the contrary Thomas lived with and in the midst of the problems to which he brought a successful issue.

Acknowledging that St. Thomas has the right of being recognized as a teacher in the mediaeval period, it is often asked, what claim has he for recognition in the field of the modern pedagogue? Why connect him with educators of the present day with their elaborate educational theories, methods and systems? It is because Aquinas was not only a great thinker but also a great educator. Who else has written a text book so widely acclaimed, so universally employed and so enduring as the *Summa Theologica?* Moreover, a teacher is known by the attainments of his pupils. Among the disciples of Thomas were a Pope, Cardinals, Bishops and leaders of thought in an age illustrious for intellectuality. Again, no teacher in the galaxy of Catholic theologians has left such a marked impress on the development of the Church's doctrine as the Angelic Aquinas. As to the association of St. Thomas, the pedagogue, with modern principles of teaching, the scope is so comprehensive that,—*l'embarras du choix*—we will not select one but three. We will first consider him the teacher in the class-room, where he lays down principles applicable to all ages; secondly, the teacher in the pulpit, where he discussed contemporary problems; lastly, St. Thomas, the teacher in his letters, where he teaches the private individual.

As a class-room professor St .Thomas did not follow slavishly in the footsteps of the thirteenth century educators. In the preface of his *Summa* he mentions three pedagogical errors of his day, which

he would avoid. He determines first to avoid multiplicity of useless questions, problems and arguments; secondly, confusion resulting from lack of systematic arrangement; and thirdly, he would prevent mental fatigue and depression on the part of the student. "For these reasons," says Rev. Dr. Aloysius J. Muench, "St. Thomas in his *Summa* parted ways with the teachers of his day on pedagogical grounds."[1]

St. Thomas saw in the multiplicity of useless questions discussed from the professor's chair an obstacle to definite knowledge. His primary aim would be to confine himself to a few convincing proofs and to avoid irrelevant and doubtful argumentation. To accomplish this he adopted for the most part the deductive method. Thus, he would rivet the minds of his students on a singular objective and consolidate all endeavor in view of a definite end. In this his first pedagogical principle he has touched a vital nerve in our modern educational system. "Concentration of effort in one branch of learning," is the cry heard from observant educators. Dr. Nicholas M. Butler, president of Columbia University, recently asserted in the *New York Times Magazine,* "The new knowledge (since 1890) is so abundant that only the expert could claim to be an authority in any field. His study is so intense that his field necessarily has to be limited."

After avoiding multiplicity St. Thomas sought to coordinate theological problems before presenting them to the student. He saw that useless repetition and lack of systematic arrangement was a source of confusion and weariness in the class-room. Not that the professors of his day had no order in their lecture did he lay down this rule, but he would lay particular stress on such coordination.

Teachers of today, perhaps, unknowingly have adopted St. Thomas' principle of systematic procedure, but in some cases they have misused it. Many of our present day educational centers have been so carried away in their enthusiasm for systematization and standardization that method rather than content seems the great desideratum.

Lastly, St. Thomas determines to prevent in the class-room mental fatigue and depression. To this end he employed examples, mental pictures and made use of analogy. He would avoid lack of interest by presenting new problems to the students and to awaken interest even had recourse to what were considered in his age "novelties in

[1] *Characteristics of the Theology of St. Thomas.*

theology." In this way he produced many new proofs for the faith that is in us. Some, who did not see the value of these new arguments, considered them innovations and dangerous deviations from the traditional teaching and according to Bishop Vaughn in his *Life of St. Thomas,* went so far as to draw up one hundred and twenty theses of the Angelic Doctor, which they considered pernicious to faith.

St. Thomas then, to quicken the intellect and to avoid depression in the class-room made use of examples, mental pictures and analogy. Today, we are teaching children to think through sense apperception, that is through the coordination of touch, taste and smell. This latter system is known under the new phrase as "Experimental corroboration of the conjectural idea!" There is not a great difference between the principles of St. Thomas and our modern method.

The whole purpose of pedagogical science is to teach the student "how to think" and on this score some have objected to the manner in which St. Thomas presents a problem in his *Summa.* For Aquinas encourages the student to suspend judgment and to think before answering a question. John Dewey, professor of philosophy at Columbia University, a modern and a representative pedagogue of today, advocates in his book, *How We Think,* this idea of suspended judgment. Like St. Thomas he would have the student clarify ideas and give terms their precise meaning. For the rule of the schoolman was: "Never admit, seldom deny, always distinguish."

It may be objected according to the present standards of pedagogy that to begin the solution of a problem by the negative, as is the rule of Thomas in his *Summa,* is not the best method. This may be true in some cases, for example, if the teacher lacks the knowledge or ability to master the situation. But with St. Thomas this objection cannot stand. For his clear reasoning and concise replies show his complete mastery of the objections to his position.

The purpose of this negative side, which takes the form of objections preceding each article, according to Rt. Rev. Dr. Edward A. Pace of the Catholic University of America, is "to open discussion, to clarify ideas, to give terms their precise meaning, to make language not a flow of rhetoric but a transparent medium of thought." What else is such a method but the prestatement of the popular pedagogical slogans of today, such as, "Open discussion in the class-room," "Think for yourself," "Get the other fellow's opinion." But let us pass from St. Thomas, the class-professor, and consider him briefly as the teacher in the pulpit.

Even a hurried survey of the life of St. Thomas cannot but convince us that he was a great preacher. His biographers, such as Tocco, Grabmann and Bishop Vaughn tell us that he preached wherever he taught. We find him then preaching before Popes, Cardinals, Bishops, at the universities, in the monasteries and before the laity. Closer scrutiny shows that he was a lover of the pulpit for, true to his Dominican calling, he was ever in it. It cannot be denied that Thomas as a professor, systematizer of university studies and as Papal emissary cleared the muddied currents of thought in his age. But it was chiefly as a teacher in the pulpit that he reached the average person and instructed him in the social, religious and practical problems of that day.

What first confronts us as we gaze at Thomas teaching from the pulpit are the exceptional prerogatives which fitted him for such an office. Physically, he was a large man, meek, calm, yet of commanding personality. A straight and accurate thinker, possessing a lively imagination, he must have taught from the pulpit with power and conviction. Tocco, his contemporary biographer, informs us that, "his words were received as coming from the Holy Ghost." Having traced and retraced his steps over southern Europe in the capacity of professor, legate and diplomat, he held his finger on the pulse of that restless period. He knew precisely the needs of men and the best method of presenting God's law to them. Circumstances could shape themselves as they willed, they could never ruffle the serenity of Thomas. Like St. Paul he was never unprepared; never taken unaware.

From this same Tocco we learn that, "Thomas spoke with much animation, and a great variety of manner." Furthermore, "that during a lenten course preached at the request of Pope Urban IV in the Basilica of St. Peter, Rome, he so overpowered the congregation by his vivid portrayal of Christ's Passion, that it was impossible to continue his discourse for some moments. On Easter Sunday such hope and happiness did he instil into the hearts of his listeners, that it was with great difficulty that they were restrained from bursting forth into applause.

It is probable that not one sermon of St. Thomas exists as he delivered it. This may be due to the fact that he never preached from a fully written sermon but from a *schema.* Still, we may glean something of their nature from the hints he gives to preachers amongst his voluminous works, especially in his commentary on St.

Matthew, in his work *Contra Impugnantes Dei Cultum et Religionem,* and in the *Responsio ad Lectorem Bisuntinum de Sex Articulis.*

In his commentary on St. Matthew St. Thomas gives us three principles which characterize a preacher. These rules may be summed up in three words, Stability, Clarity, Utility. In the first he urges all preachers to strive assiduously to familiarize themselves with the mind of the Church. The genius of his intellect saw that in the defense and exposition of Catholic doctrine there was ample scope for deviation from the truth. The second is clarity in expression. Order and definiteness seem to be the key-note of Thomas. His teaching vocation was to dispel error. So in his second rule for the preacher, he cautions them against obscurity of diction. The third is utility. Here he warns against vanity. For he tells us in that same homily that if you seek in the pulpit your own glory rather than the glory of the Father, you are guilty of blaspheming God's Holy Doctrine.

Besides the already mentioned writings of St. Thomas relative to preachers is found a volume of homilies or sermon plans for all the Sundays and Festivals of the liturgical year. These have been translated into most living languages and priests throughout the world acknowledge their merit.

St. Thomas was also a teacher of private individuals through personal script. Responsible authorities such as Pere Mandonnet, O. P., and extant letters, to mention, *"De Regimine Judaeorum"*—a letter written to the Duchess of Brabant; a section of *"De Rege et Regno"*—written to Hugh III, the king of Cyprus; together with many articles listed under the *"Quodlibeta";* indicate that the correspondence of Thomas was extensive. In fact, evidence indicates that he was considered "the court of last appeal." Popes, kings and the schoolmen were continually seeking his advice.

These letters were not about trivial or insignificant matters. Often they involved serious principles of statecraft. Others were concerned with social and economic life. The monasteries and universities were constantly forwarding him difficulties about observance, rule and scholastic studies. Popes consulted him in matters ecclesiastical as well as political. To all Thomas was a kind and patient teacher.

Among the extant correspondence often attributed to him is found a letter to one of his friends, perhaps a novice, who asked his advice on "How to study." Although its authenticity is questioned, it mirrors the mind of Thomas and we think it will be useful to present it here. "Because thou dost ask me, John, most dear to me

in Christ, how it behoveth thee to study so as to acquire the treasure of science, I give thee this counsel. Seek not to plunge at once into the deep sea of knowledge, but approach it by the rivers which lead to it; for by easier things thou shalt attain to the more difficult. This is my advice and instruction. I charge thee to speak little and to be slow in frequenting places of talk; preserve purity of conscience, desist not from prayer, and love to frequent thy cell, if thou desire to be introduced into the intimacy of the Beloved. Show thyself amiable to all; do not take offence at the deeds of others, but do not become familiar with any; for familiarity often leads to contempt, and is of much hindrance to study. In no manner concern thyself with the words and actions of those in the world. Above all fly useless visits. Omit not to imitate the saints, and to walk in the footsteps of the good; do not fail to keep in memory everything good that thou hearest from whatever source. And whatever thou dost learn or acquire from others understand well. Make thyself certain of what is doubtful, and enrich thy mind and memory, ever seeking to fill up the measure of thy knowledge. Seek not things above thee. Thus wilt thou obtain thy desire, and thus wilt thou produce and bring forth useful branches and fruits in the vineyard of the Lord of Sabaoth, during the term of thy life."

It is fundamental after having mentioned the correspondence of Thomas, that we endeavor to explain its underlying cause. Was it merely because of his genius that men sought his aid in preference to others? Was it because of his royal lineage or was it because of his reputation? No,—the answer seems to be more profound, more Christlike. It was because Thomas was always a disinterested and sympathetic teacher. His weapon in the defence of truth was the force of his argument. His appeal was ever to the reason in the light of the Gospels.

Thus we have considered rapidly the claims of St. Thomas as a teacher in the class-room, in the pulpit and through the medium of personal letters. Undoubtedly, present day educators would gain much from the simplicity of procedure and clarity of thought which characterize Thomas. On the other hand we must not lose sight of his spiritual preparation. Although he possessed insight and depth beyond others, he sometimes faced difficulties which were sufficient to stagger human reason. We are told that Thomas, confronted by such problems, prayed and fasted. This was the method of the teacher, who when asked, "From what book do you take all the beautiful ideas which astonish the world?" answered, pointing to a

crucifix, "This is my only book." In fine, we see in the life and works of Thomas the motto of the Sons of Dominic fulfilled to the letter,—*Contemplata aliis tradere,* "To give to others the fruits of their contemplation."

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# "Adoro Te"

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*BRO. CAMILLUS BOYD, O. P.*

O poet of eternal song,
O bard who lived for Christ alone,
Adown the path of ages long
Thy voice resounds in matchless tone.

*Adoro Te*—thy virgin heart,
A fountain pure hath overflowed,
And saving streams in gentle art
On desert souls have been bestowed.

O Thomas saint, O prince of song,
Fair blossom of celestial spring,
Behold on earth a mighty throng—
Thy Gift returning to the King.

# IRISH PRE-CHRISTIAN SAGAS

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

MANY hundreds of years before the coming of Christ a vast empire stretched across the continent of Europe. It was formed by people Celtic in blood, in speech, and in customs, and it was a formidable power feared alike by Greeks and Romans. Once indeed, on the ill-omened "Dies Alliensis," July 18, 390, B. C., it brought the mighty "Mistress of the World" to her knees in shame and terror, when the Celts, turning at one blow the flank of the Roman army, completely annihilated it, and pillaged and burned the Eternal City. Then with the gradually increasing pressure of the Roman legions, and the south and westward movements of the Teutons, little by little, this great empire disintegrated; one by one its nations were brought to bear the foreign yoke or fell before the fire and sword of the barbarian hordes. Where Celtic towns had flourished sprang up German villages or Roman provinces. Celtic civilization, which had reached a very high state, was submerged and absorbed by Roman and German colonizations until the very language of the continental Celts was lost. So complete was this intermingling of the various cultures that today it seems almost impossible to determine just what is the Celtic element in European progress. But it is there, undeniably important, and it is the task of the student of modern civilization to sift out the Celtic leaven.

There was one spot where the Roman never came and where the Teuton could gain no permanent foothold. In a little island of the western sea, despite all obstacles, Celtic continuity has been maintained throughout the centuries. Ireland is now and has always been a Celtic stronghold, possessed of living traditions, customs, and literature with which the archaeological finds of the continent can never compare as sources of information regarding the Celtic peoples. Of these sources, perhaps the greatest is the literature of Ireland: the songs, stories, romances, myths, that have come down from the long ago, the accumulated wisdom of the race that it brings with it out of its shadowy beginnings.

It is the purpose of this article to give some account of the preservation of Irish literature in general, and then, confining itself to

one portion of the vast field, furnish a short outline review of the saga or historico-mythological type of Irish literature in particular. No claim is made to originality in the treatment, but the intense interest of the subject is sufficient apology for the present redaction.

When Patrick came to Ireland, in the year 432, A. D., he found two castes that practically controlled the literature of the country. The first was the Druidic or priestly order, who confined all religious knowledge and doctrine within their own caste. The second was the Bardic or Poetic caste, the singers, historians, and musicians of the land. In all probability none of this literature had ever been consigned to writing.[1] We know that such was the case with the Druidic lore. The Druids never permitted any of their learning to be written down, and we can well suppose that they refused to divulge it to the hated propagators of the new creed. With the Bards it was different; they received Christianity with enthusiasm and were, in turn, very graciously used by St. Patrick and his followers. These followers of Patrick were men skilled in the art of writing, and they eagerly took down from the lips of the Bard the thousands of songs and stories that made up the repertoire of the poets of Ireland. In the *Colloquy of the Ancients,* to be mentioned later in this article, there is an interesting account of Patrick and his monks listening spell-bound to one of these story tellers. "Were it not," says the Saint, "for us an occasion of neglecting prayer and converse with God, we, as we talk with thee, would feel the time pass quickly indeed." But Patrick is admonished in prayer by his guardian angel to listen untroubled and to bid his scribes write down for the sake of future generations all that is said. This incident, actual or imaginary, is certainly indicative of the respect in which the early apostles of Ireland held all that was good and beautiful in the old order of things. It is a matter of history that Dubthach, then chief poet of Ireland, was the constant companion of St. Patrick on his journeys through the island.[2] During the subsequent invasions of the Norsemen, much of the manuscript literature thus so carefully

[1] It seems certain that writing as we know it did not exist in pagan Ireland. There was a cumbrous alphabet consisting of lines and points, carved in wood or stone, and wholly insufficient for extended narrative, but the present Irish alphabet, made up of Latin characters, came in with Christianity.

[2] Later on the Bardic order was saved from complete extinction through the influence of St. Columba in the Synod of Druim Ceatt, A. D., 575. It was due to this saint, too, that in this synod Ireland granted home rule to her Scottish colonies, the first instance on record of a nation making such a grant without being forced to do so.

written, was lost with the destruction of the monasteries and schools. When these piratical wars were ended, in the eleventh and twelfth centuries, the monks and scribes faithfully copied everything they could find, but the loss was too often irreparable.

The Irish pre-Christian sagas, or historical tales, fall naturally into three great general divisions. The first is the Mythological or Invasions Cycle; the second, the Ultonian or Cuchulain Cycle; and the third, the Fenian or Ossianic Cycle. There are stories that belong properly to none of these, but the bulk of the saga material can be so assigned.

The Mythological Cycle deals with successive invasions of the five races that settled Ireland; the Partholanians, the Nemedians, the Firbolgs, the Tuatha De Danaan, and the Milesians. No definite time is assigned to the events of this cycle but they far precede all recorded history. The most interesting of these settlers are the Danaans, or the People of the Goddess Dana. Coming to Ireland out of the shadowy "Land of the Dead," they landed on the coast of Western Ireland under cover of a fog that they had raised by witchcraft to conceal themselves from the Firbolgs who then possessed the land. When the fog cleared away the Firbolgs were confronted with the sight of an armed host encamped on their plains. At Moytura, the Field of the Monuments, in the present Mayo, the first battle of Moytura was fought, the Firbolgs vanquished and the Danaans ruled the land. During the tenure of the Danaans, the Formorian, a piratical race living in the islands off the northwest coast, were completely routed at the second battle of Moytura, this Moytura being in Sligo instead of Mayo. The interest of this battle lies in the fact that here appears the Danaan god, Lugh of the Long Arm, one of the most popular of the Celtic deities.[3] Here also we find that celebrated sword that figures so largely in the Arthurian tales and in the legends of Charlemagne. It is known by a Gaelic name translated as "The Answerer," of which "Excalibur" is thought to be a Latinization.

The Danaan Rule came to an end with the coming of the Sons of Miled. From Spain, which, however, does not seem to indicate the Spain of our times, came this race, the first of the Irish invaders to whom mortal characteristics are attributed. The Danaans, of course, disputed the right of the newcomers to settle in the country. An

[3] The god Lugh seems to have been common to all the Celtic peoples. Leyden in Holland, Lyons in France, and other places on the continent are called after him. Leyden and Lyons are derivatives of the Celtic *Lugdunum,* "the dun or fortified place of Lugh."

agreement was reached by which the Milesians were to retire in their ships a distance of nine waves' length from the shore, then return and give battle. The issue was to decide the future lordship of Ireland. The Danaans, always powerful in their enchantments, played the Milesians false. They raised a magic tempest in which the sea well nigh swallowed up the ships of the invaders. The Milesians, discovering the fraud, put about at once, and completely routed the Danaans. Following upon their defeat the Danaans then "drew about themselves the cloak of invisibility" and retired into their own preternatural world. Here, contemporaneous with the rule of the Milesians, they are nevertheless invisible to the eyes of their conquerors. Behind this veil of invisibility they live and move, the "people of the Sidhe," the *fairy folk* of Ireland.

With the Milesians begins the human history of Ireland. What the races of Partholan and Nemed, of the Firbolgians and the Tuatha de Danaan, were thought to be in Gaelic mythology, it is hard to say, but there can be little doubt that they actually represent real men and women, different movements of the primitive races of Europe into the little western island, and that these dramatic presentations are fragmentary memories of real events, tinted with the diffused coloring of the half-forgotten ages. The absence of any account of creation will be noticed. If there was a Celtic cosmogony, it was the possession of the Druids and has perished with them. The mythological tales begin with Ireland—there is no Chaos from which sprang Earth and Sea and Time. The earth, to the pagan Irish, was never void and empty. In later ages it was customary, after Christianity had brought the light of truth to supplement the fading primitive revelation, to prefix the Mosaic account of creation to the tales.

The second grouping is that of the Ultonian or Cuchulain Cycle. Its principals are men and women of Ulaidh, the northern part of Ireland, corresponding roughly to the present Ulster. They are most certainly real personages, their deeds and persons, however, magnified to express the wonderment that later ages had for them. The Milesians were already long in the land, and their *Ard Righ* or High King reigned at Emain Macha, the present Armagh, where even yet the ruins of the ancient capital are discernible. Emain Macha was founded about the third century before Christ but the more important action of the sagas takes place about the opening of our era, when Conchobar Mac Iessa sat as High King in the place of Fergus Mac Roy who had abdicated in his favor. Under this warrior king moves a group of heroic figures such as Conall Cearnach, or Conall of

the Victories, Laery the Triumphant, and, but far overshadowing all the others, Cuchulain of Murthemny. This hero occupies the place in Irish story given to Hector or Achilles in the Greek, but no single figure of Greek or Latin epic tales ever embodied in himself the magnificent valour and chivalry or gathered the renown in battle that the Gaelic champion achieved. His birth was mysterious, he being the son of Lugh of the Long Arm by a mortal maiden, whom the Danaan god had enticed to the Tir nan Og. When but a youth of fifteen, he heard one day Cathbad the Druid casting a spell of divination in which the old man declared that the warrior who would that day take arms, would have a short life indeed, but that his fame would live forever upon the lips of the men of Erin. This lot Seanta, as Cuchulain was then called, took to himself. He went to Conchobar and asked arms. All that were brought to him at first, he broke with his bare hands, even to the poles of the stout war chariots. Then Conchobar's own weapons and chariot were brought and these he could not break, so he retained them. From the first of his many deeds of prowess he received the name Cuchulain, the Hound of Culain. A smith named Culain gave a banquet to Conchobar and his court. This smith had a great hound that guarded his dun at night. After the gates of the fortress were shut, the hound would course round it, and so great was the strength and ferocity of the dog that the smith feared nothing less than the invasion of an army. By chance the boy Seanta, now one of the warriors of Ulster though still young, came late to the banquet, after the gates were shut and while the hound was keeping its vigil. Those inside heard the awful baying of the dog, and then Conchobar remembered that it would be because of the approach of his young warrior. The men of Ulster lamented loudly for the boy, thinking that he would surely be destroyed, but when the gates were opened the lamenting turned into rejoicing for they saw the youth alive and unharmed, standing over the dead body of the watchdog. It was the smith's turn to lament now for he had lost his protector, but Seanta made an agreement with him to train one of the hound's whelps to take its place, and in the meantime, he himself would guard the smith's dun. Thenceforward he was always called Cuchulain, or the Hound of Culain. Part of the Cuchulain saga, also, is the story of the feast of Briccriu of the Poison Tongue. This evildoer, the Thersites of Ulster, was continually on the watch to set the heroes of Erin against each other, and in the present case almost succeeded by stirring up the jealousy of the champions' wives. In this saga occur for the first time some of

the stories that later were to become part of the Arthurian legends. The saga of the Cattle Raid of Cooley, the Tain Bo Cuailgne, belongs here. It describes the raid made by Maev, the wicked queen of Connacht whom Shakespeare introduces in *Romeo and Juliet* to carry off a famed brown bull kept at Cooley. At the time of the raid the men of Ulster were suffering under the Debility of the Ultonians, a perennially recurring weakness resulting from a curse laid upon them by a Danaan woman that prevented them from taking the field. Cuchulain alone of Conchobar's warriors was exempt from the Debility, due to his extraordinary birth, and he alone held the Ford of Ardee against the invaders, bringing them to a halt single-handed. When all her other champions had either refused to fight the hero or had been vanquished by him, Maev by her trickery persuaded Ferdia, a close friend of Cuchulain although in the opposite camp, to stand against him. Here follows the gallant and chivalrous "Fight at the Ford," the heroes striving manfully against each other during the day—at night binding up each other's wounds, in all a much finer and more chivalrous conception of manly ideals than that of Achilles dragging the dead body of Hector behind his car. On the last day the contest grows hotter. So bitterly did the champions struggle that, as the story has it, the water was forced from the river and the only moisture left upon the stones of the ford was the sweat that fell from the bodies of the warriors. So terrible grew the fight that Maev's forces, with their horses and cattle, fled away in fear and trembling. Then Cuchulain, in the supreme moment of his war-fury, dealt the death blow and Ferdia fell at his hand. Still the Debility held the Ultonians, but Cuchulain's father Lugh came from the Tir nan Og to hold the ford, while his son slept, overcome by weariness and his sorrow at the death of his friend. At last the men of Ulster were aroused and came to the aid of the champion but it was too late for Maev had seen to it that while Ferdia and Cuchulain fought, the brown bull was treacherously carried off to Connacht, the one defeat of Cuchulain's life. It was Maev's hatred that at last procured his death. Although she had made peace with Ulster, she banded Cuchulain's enemies against him, spells of magic were woven round him, and he was brought once more to stand alone against her united ranks. The hour of his death, foreseen in the Druidic enchantment and presaged by certain unmistakable signs, had come and he fell by a return cast of his spear at the ford of Slieve Fuad, south of Armagh. Afterwards, Conall Cearnach, back from other battles, came all too late to the aid of the champion. He drove back the forces of Maev,

brought back the Hound of Culain dead to Emain Macha, while great sorrow brooded over Ulster. So died the greatest hero of Irish legendary history.

The third grouping of the sagas is that of the Fenian or Ossianic Cycle, so called because it deals principally with the Fenians or the Fianna of Finn MacCumhal, and is, in some recensions, reported by Oisin the Poet, son of MacCumhal. The time of this cycle brings us to about the fourth century A. D. While the Ultonian Cycle deals with northern Ireland, the Fenian is concerned more with the country south of Ulster. Emain Macha is in ruins and the Ard Righ reigns at Tara. The Milesians are still men of gigantic stature and gigantic deeds, and there exists among them a body of picked warriors known as the Fenians or Fianna, dedicated to the service of the High King. Their leader is Finn MacCumhal, with whose exploits the stories in most part deal. The power and importance of the Fianna under his leadership grew to such an extent that they were more a source of worry and envy to the High King than of security. Cairbry, then reigning, decided to bring matters to a crisis by withholding a tribute due the Fianna. They promptly rose in rebellion and at the battle of Gabhra, A. D. 293, were almost annihilated and their power broken forever. No sufficient account exists of the death of Finn—he disappears from the scene sometime before Gabhra and is heard of no more. A tradition, still extant and similar to the German legend of Barbarossa, says that he has not died but lies sleeping in some mountain cave, awaiting the time when he is to come forth again and do battle for Ireland. In the *Colloquy of the Ancients,* preserved in the Book of Lismore, Oisin and Caelte with sixteen of the Fenians are represented as wandering about after the battle of Gabhra, until the coming of Patrick. They appear suddenly in a church where the saint and his clerics were at the Divine Office. Great was the wonderment of the aged Fenians at the strange worship they beheld, but greater still that of the holy Patrick at the size and appearance of these giant warriors with their seemingly monstrous wolf hounds. St. Patrick, however, baptizes them and starts on a visitation of Ireland accompanied by Caelte. During the course of the journey the old man is questioned as to various places and events and thus an abundant history of the Fenian times is procured. Another account states that during the life time of Finn, Oisin one day saw a beautiful woman on a white horse appear suddenly before him. He questioned her, found that she was one of the Danaan folk, mounted behind her, and was carried off to the Tir nan Og, where

for many years he dwelt in the delights of fairyland, and all the years were to him as so many days. Then, sated with the pleasures of the people of the Sidhe, he signified his desire to revisit his mortal companions. He was sent back upon the white horse, with instructions not to touch the ground, lest the spell be broken and he be unable to return to the Tir nan Og. By chance the spell was broken and Oisin, who in fairyland was still young and comely, found himself upon the ground, an old broken down man, while the white horse vanished in the mists. The Fenians had long ago disappeared and he was taken to Patrick who was then in the land. The Saint had his scribes write down all that the old man told them of Finn, the Fianna and of the people of the Sidhe. The alleged translation from Gaelic to English of the Poems of Oisin by MacPherson, caused quite a stir in English literature a hundred years ago.

Of course such an outline as the foregoing does not pretend to be detailed or exhaustive; that would be impossible in a short article. Irish literature, even of any one particular type, is far too extensive to be so treated in anything less than a volume. But it does give some idea of what the pre-Christian literature of Ireland is like. There runs through most of it the highly imaginative strain so common to the celt, and matched only in that other great epic literature of Europe, the Grecian. As in the Iliad, the gods walk with men and the spirit world is closely intertwined with the mortal. In the interest of its content matter, Irish saga literature is unsurpassed. Ireland never had a poet of the genius of Homer or Virgil. If it had had such a one to throw this great mass of legend into a form worthy of the matter, the literary world would today go to Ireland for its models of classic poetry.

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# SCHOLASTICISM—ITS RELATION TO AUTHORITY

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DESIRING to create a more sympathetic understanding and to establish a closer and ameliorative coöperation in the domain of philosophy, Dr. J. S. Zybura recently invited the professors of philosophy in the prominent non-Catholic universities of our own country, Great Britain and Canada, to submit their opinions on several points drawn up in the form of a questionnaire. These interrogations were concerned with the attitude of contemporary non-Scholastic thinkers towards the method, content and applicability of Neo-Scholasticism to present-day problems. The questionnaire also inquired as to the probability of an early *rapprochement* between Neo-Scholasticism and modern systems of thought. A symposium, made up of the responses to this inquiry together with contributions from Old and New World Scholastics, was published by Dr. Zybura in his admirable *Present Day Thinkers and the New Scholasticism.* Some of the criticism of the scholastic discipline are laudatory; most of them, at least in part, are adverse. Among the latter we find the objection, emphasized by repetition, that Scholasticism is subservient to the dogmatic teaching of the Church.

The author of the work just noted, in considering this accusation, writes: "The objection receives various formulations, but the one idea of dependence on ecclesiastical authority underlies and motivates them all: Scholastic philosophy is identified with theological dogmas; its outcome is determined in advance by the principle of authority; it is admittedly 'the handmaid of theology'; it is essentially an apologetic system; Scholastics are not thinking for themselves, but merely re-editing a system accepted on non-philosophic grounds; they are not free to follow the argument withersoever it leads, but are guided by theological prepossessions; hence discussion with them is futile and their processes of reasoning are felt to be an empty show."[1] This is a serious allegation. If it be true, Scholastics are not philosophers but apologists and philosophical triflers. Is it true? The Church makes no pretensions to govern the intellectual activity of her subjects unless their investigations carry them into the domain of faith.

[1] J. S. Zybura, *Present Day Thinkers and the New Scholasticism,* p. 117.

Hence, the question in the final analysis is, what is the Scholastic interpretation of the relation of faith and reason, theology and philosophy, and does this interpretation merit the destructive criticism of which it has been the object?

If the objection of contemporary philosophers were leveled against the Apologists and constructive thinkers of the Patristic Age it would be substantiated, but only partially, by reality. It is true that in the exposition of dogmas of faith, the extent to which reason may be employed was not clearly determined by them, and at times Sacred Scripture was utilized to substantiate philosophical doctrine. But even in these cases the commingling of theology and philosophy was not the result of a blind, unreasoning assent to authority. In Greek philosophy these men found many truths which were also contained in revelation. The existence of a Supreme Being may be cited as an example of this. The doctrines, although revealed, had been attained to by the ancient thinkers by the natural light of reason. The Apologists do not seem to have clearly distinguished between these truths as they are revealed doctrines, and as they are naturally knowable. The partial confusion, in some instances, of faith and reason, theology and philosophy followed.

The first beginnings of Scholasticism are seen, according to some historians of philosophy, in Scotus Erigena in the ninth century. Erigena identified faith and reason; he "theosophized philosophy," but it was not this characteristic which constituted him a forerunner of the Scholastic school. He is associated with Scholasticism because he endeavored to find the true relation which exists between faith and reason. He concluded that they must be identified and in so doing he became, on this point, "anti-Scholastic," just as by his pantheistic doctrines he became anti-Scholastic.

Two centuries later, when Scholasticism was assuming a more definite form, we find St. Anselm endeavoring to solve the problem. True, he did not completely succeed, but by his rational method he determined the limits of theology and philosophy more definitely than any antecedent philosopher. It is interesting and important to note that St. Anselm is styled the "Father of Scholasticism," not only in view of the completeness of his philosophical doctrine, but principally because of this rational method which posited the line of demarcation between the realms of faith and reason. Today Scholastics are accused of the "philosophical sin" of Scotus Erigena, but in point of fact their interpretation of reason's relation to faith is the perfected rational method of their Father. Scholasticism is not Fideism;

neither is it Rationalism.[2] It is a synthesis of the truth embodied in both disciplines. The latter system apotheosizes reason; the former refuses to recognize its powers. Scholasticism, preserving the dignity of reason, admits, under certain circumstances, the force of dogma.

Thus we see that the thinkers of the Patristic Age, naturally enough, partially confused theology and philosophy; that Erigena, because he *tried* to solve the problem, is considered a forerunner of Scholasticism, but because he *failed* to do so, is in this respect, opposed to the Scholastic school; finally that St. Anselm gave a more perfect solution to the question than any of his predecessors, and for this reason is honored with the title, "Father of Scholastic Philosophy."

It was left to the Prince of Theologians in the thirteenth century to accurately define the limits of faith and reason and thus to establish the true relation of theology and philosophy. Contact without opposition, distinction without segregation, reciprocity without intrinsic dependence or identification, absolute autonomy in their proper spheres—this is, in epitome, the order existing between the two sciences as enunciated by St. Thomas, and as it is understood by present day Scholastics. Let us briefly develop this summary.

To maintain that the truths attained by reason can be opposed to revealed doctrine is tantamount to a denial of God. For it is He Who has revealed, it is He Who has given the light of reason to man. Hence, if there existed a *real* opposition between the findings of reason and the content of revelation, God would be the author of error, He would not be God.[3] Unless a man be an Atheist he must admit the impossibility of any opposition between the two spheres of knowledge. If he is an Atheist? As we shall see, even then he may not accuse us of being unphilosophical. Now, does this conformity of theology and philosophy justify the interaction allowed by Scholastics between them? May we permit theology and philosophy to aid each other after we have shown that no contradiction exists between the two sciences, or should they be separated such as, for instance, mathematics and biology? Scholastics maintain: "There are truths which belong exclusively to theology (supernatural mysteries); there are truths which belong properly to philosophy (with no reference to man's destiny or his relation to God); and there are truths which are common to both sciences (possible of attainment by

[2] Turner, *History of Philosophy*, p. 419.
[3] St. Thomas, *Summa Contra Gentiles*, 1, 7.

reason but proposed for our belief)."[4] The first class is the proper object of faith; the second, is the proper object of reason; the third falls within the province of both faith and reason.

There is no difficulty in regard to truths which pertain to philosophy alone, and in consequence are exclusively the object of reason. Ecclesiastical authority does not interfere unless a question of faith is either directly or indirectly involved, and truths of this class exclude the possibility of such an affinity. It is evident that in this case there is both distinction and segregation, and faith is not placed as a norm to be followed. Anyone who possesses even a nodding acquaintance with the philosophy of Catholic authors is abundantly aware of the wide divergence existing between their purely philosophical doctrines. Thomism, the school of Duns Scotus, the Molinistic discipline, Neo-Scholasticism—what are these but systems of thought bearing diverse names because representing diverse doctrines? Reason then is autonomous in its proper sphere.

We shall consider, in conjunction, the other classes of truths; namely, the purely supernatural and those doctrines which, although possible of attainment by reason alone, have been revealed. Before doing so, for the sake of clarity, let us consider one point which pertains to supernatural truths in particular. Now, although purely supernatural truths belong strictly to the realm of faith and theology, this does not preclude the permissibility of a philosophical consideration of these truths. A philosopher, as such, may deliberate upon supernatural truths and accept these mysteries if they do not violate the dictates of reason. A denial of this right is an unreasonable inhibition of a means to attain truth, and those who do object to this right *ipso facto* condemn their own manner of philosophizing. An example will make this clear. When a *philosopher* of the Catholic Faith treats of the Blessed Trinity he investigates its possibility or impossibility, its concordance to, or dissonance from, reason. When a philosopher who does not profess the Catholic Religion deals with the question of a Triune God, he also merely seeks for harmony or lack of harmony with reason. The attitude of both philosophers is identical with the position that they assume when investigating the theory of the fourth dimension—a possibility. If a thinker with Catholic connections accepts the dogma of the Blessed Trinity on authority, he does so not as a *philosopher* but as a *theologian*. A philosopher who believes a premise is a contradiction. Certainly the

[4] Turner, op. cit. p. 349.

position of Scholastics on this point should not be repugnant even to the pragmatic and positivistic temper of some of our modern savants. They may name it futile, but they may not reasonably deny its philosophical soundness. So much for supernatural truths in particular.

Thus far, in the development of the above epitome of the doctrine of St. Thomas on this point, we have seen that no opposition exists between faith and reason; that ecclesiastical authority does not interfere unless there arises a question pertaining directly or indirectly to faith and that, in consequence, there are truths which pertain to philosophy alone. Finally, we have seen that a philosopher, as such, is perfectly within his rights when he considers strictly supernatural truths to determine whether or not they are opposed to the dictates of reason. We shall now consider purely supernatural truths in conjunction with doctrines which have been revealed but which are able to be known by reason alone.

Between faith and reason there exists a reciprocal relation without identification. "Faith frees and saves reason from error and endows it with manifold knowledge."[5] This is in succinct form, the teaching of St. Thomas and Scholastics concerning the influence exercised by faith on reason. It is, moreover, one of the causes of the association of dogma and philosophy. Faith opens the way to an entirely new field of knowledge, for supernatural truths, e. g., the Incarnation, precisely because they are supernatural, could never be attained to without revelation. And, abstracting from faith, the natural truths e. g., the immortality of the soul, which *de facto* have been revealed would be known, it is true, but they would be perceived only by a few, after extensive study and many errors would tincture the truth thus laboriously acquired.[6] The difficulties encountered by the ancient Greek philosophers plainly manifest this fact. Plato and Aristotle, two of the world's greatest thinkers, arrived at the idea of a Supreme Being by the natural light of reason, but even their master-minds could produce only a confused concept of this Being. Now, since the knowledge of these truths is a means necessary for the attainment of our supernatural end, we see that this knowledge

[5] Vatican Council; Denz. 1799.

[6] St. Thomas, *Summa Theologica* Ia, Q. I, art. I, c.
Vatican Council, Sess. 3, c. 2:

"Huic divinae revelationi tribuendum quidem est, ut ea quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine, et nullo admixto errore, cognosci possint."

is of superlative importance. Faith gives it to us by proposing the truths as objects of belief.[7] Our attitude towards the teachings of faith is similar to that assumed by a child when working out a problem in arithmetic. If the solution arrived at is not in conformity with the answer found in the book, the child does not conclude that he is correct and the author in error. Neither does he consider his reason to be hampered. The difference between the action of the child and our own, lies in the authority on which they are based. The child submits to the human authority of the author of the book; our acceptance is motivated by divine authority. According to a Scholastic principle, "we believe that we may understand."

A second reason for the association of philosophy and dogma lies in the benefits accruing to faith as a result of this union. The faith of a theologian is not merely a sentimental impulse, a vague religious emotion. It is a firm, intellectual conviction based on the fact that God has spoken. He has made a revelation; deception is repugnant to His nature; therefore, the theologian believes. Obviously, if his faith is to be reasonable, it must be preceded by a rational investigation of the preambles of faith; such as, the truths of God's existence and veracity, the fact that He has made a revelation. As expressed by another Scholastic formula, "we understand that we may believe," and reason is employed as the means to this end. Those who would object to the association of faith and reason would be the first to declaim an unreasonable faith were we to exclude the position alloted to reason in a theologian's act of faith.

Philosophy not only gives us reasons for our belief, but it also plays an apologetical role. It defends dogma, either by positively proving the reasonableness of what we believe, as it does in the case of the immortality of the soul, or by showing that the objections of an opponent do not prove the unreasonableness of the doctrine, as may be seen relative to the Blessed Trinity. Is there anything wrong in this? May we not, must we not defend our actions as reasonable under the penalty of relinquishing our claim to a rational nature? It is precisely because it pertains to our nature to proceed in this manner that, not only Scholastic philosophers, but thinkers of all beliefs and no belief have ever employed reason to defend their religious views. As Leo XIII has observed in his Encyclical *Aeterni Patris:* "For as the enemies of the Catholic name, when about to attack religion are in the habit of borrowing their weapons from the arguments of philos-

[7] Saint Thomas, loc. cit.

ophers, so the defenders of sacred science draw many arguments from the store of philosophy which may serve to uphold revealed dogma." If a Scholastic were to ask an Atheist why he denies God's existence, the unbeliever would attempt to explain his position by an appeal to philosophy. If a Scholastic were to ask a contemporary thinker why he does not admit a Triune God, philosophy would again be resorted to. Then why the expostulations when the Scholastic employs reason to justify his religious convictions? Is a philosopher of the Scholastic school a theological Midas who by his touch converts reason into faith?

To sum up: There exists no opposition between faith and reason. Reason reigns supreme in its proper field. Faith is autonomous in the sphere of knowledge belonging to it alone, but because the science of philosophy seeks the last causes of every knowable entity it has the right to investigate the possibility or impossibility of supernatural truths. Finally, there is a domain of knowledge common to both faith and reason. In this field, philosophy and theology are not identified but are two distinct sciences between which there exists a correlative relation. The philosopher enables the theologian reasonably to accept the content of revelation. The theologian gives the philosopher the protective norm of faith.

The assertion of non-Scholastic thinkers that our processes of reasoning are an empty show and discussion with us is futile, would be true if our philosophy were subjected unreservedly to ecclesiastical authority. Does such a blind subservience exist? No; for if it did its effect would be twofold: Scholastics would merit the contempt of their associates in the field of philosophical thought, and ecclesiastical authority would defeat its purpose in adopting the Scholastic system. The end it has in view is to prove to others that faith is reasonable, and if authority converts reason into blind obedience, no rational person would expect this end to be accomplished.

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## *Joseph the Just*

*BRO. NICHOLAS WALSH, O. P.*

Silent, patient in his labors,
Ever faithful to his trust,
In the morn, at noon, at even,
Was Saint Joseph ever Just.

# ANNUNCIATION

*BRO. ANTONINUS BRADY, O. P.*

BY the fall of our first parents, mankind was doomed to misery and death and the gates of Heaven were closed against the human race. God, seeing that humanity, in the person of Adam and Eve, had freely rejected Him and His graces, was infinitely offended. As man could not compensate this infinite transgression to his Maker, God in His boundless mercy and compassion promised Adam and Eve a Redeemer. For ages man lived in the hope of the coming Saviour, as it was the only means of salvation before the advent of Jesus upon this earth. The holy Prophets, inspired by God, preached and exhorted the people to live good, holy lives in expectation of their Deliverer. During the years of anticipation they prophesied concerning the manner and events that would lead up to man's Redemption, declaring, among other things, that the promised Redeemer would be born of a Virgin. In the heart of many a fair maiden of Israel, there dwelt a secret hope that she would be chosen the mother of the Saviour. The people of Israel, being under the bondage of the Romans and ridiculed and degraded by them, expected the Messiah to come in regal pomp and glory; they pictured their future King as a great monarch possessing illimitable power. They thought His birth would be heralded by great signs and manifestations, that His sceptre would crush the Romans and that He would bring back to the Jewish race its lost prestige and honor. They looked for Him among the princes of the people, believing that He would be born in the royal purple and attended by the dignitaries of this earth. Hence, it is not surprising that the entire Jewish race doubted the birth of their Saviour in the stable of Bethlehem.

God, seeing that the preparation was complete and that the nations of the earth were at peace, deemed that at last the moment had come—that moment most important and significant for time and for eternity . . . the moment in which the Eternal Word was made man. The wisdom of the Most High did not single out one of the noble daughters of Jerusalem renowned for her exploits or her position, but sought out in the little village of Nazareth at the foot of Mt.

Thabor in Lower Galilee, an obscure virgin, who, as she was the most perfect in all virtues, was also the most simple. The Lord, in the holy Canticles speaking of the humility of this most humble virgin, said: "While the king was at repose, my spikenard sent forth the odor thereof." St. Antoninus, commenting on these words, says that "the spikenard, inasmuch as it is a small lowly plant was a type of the humility of Mary, whose odor ascended to heaven, and drew even from the bosom of the eternal Father, into her virginal womb, the Divine Word." Our Lord wishing the greater glory and merit of His mother would not make Himself her Son without first obtaining her consent. The human race scarcely comprehends and realizes the debt of gratitude it owes to Mary;—we who are condemned to death await Mary's answer, the price of our salvation is offered to her; on Mary depends our life, our hope and our salvation.

In his sublime tract on the Annunciation[1] St. Thomas discloses four reasons why it was necessary and fitting that it should be announced to the Blessed Virgin that she was to conceive Christ. First, to maintain a becoming order in the union of the Son of God with the Virgin and that she should be informed in mind concerning Him, before conceiving Him in the flesh. Secondly, that she might be a more certain witness of this mystery, being instructed therein by God. Thirdly, that she might offer to God the free gift of her obedience, which she proved willing to do, saying: "Behold the handmaid of the Lord." And fourthly, to show that there is a certain spiritual wedlock between the Son of God and human nature. Therefore in the Annunciation the Virgin's consent was besought in lieu of the entire human race.

Consider at length the heavenly messenger sent by God to Mary and the profundity and wisdom in each and every word of his tidings of salvation to fallen man. When Mary, the humble Virgin, was in her poor dwelling praying to God with great earnestness that He would send the promised Redeemer to save her people, behold the Archangel Gabriel appeared to her. He salutes her, saying: "Hail full of grace, the Lord is with thee; blessed art thou among women." (St. Luke, I, 28.) He delivers his message with the greatest reverence, and with a tact and skill far surpassing that of any mundane intermediary or diplomat.

The Celestial visitant addresses her with words no other mortal had ever merited. "Hail full of grace";—Hail, O Virgin, replenished

[1] *Summa Theologica,* 3a Q. XXX, a. 1.

to overflowing with God's grace, above all the Saints! "The Lord is with thee,"—united to God by the most intimate bonds of love, because thou art so humble. "Blessed art thou among women,"—not only above women of thy own nation, but above the women of the entire human race, because thou hast not incurred the stain of any sin upon thy spotless soul, either original or actual, that thou mayest be the fitting abode of the Incarnate Word. What did the humble Mary answer to this salutation so full of praises? She made no reply, but she was disturbed thinking on the exalted words of the heavenly Messenger. "And when she had heard, she was troubled at his saying and thought within herself what manner of salutation this should be." (St. Luke I, 29.) There is no doubt the eulogistic language of the Angel covered Mary with confusion, such extraordinary words were a shock to her humility and modesty. Some writers would have us believe that this uneasiness of mind was due to the appearance of the Angel in human form, but the words of the text are clear and banish all credence in such a supposition on the part of Mary, for she was troubled not by his appearance but by his speech. The text tells us that "she thought within herself," *i. e.,* she reasoned with herself with full deliberation. However, the trouble of her soul did not interfere with the use of her faculties and perhaps certain fears excited her in regard to the designs of God in her behalf. Such holy fears can be attributed to Mary's deep humility; the more the Angel exalts her, the more she esteems herself unworthy of such a dignity and considers her own helplessness and nothingness. Mary was well acquainted with the prophecies foretold concerning the Messiah. She knew that He was to be born of a virgin and that the time of His coming was near at hand. Hence, we can readily see why the humble maid of Nazareth was astonished by such words directed to her. It might have occurred to her then perhaps that she was to be the mother of God, but such a thought could not possibly enter the mind of one whose very life was the essence of obscurity and humility.

The Angel, inspired by God, immediately perceives what is passing in her mind and hastens without further delay to relieve her of all anxiety. In the second part of his address the Angel makes known to her the object of his mission. In order to prepare this spotless Virgin gently for the mystery of the Redemption of man, he addresses her by the more familiar name of "Mary," thus showing that she was not unknown to the angels of the heavenly court. He bids her have no fear or surprise at the great titles with which he had saluted her. For if thou art so unworthy and humble in thine own

eyes, God who exalts the humble, has destined thee to find the grace lost by man. Thou hast found favor with God, thou art beloved of God, and to such an extent, that from the very moment of thy conception, He adorned thee with greater graces than all the children of Adam; He has preserved thee from the stain of all sin and He has chosen thee among all others to be the mother of the long-expected Messiah. "Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; thou shalt call His name Jesus." Thus the great mystery of the Incarnation is about to take place, for the word "Behold," signifies that if Mary will give her consent she will immediately conceive, and when her days are accomplished shall give birth to a Son. As she will really be His mother she it is, who, in preference to St. Joseph, His foster father, will impose upon Him the most significant name of Jesus, which means Saviour. Such words were sufficient to remove all doubts from Mary's mind, for, being well versed in the Scriptures, she remembered the words that were spoken by the Prophet Isaias over seven hundred years before; they indicated to her that she was the virgin referred to and that God had chosen her to be the mother of the promised Messiah. The words spoken by the Prophet and the Angel are identical, except in this, that the Prophet says: "Behold a virgin shall conceive and shall bear a son, and shall call His name Emmanuel, or God with us"; and the Angel says: "Behold thou shalt conceive, and shalt bring forth a son, and thou shalt call His name Jesus"; thus inferring that Mary is the virgin to whom the Prophet alluded and that the Emmanuel or God with us, is none other than Jesus, the Saviour.

Mary, not comprehending the mystery that was to take place in her, fears lest she should break her vow of virginity, and not knowing the will of God in her behalf, decides to ask the Angel with all modesty and humility. She inquires: "How shall this be done, because I know not man?" The Angel again comforts Mary in the third part of his address and explains to her that God in His Omnipotence will preserve her by a mysterious conception without any detriment to her virginity. "And the Angel answering said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." Then the humble and modest Virgin Mary, wholly annihilated as to self and inflamed with the desire of uniting herself more closely to God, abandons herself to the Divine will and answers: "Behold the handmaid of the Lord, be it

done to me according to thy word. And the Angel departed from her." Human words cannot express the state of Mary's soul after the Angel left her; only God Himself knows the ecstasy of joy in Mary in possessing her Lord and God in her virginal womb. Surely invisible angels from the heavenly court hovered around that humble dwelling in adoration and worship of their Lord and God. When Mary uttered the words: "Behold the handmaid of the Lord, be it done to me according to Thy word," instantaneously the Holy Ghost descended upon her and the great mystery was accomplished: "And the Word was made flesh and dwelt amongst us"; the Son of God became also the Son of Mary. Who could compose a more gracious, more prudent and complete answer than the humble Virgin Mary? All the wisdom of men and angels could not invent such an expression of love to their Creator. How momentous for the destiny of mankind was this reply! The heavens reverberated with joy and the earth was flooded with the graces and blessings of God once more, for fallen man was redeemed and the gates of Heaven were open to him.

How unlike Lucifer was Mary, when exalted above all the angels and saints in heaven. Every word uttered by the Angel was a tribute of honor far greater and higher than any on earth, yet there is no smile, no self-complacency on her part. She was silent and wrapt in recollection and prayer; she is timid as it were of her own greatness and beauty. The more she is praised, the more she retires into herself and her lowliness allows her to do nothing rashly. The chief reason why Mary found favor with God was her deep humility and the realization of her own nothingness. St. Antoninus says, "the humility of the Virgin was her most perfect . . . preparation to become the mother of God."[2] How incomprehensible the wisdom of God! As man lost His grace by the first woman, so it was the will of God that a woman would regain the grace for him in the person of the Virgin Mary. God made our salvation depend upon this humble creature and in her act of consent implied humility, submission, obedience and the first step in that long and painful path on the way to Calvary. This does not mean, however, that God in His Divine plans was bound by the will of a creature, and that man would not have been redeemed if Mary had not consented. St. Thomas says that the Redemption of mankind through Mary should depend upon

[2] *Glories of Mary,* St. Alphonsus Liguori—New York, 1888, p. 420.

the consent of Mary because her consent was decreed from all eternity and therefore was received as essential in the design of God.[3]

What mother would accept such a commission regarding the life and destiny of her Babe? To bring Him into the world in a loathsome and despicable stable with the bare necessities of life; to arise in the middle of a cold wintry night and fly off to a foreign country leaving behind relatives and friends because at that tender age the life of her little Babe was endangered! And just when Mary and Joseph were attached to Him and He was making them happy in their peaceful home in Nazareth, Mary's heart was again troubled when on her return from the Temple He was lost and for three days they sought Him in vain. But all this was only a prelude in the life of her Baby Boy; the great event of His life was the painful and excruciating agony and death on the infamous gibbet. Mary knew all these incidents in the life of the Messiah from the prophecies and also that her maternal heart would be pierced seven times and bleed for the sufferings of her Divine Son, yet she endures all for love of God and for love of us. Oh! what a sublime act of self-abasement to God; she yields herself with blind and childlike trust to the will of God and to the work of man's Redemption.

God did not forget His humble handmaid; He studded her crown of glory with many priceless gems, the greatest being her humility. Mary is infinitely inferior to God, but immensely superior to all creatures; and if we cannot find a Son more noble than Jesus, likewise we cannot find a mother more noble than Mary. The Angelic Doctor teaches that the nearer a thing approaches its author, the greater the perfection it receives from him;[4] therefore, Mary being the creature nearest to God, has partaken more than all others of His grace, perfection and greatness. The Blessed Virgin could receive no greater dignity than the motherhood of God. We may wonder why the Evangelists who recorded the glowing accounts of St. John the Baptist, the Apostles, Mary Magdalene and the great Apostle St. Paul, have been so brief in their descriptions of the privileges of Mary; but it was enough for them to say of her that she was the Mother of Jesus, because by that answer: "Behold the handmaid of the Lord," Mary merited more than all creatures could merit by their works. St. Bonaventure says, that God could make a

[3] *Summa Theologica,* 3a. Q. XXX, a. 1, ad 2am. "The prophecy of predestination is fulfilled without the causality of our will; not without its consent."

[4] *Summa Theologica,* 3a. Q. XXVII, a. 5.

greater world, a greater heaven, but could not exalt a creature to greater excellence than by making Mary His mother. But let us hear Our Blessed Lady herself describe the height to which God elevated her: "He that is mighty hath done great things to me." The holy Virgin never disclosed the innumerable favors conferred upon her by God because they were so great they were ineffable.

In the Annunciation Mary reveals three glorious virtues that are characteristic of her hidden life with Christ. The first is her sublime humility. It is worthy of note that God in selecting Mary to be His mother did not regard so much her virginity and innocence as her unparalleled and most profound humility. She is the heavenly Queen and the model of all walks of life. If we make a cursory reading of the lives of the saints, we will find that the basis of their sanctity and holiness of life was founded on humility and self-abasement. The more they considered their nothingness the more they advanced in wisdom and union with God.

The second virtue is the strong and unswerving faith, which, with prudence and purity, she displays in the few short words she uttered. There is nothing frivolous and loquacious about her. When the Angel made known to Our Lady the unapproachable dignity and glory of becoming the Mother of God, she modestly asks how this is to be accomplished. This question does not proceed from slowness of belief, or lack of confidence in her Creator. She believed firmly, but she had made a vow of virginity to God and she asks if the offering is to be accepted. Her query was filled with staunch faith, sagacity and chastity, in a word, a high-mindedness that was indicative of a creature raised to such a dignity.

Lastly Mary crowns all by her magnificent submission to the will of God. When the Angel explained to her that her vow of virginity would not be broken but glorified by a virginal motherhood, she does not hesitate an instant. We must admire the nobility of Our Lady's heart; she consents to God's will without any thought of the consequences which this consent would have for herself. It meant for her the first step on the hard and painful path of the Messiah. But blind to all else, she regards only the plans of God and the salvation of man and she gives her consent. "It gave existence to a Man-God, made her the Mother of God and us, God's children, for at that very moment Jesus Christ, the Second Person of the Blessed Trinity became Incarnate in her chaste womb, and began that precious and glorious life of incomparable moral excellence, unsurpassed wisdom

and ineffable holiness; that life overflowing with mysteries, which embraces, strengthens, ennobles and perfects all other lives, that life which brought God into the world in a manner in which He had never been there before. It certainly is a mystery, the depths of which cannot be fathomed by the human mind, nor embraced within the affections of the human heart. And yet it was in the hands and in the wonderful heart of Mary that God laid our Redemption; it was on the consent of this beautiful and sublime creature that He made all depend; we were not to have Jesus, not to be redeemed without her. She broke the seal and opened the way to God's plans for our salvation. Like the floods of the river, the waters of salvation descended grace upon grace . . . the Grace of Graces, Christ Himself."

We can never praise, honor and thank Mary enough for the great part she played in our salvation. We can endeavor to show our love and respect for her by leading lives more in conformity with the life of her Divine Son, by putting into practice and imitating her in the virtue of humility; for Our Lord takes up His abode in the hearts of the humble. We should take Mary as our guide and protectress through life. Ever staunch and true to the faith, she lives a modest and hidden life with God. She might have demanded and received worldly fame and praise from the people, being the Mother of the Saviour. Mary never took advantage or used her exalted position to receive the honor and applause of the world; although occupied in active life, she did not let labor interrupt her union with God. She kept herself always in the background, in the shadow of her Divine Son; we might say, she was the stage upon which Jesus acted and effected man's Redemption.

There are numerous forms of prayer in the Church rendering Mary our love and praise but there is no form of prayer so powerful and efficacious as the Angelic Salutation. We can readily see why Our Blessed Lady is so pleased when her devout children recite the Hail Mary. Its secret power lies in the fact that it is not of human but divine origin, its author being God Himself; it was first spoken upon this earth by the Angel Gabriel announcing to Mary that she was to be the Mother of God. There is no prayer that will render Our Blessed Lady so propitious to us, so ready to hear our petitions, so willing to take into her spotless hands our cause, and to plead on our behalf with her Divine Son! It is an unfailing means of grace and an inexhaustible source of heavenly favors. It is the golden key to her maternal heart comprising the three unsurpassed qualities of

praise, of thanksgiving, and of petition. If we say the Hail Mary with fervor, devotion and attention, meditating the while on the great mystery that was accomplished by this Angelic Salutation, we will grasp what the Annunciation of Mary meant for the human race. God did not create Mary for Himself alone, but has given her to the angels for their Queen, to men for their Deliverer, and to the demons for their Conqueror.

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# *Ad Crucem*

*BRO. HUGH HARTNETT, O. P.*

Thou, fate of crime—yet, choice of God the Son,
Standard of Saints and prize of victories won,
True hope, for us, is found alone in Thee;
Ensign of truth and emblem of the free.

In every life—shadow of Love Divine;
Salvation's claim, in Christ, is also Thine,
Bearing all Love, oh living, fateful tree,
The sweetest fruit of immortality.

Glory of God and joy to all the world,
Unconquered banner, fearlessly unfurled,
Accurst in Hell and feared by Satan's hordes,
On Judgment-Day this sign shall be the Lord's.



Very Rev. M. A. Waldron, O. P., S. T. M.

# ✣ THE VERY REV. M. A. WALDRON, O. P., S. T. M. ✣

*BRO. ANSELM McCABE, O. P.*

IT is the sad duty of *Dominicana* to announce the death of Fr. Martin A. Waldron, O. P., S. T. M. In his death on December 9, 1926, the Dominicans of St. Joseph's Province in general, and in particular the Novices of the Dominican House of Studies in Washington, suffered a severe loss. To the Province Fr. Waldron's death means the loss of a devoted follower of St. Dominic, but to the Students of the House of Studies his passing means the passing of a father and a friend.

Born in Boonstown, N. J., Nov. 13, 1866, Fr. Waldron received his early education both in this place and in Wheeling, W. Va., where his family resided for some years. During these early years, we are told, he gave such indications of a religious vocation that it was little cause for surprise when in 1887 he entered the Dominican Novitiate at St. Rose Convent, Springfield, Ky. A year later on Nov. 11, 1888, he made his first religious profession.

Soon after the completion of his term of novitiate, Fr. Waldron was sent to St. Joseph's Convent, Somerset, Ohio, then the House of Studies of the Province. After but a short period in the classroom, Fr. Waldron's exceptional ability as a student manifested itself. Consequently in a short time we find Fr. Waldron on his way to the Dominican College, Louvain, to continue his philosophical and theological studies. In Belgium he was ordained priest on September 11, 1892. In 1893 he was transferred to Rome for a supplementary course in theology and canon law. Two years later, May, 1895, after a distinguished examination he received the degree of Lector in Sacred Theology.

On his return to America Fr. Waldron was assigned to teach in the House of Studies of the Province in Somerset, Ohio, for a period of ten years. Nor was this his only occupation. Besides his work in the classroom, Fr. Waldron held the posts of master of novices, master of lay-brothers, and sub-prior, while at the same time he was engaged in parochial work in the parish connected with the convent.

In 1905 when the House of Studies was transferred from Ohio to Washington, Fr. Waldron was assigned to the new studium as professor of moral theology.

In the summer of 1906 he was sent to Rome for the examination required of all candidates for the degree, Master of Sacred Theology. This he passed with singular success. At the request of the Provincial Chapter of 1909, he received his degree, an honor well merited by his many years devoted to teaching.

The last twenty years of Fr. Waldron's life were spent in Washington where he continued his work of teaching. During this time he filled many positions of trust. He held office as prior, sub-prior, regent of studies as well as master of lay-brothers. Outside of these duties in the Convent itself Fr. Waldron was also engaged in giving retreats and spiritual direction in different parts of the country.

In the spring of last year, failing health compelled him to relinquish his many duties in the hope that a complete rest would eventually permit him to resume his labors. God, however, willed otherwise. He continued to fail until, practically an invalid, deprived of the sweetness of the Sacrifice of the Mass and community exercises, which he had long enjoyed, he waited patiently, suffering all the while, the summons of the Master.

Such is the chronology of his life. Not remarkable perhaps to the world from which he remained hidden, but truly heroic in the eyes of those who were privileged to live with him. Fr. Waldron's greatness was not of the world but of the spirit. He was remarkable, not only because of his many extraordinary accomplishments, but also because he did the ordinary things expected of every true Dominican extraordinarily well.

Someone has defined the Dominican spirit as "the intellectual ideal reached by the double path of knowledge and asceticism." Measured by this standard Fr. Waldron was a worthy son of St. Dominic. For those who have known him during his many years as a Dominican assure us that his one endeavor has been to acquire the Dominican heritage of knowledge and sanctity.

From his entrance into the Order until stricken by his last illness Fr. Waldron was a student. He did not permit the knowledge of his subject gathered from years of experience to tempt him from his daily preparation for the classroom. He was ever a student and even to his last days gave an example of study worthy of imitation. His knowledge of theology was exceptional. The many favors bestowed on him by the Order in recognition of his many successful years devoted to the cause of Dominican education are ample proof of his intellectual ability.

Although his influence on the intellectual formation of those who studied under him was great, he wielded still greater influence by the sanctity of his life. He was always present at the exercises of the community, the recitation of the Divine Office, meditation, rosary, as well as all the other choral obligations. In choir he gave an edifying example of recollection unaffected and sincere. His whole appearance likened him to the saints of old, who, ever conscious of the Divine Presence, spoke only to God or of Him.

His devotion to the Eucharist was lifelong. As a youth his chief desire was to serve at the altar. As a priest offering up the Holy Sacrifice his devotion was angelic. Many hours he spent in meditation and adoration before the Blessed Sacrament. In the early morning, after his own duties were satisfied, he would go from chapel to chapel to be present at Mass. It was an inspiring sight of devotion and humility to see him kneeling at the altar to serve Mass, a thing which he did, even in recent years, whenever the opportunity presented itself. Such was his whole life, study and prayer. Yet he neglected no chance to do good for his charity knew no bounds.

On resigning his duties at the House of Studies, Fr. Waldron sought elsewhere for the medical attention which he hoped would enable him to resume his work among us. When relief was not forthcoming, realizing perhaps that the end was near, he returned to spend his last days among his former pupils. For a time an improvement set in, but stricken with pneumonia he failed rapidly. On December 9, 1926, fortified by the sacraments of the Church he fell asleep in the Lord.

He, who influenced us by the sanctity of his life and good example, will not soon be forgotten. With the brethren of old, who cried out at the death of St. Thomas, we can say from our hearts, *"Doctor noster a nobis tollitur, Pater noster a nobis sumitur."*

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## ✢ REV. JAMES STANISLAUS WILBURN, O. P. ✢

ON February 5, 1927, Rev. James Stanislaus Wilburn, O. P., Prior of St. Rose Convent, Springfield, Ky., died at St. Joseph's Infirmary, Louisville, Ky. Death was due to injuries received in an automobile accident. Father Wilburn was a zealous and holy priest, and his loss will be keenly felt by the Fathers of St. Joseph's Province, and especially by the Novices and the people of St. Rose Parish.

Father Wilburn was born in New York City, April 25, 1885. As an altar-boy at St. Vincent Ferrer's, he manifested unmistakable signs of a priestly vocation. On the completion of his elementary school course, he entered St. Charles' College, Ellicott City, Md., and in December, 1907, he entered the Dominican Novitiate, then at Somerset, Ohio. After his year of probation, he was admitted to simple profession, and sent to the House of Studies at Washington to begin his course in philosophy. In 1911 he took the solemn vows of religion, and on June 25, 1913, was ordained to the holy priesthood by the Rt. Rev. Owen B. Corrigan, D. D., Auxiliary Bishop of Baltimore. In 1914 he was appointed Sub-Novice Master at Washington, and a year later was assigned to Aquinas College, Columbus, Ohio, where he filled the office of professor and procurator till December, 1920, when he was transferred to St. Vincent Ferrer's Convent in New York City.

On July 16, 1921, he was elected Prior of St. Rose Convent, Springfield, Ky., and on July 25, 1924, was re-elected to a second term. During the years of his labor in Kentucky he won the esteem and affection of all with whom he came in contact. Father Wilburn had business ability of a high order, and was a splendid organizer. Shortly after his arrival in Kentucky he undertook to repair the Church and old convent, and due to his efforts, both have been completely remodeled. In this work Father Wilburn leaves a lasting monument to his memory.

All day Sunday, February 6th, the bodies of Fathers Wilburn and Cleary lay in state in the sanctuary of St. Louis Bertrand's Church, Louisville, where on the following day at 11 A. M., a Solemn Mass of Requiem, *coram episcopo,* was celebrated by the Very Rev. F. B. Gorman, O. P., Prior of St. Louis Bertrand's Convent, assisted by Rev. L. P. Johansen, O. P., acting as deacon, and Rev. O. D. Parent, O. P., as subdeacon. Very Rev. M. J. Ripple, O. P., P. G.,

delivered an eloquent tribute to the deceased. The final absolution was given by the Very Rev. Raymond Meagher, O. P., S. T. Lr., LL. D., Provincial. Besides the Rt. Rev. J. A. Floersh, D. D., Bishop of Louisville, there were present in the sanctuary representatives of the various houses of the Order in this Province and many of the secular clergy.

After the Mass the body of Fr. Wilburn was taken to St. Rose, Springfield, Ky., for burial, where interment took place on February 8th. The Solemn Requiem Mass was celebrated by the Very Rev. T. L. Crowley, O. P., a close friend of Father Wilburn. Rev. O. D. Parent, O. P., was deacon, and Rev. L. E. Hughes, O. P., subdeacon. The Novices sang the Mass and chanted the Office of the Dead. As a mark of esteem the banks and business houses of Springfield were closed Tuesday morning. St. Rose Church was crowded by friends from far and near who came to pay their last sad tribute of respect and affection. Burial took place in the Convent Cemetery. To his relatives and friends, the Fathers and Novices of the Province extend their sincere sympathy. May he rest in peace.

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## ✠ REV. GRATTAN VINCENT CLEARY, O. P. ✠



N February 5, 1927, the Province of St. Joseph suffered the loss of a zealous missionary and exemplary religious in the untimely death of Rev. Grattan Vincent Cleary, O. P., at St. Joseph's Infirmary, Louisville, resulting from injuries received in an automobile accident which occurred a few miles from Bardstown, Ky., while he with two of his confreres and a friend were enroute to St. Louis Bertrand's Priory, Louisville. At first it was thought that Father Cleary's injuries were not serious but further examination proved otherwise. The Lord called him to his eternal reward on February 5th, a few days after the accident.

Father Cleary was born at Chicago, Ill., on December 23, 1879. At an early age he came to Washington, D. C., with his parents. After completing his preparatory studies at Gonzaga High School of that city he gave ear to the gentle voice of the Master calling him to work in His Vineyard, and decided to cast his lot with the Sons of St. Dominic. Accordingly he sought admission to the Order of Friars Preachers and received the holy habit on December 23, 1901. Upon

completing his year of novitiate, in which he proved himself a studious, hard-working and fervent religious, he was admitted to his first profession, pronouncing the vows of holy religion on December 24, 1902. In August, 1905, the new Dominican House of Studies was completed and opened at Washington, D. C., and Father Cleary was among the first novices assigned to that studium. Having completed his theological studies, he was ordained there on June 24th, 1909. As a young priest, his first assignment was to St. Louis Bertrand's Church, Louisville, Ky., in 1911. His superior, being quick to recognize his ability as an able speaker, assigned him to the Southern Mission Band in 1912, with headquarters at St. Louis Bertrand's. In 1919 he was transferred to the Western Mission Band with Holy Rosary Priory, Minneapolis, Minn., as his residence. In 1924 he returned to the Southern Missions with St. Joseph's Priory, Somerset, Ohio, as his headquarters. Finally in 1926 he was assigned to St. Patrick's Rectory, Columbus, Ohio, but still laboring on the missions.

On February 7th, a Solemn Requiem Mass for the repose of his soul was sung at St. Louis Bertrand's Church in Louisville. His body was then brought to Washington, D. C., where on Wednesday, February 9th, St. Dominic's Church was filled by relatives, friends and parishioners who came to pay their last sad tribute of esteem and affection to their beloved Father Cleary. Besides this representative gathering of the laity there were also present the Right Reverend Thomas Shahan, D. D., of the Catholic University, a large body of priests, among whom were a score of the diocesan clergy, a large number of the Fathers of the Province, and the Novices from the House of Studies. The Rev. R. G. Lyons, O. P., Sub-Prior of St. Louis Bertrand's Priory, was the celebrant of the Solemn Requiem Mass, assisted by the Very Rev. F. B. Gorman, O. P., Prior of St. Louis Bertrand's Priory, as deacon, and the Rev. J. A. Cowan, O. P., of St. Dominic's, as subdeacon. The eulogy was delivered by the Very Rev. V. R. Burnell, O. P., Superior of the Southern Mission Band and classmate of Father Cleary. The final absolution was imparted by the Very Rev. Ignatius Smith, O. P., S. T. Lr., Prior of the House of Studies, Washington, D. C., and interment took place at Mt. Olivet Cemetery, Washington, where the obsequies were conducted by the Very Rev. D. J. Kennedy, O. P., S. T. M.

Father Cleary is survived by three brothers, Francis J. and Daniel A. Cleary of Washington, and Owen J. Cleary of Pittsburgh, to whom *Dominicana* extends heartfelt sympathy. Requiescat in pace.

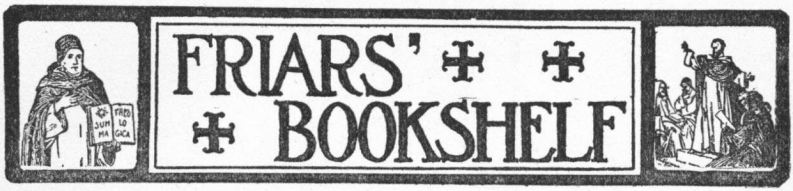
## ✢ BROTHER REGINALD BERTRAND, O. P. ✢

THE community of Aquinas College, Columbus, Ohio, suffered the loss of one of its members on the morning of December 1, 1926, when Brother Reginald Bertrand was called to his eternal reward after the brief period of five years spent in the religious life.

The deceased was born in Boston, Mass., May 11, 1871, and in later years sang in the choir of St. Augustine's Church of that city. Educated at Boston College High School he had, at one time, intended to prepare for the priesthood but afterwards chose the more humble state of the Dominican lay-brotherhood as the means of strengthening his soul in its journey to God.

Accordingly, he began his six months postulancy in the Convent of the Immaculate Conception, Washington, D. C. This period of probation was followed by the year of novitiate and on April 23rd, 1922, he pronounced his first simple vows to the Very Reverend E. G. Fitzgerald, O. P., S. T. M., then Prior of that convent. His first assignment was to St. Dominic's Priory, Washington, D. C. After a short time he was transferred to St. Rose Convent, Springfield, Ky. While there, he made his second simple profession into the hands of the late Very Reverend J. S. Wilburn, O. P. During his assignment at St. Rose his health began to fail and his Superiors changed his residence to Aquinas College, Columbus, Ohio, where he labored zealously for the good of the community until attacked by the sickness which brought on his death on December 1, 1926, after a three weeks illness in St. Anthony's Hospital, Columbus, Ohio.

The funeral was held from the Dominican parish church of St. Patrick, Columbus, Ohio, on December 3, 1926. The Solemn High Requiem Mass, which was attended by the faculty and the entire student body of Aquinas College, was sung by the Rev. Luke Weiland, O. P., Vice-president. He was assisted by the Revs. Cyprian Brady, O. P., and Matthew Mulvey, O. P., as deacon and subdeacon respectively. Interment was made in the community cemetery attached to the venerable Convent of St. Joseph, Somerset, Ohio. Requiescat in pace.




**The Calvert Series:** Hilaire Belloc, Editor.

*The Catholic Church and History.* By Hilaire Belloc. Pp. 109.
*The Catholic Church and Conversion.* By Gilbert K. Chesterton. Pp. 115.
*The Catholic Church and The Appeal to Reason.* By Leo Ward. Pp. 115.
*The Catholic Church and Philosophy.* By Fr. Vincent McNabb, O. P. Pp. xviii—124.
*The Catholic Church and Its Reactions With Science.* By Sir Bertram C. A. Windle. Pp. 152. New York: The Macmillan Company, each $1.00.

Civilization is rapidly drawing near to the cross-roads where it must again choose between pagan hedonism and Christianity. Hilaire Belloc is keenly aware of this status in modern thought and life and ventured the opinion some time ago that the world was seeking just such a series of books as these. "The time is ripe because of the controversy between Catholic truth and its opponents which has reached today, certainly in England . . . and . . . in the United States, a position comparable to that in the Mediterranean world a century before the conversion of that world." The world is in a receptive mood for the answers to the great questions which mankind has always been driven to put to itself. And many are anxious for a clear-cut statement of Catholic doctrine on these points. It is the purpose of this series to give just this. The above-mentioned books but clear the ground of many false notions that have held sway with many non-Catholics; other volumes are to follow if there is sufficient demand for them.

Mr. Belloc in his books makes no attempt at positive apologetics in favor of the claims of the Church, rather he refutes the evidence supposedly drawn from history in opposition to her claims, and in so doing lays down general positive principles which may guide the sincere inquirer in his investigation of other points that may disturb him.

Mr. Chesterton has never been more brilliant or lucid. His problem is conversion, the state of the non-Catholic mind before, during and after the process. His analysis of the interest and fascination which the Church has always held and his penetrating examination of the psychology of conversion teem with that personal element of one who has experienced the joy and happiness that follow upon having found his way into the Fold.

Mr. Ward's *The Catholic Church and the Appeal to Reason* lays low the fallacy of modern thoughts, that human reason is unable to rationally find its way to God and truth. He shows clearly that the "Church has always insisted on the appeal to Reason as the only secure basis for consistency and the only means of saving religion from the endless vagaries of human imaginations and inclinations." What a relief and contrast to the mere "feeling," "blind faith" and "instinct" upon which the world is being fed today.

Scholastic philosophy may be considered by some as dry, too speculative, perhaps even redolent of the mustiness of a bygone age. If such will but read the able and scholarly treatment of this subject by the Dominican scholar, Father Vincent McNabb, O. P., they will receive a most delightful surprise. A professor and follower of St. Thomas for thirty-two years, he is able to give one a perspective of *The Catholic Church and Philosophy*. He places it in its historical setting, indicates some of its principles for the solution of present-day problems, the lessons that we may well learn from the history of philosophy during the last five centuries, and lastly, makes clear the attitude of the Church, the true spouse of all philosophy worthy of that name, throughout her existence.

The author of *The Catholic Church and its Reactions with Science* needs no introduction to our readers. Sir Bertram Windle has outdone himself in this his latest effort. It would be impossible to give in a work of this nature and size a more masterly and better synthesized treatise on the question of the Church and science and the alleged conflict between Church and Science than he has given.

*The Calvert Series* has started out very well. The editor and his collaborators are to be congratulated on their undertaking, the publishers on the format which they have given the series. It is to be hoped, however, that the typographical errors, which unfortunately are not infrequent, will be eliminated in future reprints. J. B.

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**Sur les pas de Saint Dominique en France.** By Rev. M. D. Constant, O. P. Pp. 318. Paris, France: Librairie Dominicaine. 13 fr.

Prepared as a humble tribute to St. Dominic on the occasion of the seventh centenary of his death, these pages are now set forth in book form. The work is not merely a history of St. Dominic's years in France; it is more, for in it the author interprets the affection, still ardent and strong after seven centuries, of the French people for this Spanish apostle to the Land of Clovis. And so, while rigidly historical, it contains many pure legends set forth for their moral value.

For, after all, the very fact that so many local legends exist in which Dominic is hailed as having founded the local convent or preached and worked miracles, or having received the Rosary in these parts, is proof of the love and veneration of the people for him. Father Constant has made a life study of his spiritual Father, and the extensive bibliography, separated according to chapters, is ample testimony of the thoroughness with which he has sought information. History, monuments, tradition and legends are each considered. The book is divided into Northern, Central and Southern France, and under each the towns are brought forth according to dioceses. In the recital many familiar scenes live again vividly: Carcassonne, Fanjeaux, Toulouse, Montreal, Prouille and others. But in addition, many towns unfamiliar are rich with incidents of Dominic's labors. The work is a distinct addition to Dominican literature and must have a strong appeal to French Catholics and to all lovers of things Dominican. At the same time it will be of much use and service to students of Dominican, as well as French, religious history. L. M. C.

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**History of Mediaeval Philosophy.** By Maurice de Wulf, Ph. D., Litt. D., LL. D. Translated by Ernest C. Messenger, Ph. D. New English Edition in Two Volumes. Vol. I—From the Beginnings to Albert the Great; Vol. II—From St. Thomas Aquinas to the End of the Sixteenth Century. Pp. xvi-416 and xii-336. New York: Longmans, Green & Company. $9.50.

*"Nova et vetera."* True to the spirit of his school, Dr. de Wulf has carried the motto of Neo-Scholastic Louvain over into the character of his own writings. An instance in point is the way in which he has repeatedly augmented his *History of Mediaeval Philosophy* with the latest contributions of current historical and philosophical research—contributions which have been far from slight, as the constant expansion of the *Histoire* in its five French and two English editions has evidenced. Originally a single volume, the latest edition appears, as the heading above indicates, in two bulky tomes.

The general character and excellence of the work need no declaration here; this history is today the standard work in its field in both French and English-speaking countries. But a few special characteristics of the new edition may be noted. The addition of new material has not been limited to those several places where entirely new chapters have been inserted, but has been spread quite generally over the whole work. Much that was merely skeletonized in the earlier editions now receives more adequate treatment. The intellectual and educational backgrounds of each period have been more

thoroughly indicated, and the correlation with contemporaneous civilization has been more expansively attempted. Constant discoveries are incalculably broadening our knowledge of many of the lesser figures of the mediaeval period and a large amount of this material has been incorporated.

Professor de Wulf has adhered unswervingly to his definition of Scholastic Philosophy in terms of doctrinal content. He distinguishes clearly between Mediaeval, Scholastic, and Thomistic Philosophy. Formerly he presented his synthesis of Scholastic Philosophy in the section devoted to St. Thomas Aquinas, selecting the Angelic Doctor as the typical scholastic. Now he chooses to present his general synthesis of Scholastic Philosophy—that is to say, that group of doctrines common to all the leading scholastics and constituting the *sententia communis*—in a special chapter prefatory to the entire Golden Period. In considering St. Thomas himself, Dr. de Wulf now seeks to single out the new and differentiating elements which divide Thomism from the philosophies of his immediate predecessors and contemporaries. This throws into higher relief the distinctive character of Thomistic Scholasticism—that philosophy so pithily represented in the *Twenty-four Fundamental Theses.*

The author has availed himself of the very best in present day scholarship, notably of the findings of Mandonnet, Gilson, Grabmann, Baeumker, Ehrle, Pelzer, and numerous others, not neglecting such American scholars as Haskins of Harvard, and Paetow of California. The bibliographies show notable augmentation, especially in the line of English works. P. A. S.

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**The Cambridge Medieval History,** Vol. V. *Contest of Empire and Papacy.* Planned by J. B. Bury, edited by J. R. Tanner, C. W. Previte-Orton, and Z. N. Brooke. Pp. xliv-1005. New York: The Macmillan Co.

This fifth volume of the well-known *Cambridge Medieval History* covers the period 1000-1200, or, roughly speaking, from the beginning of the Hildebrandine reform in Church discipline to the accession of Innocent III. The sub-title but partially indicates the scope of the contents, for in addition to the contest between the Popes and the German Emperors of the Holy Roman Empire, there are also treated the struggle over Investitures in England under William the Conqueror, Henry I and Henry II, and in France under Louis VI and Louis VII; the story of the Norman kingdom in Sicily, the Muslim power in the East and the Crusades; the communal movement in France and Italy; the rise of the Monastic Orders, medieval schools, the development of Roman and Canon Law; and the progress of

philosophical studies. Much of the struggle between the Empire and Papacy was of a political nature as well as religious, and the older style of political narrative dominates throughout the work, with but little direct reference to social conditions of the times. Seventeen authors, British, French, and Italian, contribute the twenty-three chapters.

The work is written in the detached spirit of genuine scholarship, with an accurate and commendable appreciation of the all-important place occupied by the Church in the life of the period. The narrative is abundantly detailed, yet not too wearyingly so for the general reader. What is perhaps most valuable for the student is the extensive and well-classified bibliography given for each chapter and covering 105 pages in all. A very complete index, together with nine carefully-drawn maps and a chronological table of the period covered still further enhance the value of the work either for reference or for the general reader. A. T. E.

**What is Faith—and Other Essays.** By the Reverend Charles J. Callan, O.P. Pp. viii-146. New York: The Devin-Adair Company.

The insistent requests of many students and professors have prevailed upon Father Callan to republish five essays which he wrote for the *Catholic University Bulletin* and the *Irish Quarterly Review* during the years from 1909 to 1914. These five: two on faith, one on miracles, one on the soul's immortality, and one an examination of Kant's fundamental principles, penetrate the innermost recesses of theological science and philosophical speculation. The serious student, the thinker, will take deep satisfaction in their richness of thought and accuracy of expression. The superficial reader, however, will find little that could be termed "light reading." These essays are heavy, in the sense that solid gold is heavy—precious matter of exceptional gravity. Father Callan achieves the clearness, the directness, the simplicity, and the profundity of his great master, St. Thomas Aquinas. P. A. S.

**The Open Door.** By S. Burrows. Pp. 506. New York: Benziger Brothers.

The author, a convert, has set before himself the avowed task of giving to others a line of thought that is the result of his own study and application, and by means of which he was enabled to disentangle himself from the sophistries of modern thought in his journey to the Catholic Church. Mr. Burrows has written for people who read much, who are thoughtful, and who are interested in subjects philosophical and theological as they appear in the leading reviews. For this

reason he has avoided technical terms of philosophy and theology in so far as possible. However this does not mean that he has not covered his subject thoroughly. On the contrary he has taken it for granted that the inquirer is sincere and very much in earnest. For such an inquirer has he written his comprehensive treatise.

The work is fourfold: in Part I he discusses the validity of our reason, going on to a consideration of the nature of man, his soul and his relation to God. Part II is a study of comparative religion which confirms the conclusions of Part I. Part III treats of the motives of credibility, and in Part IV the inquirer is lead into the Church. Such an analysis necessarily fails to reveal the riches of this work, especially such splendid chapters as those that deal with the Fall and Redemption of Man, and Conversion or the Act of Faith. Throughout the author gives references to books which he has used; this wealth of references will be of inestimable value to many a seeker after truth, or to a Catholic, who wishes to follow up an indicated line of thought. The volume is good, solid reading. In every chapter the outstanding objections against that particular question are given and answered fairly and squarely.

Meeting the inroads of aggressive scepticism as it does, this book should be of interest to any thoughtful mind, whether it be the intelligent inquirer or the educated laity. J. B.

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**The Suicide Problem in the United States.** By Rev. A. D. Frenay, O. P., Ph. D. Boston: The Gorham Press. $2.00.

This work is a pioneer, but with none of the crudeness of the pioneer about it, judging from a close reading of its proof sheets. Though it is the first in the field, it has covered its ground most thoroughly. Among the chapters we find such titles as "History of The Suicide Rate," "International Suicide Rate," "Suicide in The United States," "Biological and Social Aspects," "Occupational Aspects," "Economic Aspects," "National and Racial Aspects," "Religious Aspects"—all of which gives us some idea of the marvellous scope of the book. It is still in the press but will be given to the public sometime within the next month.

The work is made up of much hitherto unpublished material and has confined itself strictly to the statistical field. No conclusions are drawn from the facts, no theory is insinuated, the author has no pet ideas to win favor for. It is a scientific work done in a purely scientific way. Because of its thoroughness it will be of immense value, among others, to the doctor, sociologist, economist, philosopher and

priest. There are two extremely valuable appendices attached and of course a thorough bibiliography. The introduction takes us over the sociological field and over the sources and method of approach of the suicide question. R. W. F.

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**The Spiritual Works of Abbot Blosius.** Vol. V. *The Santuary of the Faithful Soul.* Part II. Revised and Edited by Bernard Delany, O. P. Pp. xxiv-136. Vol. VI. *The Paradise of the Faithful Soul.* Part I. Revised and Edited by the Same. Pp. xxv-143. New York: Benziger Brothers. Each $1.25.

Readers who have become acquainted with the works of Abbot Blosius, or who have learned something of his insight into the ways of the soul and of the spiritual life, will gladly welcome these latest volumes.

Volume V, part II, of *The Sanctuary of the Faithful Soul* has for a title "A String of Spiritual Jewels." It is composed chiefly from the revelations made to the four great Saints: Bridget of Sweden, Catherine of Siena, Mechtild and Gertrude. In his introduction, the editor, Father Delany, O. P., has given in a clear, brief and interesting manner the distinction between Revelation properly so-called and private revelations. And by way of appendix there is a sketch of the lives of the Saints mentioned with a few words on the authority of the revelations attributed to them.

In volume VI, part I, of *The Paradise of the Faithful Soul,* we have a "Rule of the Spiritual Life." Although this is considered to be the first written of the spiritual works of Blosius it easily ranks among his best. It is in a manner a treatise on the goodness of God and the confidence we should have in Him. Here there is healing medicine for the sinner, courage for the scrupulous, and consolation for the melancholy. The words of Father Delany, O. P., in his introduction are to the point: "The most attractive characteristics of the works of Blosius are his never-failing kindliness, his cheerful optimism, and serene joyousness, which leave the reader convinced that all is right with this world because all is right with the next."

Throughout the pages of this little book there is an amount of true wisdom, of practical common sense which too often we find lacking in otherwise good spiritual works. Those who wish to have something delicious for meditation, something to provoke holy thought and affection, without at the same time feeling the burden of mechanical points and resolutions, will discover in this "Rule of the Spiritual Life" a veritable hidden treasure. N. M. W.

**Christian Motherhood and Education.** By Rev. C. Van der Donckt. Pp. 285. New York: Fred. Pustet Co., Inc. $2.00.

Christian motherhood, modelled as it is on the Maternity of the Blessed Virgin and of the Church, provides a theme that is as noble as it is sacred. For, with the priesthood, Christian mothers enjoy the greatest ministry on earth,—that of training souls.

That mothers may realize the dignity and importance of their vocation and thereby consecrate their lives to it, is the purpose of the author's present book. The first part of the book might be called a spiritual preparation for motherhood. Such subjects as the Maternity of the Blessed Virgin and of the Church; the nature and elements of motherhood, and an admirable collection of short biographies of saintly mothers, make up its content. The second part deals with the every-day problems of family life. Here the author follows the different stages of a mother's life from marriage to old age; and, points out as he goes along the duties of parents and the obligations of children. Among the many interesting subjects discussed and properly explained are such vital problems as the dangers of youth, the rearing of truly Christian families, birth control, and vocations. Copious quotations and examples are given from the writings of leading Catholic authors of the past and present.

Hence, this volume offers itself to Catholic mothers and daughters both as a spiritual guide and as a handy book of ready information on family ethics and Christian education. It is a worthy tribute to the author's forty years of active service in the priesthood.

J. C. D.

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**Living for God.** By Sister Marie Paula, Ph. D. Foreword by His Eminence Patrick Cardinal Hayes. Pp. 146. New York: Benziger Brothers. $1.50.

In fifteen interesting chapters Sister Marie Paula, Ph. D., in her latest work, *Living for God,* sets forth the fundamental principles that underlie the religious life. The title is really a bit misleading for instead of the overflowings of a mystic, which one might reasonably expect under such a heading, the reader enjoys a series of heart-to-heart talks with a practical, thoroughly capable, and experienced directress in the subject at hand—religious perfection.

At the very beginning carefully distinguishing between ideals and realities, we read, "How many seek perfection in the doing of great things that may never come their way, instead of in the perfect accomplishment of the things that make up their daily work." But it is in the chapter "Cleansing the Soul" that the author is really at her best. Here the Sacrament of Penance and everything pertaining to

it are explained in terms that cannot be misunderstood. In a word, confession is rendered the help that Christ intended it to be and not a burden or a hindrance to our spiritual advancement.

We were, however, a little surprised and somewhat disappointed to find that the consideration given to the old but ever new devotion of the Rosary of Our Blessed Mother was almost a minus quantity; perhaps the gifted writer has reserved this matter for a companion volume.

*Living for God,* while written primarily for the members of our various sisterhoods, will also prove very helpful for clerical religious and seminarians. H. C. B.

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**Readings in Ethics.** By J. F. Leibell, Ph. D. Pp. viii-1090. Chicago: Loyola University Press. $3.00.

The primary purpose of this volume, the first of its kind in English, is to offer the student of ethics a text book of collateral reading. The text book has long since ceased to be the sole source of the student's knowledge. Supplementary reading is demanded of the student, especially in subjects covering a wide field, and involving, at times differences of opinion. The student of ethics has been handicapped in the past, not because of a dearth of ethical readings, but rather because the proper use of the numerous and useful readings has required much time and labor spent in library work. This book is offered as a remedy for this condition. Judging it by its intrinsic value it should prove successful.

The author has selected 182 readings of representative writers and authorities and placed them under the following headings: "Postulates," "Human Acts," "Law," "Rights and Duties," "Property," "Society," "State." Under each title a sufficient number of readings are found to make the problem sufficiently clear and comprehensive. Another commendable fact is that the readings are not confined to the consideration of abstract principles as not a few of them apply the principles to the solution of present-day problems. In addition to a table of contents giving the title of the article and the author, a complete index of proper names and subjects treated proves very helpful.

We recommend this work as a worth-while addition to every library. Its value to the student is apparent; while to those who have neither the desire nor the time to make a study of ethics, it will serve as a source of information and a guide in solving their own problems.

B. McG.

**Imperialism and World Politics.** By Parker Thomas Moon. Pp. xiv-583. New York: The Macmillan Company, $4.50.

**Foreign Policies of the United States.** By James Quayle Dealey. Pp. vi-402. Boston: Ginn and Company. $2.80.

Professor Moon has given us a most timely and informative volume. Following the period of post-war reorganization, the nations are getting down in earnest again to world business, and in this the United States, because of her greatly increased interests abroad, must take an even larger share than heretofore. After four illuminating chapters on the reasons for the imperialistic urge that struck the larger nations in the last quarter of the nineteenth century and the men and motives that carried it on, the book details the scramble for colonies and concessions in every quarter of the globe and studies the economic and social forces behind the diplomatic bargains by which the spoils were divided. Not the least interesting chapter is the one dealing with our own policy toward Latin America. The last chapter entitled "Conclusions," attempts an evalution of the system which has brought one-third of the world's population and one-half its surface under the direct control of ten imperialist nations. It suggests questions for the future that are thought-provoking. Besides the immense amount of information contained in it, the book is extremely well written and might be classed as a necessity for one wishing to be well-informed on world politics.

Professor Dealey's book is restricted to our own foreign policy and traces the development of our relations with other countries since the Revolution. In Part One the causes which gave rise to our special problems are studied, while Part Two deals with the development of policies in those spheres in which the United States is especially interested. The purpose of the author is to give the general reader or the college student a working knowledge enabling him to understand the foreign relations of his country and to interest him in its national policies. The apt presentation of the matter and the ample bibliography fulfill this purpose admirably. C. M. R.

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**An Autobiography of Abraham Lincoln.** Consisting of the Personal Portions of His Letters, Speeches and Conversations. Compiled and Annotated by Nathaniel Wright Stephenson. Illustrated. Pp. 499. Indianapolis: The Bobbs-Merrill Company. $5.00.

Few characters in American History are more familiar to us, or have a more personal appeal than that of Abraham Lincoln. In this latest work of Mr. Stephenson, truly "a mosaic of Lincoln's literary genius," we are brought into even closer and more intimate contact

with and find a greater appeal in the Great Emancipator. It is Lincoln himself who tells us the story of his life through a series of selected letters, speeches and conversations, which the compiler has dated and skillfully linked together, with explanatory notes, into a charming and interesting narrative. In his own characteristic manner Lincoln relates the account of his early years, his trials, his love affairs, his career as a young lawyer—politician and his continual rise to political heights, and finally at some considerable length his eventful and stirring years as President. Many fine touches which one often sees omitted in biographies of Lincoln are included in this volume. His quaint humor, and a sarcastic strain which characterized his early years and which he used with telling effect in his debates and arguments with his opponents are excellently portrayed.

An autobiography of Napoleon entitled *The Corsican* is the model used by Mr. Stephenson in compiling his attractive work. No one who wishes to know the true Lincoln can afford to miss reading it. It will freshen his enthusiasm for one whose nobility of life, devotion to duty and large spirit of generosity have enshrined him in the hearts of every American. W. D. M.

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## *DIGEST OF RECENT BOOKS*

*RELIGION, PHILOSOPHY:* **The Four Mysteries of the Faith,** by the Right Reverend Monsignor Kolbe, D. D., D. Litt., analyses in a concise and scholarly exposition, the four great truths of our Faith: the Trinity, the Incarnation, the Church and the Holy Eucharist. Special chapters have also been given to the sacraments and to the sacramental system in which the student of Christian doctrine will find interesting and thoughtful reading. The last chapter discusses the *Apocalypse of St. John* as the prophetic poem of the four mysteries, summarizing what has been said from an artistic point of view rather than a theological. The treatise has been composed with great care and it should suffice to say that the book has the praise of Cardinal Gasquet in whose opinion it is "something that was much needed." (Longmans, $2.25).

The nature of a literary work that originated in the French and has now been rendered into English by Rev. T. Lincoln Bouscaren, S. J., is clearly indicated by its title, **Principles of the Religious Life.** It is not intended as a devotional volume but is a scientific, theological and canonical work. A very complete treatise on the vows of the religious state is preceded by an explanation of the virtue of religion in general. The author quotes frequently from the *Summa Theologica* of St. Thomas of Aquin and has followed the decrees of the New Code of Canon Law. These features will prove to be of value to masters of novices, confessors, preachers, and chaplains of religious communities. (Benziger, $1.75).

**The Angel World,** by Rev. Simon A. Blackmore, S. J., is an excellent little volume on the subject of the Angels. The Church's teaching with regard to their existence, nature and purpose, the opinions of theologians, answers to questions that everybody asks, are set forth by the author in

an interesting way. The book has a devotional appeal throughout and this coupled with the valuable information which it imparts concerning the angels in general, and guardian angels in particular, should merit for it a wide circulation among Catholic readers. (Winterich, $1.75).

In **The Study of the Bible,** L.-CL. Fillion, S. S. proposes "to give seminarians and young priests some practical advice" on the reading and study of Holy Scripture. Because of his wide experience the author is very capable of doing this as his book reveals. In the first part he reviews our notions on the Bible and its relation to God and ourselves, then shows how rich a treasure it is for the priest in all his ministry. This is followed by a helpful method for Bible study. Next the auxiliary sciences are enumerated and judged. All the suggestions are given in a kindly spirit and are inspired by a deep love and reverence for God's Word. (Kenedy, $3.00).

The Very Reverend R. G. Gerest, O. P., P. G., has published the first volume of **Veritas,** *La Vie chretienne raisonnee et meditee,* under the title, "A L'Image de Dieu." In this volume we find excellent treatises on the "Existence of God," the "Divine Perfections," and "The Life of God." These considerations are set forth in a concise, clear and forceful style. The author has applied each subject in a masterly manner to the fundamentals of the Christian life. As a result this book offers practical meditations which will benefit all who wish to know God better and who desire to make greater progress in the spiritual life. (Lethielleux, Paris, 15 fr.)

Protestant educators are facing the problem of choosing a psychology for the foundation of their religious teaching. New educational methods of a decidedly mechanistic trend are threatening to supplant the older purposive school, forcing entrance into religious curricula under the modern abracadabra, "Be scientific." The evaluation of these two camps of psychology has called forth **Psychological Foundations of Religious Education,** a well-organized, critical study by Walter Albion Squires. The intrinsic value of the mechanistic and the purposive systems is appraised and then each is examined in relation to the outstanding principles of religious education. At every point, the naturalistic-mechanistic psychology (represented mainly by Behaviorism) proves itself inconsonant with Christian teaching. Mr. Squires has handled his main thesis capably and succinctly. He is not, however, so felicitous in some of his *obiter dicta.* The shadowy attempt (p. 116) to saddle mechanistic psychology on Roman Catholicism is particularly wide of the mark. (Doran, $1.25).

It is the contention of Nima H. Adlerblum, Ph. D., in **A Study of Gersonides,** that the trait—the effort to harmonize Christian belief with the finding of reason—characteristic of the Scholasticism of the Middle Ages, had its counterpart in Jewish speculation of that period. Hence, Jewish philosophy, to be properly appreciated must be considered independently of Christian thinking and must be appraised by its intrinsic worth. From a comparative study of Judah Halevi, in whom the writer recognizes the typical Jewish philosopher, and Gersonides, whose philosophy approaches that of the Scholastic, she set out to show that Gersonides' system, a mixture of Platonic, Aristotelian, and Averroism—although the author may not agree with this last—was but a rational vindication of Judaism. She treats successively: the proper point of view for a study of Jewish thought, a brief life of Gersonides together with a list of his works, an outline of his philosophy which she then views through Jewish eyes. In this last portion she shows that Gersonides' philosophy did for the Jewish religion what Scholasticism accomplished for Christianity. This work from its very nature is intended for the student of history of philosophy rather than for the general reader. (Columbia University Press, $1.75).

*SPIRITUALIA:* There are some Catholics who are not enthusiastic in manifesting devotion to the Mother of God. They measure their devotion to a nicety. There are others, who realizing they can never honor Mary to the degree that Jesus her Divine Son honored her, are ever ready to declare her name and praise. To both these we recommend **Meditations on the Litany of Our Lady,** from the Doctors and the Fathers of the Church, by F. A. Forbes. (Longmans, $0.30).

Of the many recent works written on the most beloved of God's creatures, the Blessed Virgin Mary, we know of none so readable and illuminating as **His Mother,** A Life History of Mary the Mother of Christ, by Alice W. Darton. The author purposes to show us Mary as "child, maiden, wife, mother—the woman who lived, worked, suffered, loved and persevered." That she has done this reverently and entertainingly, and in all, remarkably well, no one who reads her work will hesitate to declare. (Macmillan, $2.25).

**The Lord Is My Shepherd,** by Charles J. Callan, O. P., is the latest edition of Father Callan's book on *The Psalm of the Good Shepherd.* (Psalm 22). It is a pleasure, indeed, to follow the pleasant guidance of the author as he traces "some of these beautiful and touching resemblances of the shepherd and his flock, on the one side, roaming over the hills and plains of Palestine, and the Saviour of the world with the souls of men, on the other, pursuing together the journey of life." (Devin-Adair).

**The Gospels and Epistles of the Sundays and Feasts,** with Outlines for Sermons prepared and arranged by Charles J. Callan, O. P., and John A. McHugh, O. P., a most orthodox and useful volume which has already become a familiar companion to many a busy pastor. The Outlines "fit in and harmonize with the Gospels and Epistles of each day, and cover in their treatment the whole range of Christian doctrine, both dogmatic and moral." (Wagner).

Teachers and parents, and all who are really interested in the proper training of the children whom God has entrusted to their care, will find **Training for Life,** by Edward F. Garesche, S. J., a little book full of useful suggestions and of practical common sense. (Kenedy, $1.75).

**God in His World** (second series) by Edward F. Garesche, S. J., is a volume of descriptive essays on some famous shrines and places of pilgrimage in Europe. The author, who is a scholar and a poet, gives here in his own entertaining style, a record of "memorable experiences." (Pustet, $1.50).

*HISTORY, BIOGRAPHY:* Originally written as a dissertation in the Graduate School of the Catholic University of America, **The Maryknoll Movement,** by the Rev. George C. Powers, A. F. M., has been enlarged and revised for publication. The author, who has had access to the first-hand documentary sources in the Maryknoll archives, gives us an authentic and very readable account of the origin, development, and present status of the Catholic Foreign Mission Society of America. Now that China is holding the spotlight of the world, this book should prove doubly interesting to both clergy and laity in showing the marvellous growth of an American mustard-seed in the field of this pagan land. As a setting for the story of Maryknoll, the author gives a rapid survey of the foreign mission idea in the Church from the days of the Apostles down to the present time. The Right Reverend Rector of the Catholic University, Thomas J. Shahan, has contributed a scholarly preface. The work is profusely illustrated and contains illuminating statistics of the personnel and activities of Maryknoll. (New York: Maryknoll, $1.50).

Many items of Franciscan life previously not generally known are emphasized in the rather unscientific treatise, **The Franciscans in England** (1224-1538) by Edward Hutton. In several passages the writer's style does not lend itself to ready interpretation and occasional statements are somewhat inexact. An example of this fault is had in a paragraph on page 150, where the author falsely attributes to St. Thomas contentions that are by no means Thomistic. A parenthetical "perhaps" is frequently the only salvation from error. The work is generously annotated, includes a comprehensive index, represents extended research and contributes something to Franciscan history. However, a thorough reading of *The Franciscans in England* convinces one that Mr. Hutton should confine his efforts to matters historical and refrain from an attempt to expound Scholastic doctrines. (Houghton Mifflin, $2.00).

Either as a treatise on the economic interpretation of the history of Europe down to the end of the Middle Ages or as a summary discussion of the economic problems of that period, readers will find the volume **Economic History of Europe**—To the End of the Middle Ages, by Melvin M. Knight, Ph. D., satisfactory and stimulating. Although the author's purpose was simply to catalogue and briefly comment on the "important facts about the main course of economic evolution in Europe to the end of the Middle Ages," nevertheless, it also serves admirably as a source book wherein may be discovered the beginnings of many of the bristling problems of modern economic life. So scarce and inadequate are treatises of this kind that Professor Knight's volume will be an asset to any student of economics or history who may be searching for a broad background of economic history with sufficient detail to indicate the gradual development and intimate connection of the elements of our modern economic life with that of the past. The present volume is the first of a series being edited by Dr. Allyn A. Young and sets a high standard which, it is hoped, will be maintained throughout the series. (Houghton Mifflin).

Many significant works have been written about men who have taken an active part in the great World War, but perhaps none more unique than the **Life of Lieutenant Michael Carlier,** by a Priest of New Melleray Abbey. Leaving home at the age of twenty, this young Frenchman renounced his high social standing, and bidding his dear ones farewell, entered the Trappist Monastery near his native city in France. The peace that was his while under the care of these holy monks was not to last long, for three years later the Great War broke over Europe, and Michael was called to serve his country. To understand how this young Trappist became a leader of men in the trenches, exercising his magnetic influence for good on those who came in contact with him, will be the reward of those who read this neat and well-written account of the monk-soldier, a model of virtue in the cloister and a hero in the Great War. Michael Carlier was killed in action September 14, 1917. (Kenedy, $2.50).

**L'Histoire du Poverello d'Assise,** a French translation by Ph. Mazoyer from the Italian of P. Fachinetti, O. F. M., is dedicated in a special way to children. But it is not by them alone that great lessons can be learned from this delightful volume. The charming simplicity of this gentle saint, who loved children so much, shines forth clearly in its pages. It will aid those of maturer years in their efforts to "become as little children" in order that they may enter the kingdom of Heaven. The volume is richly illustrated from the works of the masters. (Lethielleux, 15 fr.)

It will be a source of enlightenment and deep interest to the general reader as well as a thing of genuine pride to every son of Erin, to be made familiar with the important part that Ireland has played in the preservation of and the contribution to civilization. Dr. Walsh, in his latest work, **The**

**World's Debt to the Irish,** does not hesitate to place the Irish race among the five peoples of the earth, namely, the Hebrews, Greeks, Romans, Irish and Italians, to whom the world is most indebted for our modern culture. This information may come as a surprise to many because hitherto it has been so little known and because, as the author states, "it is only in very recent years that the materials for the tale have been available." Yet, after reading through the four hundred pages of this work, one will readily agree that this high mark of distinction is justly accorded the Isle of saints and scholars. Not only were the Irish the mainstay and guardians of ancient culture during the barbarian invasions of the Roman Empire, but they have made very substantial and valuable contributions to the world of literature, art and law. What gives added strength to Dr. Walsh's interesting story is the fact that he has viewed his subject objectively; that "it represents the value of comparative researches in the history of civilization"; and that he quotes frequently from "writers who are neither Irish themselves nor of Irish descent." (Stratford, $2.50).

*SOCIAL SCIENCES:* Dr. Cecil Clare North, in his book **Social Differentiation,** explains the differences existing in society, dividing them into differences of function or employment, of rank, of culture and of interest. He discusses the foundations, biological and social, of these differences and their control, giving the principles for the increase of those which are for the public good and for the abolition of those harmful to society. It is a thoughtful work, embodying the results of many special investigators. On the whole, the author's conclusions are logical and practical, though here and there a false judgment appears, as for example, in his treatment of the bearing of religion on culture. It is a worth-while contribution to the science of sociology. (University of North Carolina Press, $2.50).

**An Approach to Public Welfare and Social Work** is the title of a book by Howard W. Odum, Ph. D., professor of sociology in the University of North Carolina. It is an outline for the study of social problems and social relationships, and intended for those who are directly engaged in public welfare work. Following the style of a correspondence course, it presents the various leading factors in social work and the problems proper to each section. Each chapter garnished with references to pertinent treatises on the matter discussed, forms a definite unit in the curriculum and assigns to the student a number of subjects as the basis for a thorough discussion of the question involved. (University of North Carolina Press, $1.50).

**Evolution and Religion in Education,** by Henry Fairfield Osborn, is a reprint and re-edition of several articles originally written on the occasion of the Fundamentalist agitation against evolution which reached its climax, let us hope, in the Scopes trial in Tennessee. Mr. Osborn recalls some old truths, frequently forgotten but really vital, and presents the case of science very strongly. He has the better of a bad argument—but he proves too much. His case would have been bomb-proof if he had stayed more closely within the limits of fact. Unfortunately he dogmatizes as strongly for science as Bryan did for his notion of the Bible, assigning as demonstrated and unassailable facts theories that science hopes, with good foundation, to prove sometime in the future. (Scribner's, $2.00).

**Learning How to Study and Work Effectively,** by William F. Book, is a practical and systematic work which should be of particular aid to the student who is desirous of achieving greater efficiency by more effective method of application. The author's notions on "will" are strange and seem to make our power of choice one with the instinct of the brute. Fortunately, however, no theory can destroy the God-given faculty of free-will which makes man king of creation. (Ginn, $1.96).

*LITERATURE, ESSAYS:* Emile Legouis' **A History of English Literature,** the first of two volumes on the subject, covers the periods between 650-1660, and treats of the literature of the British Isles only. Although the subject-matter was prepared primarily for students at French universities, sufficient assurance was given that a translation into English would not be out of place. Its criticisms as a rule are judicious, and while the work is necessarily brief, in no sense can its treatment be called superficial. Without a doubt the author has a profound and thorough knowledge of his subject, and the fact that we are introduced to the views and impressions of an "outsider" adds interest to the work. However, it will be obvious to most readers that the type is too small. We hope that the publishers will give more attention to this detail before the second volume, by L. Cazamian, is issued. (Macmillan, $3.75).

In **Characters and Epithets,** Dr. Nicholas Moseley, professor of Classics in Albertus Magnus College, has made a careful analysis of Virgil's *Aeneid* with a view to setting forth the deliberate purpose of the Latin poet in his characteristic coupling of certain descriptive terms with certain personages of the story. The results of this study, made in preparation for the degree of doctor of philosophy at Yale, will be of interest to any one who has followed the fortunes of the *pius Aeneas* and the *puer Ascanius* through the rhythmic ramifications of the Latin epic, but will have a special attraction for those, such as the classicist and the teacher, who want to garner all possible information on the subject. (Yale University Press, $2.00).

Seldom do we find in nine short essays, the variety of subjects touched upon by the Rev. P. H. Gallen in **How Popes are Chosen and Other Essays.** The essay from which the book received its name and "The Ancient Harp of Erin" are interesting and instructive. The careful reader will note several historical inaccuracies in three of the essays, and some remarks in "The Gentle Art of Eating" which, in view of the state of life of the author, are rather indiscreet. Had the work been submitted for ecclesiastical approbation, these would no doubt have been eliminated. (Stratford, $2.00).

**Nineteen Modern Essays.** The galaxy of authors whose works are published in this volume are among the brightest stars in the literary firmament, but the essays are not particularly arresting. Perhaps they are handicapped by being read after the introduction by W. A. J. Archbold, an essay on the history of the Essay which is as well written as any piece in the book, and a great deal more interesting than most of them. Chesterton, Gosse, and Max Beerbohm have been fortunate in the selection which was made from their essays, but some of the others, Stevenson and Belloc especially, have little cause for satisfaction. The type is annoyingly small, and perhaps it is that which prejudices one against the contents. (Longmans, $1.75).

**Newman as a Man of Letters.** By Joseph J. Reilly, Ph. D. In our September, 1925, issue of Dominicana we gave this excellent work a full and extended review. The present edition is noticeable by its reduced price, $1.75. The former printing was $2.50. (Macmillan).

*POETRY, MUSIC:* In his preface to his collected poems James Stephens grows eloquent in apology for lyric poetry. Good lyric poetry needs no apology, and there is a generous sprinkling of good lyric poetry in the **Collected Poems of James Stephens.** He has caught the lilt of the lark, the sweet song of the thrush, and even the airiness of the fairies. He sings of the sky and the sun, the moon and the stars, for he has "dared to sing of everything, and anything." But when the poet begins to philosophize, psychologize or theologize, if you wish, he is "off the track." As a result we have Manichean dualism, Emersonian pantheism, and the brazen and blasphemous production: "The Fullness of Time." (Macmillan, $3.00).

In her exquisite foreword to **Convent Echoes,** Devotional Verses, by Sister M. Paraclita, Kathleen Norris begins, "Like a modest and timid little yacht, that raises its white sail for the first time and slips unobtrusively away into the wide, strange waters of the big ocean, a new volume of verse is launched into the seas that are already crowded with publications." Modest, timid, unobtrusive, such indeed are these *convent echoes.* Many of them will not claim poetic excellence, but then a simple verse with the soul of truth, a spark of the love of God, is in some ways greater than Homer's *Illiad.* (Benziger Brothers, $1.00).

Chaucer has long been considered as the father of English poetry. Perhaps he is despite assertions to the contrary. But if Anglo-Saxon is identical with Old English he is not. And so the controversy continues. To speak, however, about our poetic Anglo-Saxon ancestors, we should be personally acquainted with their works, we should know their thoughts and how they expressed them. To facilitate this we have **Select Translations From Old English Poetry** (revised edition), with prefatory notes and indexes, edited by Albert S. Cook and Chauncey B. Tinker, professors of English literature in Yale University. (Ginn, $1.48).

Many will protest against the seemingly continuous outpouring of anthologies. They may do so, but we heartily welcome the American edition of **An Anthology of Catholic Poets,** compiled by Shane Leslie. This is a choice selection made by one who knows the art and the method. Mr. Leslie's classic introduction should be read and studied by students of literature and verse. (Macmillan, $2.00).

**The Golden Treasury of Songs and Lyrics,** by F. T. Palgrave is still golden and shining in its own peerless place above the many collections of verse. The new edition, revised and enlarged, two volumes in one, should be a best seller among the lovers of the beautiful and true. (Macmillan, $2.00).

**Music Appreciation in the Schoolroom.** A finely written and well illustrated work which sets out to teach not only how to understand but also how to enjoy the best in music. It consists of a series of "Lesson Plans" to accompany the "Music Appreciation Records" which have been prepared by an orchestra selected from the New York Philharmonic Society, under the skilful leadership of Henry Hadley. The book contains a wealth of material, and its aim is to show the children the difference in tonal quality of the various orchestral instruments, and the various forms of vocal and instrumental composition. Accompanying each "Lesson Plan" is a list of questions to be asked by the teacher. Also a simply written but comprehensive analysis of the selection to be played. The book also contains a series of brief but very interesting biographical sketches of composers represented in the course. It should prove an entertaining and instructive volume not only to the children but also to the older folks as well. (Ginn, $2.00).

*FICTION:* **Green Forest,** by Nathalie Sedgwick Colby. A drama-novel, *mise-en-scened* on a transoceanic liner, whose *dramatis personae* are gathered from the first class passengers. The author's trenchant pen, which has a tendency to run to spanking metaphor, becomes at times a scalpel. A first novel, but non-amateurish. (Harcourt, Brace, $2.00).

Hillaire Belloc's **The Emerald of Catherine the Great,** an hilarious burlesque on detective stories and ancester myths, is well worth reading. It is a detective story "with nothing to find out." Yet, there is mystery to it —and more. An added feature to the book are the twenty-one clever illustrations by the versatile G. K. Chesterton. (Harper & Brothers).

**In The Jersey Hills,** by Mary V. Hillmann. There is a charm and graciousness about this story that is best explained by saying that it is a tale of student life at a girl's college with a strong vein of Catholicity running through it. The story is engaging and skilfully presented. (Kenedy, $1.50).

**Miss Watts,** by Ernest Oldmeadow, is the story of a little girl adopted by a bachelor doctor. What she made out of this confirmed bachelor is not the only interesting part of the story. The style and nicely calculated action fit the story like a glove. Any one may read it and every one will enjoy it. We wish there were more like it. (Longmans, $1.50).

Can anything clean and pleasurable come from the uninviting seas of the modern novel of romance? Let the sceptic on this point dispel his doubt by reading the latest **Strike** from the facetious pen of Will Whalen. Only a genius and humorist could accomplish this daring feat—a romance palpitating with comedy and quivering with threatened tragedy. And while the author at times comes dangerously near to stepping on forbidden territory, the subtlety of his genius is ever in command, forseeing and foreordaining. It is, indeed, a novel experience. (Dorrance, $2.00).

**The Key above the Door,** by Maurice Walsh, throws open to the reader's vision vistas of refreshing lochs and brown-heathered hills and dales of bonny Scotland. Many of the descriptions are skilfully wrought, but the romance as a whole is not above the ordinary, and at times, even borders on the crude. (Stokes, $2.00).

*WRITER'S AIDS:* The editor of Roget's International Thesaurus has given, in his **Style-Book for Writers and Editors,** a very valuable aid to the amateur, and even the professional, writer of English. We might justly call it the "writers' ready-reference book." Too, because of its practical rules for spelling, punctuation, capitalization, and the use of the much-abused hyphen, it will be welcome both to professor and student. But it is especially fitted for the young writer and editor. How many adventurers in the field of letters know the correct use of italics; what is necessary for proper preparation of the manuscript; proof-reading; and other technique proper to the printer's art? Here such questions are treated by one who speaks with authority. It is a work destined to fill a particular need. (Crowell, $1.50).

**A Dictionary of Modern English Usage,** by H. W. Fowler. In this unusual symposium on some of the more frequently misused and abused words and phases of the English tongue, there is an abundance of practical philology, conveyed in a concise and matter-of-fact style. Professors and students of English, as also writers and editors, will find this a useful book for reference work. Many of the articles are little treatises on their subjects, as for instance, those on the hyphen, metaphor, and the split infinitive. The quotations, which are usually taken from the newspaper world, and not a few provocative of laughter, help skilfully to illustrate the lesson intended. The book is not, properly speaking, a dictionary, though its roots are deeply embedded in the Oxford English Dictionary, and words are defined now and then. It is rather a combination of dictionary, grammar, and rhetoric, and in general, a humorous attack upon the crudities of twentieth-century speech, with an explanation of many gaucheries of which few are aware. (Oxford University Press, $3.00).

## *SOME RECENT PUBLICATIONS*

**The Congregation of the Assumption.** An historical sketch of the foundation and educational ideals of this Congregation, with a brief account of the inner life and virtues of the saintly Foundress, Mere Marie Eugenie de Jesus (Convent of the Assumption, Raven Hill, Germantown, Pa., $0.15).

**Saint Francis, An Historical Drama.** By Father Cuthbert, O. S. F. C. Here we see the real Saint Francis, hear him speak, and feel his holy presence. (Longmans, $1.75).

**A Boy's Choice.** The Story of St. Luigi Gonzaga. By Maud Monahan. Illustrated by Robin. A remarkable boy-story of the little hero-soldier whom we know today as St. Aloysius. Every red-blooded lad should read it. (Longmans, $1.00).

**Music Stories for Girls and Boys.** By Donzella Cross. Children are naturally fond of stories and music. Here we have a reader, intended for the intermediate grades, giving in lively and interesting fashion some legends, myths, and fairy tales that inspired famous composers to write masterpieces. (Ginn, $0.80).

**The Field Sixth Reader.** By Walter Taylor Field. Illustrated by Enos B. Comstock. A collection of interesting stories and poems by well-known authors. Maeterlinck is an unhappy selection, for the best is not too good for the future leaders in American thought and life. Ginn, $0.92).

**Boys' and Girls' Prayer Book.** By Francis J. Finn, S. J. Illustrated in color, vest pocket format. A little book with simple language and illustrations to help the boy or girl to assist at the Holy Sacrifice more attentively and intelligently. (Benziger, $0.35).

**The Little Flower Treasury.** By Caryl Coleman. A prayer-book with the Proper Mass, Novena, Litany and other special prayers in honor of St. Teresa of the Child Jesus. (Benziger, $0.65).

**Lift Up Your Hearts.** Edited by Rev. F. X. Lasance. A new prayer-book by one who is a genius in compiling good prayer-books. (Benziger, $2.75).

**The Holy Hour.** By Rev. C. E. Dowd. A booklet containing hymns, litanies, and suitable indulgenced prayers for *The Holy Hour.* (Lohmann, $0.10).

*PHAMPLETS:* **Law,** Natural—Divine—Human, by Right Rev. Msgr. William F. McGinnis, S. T. D.; **His Day** (First Friday), meditations for Monthly Recollection Day, etc., by Mother St. Paul; **A New Year's Greeting,** from the Writings of St. Francis de Sales; **The Little Poor Man of Assisi,** St. Francis in History and Legend, by E. Leahy; **Remember Me,** Daily Readings for Lent. All five from the International Catholic Truth Society.




## ST. JOSEPH'S PROVINCE

With this issue a new staff undertakes the editing of *Dominicana*. For the past two years the magazine has been in the hands of a most capable organization composed of Rev. A. B. Cote, O. P., Editor; Bro. Bernadine McCarthy, O. P., Assistant Editor; Bro. Augustine Skehan, O. P., Literary Editor; Bro. Jerome Dewdney, O. P., Chronicler for St. Joseph's and Foreign Provinces; Bro. Andrew O'Donnell, O. P., Chronicler for Holy Name Province and Dominican Sisterhoods; and Bros. Cyril Dore, O. P., and Vincent Lanctot, O. P., Business Managers. Under them *Dominicana* continued its steady growth and attained to a new high standard that has been recognized and commended at home and abroad; to them on behalf of the Novices and our readers we extend our sincere thanks and appreciation for their excellent service.

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The present staff of *Dominicana* is composed of Bro. Bernard Walker, O. P., Editor; Bro. Matthew Hanley, O. P., Associate Editor; Bro. Nicholas Walsh, O. P., Literary Editor; Bro. Leo Carolan, O. P., Chronicler for St. Joseph's Holy Name and Foreign Provinces; Bro. Jordan Dillon, O. P., Chronicler for Dominican Sisterhoods; and Bros. Vincent Lanctot, O. P., and Berchmans Affleck, O. P., Business Managers.

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The Fathers and Novices proffer their heartfelt sympathy to Rev. J. L. Pastorelli, O. P., on the death of his mother, to Bro. Mark Scanlon, O. P., on the death of his brother, to Rev. V. D. Dolan, O. P., on the death of his father, to Bro. Raymond Alger, O. P., on the death of his father, to Rev. J. S. Sheil, O. P., on the death of his brother, to Rev. W. P. Tham, O. P., on the death of his father, to Bro. Jordan Dillon, O. P., on the death of his father, to Rev. F. G. Level, O. P., on the death of his father and to Rev. P. P. Heasley, O. P., on the death of his brother. May they rest in peace.

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Rev. J. E. O'Hearn, O. P., preached at the annual Vesper Service of the Newark Knights of Columbus, January 9.

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A beautiful Roman ostensorium, the gift of an eminent friend to St. Dominic's Church, Detroit, was consecrated November 9, by Rt. Rev. F. J. Van Antwerp, D. D., Vicar General of the Diocese of Detroit.

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Rev. Edward Hughes, O. P., S. T. Lr., of New York, conducted a two weeks' mission March 6-20, at Hot Springs, Ark.

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Rev. V. F. Kienberger, O. P., preached the retreat to the Catholic inmates of Ford Republic Detention Home, Detroit, January 3-8.

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Rev. R. Dooley, O. P., has been transferred to the Southern Mission Band from the Western and Rev. F. O'Neil, O. P., Ph. D., will take his place on the Western Band.

A three days' retreat for the students of Sacred Heart Academy, Grand Rapids, Mich., was given by Rev. J. D. Walsh, O. P., of the House of Studies, River Forest, Ill.

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Rev. A. D. Freney, O. P., made his solemn profession into the hands of the Very Rev. Prior of the House of Studies, Washington, on Christmas morning after the Midnight Mass.

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The week's mission, February 20-27, in St. Mary's Church, Chillicothe, Ohio, Rev. W. A. Conroy, pastor, was conducted by Revs. W. D. Sullivan, O. P., and T. M. O'Connor, O. P.

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Revs. D. P. Coughlin, O. P., and G. A. O'Connell, O. P., have been assigned respectively to Sacred Heart Church, Jersey City, and St. Dominic's Convent, Washington, D. C.

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"The Magnificence of Patriotism, Art and Faith" was the subject of an illustrated lecture December 31, delivered at St. Anthony's Hall, Revere, Mass., by Very Rev. P. Robotti, O. P., Ph. D.

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The music for the showing of the Eucharistic Congress Picture at Louisville, rendered by the St. Louis Bertrand Church Choir under the direction of Rev. J. T. Finnegan, O. P., elicited the highest praise from musical critics.

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"Missionary Sunday" was observed December 5, at the Cathedral of Sts. Peter and Paul, Philadelphia. His Eminence, Cardinal Dougherty, officiated at Solemn Vespers and pontificated at Solemn Benediction. Rev. G. Scholtz, O. P., preached the sermon.

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Rev. B. B. Meyers, O. P., S. T. Lr., has been transferred from St. Thomas' Church, Zanesville, Ohio, to Aquinas College, Columbus, Ohio. Rev. A. A. Sibila, O. P., of the latter institution is now at St. Thomas Aquinas Church.

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Rev. G. I. Smith, O. P., S. T. Lr., of Providence College, has been appointed Procurator of Guzman Hall, the dormitory for the Order's studdents at the College.

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Announcement has been made of the appointment of Rev. G. A. Marchant, O. P., S. T. Lr., as pastor of St. Pius' Church, Chicago, Ill., and of Rev. W. A. Sullivan, O. P., former pastor of St. Mary's Church, Johnson City, Tenn., to a similar position at St. Pius' Church, Providence, R. I.

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Nation-wide recognition was accorded to Rev. J. B. Dawkins, O. P., professor of astronomy at Providence College in connection with his investigations concerning the lunar appulse which occurred December 19, 1926.

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At the solicitation of Rev. Patrick Cullinane, pastor of the new Church of St. Ambrose, Detroit, Mich., Revs. V. R. Burnell, O. P., W. D. Sullivan, O. P., and H. L. Martin, O. P., gave a four weeks' mission February 6-March 6.

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Revs. F. O'Neil, O. P., Ph. D., and T. M. O'Connor, O. P., conducted the Forty Hours service February 18-20, in St. Edward's Church, Cleveland, Ohio, for the pastor Rev. J. R. Kenny, LL. D.

Very Rev. R. P. Cahill, O. P., P. G., Revs. J. L. Finnerty, O. P., and T. O'Connor, O. P., at the instance of Rev. Ignatius Ahmann, pastor of St. Aloysius' Church, Covington, Ky., gave a two weeks' mission there February 27-March 13.

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During January and February Very Rev. R. P. Cahill, O. P., P. G., preached missions at Fort Lauderdale, Lakeland and Lake Worth, Florida. He also conducted the retreat for the students of St. Leo's College, Florida.

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A two weeks' mission was given at St. Pius' Church, Providence, R. I., February 6-20, by Revs. H. H. Welsh, O. P., and T. Conlan, O. P.

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Rev. P. A. Maher, O. P., former pastor of St. Dominic's Church, Youngstown, Ohio succeeds to the pastorate of Holy Rosary Church, Houston, Texas. Rev. J. A. Dempsey, O. P., S. T. Lr., has been appointed to fill the same office at the Church of the Holy Name, Kansas City, Mo.

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Very Rev. T. S. McDermott, O. P., S. T. Lr., has been elected Prior of St. Catherine's Convent, New York City, and Very Rev. F. B. Gorman, O. P., has been installed as Prior of St. Louis Bertrand's Convent, Louisville, Ky.

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Rev. L. van Becelaere, O. P., and Rev. G. D. Morris, O. P., have been assigned to St. Dominic's Church, Detroit, Mich.

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Rev. T. H. Sullivan, O. P., one of our Chinese missionaries at Kienning Fu, is now attached to the faculty at Aquinas College. Rev. V. D. Dolan, O. P., former professor there, has been appointed Assistant Editor of THE ROSARY MAGAZINE with headquarters at New York City.

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During Lent the Fathers of the Southern Mission Band will conduct missions in the Archdiocese of Cincinnati and in the Dioceses of Cleveland, Detroit, Grand Rapids and Louisville. On Good Friday and Easter Sunday the entire mission band will be engaged in Detroit.

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A two weeks' mission in St. Boniface's Church, Louisville, Ky., in charge of the Franciscan Fathers, was conducted February 13-27, by Revs. R. Dooley, O. P., and J. L. Finnerty, O. P. Fr. Dooley gave a week's mission at the Dominican Church of St. Peter's, Memphis, Tenn. February 27-March 6.

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At the instance of Rev. James Downey, pastor, the Holy Name Retreat in St. Catherine's Church, Indianapolis, Ind., January 9-12, was conducted by Rev. J. L. Finnerty, O. P.; the latter with Fr. Burnell, O. P., gave a two weeks' mission, January 16-30, in Holy Cross Church, Indianapolis, where Rev. W. F. Keefe is pastor.

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Rev. Vincent Cleary, O. P., lately deceased, gave the Holy Name Retreat, January 6-9, in St. Theresa's Church, Toledo, Ohio, under the auspices of Rev. T. A. Kennedy, pastor, and with Rev. W. D. Sullivan, O. P., conducted a two weeks' mission in St. Louis Bertrand's Church, Louisville, Ky., January 16-30.

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During the Christmas holidays Rev. F. O'Neil, O. P., Ph. D., preached a novena in honor of St. John the Evangelist at the Church of St. John, Detroit, Mich., for the pastor, Rt. Rev. John Miles. At the invitation of

Rev. P. C. Ryan, Fr. O'Neil was master of the retreat for the men of the parish of St. Mary of Good Counsel, Adrian, Mich., February 27-March 6.

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Very Rev. M. J. Ripple, O. P., P. G., National Director of the Holy Name Society, was one of the principal speakers at the Buffalo Union banquet, January 9. Father Ripple will occupy the pulpit at the High Mass each Sunday at St. Patrick's Cathedral, New York City, throughout Lent. He conducted the Triduum, March 9-13, for the Holy Name men of London, Ontario, at the Cathedral of St. Peter.

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Rev. J. W. Owens, O. P., S. T. Lr., has been appointed Pro-Regent of Studies, Rev. F. D. McShane, O. P., S. T. Lr., Bachelor of Studies and Rev. J. J. Welsh, O. P., S. T. Lr., Ph. D., Master of Studies by the Most Rev. Master General Bonaventure Paredes, O. P. Father McShane has also been appointed Master of Lay Brothers at the House of Studies, Washington, D. C.

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At a meeting of the Priests' Eucharistic League held at Cleveland, Ohio, January 9, Rev. V. F. Kienberger, O. P., was invited by Rt. Rev. Joseph Schrembs, D. D., Bishop of Cleveland, and the Directors of the League to prepare the monthly adoration hour for "Emmanuel." The late Rt. Rev. Msgr. J. L. Kirlin had conducted the hour.

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The Pyramid Players of Providence College presented on February 25, at St. Mary's Hall, Providence, R. I., as part of their annual program, two one act plays *The Wonder Hat* and *The Little Stone House* and a two act play, *The Tents of the Arabs.* The Aquino Literary Club of the College staged, in the original Tuscan, *Un Uomo D'Affari,* at St. Bartholomew's Hall, Providence, February 18.

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Rev. T. M. Schwertner, O. P., S. T. Lr., has been appointed pastor of Holy Name Church, Philadelphia, while continuing in his capacity of Editor of The Rosary Magazine. Rev. G. R. Scholtz, O. P., former pastor, is now pastor of St. Dominic's Church, Youngstown, Ohio. Before his departure, the parishioners of Holy Name parish tendered him a reception as a testimonial of their gratitude for his loyal service.

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The title of Preacher General has been conferred on the Very Revs. F. L. Kelly, O. P., C. M. Thuente, O. P., J. A. Mackin, O. P., and G. R. Lawler, O. P., in recognition of their notable work. This act on the part of the Provincial Chapter and the Master General brings joy to their brother Dominicans and hosts of friends throughout the country. To them the members of St. Joseph's Province extend their cordial felicitations.

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The first mission in the Dominican Church of St. Dominic, Detroit, was given by Revs. V. R. Burnell, O. P., F. O'Neil, O. P., Ph. D., H. L. Martin, O. P., and T. M. O'Connor, O. P. During the mission all Dominican societies and confraternities were established, a St. Vincent de Paul Conference and a League of Catholic Women already existing. Sixty-five attended the Instruction Class. As a result of the mission, the number in the inquiry class attending the Christian Doctrine conferences Monday nights has been swelled to one hundred seventy-five.

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The recent disturbances in China have caused the temporary abandonment of our missions there. It was with supreme joy that their brethren,

relatives and many friends heard that none of the missionaries had suffered any personal injuries. The severe damage done to their property will greatly handicap them on their return to their field of labors.

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Four of the Chinese missionaries, Revs. A. P. Curran, O. P., B. C. Werner, O. P., J. G. O'Donnell, O. P., and J. R. Grace, O. P., landed in Seattle February 24. They will tour the country lecturing on conditions in China. The other five young Dominicans who left for China last year are in Hong Kong awaiting further developments. Despite the havoc wrought by the seizure or destruction of the missions, all the missionaries are confident that they will again be able to toil for souls and with the assistance of their friends in this country to restore the field to the state in which it was before the outbreak.

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On December 8, the formal opening of our new church in Detroit took place. Rt. Rev. Michael Gallagher, D. D., Bishop of Detroit, presided, Rt. Revs. John Doyle, P. A., LL. D., Chancellor of the diocese, and Anthony Bove, Ph. D., of Providence, R. I., acting as chaplains to his Lordship; Rev. W. P. Tham, O. P., of Providence College, was celebrant of the Mass. Very Rev. Raymond Meagher, O. P., S. T. Lr., LL. D., spoke at the dinner which was attended by 150 of the clergy and 200 church workers. In the evening Rt. Rev. Felix Courturier, O. P., Bishop of Alexandria, Canada, preached and conferred the Papal Blessing sent by Our Holy Father through His Eminence, Cardinal Bonzano, to the clergy and the faithful of St. Dominic's parish. Very Rev. James Cahalan, Rector of the Cathedral of Sts. Peter and Paul, Detroit, and Very Rev. John P. Boland, D. D., J. C. D., Rector of St. Lucy's Church, Buffalo, N. Y., were chaplains to Bishop Courturier.

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Rev. F. G. Level, O. P., of Providence College, spoke at the annual banquet of Our Lady of Lourdes parish, Providence, R. I., January 9; delivered a lecture on Paul Claudel, new French ambassador to the United States and founder of the mystical school of French writers, January 11, under the auspices of "Le Cercle Louis Veuillot" of Emmanuel College, Boston; spoke at the banquet of the Queen's Daughters at Taunton, Mass., January 20, and on February 14, preached on "Christian Womanhood" at the Church of the Precious Blood, Woonsocket, R. I.

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On September 23, 1926, at the Shrine of the Immaculate Conception, Rt. Rev. Thomas J. Shahan, D. D., Rector of Catholic University, raised to the diaconate Rev. Bros. Raphael Kelliher, Ignatius Litzinger, Sylvester Feltrop, Brendan Connolly, Pius McEvoy, Athanasius McLaughlin, Cyprian Meehan, Urban Bergkamp, Arthur Kelly, Stanislaus Kennedy, Humbert Kane, Luke McKenny, Bonaventure Morrison, Eugene Kavanah, Alphonsus Fincel, Alfred Sullivan, Theodore English, Isidore Roberts, Walter Farrell, Aloysius Georges and Anselm McCabe. On the same day fourteen Dominican students received minor Orders and twenty-four others ecclesiastical tonsure.

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Plans to enlarge St. Dominic's Church, Detroit, have been approved by Very Rev. Father Provincial and work is now under way. The auditorium attached to the Church is being converted into a sanctuary; a gallery, the gift of a non-Catholic friend, is being erected; Stations of the Cross, presented by St. Vincent Ferrer's Church, New York City, will be installed; a beautiful medieval altar, the donation of people of Providence, R. I., is in the course of construction and a beautiful tabernacle safe, the benefac-

tion of Monsignor Van Antwerp, D. D., Vicar General of the Diocese of Detroit. Through the bounty of friends of the parish, a rood screen is to be built. With the completion of the renovations the church will have a seating capacity of 1250, thus making possible the accommodation of the parishioners at the six Masses on Sunday. Property for the erection of a school has been secured.

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Very Rev. D. J. Kennedy, O. P., S. T. M., gave two talks on "Family Life" and "The Vanderbilt-Marlborough Divorce" at the meeting of the Immaculate Conception Chapter of Tertiaries, January 3; delivered the address January 12, at the first graduation of St. Mary's College, Columbus, Ohio; was master of the retreat at the Monastery of the Perpetual Rosary, Syracuse, N. Y., January 28-February 6 and conducted a novena for the Sisters of same place, February 20-28.

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Tuesday, December 14, 1926, Very Rev. M. A. Waldron, O. P., S. T. M., was laid to his final rest. At 10 o'clock a Solemn Requiem Mass was celebrated with Very Rev. Ignatius Smith, O. P., S. T. Lr., Prior of the House of Studies, celebrant; Very Rev. V. F. O'Daniel, O. P., S. T. M., and Rev. F. D. McShane, O. P., S. T. Lr., deacon and subdeacon. The eulogy was preached by Very Rev. D. J. Kennedy, O. P., S. T. M. The chapel was filled to overflowiing; among those present were Very Rev. Raymond Meagher, O. P., S. T. Lr., Provincial of St. Joseph's Province, and representatives of the houses of the Province; Rt. Rev. T. J. Shahan, D. D., Rector of Catholic University; Rt. Rev. Monsignori E. A. Pace and G. A. Dougherty, Vice Rectors, and the faculty of the University; Very Rev. Charles W. Lyons, S. J., President of Georgetown University; the Very Rev. Provincials of the Marists and the Sulpicians, and representatives of the religious institutions affiliated with Catholic University and of others throughout the country; Rt. Rev. Monsignori C. F. Thomas and P. C. Gavan, and a large number of the clergy of the Archdiocese of Baltimore.

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Very Reverend Ignatius Smith, O. P., S. T. Lr., Ph. D., delivered a course of sermons on the Sundays of Advent at the Cathedral of the Sacred Heart, Raleigh, N. C.; lectured December 16, one of the days of "Religion Week" held at Keith's Theatre, Washington, D. C.; gave a series of four lectures on "The Philosophy of St. Thomas Today" to the members of the Knights of Columbus School; conducted the Bi-Centenary Triduum in honor of St. Aloysius Gonzaga, December 29-31, at St. Aloysius' Church, Washington, D. C.; delivered the sermon at the Archdiocesan Holy Name Rally held in the Cathedral of the Holy Name, Chicago, at which His Eminence Cardinal Mundelein presided, and preached in Wilmington, Delaware, on the Feast of St. Francis de Sales, the patron of the diocese. Rev. F. D. McShane, O. P., S. T. Lr., on the occasion of the Silver Jubilee of St. Mary's Academy, New Haven, addressed a large number of alumnae and well-wishing friends. Among the distinguished guests was Ex-President Arthur Hadley of Yale University. Father McShane was the preacher at the Midnight Mass, Christmas, at St. Catherine's Church, New York City, and was the master of the retreat for the Novices, December 26-January 4, at Sacred Heart Academy, Springfield, Ill.

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Very Rev. Ignatius Smith, O. P., S. T. Lr., is delivering the Lenten sermons Sunday nights at the Cathedral in Baltimore; on Tuesday and Wednesday nights at the Shrine of the Sacred Heart, Washington, D. C., where he will also conduct the Three Hours and preach the Passion sermon on Good Friday night.

Very Rev. E. G. Fitzgerald, O. P., S. T. M., is delivering the sermons on Sunday mornings of Lent at the Baltimore Cathedral, and will preach there also on Good Friday night and Easter Sunday. Father Fitzgerald is giving the Lenten course on Sunday evenings at St. Antoninus' Church, Newark, N. J., and on Friday evenings at the Soldiers' Home, Washington, D. C. Rev. F. D. McShane, O. P., S. T. Lr.. is giving the Lenten course at St. Vincent Ferrer's Church, New York City, on Sunday mornings, and at St. Agnes' Church, West Chester, Pa., on Sunday evenings; on Good Friday night he will conduct the Three Hours and will preach on Easter Sunday at Sacred Heart Church, Jersey City.

Rev. J, J. Welsh, O. P., S. T. Lr., Ph. D., is giving the Lenten course at Sacred Heart Church, Jersey City; he will preach the Three Hours on Good Friday and the sermon Easter Sunday at St. Louis Bertrand's Church, Louisville, Ky.

Rev. J. W. Owens, O. P., S. T. Lr., will conduct the Three Hours and preach Easter Sunday at St. Catherine's Church, New York City.

## PROVINCE OF THE HOLY NAME

Very Rev. C. M. Thuente, O. P., P. G., preached the retreat for the students of Aquinas High School, Portland, Oregon, January 25-28.

Rev. M. S. Bohan, O. P., S. T. Lr., of the Aquinas High School faculty, is delivering a series of sermons under the auspices of the Catholic Truth Society of Oregon. Father Bohan at the invitation of the same society, has broadcast a number of sermons in the past few months.

The Fathers and Novices extend their heartfelt sympathy to Rev. Sebastian Owens, O. P., on the death of his father.

Rev. Benedict M. Allen, O. P., S. T. Lr., is conducting a course in the Philosophy of History at the motherhouse of the Congregation of the Queen of the Rosary, Mission San Jose, Calif.

## FOREIGN PROVINCES

Very Rev. Gabriel Horn, O. P., S. T. M., has been instituted Vicar of the Collegio Angelico. At present the number of students is three hundred sixty.

On November 6, the statue of the Blessed Virgin Mary of Atocha, venerated under the title of Patroness of Madrid, was translated to the new church on the site of the ancient convent of Atocha. The procession was one of magnificent splendor, the Bishop of Madrid, the Religious Orders and the secular clergy, Ferdinand of Bavaria, representatives of the King and the National Government, Municipal and Provincial authorities participating. At the Church, the King and Queen, the Queen Mother Maria Christina of Austria, His Excellency Primo de Revera, President of the Government, and his colleagues awaited the statue. A solemn *Te Deum* was sung on its arrival, followed by an eloquent sermon by the Very Rev. Louis Urbano, O. P., P. G., S. T. D., in which he stressed the constant devotion of the House of Bourbon and Austria to the Blessed Virgin. On the following morning and on the three days of the Triduum, Rt. Rev. Peter Munagorri, O. P., Bishop of Pytiusen and Vicar Apostolic of Central Tonkin, celebrated the Solemn Pontifical Mass.

On All Saints' Day the new Convent of St. Thomas Aquinas at Walberberg, of the German Province, was formally erected as a House of Studies. Very Rev. Hugh M. Krott, O. P., was appointed Prior of the new house which is situated between the Universities of Bonn and Cologne.

Very Rev. Vincent McNabb, O. P., S. T. M., is continuing his course on the *Summa Theologica* at the University of London.

The birthplace of Bl. Jordan of Pisa in Rivalto has been declared a national monument by the Minister of Public Instruction.

"The Friends of Father Berthier," under the presidency of Bishop Besson of Fribourg, are working for the erection of a monument to the memory of this illustrious French Dominican.

Very Rev. D. M. Prummer, O. P., has been designated Grand Rector of the University of Fribourg.

The Novena in honor of St. Francis Xavier at the Quebec Basilica was preached by Rev. A. Bissonette, O. P.

During November, Rev. Fathers Carriere, O. P., and Barrois, O. P., of the Dominican Biblical School in Jerusalem, made some very important discoveries in the course of their excavations at Neirab, Syria, unearthing a necropolis, statues and tablets of cuneiform writing. These excavations will be continued in the spring.

Very Rev. Henry Buonpensiere, O. P., recently celebrated his golden jubilee as a priest. Theologian of the Apostolic Datery, Consultor of the Congregations of the Propaganda and the Studies and a member of the Roman Academy of St. Thomas, Fr. Buonpensiere is one of the greatest theologians in the Order.

## SISTERS' CHRONICLE

### St. Catherine's Academy (St. Catherine, Ky.)

Sister M. Praxedes McAleer, O. S. D., died at the Mother House December 13th, 1926. During the sixteen years of her religious profession Sister Praxedes was a cherished teacher in North Cambridge and Watertown, Mass., and in the schools of the Congregation in Nebraska. May her soul rest in peace.

### Dominican Sisters of the Sick Poor (N. Y. C.)

Under the terms of the will of the late Joseph John Manning of New York, who died December 18th, 1926, the Dominican Sisters of the Sick Poor are to receive a legacy of two hundred thousand dollars. The charitable work of the Sisters always appealed to Mr. Manning.

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

On January 17th Rev. Mother Mary Dominic, O. S. D., Sub-Prioress, celebrated her Silver Jubilee and renewed her vows. His Lordship, the Right Reverend Philip R. McDevitt, D. D., Bishop of Harrisburg, was present for the occasion. A ten days' retreat opened for the Sisters on the evening of the same date.

**Immaculate Conception Convent (Great Bend, Kansas)**

Sister M. Rita Kaiser, O. S. D., departed this life December 10, 1926, in the twenty-second year of her age and the fourth year of her religious profession. Sister Rita's death was the first in the community since May 24th, 1910. The Right Reverend Augustine J. Schwertner, D. D., Bishop of Leavenworth, Kansas, assisted at the Solemn Requiem Mass. His Lordship delivered a most touching sermon and imparted the final absolution.

St. Rose Hospital has been awarded the Certificate of Standardization by the American College of Surgeons. Plans are well under way for the addition of a new wing to the hospital.

**St. Mary's Home for Girls (Great Falls, Montana)**

His Eminence Michael Cardinal von Faulhaber, D. D., Archbishop of Munich and Freising, Germany, honored the Sisters with a visit before his departure from the United States. His Eminence was accompanied by the Right Reverend Mathias Lenihan, D. D., Bishop of Great Falls, the Right Reverend Abbot Philip Ruggle, O. S. B., of Conception Abbey, Conception, Mo., and the Right Reverend Msgr. J. Neuhauser, the Cardinal's secretary. The present superior of the community and one of the Sisters knew the Cardinal personally in Munich.

During the fall months the chapel attached to the Home underwent a complete remodling.

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

On the Feast of the Immaculate Conception one professed novice pronounced perpetual vows. Rev. Cyril Coudeyre, O. P., presided at the ceremony. An inspiring sermon was preached by Rev. Damian Goggins, O. P.

Rev. T. H. Sullivan, O. P., was celebrant at the midnight Mass on Christmas.

At the February meetings of the Men and Women's Chapters of the Third Order there were fifteen men and five women professed. New members were received into both chapters.

**Monastery of the Holy Name (Cincinnati, Ohio)**

The Monastery of the Holy Name with its chapel of Perpetual Exposition of the Blessed Sacrament has been moved to a more suitable location. The newly acquired building at 1960 Madison Road is a secular house adapted to monastic purposes. The change from Woodburn Avenue was made necessary by the transformation of the neighborhood into a business section. The Sisters enjoy the quietness of their new home.

Two postulants were clothed with the holy habit on January 6th. Another will receive the habit on Easter Monday.

The Chapter of St. Rose of Lima Tertiaries, numbering about two hundred and fifty women, are now holding their meetings at the Fontbonne Chapel as the monastery chapel is too small to accommodate the assembly.

Within the past year the community has profited by the conferences of Very Rev. C. M. Theunte, O. P., P. G., and Rev. J. L. Finnerty, O. P., of St. Joseph's Province, and Rev. M. D. Nasse, O. P., of the Province of France.

**St. Agnes Convent and College (Sparkhill, N. Y.)**

On the 28th of August death claimed Sister M. Pauline Kelly, O. S. D., one of the foundresses of the Congregation.

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Solemn and impressive were the Jubilee festivities held late in the fall in honor of the fiftieth anniversary of the foundation of the Congregation by the Very Rev. J. A. Rochford, O. P. The solemn Mass of thanksgiving was offered by the Right Rev. John J. Dunn, D. D., V. G., Auxiliary Bishop of New York. His Eminence, Patrick Cardinal Hayes, Archbishop of New York, presided in the sanctuary. The Right Rev. Msgr. John P. Chidwick, also of New York, preached the sermon. Monsignor Chidwick reviewed the history of the Congregation from its foundation to the present day tracing the spread of its activities into five dioceses. After the sermon His Eminence delivered his message of congratulation and bestowed the blessing of the Holy Father upon the community and its labors. The Sisters were further honored by receiving a cablegram of benediction and good wishes from the Very Rev. Master General of the Dominican Order.

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On Community Day the Sisters of the various mission houses assembled for a reunion. Before the celebration came to a close a day was set apart in memory of the dead Sisters, particularly those who struggled so valiantly in the early years.

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

Work on the Passion Play, which is annually presented by the Marywood students, has begun and under the able direction of Mrs. B. Courtright, playwright and producer, is progressing remarkably well. The opening performance will be given in Grand Rapids the last week of March. At later dates the production will be staged at Saginaw and Bay City.

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A valued donation to the Marywood library in the form of seventy-three volumes of *Jesuit Relations in North America* was recently made by a friend of the institution.

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The semester examinations were followed by a three days' retreat conducted by Rev. John Dominic Walsh, O. P., of the Dominican House of Studies, River Forest, Ill.

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Elaborate plans are in progress for the observance of the Golden Jubilee of the establishment of the Dominican Sisters in the Grand Rapids diocese. The formal celebration will take place late in the summer.

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**Sacred Heart Academy (Galveston, Texas)**

The Sacred Heart Novitiate, located in Houston, was consecrated September 23th, 1926. The Right Rev. Christopher E. Byrne, D. D., Bishop of Galveston, officiated at the Mass and the ceremonies. Four postulants were received into the new house.

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Sister Borgia, O. S. D., who came to Texas from Newark, N. J., celebrated her Silver Jubilee at Houston on the 8th of December.

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Extensive additions and improvements augur a successful year for the Academy. A new chemistry laboratory has been installed, a class room added and a complete course of Physical Education is now provided for the high school and grades.

The Odin Boys' High School, Galveston, opened the 12th of September with a large attendance. Sister Perpetua, O. S. D., was appointed principal of the institution. The Dominican Sisters conduct the courses in Science and Mathematics. The English and History departments are in charge of the Ursuline Sisters.

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

The newly revised Constitutions and Rule were received from Rome approved by the Sacred Congregation of Religious.

Rev. J. R. Higgins, O. P., of St. Vincent Ferrer's, New York, favored the Sisters by offering his three Masses in their convent chapel at Christmas.

The Forty Hours Adoration came to a close at the Mass on the Feast of the Circumcision. The sermons during the devotions were delivered by the Jesuit Fathers.

His Grace, the Most Rev. John W. Shaw, D. D., Archbishop of New Orleans, was the guest of the Sisters during the first days of the New Year.

The Very Rev. Bonaventure Paredes, Master General of the Order of Preachers, honored the community by sending them his autographed photo along with his blessing.

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

The annual course of lectures supplementing the academic and collegiate work was given by the professors of Ohio State University.

The first diploma awarded by the College Department was presented by the Right Rev. J. J. Hartley, D. D., Bishop of Columbus, to Miss Julia Keyes Kureth on the 12th of January. The Very Rev. D. J. Kennedy, O. P., S. T. M. of the Dominican House of Studies, Washington, D. C., delivered the commencement address.

Sister Mary Joseph Connors died at Eagle Park, Ossining, N. Y., on January the twenty-fifth.

On February 2nd Misses Rosemary Sheridan and Cecelia Enright were clothed in the habit of St. Dominic. The former will be known in religion as Sister Rose Dolores, the latter as Sister Adelene.

Miss Elsie Janis, the well-known actress, presented her autographed picture to her Alma Mater as a token of happy memories.

The Silver Jubilee of the establishment of St. Mary's Academy in New Haven, Conn., was celebrated on the 27th of November. The Rev. F. D. McShane, O. P., S. T. Lr., of the Dominican House of Studies, Washington, D. C., preached the sermon for the occasion. Ex-President Arthur Hadley of Yale University was among the honored guests. The Academy is conducted by the Sisters of St. Mary of the Springs.

**Albertus Magnus College (New Haven, Conn.)**

During the past two months, a most successful course of lectures was given at the college by such noted lecturers as Etienne Gilson, Ph. D., LL. D., exchange professor at Harvard from the Sorbonne in Paris;

William Lyon Phelps, Ph. D., Litt. D., of the faculty of Yale University; Rev. James M. Gillis, C. S. P.; Vida Scudder, Ph. D.; Joseph Campbell; Rt. Rev. Msgr. Edward R. Pace, Ph. D., S. T. D., of the Catholic University.

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Under the direction of Madeline Downes Carroll, a Passion Play *Pilate's Daughter* will be given at the Little Theatre during the Lenten season.

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**Mt. St. Mary on the Hudson (Newburgh, N. Y.)**

On November 12th, the Feast of All the Dominican Saints, ground was formally broken for the Greater Mt. St. Mary, the mother house of the Sisters of St. Dominic, Newburgh, N. Y. The Rt. Rev. John J. Dunn, D. D., V. G., Auxiliary Bishop of New York, officiated. Before the ceremony, His Lordship spoke briefly but eloquently of the significance of the event and the great debt owed to the noble women whose unselfish labors had ended before the beginning of this work, the dream of years.

The new building, which will include a convent, a private chapel, and an academy for resident and day pupils, is of Tudor Gothic design. From the great tower, the feature of the front elevation, an unsurpassed view of the Hudson is possible. The academy, when completed, will accommodate one hundred resident students and two hundred and fifty additional day pupils. The work of excavation has been begun and it is planned to have the building completed in September, 1928.

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On November 12, the impressive ceremony of investiture took place. Two postulants, Miss Elizabeth Brooks (Sr. Francis Veronica) of Paterson, and Miss Julia Shelby (Sr. M. Margaret de Lourdes) of Passaic, received the habit from His Lordship, Bishop Dunn, who also celebrated the Mass. Rev. Thomas Tobin, C. SS. R., of Esopus, preached on the responsibility of a religious vocation.

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On January 12th, the Rt. Rev. W. J. Hafey, Bishop of Raleigh, N. C., visited the Mount. Before his departure, he spoke to the students of the Academy on the need of better trained Catholic layfolk and the opportunities open to the educated workers. He stressed the need of vocations to the religious life to carry on the work of Catholic education in the South, a work in which the Newburgh community has taken an active part for years.

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**Foreign Mission Sisters of St. Dominic (Maryknoll, N. Y.)**

The Rev. William A. Fletcher, A. F. M., and seven Maryknoll Sisters were the victims of piracy in South China on Friday, November 19th of last year. The Sisters were returning to the convent of Yeungkong, after an absence of more than a year, following the anti-foreign disturbances of 1925. About five hours out from Kongmoon, the boat was attacked by pirates. The Maryknollers were confined to a narrow cabin for more than sixty hours and witnessed the death of several of the crew. All their valuables were taken from the missioners. One pirate even removed the shoes from the feet of Sr. Mary Francis, of Brooklyn, N. Y., and Fr. Fletcher was obliged to part with his hat and overcoat. On Sunday, the boat was boarded by twenty different groups of pirates. At length the steamer was allowed to return to Kongmoon, where it arrived at noon on Monday.

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Four more Maryknoll Sisters have recently gone to join the Maryknoll communities at Gishu and Yengyou, Korea. Sister M. William Duffy of Fall River, Mass., and Sister M. Gabriella Mulhearn of Scranton, Penn.,

sailed from Vancouver on December 4th. Sister Mary Genevieve Beez of Defiance, Ohio, and Sister Mary Dolorine Tom, of Stanton, Texas, left San Francisco on January 29, 1927. The Maryknoll Sisters in Korea are stressing the development of industrial work as a means of livelihood for the miserably poor women and girls of that country.

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At the request of the Most Rev. Archbishop Michael J. O'Doherty, D. D., Archbishop of Manila, the Foreign Mission Sisters of St. Dominic have taken over the direction of St. Paul's Hospital and Training School for Nurses in the city of Manila. This hospital was formerly run by the Sisters of St. Paul of Chartres and was one of the foremost hospitals in the Islands. Owing to lack of vocations to their congregation, however, the Sisters have been unable to furnish an adequate staff of nurses.

Ten Maryknoll Sisters from the United States have been assigned to this new work. They will sail from Vancouver on March 19th. They are due to arrive in Manila on April 12th and will there be joined by other Maryknoll Sisters from Korea and China.

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

The Dominican College of San Rafael has been placed on the list of colleges approved by the American Association of Universities. This recognition is another seal of approval of the college as an educational institution.

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On November 18th, *Twelfth Night* was presented by the college students in the college auditorium. The Dominican High School of San Rafael presented *Miss Somebody Else* on December 9th.

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Ground was broken for a new residence hall on the campus on the feast of the Immaculate Conception. The new building will provide rooms for about one hundred students, besides sleeping porches, studies, living rooms and a refectory.

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On December 16th, his Grace the Most Rev. Edward J. Hanna, D. D., honored the convent by a visit. Three days later His Grace dedicated St. John the Baptist's School, the new parochial convent at Napa.

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During the academic semester from September to December a series of sermons was given in the convent chapel for the college students. Among the preachers were the Rt. Rev. Msgr. Charles A. Ramm, the Rev. Edward Whelan, S. J., and the Rt. Rev. Patrick J. Keane, D. D., Bishop of Sacramento.

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The Very Rev. A. L. McMahon, O. P., S. T. M., gave a retreat for the novices and postulants at the Mother House from December 27th to January 4th.

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During the past academic year, the following artists have given recitals in the auditorium of the school of music: Frank Thompson in a "Shakesperian Humorous Program"; Kajetan Attl, harp virtuoso; Nancy Buckley, poet, Francesca Corillo Vallejo, composer, and Grace Hedge, soprano; Bruce Buttles, lecturer on "Ultra-modern Music"; Guy Maier and Lee Pattison, pianists: and the Persinger String Quartet.

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The community mourns the loss of Sister Mary Ursula and Sr. Mary Claire, who died in November within a few weeks of each other, Sr.

Ursula at St. Joseph's Home, Stockton, and Sr. Claire at St. Rose Academy, San Francisco.

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

The Golden Jubilee of the arrival on the Pacific Coast of the three pioneer Sisters of the Congregation, who came from Holy Cross Convent, Brooklyn, N. Y., was solemnly celebrated at the Motherhouse Mission San Jose, on Thursday, November 11, 1926. Solemn Pontifical Mass was celebrated in the convent chapel by His Grace the Most Rev. Archbishop Edward J. Hanna, D. D. The Very Rev. A. L. McMahon, O. P., S. T. M., acted as archpriest; the Rev. Maximilian Klien, O. F. M., and Rev. Emmett O'Connor were honorary deacons; the Rev. John Leal was deacon and the Rev. John Casey subdeacon. Present in the sanctuary were fifty priests, representing the regular and secular clergy; seven seminarians acting as servers; and four Brothers of Mary. A number of religious women, representing the various sisterhoods of the archdiocese, also attended. Before delivering the sermon, His Grace read a cablegram from the Vatican containing the blessing and good wishes of our Holy Father, Pope Pius XI. The Most Rev. Bonaventure G. Paredes, O. P., Master General, honored the congregation by sending his blessing and congratulations. A radiogram of congratulation arrived from His Eminence Andrew Cardinal Fruhwirth, O. P., Cardinal Protector of the Congregation. Solemn Benediction of the Most Blessed Sacrament closed the spiritual functions of the day. After the services, dinner was served to the Reverend guests.

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Each branch house fittingly celebrated the Golden Jubilee by a solemn High Mass in the parish church or convent chapel and a sermon suited to the occasion.

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Very Rev. F. A. Pope, O. P., Pastor of Holy Rosary Church, Portland, Oregon, surprised the Sisters in charge of his school, by reading after the solemn Mass, the Papal Blessing which the Very Rev. A. L. McMahon, O. P., S. T. M., Provincial, had obtained for the teachers and pupils of the parish.

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The Right Rev. Archbishop Edward D. Howard, D. D., of the diocese of Oregon City, paid a visit on August 28th to the Sisters at St. Dominic's Convent, Portland. His Grace said Mass that morning in the Sisters' chapel. The children of St. Dominic's School tendered a reception to the Archbishop on December 1st.

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During the month of October, the Reverend Mother Romana, Prioress General of St. Catherine's Convent, Racine, Wisconsin, accompanied by Sister Ildephonse, Prioress, paid our convents on the Pacific Coast a welcome visit.

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The triduum in preparation for the feast of the Immaculate Conception at the convent bearing that name in San Francisco was conducted by the Rev. Benedict Allen, O. P., S. T. Lr. Father Allen is giving a course of spiritual conferences and a course in the philosophy of history at the Motherhouse, Mission San Jose.

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The first priest to be ordained by the Most Rev. Archbishop Edward D. Howard, D. D., of Oregon City, the Rev. William S. Walsh, who was raised to the priesthood on September 12th, was a graduate of the Immaculate Heart School which is conducted by the Sisters of this Con-

gregation. On the Saturday following his ordination, Father Walsh offered the Holy Sacrifice in the Sisters' Chapel after which he gave each Sister his priestly blessing.

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**St. Joseph's College and Academy (Adrian, Michigan)**

On the Feast of Holy Innocents, December 28th, nineteen young women were received into the Congregation. The Rt. Rev. Michael James Gallagher, D. D., Bishop of Detroit, presided at the ceremony. The Rev. Daniel A. Wynn, O. P., delivered an impressive sermon on the privileges and obligations of the religious state and the significance of the Dominican habit.

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On December 29th, Sister M. Hieronyme, O. S. D., celebrated her golden jubilee at the Motherhouse. Previously to this, a celebration had been held in her honor in Port Huron where she had spent twenty-five years in St. Joseph's School. Sister Hieronyme was a native of the Bronx and entered the convent at Second St., New York, while the Order was strictly cloistered.

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The latest addition to the equipment at St. Joseph's is a fine greenhouse which was donated by a generous non-Catholic whose daughter is a student at the Academy.

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**Dominican Congregation of the Holy Cross (Brooklyn, N. Y.)**

On Saturday, February 12th, Mother Charitas and Sisters Reginald, Angelica, Valentine and Raphael celebrated the fiftieth anniversary of their religious profession. Impressive and inspiring were the ceremonies in commemoration of the event held in the Church of the Most Holy Trinity, Brooklyn, the parish church of the five Jubilarians. Reverend Mother Augustine, O. S. D., Prioress General, presented the Sisters to the Vicar General, Rt. Rev. Msgr. George Kaupert, Prot. Ap., representing the Rt. Rev. Thomas E. Molloy, S. T. D., Bishop of Brooklyn. The Jubilarians renewed their vows and received from the Reverend Vicar General the customary crown of gold.

The celebrant of the solemn Mass was Rev. G. A. Metzger, pastor of Holy Trinity Church, assisted by Rev. Henry A. Spengler as deacon and Rev. Leo A. Arcese as subdeacon. Rev. Thomas M. Schwertner, O. P., S. T. Lr., delivered a most appropriate sermon, after which he read a cablegram from our Holy Father Pope Pius XI who sent his congratulations and the Apostolic Benediction to the Jubilarians. Among the clergy present in the sanctuary were the Rt. Rev. Monsignori George Kaupert, Prot. Ap., V. G., Peter Donohue, Ambrose Schumack, Joseph V. S. McClancy, Superintendent of Catholic Schools, and John J. Oppel.

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St. Catherine's Hospital, Brooklyn, N. Y., has filed plans for a new nurses' home. The present home will be converted into a Children's Hospital Annex.

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In January, four Sisters took charge of St. Cecilia's Hospital in Greenpoint. The new Mary Immaculate Hospital at Jamaica, Long Island, is well under way.

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Since December, Sister Benonia and Sister Rosalind have been called to their reward.

**Congregation of St. Catherine di Ricci (886 Madison Ave., Albany, N. Y.)**

The feast of St. Catherine di Ricci was solemnly celebrated by the reception of four postulants and the profession of four novices. Those clothed in the holy habit were, Miss Ida Strominger (Sr. Mary Concepta) of Wapakoneta, Ohio, Miss Elizabeth Kilraine (Sr. Mary Aquinas) of Pottsville, Pa., Miss Mary Scherrer (Sr. Mary Louis) and Miss Corrine Cannon (Sr. Mary Paul) both of Philadelphia, Pa. The Sisters who pronounced their vows were, Sister Mary Ignatius of Dayton, Ohio, Sister Mary Ceslaus of Philadelphia, Pa., Sister Mary di Lourdes of Williamsport, Pa., and Sister Mary Martha of Jersey City, N. J.

The Right Reverend Edmund F. Gibbons, D. D., Bishop of Albany, presided at the ceremonies assisted by Rev. John H. Ready of Canajoharie, N. Y., and Rev. Joseph R. Higgins, O. P., of the Eastern Mission Band, the latter of whom had just finished a ten days' retreat for the Sisters. His Lordship eloquently delivered the sermon for the occasion. Many of the parents, relatives and friends of the Sisters were present for the services.

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The Most Reverend John T. McNicholas, O. P., S. T. M., Archbishop of Cincinnati, has granted permission to the Sisters at Dayton, Ohio, to erect a new building. His Grace has also permitted the Sisters to have daily Exposition of the Most Blessed Sacrament.