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J. M. J. D.

DOMINICANA

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Vol. 2 + 3

ST. JOSEPH'S NOVITIATE

Permissu Superiorum

IN THEE HAVE I HOPED

At twilight's peaceful hour, as shadows fall,
I think of Thee, dear Lord—My God, my all.
I think of Thee in Holy Sacrament,
Our Heaven beneath the starry firmament.
I think of Thee, Whose love my soul inspires,
To live for Thee alone, my heart desires.
I think of Thee my thorn-crowned Saviour meek—
To each wide-gaping wound I humbly speak:
Thy Heart I've ever loved, Thou hast my will;
O guide my steps and keep me faithful still!
Be Thou my strength when soft the tempting call—
I need but Thee, my Lord, my God, my All!
One precious priceless boon I ask of Thee,
To live but in Thy Courts eternally!

—Justin McManus, O. P.

AN IDEAL PRIEST OF GOD

"Thou art a priest forever." Inexplicable is the young Levite's joy when he hears these words pronounced by the bishop. He is a priest forever, an anointed one of God, yea more, even another Christ. Filled with the Holy Ghost, he is inspired to the noblest endeavor. No sacrifice is too much for him for God's honor and glory. Yet the great arch-enemy is always at work. The devil is particularly anxious to entrap this anointed soul. He is jealous of his priestly dignity and fears the influence of God's minister. Soon the young priest realizes again that besides being "another Christ," he is still a son of Adam, subject, as before ordination, to the common failings of men. He needs to be encouraged but what greater encouragement could the young priest have than the exemplary lives of his co-laborers in the great vineyard of the Lord?

It has pleased God to have recently called from among us one whose life was an inspiration to all. As an ideal Dominican priest, we who are about to receive the sacred character, could do no better than make him the pattern of our priestly lives. For this purpose, let us consider briefly not the well known facts in the saintly life of Father McKenna but rather a few of those things which made him the ideal priest of God and the beloved pastor of the fold.

Perhaps the greatest influence for good in the life of our saintly model lay in the fact that he always cherished a most exalted reverence for his priestly dignity. He realized vividly from the first moment of his ordination that the priest is wholly absorbed in the person of Jesus Christ. "So complete," he would say, "is this absorption that the visible priest at the altar is, as it were, but the veil which hides from human sight, the Divine and Eternal Priest, Jesus Christ." The priest for him was a hero not because he rescued the body but because his whole reason for existence was to rescue countless numbers of souls from the perilous flames of perdition. These thoughts ever uppermost in his mind, inspired him to strive to correspond with the grace of his state and to make daily advancement in his priestly perfection. How often have we heard him say, "My sons, do not neglect the grace which God has given you. It was not to His angels but to His priests that God gave the extraordinary power of

daily bringing from His heavenly Throne, Jesus Christ Himself to be present on our altars. To His priests alone He accorded the privilege of holding Him in their hands and of giving Him in Holy Communion to His creatures. Not to His angels, but to His priests, has He given the power of restoring sin-stained souls to His love and friendship. His angels may assist; His angels may move sinners to repentance; but His priests alone can blot out the stain of sin, and restore the soul to its baptismal innocence, and to the grace and favor of God. Ah, my sons, if we were penetrated with this truth as we ought to be, Our Divine Lord would have a living reality in us." Now that Father McKenna has gone to receive the reward of his long and faithful life, we may boldly proclaim that he had thoroughly grasped the meaning of this great truth for his every word, work and action manifested clearly his sublime conception of the exalted dignity of the priest.

True love for the Master and zeal for His honor and glory are characteristics to be found in every saintly life. Father McKenna possessed these traits in an eminent degree. He had imbibed from his mother that strong and living faith from which is born true charity. His love for God was a living flame consuming all with which it came in contact, making of it a sacrifice to be offered to His God. Naturally, then, he strove to make his own life a holocaust, the external expression of which was, "I live, now, not I but Jesus Christ in me." The way of perfection is a difficult way and Father McKenna found obstacles blocking his way. Financial circumstances made the one great object of his life, to be a priest, difficult of accomplishment. Undeterred, however, he went to work and from his scanty earnings, saved enough to pay his way through college. Although this unfortunate circumstance made him older than his college associates, it was not without its advantages and in it is plainly to be seen the finger of God disposing all things sweetly. It gave his character a persevering determination which stood by him in the accomplishment of every good work in his future years in the ministry. Moreover, it gave him an experience with men which he never could have got as a priest, and an insight into their needs which, without a doubt, is the reason why Father McKenna became the great Apostle of the Holy Name. Once a priest, no sacrifice was too great for God. Thoroughly imbued with the spirit of his Order, he knew well the futility of the ac-

tive without the contemplative life. Any one knowing Father McKenna's inner life, knew that he was essentially a man of prayer and contemplation. The fruits of his labor are conclusive evidences of his close communion with the Master.

The priest should be a man of study. This is a truth Father McKenna never forgot. Thoroughly conscious of the deficiencies with which his early lack of opportunity left him, he ever strove to perfect himself in order that he might the better transact the duties of his calling. He abhorred learning for learning's sake but he studied always that he might the better know and love the Master and bring others to His love. One could not help but be edified and inspired to hear the saintly old priest, even in the last days of his life, asking questions and seeking information, hoping still to bring light and encouragement to souls.

In no field of his activity did Father McKenna bring greater renown to himself and his Order than in the Christ-like work of preaching. With true apostolic zeal, he preached in season and out of season and everywhere—no place was too insignificant if there he could do good. Therein lies the secret of his success in preaching. He sought not to preach himself but Jesus Christ and Him Crucified. The people flocked to hear him for they recognized that from his lips flowed the words of eternal life. He did not seek to flatter them with sounding brass and tinkling cymbal. He had a message to convey and the people recognized it as divine.

Another powerful influence making Father McKenna an ideal priest of God was the great love he had for Mary, the Mother of his Master. She was his life, his sweetness and his hope. He had recourse to her in all his difficulties and recognized her as the cause of all his success. He preached her Rosary incessantly and practised what he preached, for no day passed, despite the extreme activity of his life, without offering her the fifteen mysteries. In the latter days of his life when the condition of his health restricted his activity, his rosary was always in his hand. It was his great desire that Mary should be better known and loved that prompted him to write "The Treasures of the Rosary," "The Crown of Mary," and to translate into English "The Secret of Sanctity." It was a well known fact in the life of Father McKenna that he never preached without at least some allusion to the Immaculate Mother of God.

Thus we have seen briefly only a few of the reasons why we who are so soon to be numbered among the anointed ones of God should make Father McKenna the model of our priestly lives. In so doing, we may be sure that we shall be rendering ourselves pleasing to God and when it comes time for us to lay down the sweet labors of life, our deathbed will also be surrounded with all the consolations of divine predilection and we may confidently expect to be welcomed into the realms of eternal joy.

—Pius Johannsen, O. P.

A CONSECRATION

In June, ah! fragrant month of all the year,
When sparkling dewdrops fairy buds enfold,
And gorgeous blossoms flood fields far and near
With beauty, and with peace, and love untold:
When feathered choirs chant in leafy loft,
And silvan streams with softest singings play,
And balmy skies caress white cloudlets soft—
Then gentle Earth falls on her knees to pray.

Ah! God of all! how blessed then to live!
To have in Nature's psalm of peace, a part!
With chastened heart to plead the grace to give
My love unstinted to the Sacred Heart!

—Justin McManus, O. P.

THE PRIEST IN ACTION

There are two ideals in life. The one is called "some ideal," the other, "one ideal." The distinction between the two lies in this that the former is vague, erratic, vacillating; the latter is clearly defined and tends to an ultimate goal. In other words, "some ideal" is a pacifist. It does no serious fighting to attain a particular end, but prefers to sit quietly in the shade and dream that the "open sesame" will play an important part in its uneventful life. "One ideal" is a warrior. It adjusts itself to life and demands that the exigencies thereof be made subordinate to the psychic expressions of its constitution.

The priest, the alter-Christus, because of his sublime mission must perforce be in the category of those who follow a determined plan of action. These are the men whose escutcheon is emblazoned with the impress of one ideal. It is not difficult to see why the priest should subscribe his name to the tenets of this party. For if we consider mere natural motives we can argue that the great thing about the men of one ideal is that of them can be said what Lincoln said of Grant: "He is not easily excited, and he has got the grip of a bulldog. When once he gets his teeth in, nothing can shake him off." Such men are not visionaries. They have some principles that are worth fighting for, and they fight for them. This was exemplified in the life of the "child of destiny," who by perseverance and persistent endeavor bent the backs of the greatest military powers of Europe. This genius, physically insignificant, but a giant in courage and decision, had a definite purpose in life. He achieved his goal, not along the lines of least resistance, but according to specific determinations.

On the other hand, mere natural motives cannot be the only impelling forces of a priest's action. It is true that:

"Lives of great men all remind us
We can make our lives sublime,"

yet his ideal is more than human; It is divine, transcendent. Again, the priest must consider carefully the definition of greatness. For the world is only too prone to attribute greatness to men who, disregarding ethical principles do and write things that touch it only materially. These are they who "have greatness

thrust upon them." The ideal of the alter-Christus is preeminently Jesus Christ, who while He walked the ways of this life was ever conscious of a single ideal, determined, specific—the salvation of men and the glory of His Father. He had a principle to fight for. He fought for it, He died for it, and He triumphed with it. The priest who keeps before him this consideration must of necessity arrive at the conclusion that he cannot be of the number of those whose desires comprehend the entire field of human action. Such men fight for no definite principles. Their goals are many, nebular, abstract. And in the end they receive few, if any, of the compensations that life holds out to those who know that "genius is perspiration." What they have is theirs by mere accident, for they are the beneficiaries of blundering luck, the henchmen of some ideal that is ever and anon deiating from the beaten track that leads to success. Instead of trying to ascend the mountain by one path, they attempt a simultaneous ascent by all paths. The consequence is that they seldom if ever reach the top. To them, one ideal is an unknown quantity. If it is known, they sidestep it, because it is a martinet to whose discipline they are unwilling to yield obedience.

What, then, must the priest do to be a man of principle and concentrated action? He must follow his Master in all things. On ordination day Christ hands him the chalice filled, not with the nectar of the gods, but with trials, difficulties, and even failures. The Master's chalice must be the chalice of His priest. To overcome these obstacles he needs must be something more than a creature of momentary impulse, a puppet swayed by caprice. He must be a master of his own will—a will that scorns the word "impossible." He must be a master of "invincible determination—and then, Death or Victory!"

His priestly life must be built upon this foundation, "This one thing I do." To be faithful to his ideal he must be a master of men, a huge dynamo charged with energy and magnetism, so that his every action will be productive of the highest good. For if society needs the whole man, and needs him at his best, it is only logical that the priest should endeavor to make the most of himself in all things that pertain to his sacred calling. Nor is this an easy matter. It means labor—persistent labor and sacrifice. As a certain bishop said: "Of all work that produces results, nine-tenths must be drudgery." This is not an idle utterance. It has been verified. Haydn's persistent application made

him the remarkable musician that he was. The great speeches and addresses of Edmund Burke were the outcome of his unceasing toil. The almost insurmountable obstacles that Cyrus W. Field overcame to lay the Atlantic Cable are too well-known to require comment.

If, then, men labor to make concrete their ideals, labor to reach their goal, the priest, the alter-Christus, perforce cannot forget that "genius is patience." There have been, and there are now, great men who are models of persistent endeavor. But the priest's ideal is over and above these. He is Jesus Christ, whose couch was Mother Earth, whose coverlet was the "azure robe of night,"—Jesus Christ, the Man-God, who had a definite purpose in life.

—Angelus McKeon, O. P.



THE MOTHER OF THE ETERNAL PRIESTHOOD

Mary is preeminently the Mother of God. This is her greatest title. As Mother of our God she is also Mother of all that belongs to His divinity. Now, Jesus Christ her Son was not only Eternal God but also Eternal Priest. We are then fully justified in saying that Mary is Mother of Jesus, the Eternal Priest. All through the hidden life she is associated with Jesus, not only as child, youth, and full-grown man, but also as Eternal Priest, "anointed with the Holy Ghost and with power" (Acts x, 38). We claim but a small knowledge, indeed, of this hidden life; yet with the eyes of faith a pious, holy soul can by fervent meditation elicit some beautiful reflections on what these relations of Jesus and Mary must have been. Let us consider only a very few of the more important points of analogy between Jesus the Priest and Mary His Mother. Having done this, we may consider Mary's relations to the Eternal Priesthood, which certain chosen souls by a special divine calling exercise and gloriously share in Christ.

Holy Scripture tells us that the everlasting love of God for man was clearly shown when God became man, "that men might become gods," as St. Augustine adds. Yet God in His eternal counsels deigned to become man only through the consent of His chosen Mother, preselected and foreordained to this sublime dignity. It was only after Mary had consented that the Holy Ghost came upon her, and through His power and operation "the Word was made flesh and dwelt amongst us." A wondrous mystery, indeed! And how full of the goodness of God towards man, in its operations how rich in grace and mercy!

The principal result of Christ's Incarnation was the universal redemption of mankind. This was effected chiefly through His bitter Passion and Death. Herein Christ showed Himself the true Paschal Victim, slain for us on the altar of the cross. He offered a true sacrifice—Himself as both Priest and Victim. This sacrifice was of infinite atonement for infinite malice, because Christ was infinite God. It was thus He showed us the nature of His Eternal Priesthood. And Mary was the Mother of such a Son. Not only the poverty, humility and hard labor of the hidden life shared with Jesus was here, but also the deepest association with His cruel Passion. Here we find her close to Him

in the most solemn period of His career. For as Jesus on the Cross loved us to the end, so Mary, clinging to the Cross of her Son, also loved us to the end. Through tears and blood she followed Jesus up Calvary. There would she stand beneath His Cross and listen to His last words, each cry one of the swords of Simeon's prophecy, keenly piercing her Mother-heart. Finally Jesus bows His head and dies, and as His spirit flies forth, an infinite reparation to His Father for our guilt, Mary, the sorrowful Queen of Martyrs, gladly offers Him up as well. Jesus alone did not commend His spirit into His Father's hands, for Mary, too, could say: "Father, into Thy hands I commend the spirit of my Son." If our Redeemer was Eternal Priest and the source of all the powers and prerogatives of the Eternal Priesthood of chosen souls, why should not Mary, Mother of this redeeming Priest, be also Mother of her Son's Eternal Priesthood shared by men?

But our Lady has other claims to this title. In the first place, let us recall the sad scene on Calvary. Together with St. John the Beloved, she stands by the Cross of Jesus, when lo! from His sacred lips come words of solemn tenderness: "Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own" (John xix, 26, 27). What a beautiful act on the part of Our Lord, and how full of meaning for men, especially for priests. We are told that St. John there represented the human race, of which Mary in that sad hour became the Mother. Well did she merit this. As in the cave of Bethlehem she brought forth Jesus the Sinless without pain or sorrow, so here she brought forth in the pains and cruel anguish of His Passion the sinful sons of men, whose crimes had demanded His life in expiation. Thus is she styled "Mother of Sorrows" and "Refuge of Sinners."

St. John represented not only the human race, but the Priesthood also, being a priest, ordained at the Last Supper. Hence we see that Our Lady was appointed by her dying Son, Mother of St. John as man and as priest. Justly may we cry, then: "Mother of the Eternal Priesthood, pray for us!" Consequently, she can say to each newly-ordained priest: "Thou art my son; this day have I begotten thee!" Yes, begotten us truly, as priests, by a twofold birth, first, in Jesus Christ her Son, the Eternal Priest, by temporal birth; and, secondly, in St. John the Beloved by a spiritual and adoptional birth on Calvary.

Let us now consider some of the relations existing between Mary, Mother of the Eternal Priesthood, and the Priesthood itself. These fall into two general groups: (1) as to the name of the Priesthood; and (2) as to its principal functions. The more we examine these two headings, the more are treasures of Divine Wisdom in these holy relations made manifest.

According to its Latin terminology the word "priest" signifies "one giving sacred things," that is to say, giving divine gifts to the people. "Sacerdos," says the Angelic Doctor, "quasi sacra dans."* Now, who under God Himself was the first giver of Divine things but the Mother of Divine grace, sinless and immaculate? And just as the priest gives the Sacramental Jesus to the people in Communion, so did Mary, our Mother, give us Jesus the Word made Flesh, true God and true Man, that we might be joined to Him in the communion of a tender brotherhood, having as our Father even God.

Another Latin word for "priest" is "presbyter." According to St. Alphonsus, in his admirable book, "Dignity and Duties of the Priest," the word "presbyter" means "præbens iter," i. e., "one who shows the way." Truly, Our Lady showed the way when she brought forth Jesus her Son, who afterwards said, "I am the way." Moreover, our gracious Mother has been chosen as the way to Jesus. As she gave Jesus to us at Bethlehem, we who have lost Him through our negligence must find Him again through Mary. And St. Bernard has said that as we have access to the Father through His Son Jesus Christ, so we have access to the Son through the Mother. And Holy Church sings of her: "He that shall find me shall find life (Jesus Christ). In me is all grace of the way and of the truth" (Eccl. xxiv, 25). Mary is also the Star of the Sea that guides faithful souls by the ways of justice and holiness; she is the way at whose end is the gate whose portals open on the resplendent vision of God; and for this reason we sing: "Gate of Heaven, pray for us." As the priest shows the way of virtue to souls, so Mary our Mother leads souls to the end of the way—eternal glory. We might go on to show how the third word for "priest," i. e., "pontifex," which means "bridge-maker," contains a wealth of analogy between the mediatorship of the priesthood and the intercessory power of Mary. It suffices to say that she has been termed by a holy soul the "viaduct"

* Summa 3^a pars. Q. xxii, Art. 1.

through which God has deigned to pour graces and blessings upon men.

Lastly, the analogies between Mary and the functions of the priesthood are many and striking. The chief offices of the priesthood are concerned with the true Body of Christ in the Blessed Sacrament, and with His Mystical Body, that is to say, with jurisdiction over the faithful, in the Sacrament of Penance. Now, even as the priest gives sacramental being to Christ by the words, "This is my body," so did Mary, through her "fiat," by the power and operation of the Holy Ghost, give fleshly being to Jesus Christ. St. Thomas tells us that the Body of Christ was formed from the most pure blood of the Virgin Mother;† and so, like the priest, Mary could say of her Son, "This is my body." He was flesh of her flesh and bone of her bone. Moreover, Mary, the altar on which the dead Christ lay when taken down from the cross, becomes like that other altar on which every day He lies mystically slain. She is the very temple and throne of God, the sacred resting-place of the Holy Spirit; as the Church sings of her, "The Most High hath sanctified His Tabernacle" (Ps. xlv, 5). She is the ciborium containing Our Lord: "Hail Golden Vase," says St. Epiphanius, "containing the heavenly manna." She is the incense ever ascending to God in the sweet odor of her virtues, drawing virgins after her to the palace of the Divine King. She is all that the priest daily handles and touches; and when the priest goes out of this world she will show Him Jesus the blessed Fruit of her womb, as he often showed the Sacramental Jesus in the monstrance to the people. Let us then rejoice to have such a Mother and show our love for her, like St. John, who "took her to his own."

—Cyprian McDonnell, O. P.

† Summa 3^a pars. Q. xxxv, Art. 3.

ST. THOMAS' EXPLANATION OF THE MASS

With his customary clearness and brevity St. Thomas has given us a most beautiful explanation of the Mass, showing the signification of the various prayers which are said, the reasons for saying such prayers, and the excellent order and arrangement of the parts of the Mass. He first shows how fitting it is that this supreme act of our religion, this sublime mystery around which our entire life is centered, should be accompanied by the most exalted liturgical prayers, the most solemn ceremonies and rites of the Church. All the prayers of the Mass are intended to instruct us and lead us to a better understanding and truer appreciation of this continuation of the sacrifice of Calvary; to tell us of the dignity of the sacrifice and the greatness of the Victim; to explain to us the abundance of graces and blessings which flow into our souls from this act; and to stir up in our hearts feelings of love, devotion and gratitude towards Him who has left us this great heritage.

The Mass is divided into six parts: The Preparation; the instruction of the faithful; the Offertory; the Preface; the Canon, and the Communion. The Preparation has a fourfold division. First, the Introit, which is taken from the Psalms and constitutes a prayer of divine praise. Secondly, the recalling of our present misery and the petition for divine mercy by the saying of the Kyrie Eleison. The significance of this prayer is most striking. We call upon the Holy Trinity, saying Kyrie Eleison three times to the Father, Christe Eleison three times to the Son, and again Kyrie Eleison three times to the Holy Ghost. This cry for mercy is uttered three times that God may deliver us from our "threefold misery of ignorance, guilt and punishment."* Then follows the Gloria in excelsis, by which we are reminded of the eternal glory which shall be our portion after death. Finally, the priest prays for the faithful, that they may be made worthy to assist at the great mystery which is to follow.

The second part of the Mass is the instruction of the faithful concerning this mystery of faith. The lesson, taken from the Prophets or the epistles of the Apostles, constitutes the preparatory instruction of the people, either showing them the manner in which this great sacrifice was prefigured in the Old Testament,

* Summa Theol. P. 3, q. 83, a. 4.

and the longing and expectation with which the Jews looked forward to it, or else pointing out the virtues which should adorn the lives of those privileged to assist at such an august ceremony. After this the people listen to the sublime teachings of the Master Himself, as contained in the Gospel, and then the Symbol of Faith is said that they may acknowledge their belief in all the doctrines taught by Our Divine Saviour. Thus the people, having been fully prepared and instructed, enter upon the celebration of the sacred mystery.

The Offertory is very brief, being made up of two prayers, one an act of praise, signifying the joy of those offering the bread and wine which are to become the precious body and blood of the Divine Victim, and the other the prayer of the priest that this oblation may be acceptable to God.

Then follows the Preface, so called because it is the introduction to the principal part of the Mass, the Canon. The priest begins by asking the people to increase their fervor and devotion, urging them to raise up their hearts to God and render to Him the thanks which are due Him. Then, while all the faithful stand in profound silence, he sings or recites the Preface, that sublime Canticle in which men join with the angels of heaven in praising and glorifying God. It is at the Preface that we are most forcibly reminded of the character of the priest as mediator between God and man. This prayer can be said only by the priest. We see him there as one chosen from amongst the people to stand alone before the throne of God, to offer Him their homage and to plead their cause. At the end of the Preface the celebrant and the people again give expression to the sentiments of joy and gratitude which fill their hearts by lifting up their voices in an exultant prayer of praise and worship of Christ Our Redeemer, extolling His divinity, with the words of the angels: "Holy, Holy, Holy, Lord God of Hosts!" and His humanity with the cry of the people of Jerusalem: "Hosanna in the highest! Blessed is He Who cometh in the name of the Lord!"

And now the priest begins the Canon, the essential part of the Mass, wherein takes place the awful mystery in which Christ the Man-God becomes present upon the altar and the sacrifice of Calvary is repeated. From now on, all the prayers are said in secret. Just as of old the High Priest alone drew aside the veil of the temple and entered the Holy of Holies, so now the priest alone and in secret enters upon the celebration of this most

sacred mystery. And as the Jews in the temple remained in the outer room waiting while the High Priest communicated with God in the Holy Place, so also the faithful assisting at Mass take no active part in these solemn rites, but kneel in silent adoration while the Divine Victim is offered at the hands of the priest. There are no more beautiful and inspiring prayers in the entire liturgy of the Church than those of the Canon of the Mass. They are the same in every Mass, and have come down to us practically unchanged from the very earliest ages. Having first poured forth his earnest supplications to Almighty God, Our Blessed Mother, and the saints that the fruits of the Mass may be granted to all the faithful, and in a special manner to those for whom the Mass is offered, the priest slowly and solemnly pronounces the words of consecration used by Christ at the Last Supper: "This is My body; This is My blood." Then having adored Our Divine Saviour present before him on the altar, he continues to pray for those who are assisting at the sacrifice, for the souls of the faithful detained in purgatory, and for himself, whose duty it is to offer the sacrifice.

The sixth part of the Mass is the Communion. The people are prepared for the reception of the sacrament, first by the Lord's Prayer, said by the priest in a loud voice, followed by another secret prayer which he offers for them, that they may be freed from all sin and be made worthy to receive this precious Food. Secondly, "through the Pax, which is given by saying the *Agnus Dei* for this is the sacrament of unity and peace."*

Finally, after having partaken of this Bread of Angels, the priest and people together render thanks to God by saying the Communion and Post Communion prayers. And thus they end the Mass with this common prayer of thanksgiving, after the manner of Christ and His disciples, who recited a hymn when they had finished the Last Supper.

—Richard Walker, O. P.

* Ibid.

THE BOND OF ALL

Mere memories are all that the heroes of the past have left behind them. They could leave of themselves nothing more. Little matter how much they would have liked to join hands with the generations that were to come, the inevitable curtain of mortality dropped on their little act in the great drama of the Universe, never to rise again, and they and their deeds fell back into memory's mists, or oblivion.

The future is less than a memory; it is uncertainty whose burden must be borne by either Hope or Despair.

Both past and future are wholly in the hands of God. Only the things of the present can we in any sense call our own—with one exception, the Man-God and His Sacrifice.

He lived, suffered, and died nineteen centuries ago, yet He Himself, His Sacrifice, His life of silent prayer and suffering, are all our own. The Father has made them our own in the True Bread from Heaven which he has given us.¹ In the Eucharist, the past of the Saviour of the world is present to us; and the Eucharist also has given us a foretaste of the future, for of it if any man eat, he shall taste of the sweetness² of the Bread of Heaven³ and shall live forever.⁴

Jesus Christ, Man and God, has been present in truth and reality to every generation since His birth; and His union with each generation has been ineffably more intimate than the clasp of friendly hands. The Mystery of His Sacrifice in its full significance has been transferred through all ages to the present in the Mystery of the Mass, which is a book of the life of the Lamb that was slain from the beginning of the world.⁵

The Eucharistic Sacrifice is the Passion and Crucifixion truly though mystically perpetuated, in order that man may make use of its infinite merit, may partake of its life-saving fruit, the grace of salvation. It is, therefore, although a representation of Christ's sacrifice on the Cross, more than a representation. It *is* His sacrifice continued in an unbloody manner. And he who is crucified to the world, and witnesses It with the sublime humility,

¹ John, 6, 32.

² Wis., 16, 20.

³ John, 6, 33.

⁴ John, 6, 52.

⁵ Apoc., 13, 8.

all-trusting faith, and love of the penitent thief shall receive a promise like to the one made him: "Thou shalt be with Me in Paradise."⁵

All the other mysteries of the Saviour's life are and always will be, in a certain sense, a present reality on our altars; at least, they are there far more than a memory.

Once the Son of God was summoned to earth by a humble Virgin's word; and now at every bidding of His priests He comes from Heaven down upon our altars—to all intent as helpless as the Babe of Bethlehem—with the white linen for His swaddling cloths.

And beneath the commonplace appearance of a little piece of bread dwells the glorious Christ of the Resurrection and Ascension, with His perfect Humanity and every attribute of the Divine Nature.

We know He preached simple incomparable sermons from the hills of Galilee. Yet how could He, even with the breath of His Sacred Lips, have taught a more touching, lasting lesson of humility, love, and obedience, than is His sermon from the mount of the Tabernacle? It is the depth of the riches of the wisdom of God.⁷

This is the union, in the Eucharist, of the present with the past and the future.

There is something like to the Divine Vision of all eternity before our very eyes as the Second Adam perpetuates His atonement for the fault of the Adam that sinned. For the Second Adam is none other than the Eternal Word of God, through whom all things were made, through whom all things are renewed and purified, through whom all things will reach the state for which they are finally destined.⁸

He is the Lamb who in the Mass is mystically slain for the sins of the world, so that divine grace may descend upon the souls of men and lead them along the true and blessed way: the past is redeemed, the happiness of the future is assured.

Heaven is there, its King, its Angels, its Blessed in the communion of Saints.

⁵ Luke, 23, 43.

⁷ Rom., 11, 33.

⁸ John, 1, 3, and I Tim., 2, 5.

The Poor Souls in Purgatory are there, waiting for the prayers of friends on earth to let fall a drop of the Blood of the Lamb on their suffering souls to purify and liberate them.

All God's faithful children of this world are there in person or in spirit, with their faces all turned toward the Sacrifice, all participating in its prayers, all reaping the illimitable exhaustless benefit of its graces so far as the narrowness of their hearts will admit.

Even Hell is there, scoffing, as it did on the Calvary of Palestine, cursing the tremendous consequences, trembling under the fear and remorse that shall know no end or abatement.

This is the union, through the Eucharist, of the Church Militant with the Church Suffering and the Church Triumphant, from which the damned are excluded forever.

There is an even closer union which the Eucharist brings about. It is the union of the soul with Christ in Holy Communion.

The closest union between mortals, however strong and perfect their love, leaves the soul of each "in its narrow sphere of bliss or woe a hermit spirit."

But the Man-God in the Sacrament of Love enters our very bodies and souls under the semblance of food; and, since in His glorious incorruptible state He cannot be assumed as part of ourselves in the way that ordinary bread is, He instead takes us to Himself, makes us part of His Body,⁹ so that rejoicing in our sufferings they may be united to His sufferings for the sake of His Body which is the Church.¹⁰ "He that eateth My Flesh and drinketh My Blood," He has said, "abideth in Me, and I in him."¹¹

This is the union, through the Eucharist, of man with Jesus Christ.

So we of the Church Militant, being many, but all united to the same Christ, because we each and all partake of the Bread which is the Body of the Lord, are all One Body.¹² This is the

⁹ S. Augustine says in the voice of Christ: "Nec tu Me mutabis in te, sicut cibum carnis tuæ, sed tu mutaberis in Me."—Confessions, Book 7, chap. 10.

¹⁰ Col., 1, 24.

¹¹ John, 6, 57.

¹² I Cor., 10, 16-17.

Mystical Body of which Christ is the Head,¹³ and His faithful followers the members.¹⁴

The Holy Eucharist is the life-preserving, strength-giving Food by which the Church, the Body of Christ, is nourished, and by which it shall live on united until the end of time, and thence in eternity.

Saint Paul, when he calls the Church the Body of Christ and ourselves the members of that Body, is using not merely a figure of speech: he is telling us of a real mysterious union by which we are all made one in Christ,¹⁵ a union far excelling the union of men in any other society, much more sublime than the union of mere human friendship and love.

This is the union, through the Eucharist, of man to man in Jesus Christ.

There is a union of the soul with God that is called charity, and it sums up in one word the meaning of a Christian life. It is the abiding of God in us, and of ourselves in God. It was to purify, strengthen, intensify this union on earth,¹⁶ and to pledge its completion and perfection in Heaven,¹⁷ that the Eucharist was instituted.

For the union with God, which is charity, is impossible without the help of God, which is divine grace; and Holy Communion increases the soul's wealth of grace: it contains Christ Himself, the all-bountiful Author of grace.¹⁸

Besides, the worthy reception of the Eucharist remits venial sins,¹⁹ which place the barrier of created things before the near approach to the soul of its Divine Lover.

Still another of the primary effects of Holy Communion is to excite acts of love and devotion,²⁰ which wipe away, wholly or partly, in proportion to their intensity, the weakness and stains which past sins have left in the soul,²¹ and the temporal punishment due for offenses that have been forgiven;²² all

¹³ Ephes., 1, 22-23.

¹⁴ I Cor., 12, 27.

¹⁵ Rom., 12, 4-5.

¹⁶ S. Thomas, Summa, 3a, Q. 79, a. 5.

¹⁷ *ibid.* a. 2.

¹⁸ *ibid.* a. 1.

¹⁹ *ibid.* a. 4.

²⁰ *ibid.*

²¹ *ibid.* a. 6, ad 3.

²² *ibid.* a. 5.

of which, together with venial sins, would, if not wiped out in this life, need to be cleansed from the soul by the fires of Purgatory, thus delaying the final and perfect union with God in Eternal Blessedness.

But He hath touched our mouths and hath said: "Your iniquities shall be wiped away."²³ Take this gift from God, where-with you shall overthrow your enemies."²⁴

This is the union of man with God through the Eucharist.

Thus may the Eucharist be said to be the bond of all things. But especially, because of the divine love it excites and perfects in the human heart, is it the bond of charity which unites the Christian man and the Christian woman to Jesus Christ and to the members of His Body the Church.

—Basil Saylor, O. P.

²³ Isaias, 6, 7.

²⁴ 2 Mac. 15, 16.



THE OFFICE OF CORPUS CHRISTI

In the latter half of the thirteenth century there ascended the Throne of St. Peter, under the name of Urban IV, a man whose previous priestly ministry had been characterized by incessant activity in promoting devotion to Jesus in the Blessed Sacrament. Previous to that time limited ecclesiastical jurisdiction had restricted the zealous endeavors of the future Vicar of Christ in behalf of his Divine Master. But upon being invested with supreme authority, Urban IV was in a position to effect the realization of his long-cherished wish to see the Most Holy Eucharist solemnly and publicly honored throughout the entire Church. Accordingly, the Feast of Corpus Christi (Body of Christ) was established.¹ This great feast, celebrated on the first Thursday after Trinity Sunday, renders a very special honor to the Blessed Sacrament by a solemn commemoration of its institution.

By virtue of the Bull of Urban IV, the universal Church was urged to gather annually around the Sacrificial Table of the New Paschal Lamb and to chant ecclesiastically approved canticles of praise and thanksgiving. But who was worthy and capable of composing the new canticle in memory of the Last Supper, the Office of the Feast of Corpus Christi? There needs must be another master of psalmody like David able to express in fitting language the Divine mercy as manifested in the Eucharist, the miracle of mercy. The occasion demanded another Beloved Disciple who had rested upon the bosom of the Eucharistic Master and could interpret the pulsations of the Heart of love. The quest for a bard of the Blessed Sacrament finally ended in the choice of a lowly Dominican friar, St. Thomas Aquinas. The honor of composing the office of Corpus Christi was conferred upon him because Pope Urban IV knew that a profound love of the Blessed Sacrament filled the heart of the saintly Friar Preacher, and was convinced that in the execution of his high commission he would be forced to reveal some of the secrets which his Eucharistic King had confided to him. How providential indeed was the choice of the Holy Pontiff, since it resulted in the most beautiful of all contributions to ecclesiastical liturgy!

¹ Bull "Transiturus," Sept 8, 1264.

In view of this result who can fail to see the influence of the Holy Ghost?

The Office of Corpus Christi is unexcelled in sublimity of thought, poetic grace, and theological expression. The general plan is a parallel between the Old and the New dispensations. This parallel is clearly drawn by numerous and apt quotations from both Testaments, which incidentally indicate a familiar knowledge of Holy Scripture. Biblical prophecies are interwoven with their fulfillment, while types are prominently contrasted with their reality. St. Thomas shows that the bread and wine of Melchisedech form the sacramental veil of the eternal offering of the New High Priest, that the sacrifice of the Paschal Lamb was a significant preparation for the infinite oblation of the Lamb of God in the immolation of Calvary, and that the celestial manna of the desert was but a foretaste of the True Bread of heaven.

In the lessons of the second nocturn the Angelic Doctor explains Catholic belief in the Blessed Sacrament. It seems hardly possible that so many Catholic truths could be so accurately and comprehensively expressed within the confines of three short lessons. Beginning with a declaration of man's inestimable dignity, the author states the doctrines of the Divinity, Incarnation, Passion and Death of Christ. Then, discoursing upon the excellence of the Eucharist, he concludes with a dogmatic synopsis, employing scholastic phraesology not unlike that later found in the definitions of the Council of Trent.²

When we say that St. Thomas is the author of the Office of Corpus Christi it must not be understood in the sense that he composed every line. The Office may be properly designated a synthesis, which appellation does not in the least lessen the value of the production. To choose such appropriate psalms and to select lessons like those of the first and third nocturns is indeed a task. But to compose corresponding antiphons and responses so poetically theological and so spiritually significant is something which only a saintly genius could have accomplished successfully. The lucid exposé of the dogma of the Eucharist found in the lessons of the second nocturn is the personal achievement of the author himself.

² Sess. 13, Cap. II, VIII.

The portions of the Office of the Feast which elicit greatest praise are the hymns beginning with the words "Sacris Solemnis," "Verbum Supernum," "Pange Lingua," and "Lauda Sion." Here, too, as elsewhere, the theme is dogmatic, yet always attractive and effectively devotional because of its simplicity. So inspiring have these hymns been deemed that the last two strophes, "O Salutaris Hostia," etc., and "Tantum Ergo," etc., from the hymns "Verbum Supernum" and "Pange Lingua" respectively, are generally sung whenever Benediction of the Blessed Sacrament is given. There are many celebrated poets who are not skilled in dogma and vice versa, but there are very few who are at the same time excellent dogmatic theologians and true poets, harmonizing perfectly these two powers in a monumental work. In this latter class of masters St. Thomas attains high rank, chiefly because of the above mentioned hymns.

The Thomistic authorship of the Office is now generally accepted. However, in former times there were not wanting some who attributed it to the devoted Juliana, and the recluse Eva, both noted for their influence in the universal extension of the feast; but historical testimony has disproved these opinions. Many early historians mention the Thomistic authorship, but none so conclusively as Thomas de Luca, "a disciple, fellow traveller and familiar friend of St. Thomas,"³ who, speaking of his master, said that "he wrote the Office of Corpus Christi at the command of Urban IV, i. e., at the request of Urban."⁴

Some maintain that the Pope commissioned both St. Bonaventure and St. Thomas to write offices for the feast, and that when both copies were submitted for his approval the Pontiff judged that of St. Thomas to be the more excellent. This seems to be only a pious legend, for as a reliable historian remarks, "I cannot find this narrative substantiated by any document."⁵

The merits of the Office of Corpus Christi rest upon the sanctity and intellectual ability of St. Thomas Aquinas. Its exceptional beauty as found in its sublime antiphons, its spotless purity and theological accuracy, make it worthy of the Angelic Doctor, for it is indeed an invitation couched in angelic language, bidding us taste the Bread of Angels and see that the Lord is sweet. A better appreciation of St. Thomas and the Office of

³ Echard *Scrip. Ord. FF. Praed.* Paris 1719, Vol. I, p. 541.

⁴ *Op. cit.* p. 340.

⁵ *Ibid.* p. 340.

Corpus Christi has rarely been found than that of Archbishop Vaughan, O. S. B., who says: "He who lived at the foot of the altar and drank of the dew of heaven, he whose conversation was with the saints of God, had learnt, as no other, how to throw into human words an angel's song. He, the champion of the Blessed Sacrament, as if by heavenly inspiration poured out his numbers in a poet's prayer."⁶

—Fidelis Conlon, O. P.

⁶ Life and Labours of St. Thomas of Aquin, London, 1875, p. 484.

THE POET'S DREAM

An Allegory

In dreams I viewed a fair, but blinded youth
 Meander through a mead all blossoming
 With flowers fragrant, and sweet-scented herbs.
 Alone, thus wandering with unsteady step,
 He passed along. Attracted by a Voice,
 He hastened to a laurel, where beside
 In green profusion mossy myrtles grew;
 Here, by an instinct bidden forth, he plucked
 A garland of the thickest leaves, and kissed
 Them in a reverential awe; then fell
 Upon his knees, and prayed aloud to God
 That sight be given to his sightless eyes.
 Whereat he bathed with holy hyssop-dew
 His orbs, so large, and yet so lustreless.
 Betimes, his prayer was heard; all doubtful fear
 As mist, was scattered from his eyes—he saw!

—Chrysostom Kearns, O. P.

THE GREATEST EUCHARISTIC SERMON¹

It was not in a grand cathedral nor to an assembly of the learned that the most sublime exposition of the Eucharist was unfolded. The immediate results were not even successful. For, as the great Cardinal tells us, "the discourse opened amidst the wonder, the admiration, the reverence of multitudes; it closed with the scoffs and persecution of the Jews, the desertion of His disciples, and the vacillating perplexity of His chosen twelve."²

Nevertheless, it was a matchless piece of oratory. It taught a doctrine of unfathomable wisdom; it offered a supreme happiness to men; it revealed consummate skill in its development; it was divinely eloquent because divinely spoken. With the sermon on "the Beatitudes," preached from the mountain pulpit, with the pastoral upon the "Good Shepherd," and with the farewell discourse on "Christian Charity," this "Promise of the Eucharist" must be classified.

Divine Providence had fittingly prepared the occasion³ of its delivery. The miraculous feeding of the multitude which had followed Christ had awakened among them an enthusiasm to proclaim Him king. This purpose had been thwarted by His flight. Then a rough night at sea disillusioned the Apostles, and His mysterious transit to Capharnaum diverted the intention of the people; but the ardor that had been aroused was still unquenched. Thus, when Christ arose in the synagogue the next day He possessed an ascendancy which peculiarly favored the promulgation of the new doctrine. He held the interest of the masses, and from the miracle of yesterday, which was but a figure of the New Bread, could easily introduce and explain the Eucharistic dogma. "Amen, amen, I say to you," He solemnly began, "you seek Me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For Him hath God, the Father, sealed."⁴ The exordium was complete. He had a New Bread to give them which would nourish unto life eternal. To obtain it a

¹ John, ch. vi.

² Wiseman, Lectures on the Real Presence, Philadelphia, p. 48.

³ John, ch. vi, v. 1-25.

⁴ *ibidem*, v. 26-27.

certain labor was required, and He indicated what that labor was—belief in Him. For no one can admit the possibility of the Eucharist until he has first accepted the divinity of Christ. Grant that Christ is divine, and there should be no difficulty in accepting His Eucharistic presence. Omnipotence can do all things. But the fault of the Jews was precisely that of the non-Catholics of today—they would neither assent to the motives of credibility nor pray for enlightenment. Consequently, they rejected the Eucharist.

This incredulity of the Jews showed itself from the very start. As soon as they understood what was required of them, they asked Christ for a proof of His divinity, intimating to Him that since the multiplication of the barley loaves was not as great a miracle as the falling of the manna from heaven, He had not yet proved Himself mightier than Moses, who was not divine. Now, the manna had not really fallen from heaven, but had only been distilled from the clouds.⁵ So Christ took occasion of this fact to put forth a first argument⁶ for His divinity taken from His very nature. Clothing Himself under the figure of bread, He showed that, inasmuch as He had truly come down from heaven, from the very bosom of God, He must be of divine origin. Moreover, He could give life to the world, and God alone is the principle of life. He could even satisfy completely the hunger of the human heart and the thirst of the human intellect—things possible to the infinite alone. In speaking thus He seemed already to be preparing the way for the new doctrine, for such satiation of soul is obtained, in the measure possible to the present life, by union with Christ through Holy Communion, and it is under this aspect that Saint Thomas holds the Eucharist to be necessary for salvation.⁷ If, then, the Jews wished to become partakers of His delights they had only to go to Him in the spirit of faith, and pray the Father for the grace to believe. Had they come thus, He would not have cast them out.

There was an easy transition from this to a second argument,⁸ drawn from His divine Will. In the very decree of Redemption, in fulfilment of which He had come, He showed that His Will was identical with the Father's, and therefore one with

⁵ MacEvilly, *Exposition of the Gospel of St. John*, Dublin, 1889, p. 120.

⁶ John, ch. vi, v. 32-37.

⁷ *Summa Theologica* III, q. 73, a. 3.

⁸ John, ch. vi, v. 38-40.

it. This unity was confirmed by the absolute perfection with which Christ was executing the divine command; of all that was given Him He lost nothing. But that no doubt as to His omnipotence might remain, He declared that by His own power He would raise up the dead in the final resurrection.

The Jews could not longer doubt His meaning: He had declared Himself to be divine. They, however, only scoffed at the idea. "Is not this Jesus," they said, "the son of Joseph, whose father and mother we know?" After such an assertion it must have been evident to Christ that any attempt to follow up the proof by a revelation of His miraculous birth would be more than useless, for Jewish pride had placed itself above divine wisdom. Nevertheless, the designs of God were not thereby frustrated but rather furthered, since this obduracy gave Christ the opportunity to propose a final proof⁹ from His divine omniscience. He expounded it by means of the text: "And they shall be taught of God." For, whosoever seeks from the Father the knowledge of divine things is led to the Son for the full obtaining of it, because He is the eternal Word, begotten by divine comprehension, and endowed with the fullness of infinite wisdom. And, since no one among men possessed perfect knowledge of God, this only-begotten Son deigned to become the teacher of mankind, so that those who desired life immortal might easily attain to it by believing in Him. "Amen, amen, I say unto you: He that believeth in Me, hath everlasting life." This perfected the proof of the divinity of Christ. He who is divine by nature, omnipotent in will and omniscient in intellect, must undoubtedly be God.

The second part of the discourse was but the sequence to this; being God, Christ could give Himself as a eucharist to men. the transition¹⁰ to it is very beautifully made by a "poetic parallelism" which leads from the manna of the desert, through the divinity of Christ, to the promise of the New Bread. As the climax of this progression stands the clear declaration that the new Food is to be the very flesh which the Son of God is about to deliver up on the Cross for the life of the world. Of course the Jews, who would not be convinced of Christ's divinity, declared the new dogma absolutely unbelievable. "How can this man," they said contemptuously, "give us His flesh to eat." But the Master, according to His usual custom of reiterating a doctrine

⁹ *ibidem*. v. 45-47.

¹⁰ *ibidem*, v. 48-52.

understood but not believed, repeated the truth six different times,¹¹ in such unmistakable language that He put beyond doubt His intention of giving His own flesh and blood as man's food.

These repetitions indicate also the effects of this greatest Sacrament. The Eucharist was to give grace, which is the life of the soul; it was to be a pledge of everlasting life and of glorious resurrection. It was to be meat and drink to the soul, and was to do for the spirit all that material food accomplishes in the body. But there would be an effect greater than even these: "He that eateth My flesh, and drinketh My blood abideth in Me, and I in him." The union was to be the closest possible. "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me." Nothing more could be added. To live thus transformed in Christ is the consummation of the spiritual life, the last degree of perfection before the actual adoption into eternal glory.

"This is the bread that came down from heaven," Christ repeated for the last time. His peroration¹² had begun. He was recalling to their minds His divinity and the necessity of accepting it as the only possible means of obtaining the blessings of the Eucharist. "Not as your fathers did eat manna, and are dead," He continued, for the New Bread was not to be carnal food, but spiritual, giving spiritual life—"He that eateth this bread, shall live forever," summing up the effects of this most perfect Sacrament in the pledge of future glory. He, their God, had eternal Food to offer them; let them eat and live.

He would have said no more, but the synagogue was in open dissension. The Jews, as stubborn as ever in their incredulity and self-sufficiency, had endeavored to penetrate the very depths of His doctrine by mere reason. They had, consequently, formed a very repulsive conception of His words—slaughtered human flesh and draughts of human blood. But the infinitely patient Jesus made a final effort¹³ to clear up their misconception, although they did not deserve such condescension. Was it not sufficient that He had revealed the gift to them? Could they not trust Him for the congruity of the manner in which He would give it? Any gross meaning, however, that they might attach to it would be removed by the fact of His Ascension. And if He

¹¹ *ibidem.* v. 54-59.

¹² *ibidem.* ch. iv, v. 59.

¹³ *ibidem.* v. 62-66.

could miraculously ascend on high, could He not in an equally miraculous and becoming way descend into the souls of men to be their heaven? He had promised to give them His living Self, for of what avail to the soul would be dead flesh, which could at most nourish only the body. The contradictory ideas they had conceived were not due to the obscurity of His words but to their lack of faith in Him, which defect could have been removed by the supernatural grace they would not ask the Father to bestow. Instead of listening to this last appeal, they turned their backs upon the proffered grace and left the synagogue.

He let them go. Rather let heaven and earth pass away than that an iota of His doctrine perish. Let even Judas find in this dogma the beginnings of an unbelief which would lead to downfall, but let the dogma itself stand intact. For not only the Jews and Judas would stumble upon it, but in ages to come others would likewise cast aside belief in that Real Presence and, as a natural consequence, would end by rejecting the very divinity of Christ. Is not this the reason why so many Protestants to-day are doubting the divinity of Jesus Christ?

—Hyacinth Chandler, O. P.

COR AD COR

Come unto Me.
Why tremble, child,
When Love Eternal speaks
To Thee?
I know full well
The moments wild
When thou preferred dark sin
To Me.
Rememb'rest thou
That darkest hour—
The Blood that washed
The Torture Tree?
What? Doubtest thou
Its cleansing power?
That it can not heal
Even thee?
Oh foolish soul,
I see thy grief.
Let sweet contrition
Purify
That sin-stained heart.
Behold relief
At hand. Awaiting thee
Am I!
Oh wav'ring mind,
Couldst thou but know
How this Heart bleeds for love
Of thee!
Canst thou not hear Me
Whispering low:
"Dear Child, Loved Soul,
Come unto Me?"

—Bartholomew Reilly, O. P.

THE HOLY HOUR

The spiritual values of the Holy Hour are countless. Living in an age of indifference and materialism, the Holy Hour will serve to draw our thoughts from worldly cares and anxieties and fit them on that more lasting city where we shall dwell in endless adoration of the Most High. In becoming an adorer of Jesus Hostia the faithful Catholic is permitted to be enrolled among Jesus' friends. What greater gift than a friend? But to have God for our friend! Who can fathom this immeasurable prodigality! "You are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God" (Eph. 2, 19).

The fruits derived from an hour's communion with Jesus in the Blessed Sacrament are numerous. Just as we cannot be near a fire without feeling its warmth, so when near the altar we receive an increase in faith, hope, charity and all the graces and gifts which are necessary for our spiritual life. A few considerations on that period of adoration, more familiarly known as the Holy Hour, will form the burden of this article.

To seek the origin¹ of this devotion, one must look back through the vista of nineteen centuries and picture four men climbing up the heights of Olivet which lay over against the city of Jerusalem. Christ has just consummated the first Mass. He, the first priest of the New Law, has just distributed to the faithful eleven and alas, to that faithless one, the Holy Communion. Arriving at Gethsemani's olive-garden Christ opens the first Holy Hour with prayer and asks Peter, James and John to join with Him. "Watch and pray with Me." Surely they will watch with Christ for He seems to have chosen them advisedly to comfort Him in His hour of anguish. They had been with Him at the Transfiguration; are they unmindful of the generous outburst of enthusiasm: "Lord, it is good for us to be here?" Have they broken their promise: "Rabboni, let us make a tabernacle for Thee?" On Tabor Peter, James and John beheld Christ in His glory (Luke 9, 29); but on Mt. Olivet they beheld Christ in His agony.² Alas! too soon the three disciples forgot the scene of

¹ Tesniere, Albert, "Somme de la Predication Eucharistique," Paris 1896, p. 596.

² O'Rourke, John, "Under the Sanctuary Lamp," New York, 1909, p. 156.

Mt. Thabor in Galilee, for when the Master returned after the hour's vigil He found His disciple-priests asleep. "What! could you not watch one hour with Me?" (Matt. 26, 40).

Similar conditions obtain today. Throughout the preceding centuries, Christ invited countless Christians to watch with Him but the sleep of worldliness overtook them. Hence from time to time, offices³ were instituted to propagate devotion to our Eucharistic Lord and thereby rouse the dormant faith of many to gather around the altar. Thus in 1264, Pope Urban by the bull, "*Transiturus de hoc mundo*," instituted the feast of Corpus Christi, the result of the inspiration of St. Juliana of Liege and the persistent endeavors of the first Dominican cardinal, Hugh of St. Cher.⁴ In great measure it was owing to the Eucharistic propaganda of the archconfraternity founded by Father Dominic Stella in the Church of the Minerva, Rome, 1539, that the devotion of the Forty Hours was spread. It was reserved to the great Dominican Pope, the fifth Pius, to extend the celebration of the Forty Hours to the entire Church. Another friar, Fr. Anthony Le Quien in 1639 founded the first sisterhood whose life-work consisted in the perpetual adoration of the Hidden King. Thus in every century the wearers of Dominic's white wool have been fervent adorers of the Eucharistic Emmanuel.

It had long been the earnest wish of Catholics, prior to the thirteenth century, to behold Christ in Eucharistic state. This desire culminated in the festival of Corpus Christi.⁵ It would be interesting indeed to trace the development of the Benediction of the Blessed Sacrament. Suffice it to say that some form of this popular devotion existed from the earliest times. In the Middle Ages, the Sacred Host was reverently taken from the ambry and placed on the altar, and here salutations and hymns were chanted by the people.⁶ But one is unable to trace the blessing of the people with the Blessed Sacrament beyond the early years of the sixteenth century.⁷ The devotion of the Holy Hour, that spontaneous outburst of adoration to Jesus Hostia, is of compara-

³ Vigourel, Adrian, "A Synthetical Manual of Liturgy," Baltimore, 1907, p. 149.

⁴ Schwertner, Thomas M., "Dominican Devotion to the Blessed Sacrament," Dominican Year Book, 1909, pp. 64-71.

⁵ Hedley, John, "The Holy Eucharist," London, 1911, p. 261.

⁶ *ibidem*, p. 270.

⁷ Thurston, Herbert, "Benediction" in "The Month," Vol. 97, p. 587, and "Exposition," 1. c., Vol. 98, p. 58.

tively recent date. There are three different practices of the Holy Hour, all of which have the sanction of the Church and are richly indulgenced.⁸

The first, which is strictly Eucharistic in character, consists in consecrating to prayer, either publicly or privately, one hour on Holy Thursday, Corpus Christi, and any Thursday of the year, in memory of the institution of the Holy Eucharist. Among the pious societies which observe this Eucharistic Holy Hour may be numbered: The Archconfraternity of the Most Blessed Sacrament (People's Eucharistic League) under the spiritual guidance of the sainted Père Eymard's sons;⁹ the Archconfraternity of Perpetual Adoration and the Work of the Tabernacle, whose central office is at the Church of St. Thomas Aquinas, Paris;¹⁰ the Archconfraternity of Perpetual Adoration of the Blessed Sacrament and the Work for Poor Churches, founded in 1848 by a pious lady, Anne de Meeus at Brussels;¹¹ and the Confraternity of Priest-Adorers, established in 1858 by Père Eymard, better known as the Priests' Eucharistic League. It is to be noted that the Archconfraternity of the Eucharistic Heart of Jesus, established by Pope Leo XIII in the Church of St. Joachim, Rome, and confided by the same Pope to the Redemptorists, prescribes a weekly half-hour watch before the Blessed Sacrament.¹²

The second practice may be termed the Holy Hour of the Passion. Its institution is due to the revelations of Blessed Margaret Mary Alacoque.¹³ In the second of the three revelations accorded to Blessed Margaret Mary, our Lord bade her rise between eleven o'clock and midnight on every Thursday and prostrate herself on the ground to appease the Divine wrath for the sins of men and to assuage the sorrow Christ felt at being abandoned by the sleeping Apostles during the first Holy Hour.¹⁴ This hour of the Passion is observed from Thursday afternoon to Friday morning by members of the Archconfraternity of the Holy Hour established at Paray in 1829 by Fr. Robert Debrosse, S. J.¹⁵

⁸ Donnelly, Francis, "Watching An Hour," New York, 1914, p. 235.

⁹ Beringer, "Les Indulgences," Vol. II, Paris, 1905, p. 128.

¹⁰ *ibidem*, p. 130.

¹¹ *ibidem*, p. 133.

¹² *ibidem*, p. 480.

¹³ Cathedral Library Association, New York, 1896, "The Holy Hour," p. 3.

¹⁴ Bougard, L. V., "Life of Bl. Margaret Mary," New York, 1890, p. 170.

¹⁵ Zelle, Joseph, "Paray," in Cath. Ency. XI, p. 477.

The third kind of Holy Hour is an extension of that of the Passion. Those who are members of the Apostleship of Prayer may gain the plenary indulgence accorded to the Confraternity of the Holy Hour by performing the hour of adoration within the designated time. Pope Leo XIII further conceded to members of the League who practice the Holy Hour in common, the privilege of choosing any hour during the week for the gaining of the same indulgence.¹⁶

The purpose of the Holy Hour is to render to Our Eucharistic King fitting homage.¹⁷ "Jesus in the Blessed Sacrament is King. He is there a living King. Give Him then a royal worship."¹⁸ Though Christ is King, nevertheless, He is a Prisoner. For nineteen hundred years He has resided in His Tabernacle-Prison patiently awaiting to "draw all things" unto Himself. Naturally we loath a prison; to sustain a conversation with a prisoner even for an hour is repellant to our feelings. But surely an hour's colloquy¹⁹ with Our Prisoner-King ought not to prove tiresome. "Thy conversation hath no bitterness, nor Thy company any tediousness, but joy and gladness" (Wisd. 8, 16). For this tiny act of homage God will bless us. Having established the Eucharistic Kingdom in our own hearts we turn to our neighbor,²⁰ instructing him by word and example unto justice. Christ cannot leave His Tabernacle-Prison to awaken His disciples as He did during the Holy Hour in Gethsemani,—this mission He confides to His guard of honor.

As the Holy Hour is not an office strictly liturgical, the Church has not prescribed what exercises are to be followed during the period of adoration. It usually comprehends devotion to the Passion, Sacred Heart and Holy Eucharist. The method recommended by Père Eymard²¹ and his confrere, Fr. Tesniere,²² is that according to the four ends of sacrifice: namely,

¹⁶ Donnelly, Francis, "The Holy Hour in Gethsemani," New York, 1917, pp. 14-15.

¹⁸ Tenaillon, Edmond, "Life of Pere Eymard," New York, 1897, p. 83.

¹⁹ Redemptorist Fathers, "A Voice from the Tabernacle, Boston, 1903, p. 4.

²⁰ Tesniere, Albert, "The Eucharistic Christ," New York, 1897, pp. 23-28.

²¹ Heffernan, J. R., "Manual of the People's Eucharistic League, Memphis, 1909, pp. 23-35.

²² Tesniere, Albert, "The Holy Hour Offered to the Sacred Heart of Jesus Agonizing," New York, 1910, pp. 7-39.

²³ Keiley, Benjamin, "The Holy Hour," New York, 1912, p. 6.

adoration, thanksgiving, reparation and petition. Another way is the Holy Hour of the Rosary, consisting of the recital of the first mystery of the Rosary, after which an appropriate meditation is read, till the five decades have been completed. The service terminates with Benediction.²³ Again, Fr. Suau, S. J., urges the adorer to meditate on the slighted love of the Saviour during the Hour's watch.²⁴

Since it is the delight of the Eucharistic Prisoner to be among the children of men, we in turn should proffer love for love. Christ has placed His Tabernacle in the midst of Israel that He might be our Eucharistic Sovereign, and we, His faithful subjects. "Oh! my people," a Voice calls from countless ciboria, "be not so unmindful of My condescension." Adorer of the Hidden King, hearken to this cry for consolation from friends: "Ye, at least, try to console Me for all these ungrateful ones."²⁵

As the Most High guarded His chosen people during their sojourn in the wilderness, so today He cares for the adorers of His Eucharistic Christ, satisfying their every "desire with good things and renewing their youth like the eagle's" (Ps. 102, 5). And Our Lady of the Blessed Sacrament, who was the first sanctuary wherein Jesus reposed, will form in the hearts of the adorers, fitting tabernacles for the Eucharistic Christ.

—Ferrer Keenberger, O. P.

²⁴ Suau, Peter, "The Sacred Heart of Jesus," Philadelphia, 1896, p. 79.

²⁵ Bougard, L. V., *op. cit.*, p. 169.

OBITUARY

THE VERY REV. ARTHUR V. HIGGINS, O. P., S. T. M.

The Province of St. Joseph has sustained another sad loss in the death of Father Arthur Vincent Higgins, one of the grand old champions of Dominican ideals in the United States. Fr. Higgins departed this life after an illness of several years which forced him to retire from the front line of active duty. Intrenched by the consolations and sacred rites of Holy Mother Church, he answered the summons of the Angel of Death at St. Louis, Mo., on Easter Sunday, in the fifty-second year of his religious profession and the forty-second of his sacerdotal life.

Perry County, Ohio, the scene of many years of his arduous labor in the ministry of the Lord, claims him as one of her illustrious sons. There he was born on February 29, 1848, about one mile from New Lexington, on the Somerset Road. The youth who was to shine as a brilliant intellectual luminary among Dominicans of the New World began his studies at Old St. Joseph's College, Somerset, Ohio, now of happy memory to Ohioans of the fifties. The depletion in the ranks of the students of St. Joseph's caused by the call to the colors at the outbreak of the Civil War forced the closing of this revered institution. Unable to enlist in the fight for the preservation of the Union because of his youth, Fr. Higgins further pursued his studies under the direction of the Dominican Fathers at St. Joseph's Convent until he entered the same as a novice.

On November 9, 1865, he made his profession of solemn vows as a son of Saint Dominic. His ordination to the priesthood took place on October 18, 1871, also at St. Joseph's, where he made his philosophical and theological studies. Fr. Higgins subsequently was Novice Master at St. Joseph's for nearly ten years.

He was elected Prior of St. Joseph's in 1883, and August 31, 1884, received the degree of Master of Theology, Bishop Watterson of Columbus preaching the sermon. He was

placed in charge of St. Mary's, New Haven, Conn., in 1886, where he remained until he was elected Provincial in 1892.

Endowed with genius of intellect and a singularly retentive memory, Fr. Higgins stands out as a giant in the intellectual life of the Dominicans of the United States. He was everywhere recognized as one of the best philosophers and theologians in the country. One of the most eminent theologians in the country today, is authority for the statement that he never met in this land or in the Old World, a man with such a breadth and profundity of learning. His knowledge of English, Latin and Greek was most unusual. His extraordinary intellectual gifts and thorough knowledge of the classics made him the frequent advisor of many prominent educators of secular institutions who held him in highest esteem. His sermons and writings had the richness and beauty of thought and purity of diction that portrayed the master mind. He was often called to assist on the missions. But Father Higgins was preeminently a student and educator, fifteen years of his priestly life having been spent as a professor.

Withal he was a humble friar, lovable in character and of a kindly, quiet disposition. These traits won and held the affection of all with whom he came into contact. Traits they were which, together with his love for things divine and his distinguished attainments, must keep his memory alive in the generation with which he lived and labored.

The funeral obsequies were held at his old convent, St. Joseph's, Somerset, Ohio, on Thursday, April 12. The solemn requiem Mass was sung by the Very Rev. D. J. Kennedy, O. P., S. T. M., Regent of the House of Studies, Washington, D. C., assisted by Rev. J. E. Kernan, O. P., of St. Patrick's Church, Columbus, O., as deacon, and Rev. J. D. Fowler, O. P., pastor of the Church of the Holy Name, Kansas City, Mo., subdeacon. The Very Rev. L. F. Kearney, O. P., S. T. M., pastor of St. Thomas Church, Zanesville, O., delivered the eulogy. Frs. Kearney, Kennedy and Kernan were novices under Fr. Higgins. A large gathering of the Fathers of the Province were also in attendance. R. I. P.

—John Welsh, O. P.

THE FRIAR'S BOOK SHELF

The Friars Preacher, A Seventh Centenary Sketch, by Rev. V. F. O' Daniel, O. P. The Holy Name Bureau, 871 Lexington Avenue, New York. Paper covers, 35c.; cloth, 75c. Pp. 153.

This little volume from the pen of the historian of Saint Joseph's Province is intended as a climax to the nation-wide celebration of the seven-hundredth anniversary of the Papal confirmation of the Dominican Order observed in the United States during the last months of 1916 and the first months of the present year. In treating an historical subject Father O'Daniel is eminently on familiar ground; when he speaks on Dominican history, and in particular on the work of the Friars Preachers in the United States, he is without a peer. It is therefore not surprising that he has turned out a book of unusual merit. The personality of Saint Dominic, the genius of his Order, the wonderful compass of its activity, its relations to the Church, its remarkable contributions to civilization and learning, are treated with that deftness of touch that bespeaks the master's hand. In a few pages is to be found compressed a vast amount of solid information.

As the author points out, the work is intended for the general reader. Its style is therefore simple, direct, and clear. Perhaps the fact that the book was written for popular reading excuses the lack of more abundant references. Despite this, the student of history cannot but regret profoundly that the evident merits of this book must suffer even the slightest diminution in value.

The chapter on Saint Joseph's Province is particularly well done. And the fourth part of the work—translations into English for the first time of several important Papal documents bearing on the history of the Order—is a permanent contribution to the English historical sources pertaining to Dominican history.

We hope that every lover of Saint Dominic and his Order will procure a copy of "The Friars Preacher."

Illustrations for Sermons and Instructions, by Rev. Charles J. Callan, O. P., published by Joseph F. Wagner, New York. \$2.00. Pp. 378.

Ofttimes a good sermon or lecture lacks sparkle and warmth for the want of happy, pointed illustrations. Frequently good

ideas seem water-logged, feeble, commonplace, soulless until a good, practical story throws off their leaden ballast, gives them life, and wings the speaker's words with inspiration. Father Callan in this latest product of his facile pen aims to remedy just such defects. He has succeeded admirably. He places at the finger-tips of every priest and Catholic layman who may be called upon to speak in public, a wealth of thought-provoking spiritual and intellectual gems that might well be the result of a lifetime of careful mining. The book is a master-key to the treasure house of Time's literary temple. The Sacred Scriptures and secular classics, the word-wizards of antiquity as well as of our own day, are made to yield their best and choicest paragraphs. The index, which gives instant reference to almost a thousand subjects, is an achievement in keeping with the careful compilation of the work.

Its utility is not, however, limited to purposes of reference. It seems equally well adapted to spiritual reading. The subjects are so many and varied that the reader can find themes to suit the mood of the moment, chosen by one whose reputation as a scholar and master of the spiritual life commands wide respect. On this account we trust that a copy of this book will soon be found in the library of every religious community and Catholic home in the country.

Veni, Sancte Spiritus! A Timely Meditation on the Holy Ghost for Priests and Religious, by Rev. Clement M. Thuente, O. P. The Mission Press, Techny, Ill. Pp. 16.

This delightful little brochure comes like a breath of pure air to the parched lips of a fever-stricken man. Father Thuente needs no introduction to the Dominican family in America. That spiritual unction that pervades all his writings and the holy fire that flames in his sermons quicken every page of this meditation. Hard, indeed, must be the heart that does not thrill with a new-born hope to get nearer to God—to the Father, to the Son, to the Holy Ghost—as he drinks in Father Thuente's message in "Veni, Sancte Spiritus."

"Sonnets and Other Verses," by Rev. Francis J. Gaffney, O. P., has gone into its second edition. This unusual evidence of appreciation is well merited by this classic little volume of verses. Every page is rich in song that wings its way straight to the heart, while in many places heights of real poetic worth are

reached. The "Sermons in Flowers" are redolent of Father Tabb. We quote "The Violet" as a little gem of rare taste and delicacy:

"A violet nursed a foundling tear
Which heaven had wept for sin.
An angel saw and drawing near,
Made floret royal kin.
Each mother's heart is full of tears,
Her children's are but brief,
Madonna-like, she walks through years
Empurpled in her grief."

We hope that there will be other editions of this beautiful volume, and other volumes from Father Gaffney.

The first volume of the History of the Dominicans in Ireland, treating of the Dominican Bishops of the Emerald Isle has just been published by Father MacInerney, O. P. Everywhere it has been praised for its scholarly spirit and scientific excellence. It is expected that it will require five volumes to complete the work.

The life of the Very Rev. Thomas Lorente, O. P., Vicar Provincial of the Spanish Dominicans in the United States, and founder of the Dominican foreign missions seminary at Rosaryville, La., has been published recently.

"Le Saint Rosaire," by Père Jourdain Harpin, O. P., of Fall River, Mass., has recently been given to the public. The work is divided into two parts, the first for the laity containing meditation on the mysteries, and other devotional matter pertaining to the Rosary; the second, for the clergy, contains the blessings and much information relating to this great devotion to Our Lady. It is one of the most comprehensive works written on the Rosary and should prove invaluable to all Rosarians acquainted with the French language.

Father T. D. Timpane, O. P., of Holy Rosary Convent, Minneapolis, Minn., has translated into English Balmes' "Evidences of Religion."

"St. Dominic and the Order of Preachers," by the Rev. John B. O'Connor, O. P., the well-known Dominican missionary, has gone into its second edition. Fr. O'Connor's splendid work has won popularity among Catholic readers, received most complimentary reviews and the second impression should sell as rapidly as the first.

DOMINICANA

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New Series

JUNE, 1917

Vol. II. No. 1

WITHIN THE CLOISTER

During the last week of April Fathers Stanton, O. P., and Thuente, O. P., preached a retreat to the men of Dubuque, Iowa. In the words of the archbishop, the retreat was an unprecedented success.

The first Sunday of May was "Baby Day" at St. Catherine of Siena Church, New York City. Father Ignatius Smith, O. P., blessed approximately twelve hundred babies gathered from all parts of the city.

The Very Rev. Provincial Raymond Meagher, O. P., has been spending the past month in Providence, R. I., making preparations for the new college which the Dominicans are to open there in the near future.

In New York City a body of Tertiaries under the direction of Sister M. Catherine, O. S. D., are engaged in the charitable and self-sacrificing work of gathering up children who are neglectful of religious matters, instructing and bringing them to church and Sunday school.

In a letter to the Very Rev. Ignatius Smith, O. P., Director General of the Third Order, the Most Rev. Lewis Theissling, O. P., Master General, approves the plan of grouping members of the Third Order in their respective parishes and their undertaking of charitable and social works under the supervision of the parish priest or bishop of the diocese.

Frs. McHugh, O. P., and Callan, O. P., have recently undertaken the work of editing the Homiletic Monthly, a magazine dedicated to the advancement of the preaching of the Word of God.

Fr. William Owens, O. P., was the Dominican objector at the annual disputation held at Woodstock College, Woodstock, Md. Mr. Raymond McInnis, S. J., was the defendant, his theses covering the entire field of psychology.

The Very Rev. J. B. Connolly, O. P., prior of St. Joseph's Convent, Somerset, Ohio, has started the work of repairing and frescoing the church as a preparation for the celebration of the hundredth anniversary of its founding.

Under the auspices of the Federation of Catholic Clubs, the Very Rev. Provincial Raymond Meagher, O. P., delivered a thrilling lecture before a capacity audience at the Bijou Theatre, Providence, R. I. His theme was "The Catholic Church and Questions of the Day."

At the celebration of the twentieth anniversary of the founding of the first Council of the Knights of Columbus in the District of Columbia, held at Mount St. Sepulchre, Brookland, D. C., Fr. Thomas M. Schwertner, O. P., preached the sermon. The Very Rev. Fr. Shanahan, S. T. D., professor of Dogmatic Theology at the Catholic University and first chaplain of the newly established council, sang the Mass. Bishop Shahan, of the Catholic University, was present in the sanctuary.

Father Dunstan Sargent, O. P., a member of the English Province, whose account of the harrowing experiences undergone by the survivors of the Laconia, sunk by a submarine, appeared in the newspapers throughout the country, spent a week at the House of Studies while awaiting an opportunity to sail for Europe. On his appointment as chaplain in the English army with the rank of captain, his Provincial summoned him home from the missions in Grenada, British West Indies. Before entering the Dominican Order, Father Sargent was an officer in the English army. He took part in the Boer campaign, in which he had many thrilling adventures and many narrow escapes, being one of three survivors of his entire company. His pleasing personality and brilliant humor well fit him to minister to the suffering soldiery engaged in the world war.

Frs. J. M. Eckert, O. P., and C. M. Thuente, O. P., preached a retreat, in English and German, at St. Mary's Church, Dubuque, Iowa.

Fr. Thomas M. Schwertner, O. P., preached the retreat to the students of Mount St. Joseph's Academy, Dubuque, Iowa, April 25th to 29th.

Archbishop Scapardini, O. P., for the past few years Papal Nuncio to Chile and Peru with residence at Lima, has been promoted to the office of Apostolic Delegate at Brazil.

A branch Bureau of the Holy Name Society has been established in Chicago on the invitation of Archbishop Mundelein, and under the direction of the eminent Dominican missionary and retreat master, Fr. Clement M. Thuente, O. P.

On April 10, Brother Anthony O'Keefe, O. P., died at St. Dominic's Priory, San Francisco. For the past fifteen years he had acted as sacristan there, being in that capacity during the great earthquake of 1906. It was in great measure due to his efforts than many valuable vestments and church ornaments were saved from the wreckage. The funeral Mass was sung by the Very Rev. A. L. McMahon, O. P., Provincial of the California Province. Brother Anthony was in the sixty-eighth year of his age and the twenty-fifth of his religious profession. R. I. P.

To pray for the welfare of our country and the spread of the Faith in our midst is the object of the Crusade of Grace that has been inaugurated as a fitting commemoration of the three-hundredth anniversary of the death of America's first Saint—Rose of Lima. This anniversary occurs on the 30th of August, and will be celebrated during the ensuing year with great splendor in the saint's native Peru. Those who join the Crusade volunteer to offer up for our country and our Faith Masses, Holy Communion, visits to the Blessed Sacrament, Rosaries and other good works. The number of times any of these good works are performed should be carefully noted, so that at the end of the centenary year we may lay at the feet of St. Rose a concrete testimonial of our faith in God and our love for and trust in her. Therefore all those who join the Crusade are asked to send their lists of good works to the Rosary Magazine, 871 Lexington Avenue, New York City.

Under the direction of the Very Rev. J. R. Heffernan, O. P., the new Dominican church of St. Vincent Ferrer, New York City, is being pushed rapidly to completion. When finished the edifice will rank with the best specimens of Gothic architecture in the world.

The Province of St. Joseph has been further honored by the Master General of the Order in his appointment of Father Thomas a'K. Reilly, O. P., to the professorship of Sacred Scripture at the Dominican International College, the Angelico, Rome. He is expected to complete a work on the Sunday Epistles and Gospels before his departure for the Eternal City which will be in a few months.

In the death of Miss Eleanor C. Donnelly the celebrated Catholic poetess, the Order has lost a devoted friend. Miss Donnelly, an ever faithful member of the Third Order, passed to her reward at Villa Maria, West Chester, Pa., on April 30. She was buried in the Dominican habit. Among her best works are to be found many poems, the inspiration of which was drawn from the lives and deeds of St. Dominic and his sons and daughters. She was a frequent contributor to Dominican publications.

The Revs. C. M. Mulvey, O. P., of Providence, R. I.; J. G. Cummins, O. P., of New York City; A. H. Chandler, O. P., of New Haven, Conn.; L. L. Farrell, O. P., of Minneapolis, Minn.; F. B. Gorman, O. P., of Washington, D. C.; T. J. Welsh, O. P., of Chester, Pa.; E. B. Farley, O. P., of Providence, R. I.; R. V. Walker, O. P., of Piedmont, W. Va.; T. F. Conlon, O. P., of Waterbury, Conn.; L. P. Johannsen, O. P., of Philadelphia, Pa.; P. L. Thornton, O. P., of Columbus, Ohio; E. J. Donovan, O. P., of Boston, Mass.; J. A. McKeon, O. P.; of San Francisco, Cal.; and E. C. McDonnell, O. P., of Dublin, Ireland, were ordained to the priesthood in the chapel of the House of Studies by the Rt. Rev. Thomas D. Shahan, on June 15th. The sub-deaconate was conferred on the Rev. Brothers, Robert Carroll, O. P.; Paul Curran, O. P.; Benedict M. Allen, O. P.; Damian M. Kennedy, O. P.; Justin McManus, O. P.; Philip Tham, O. P.; Theodore Finnegan, O. P.; Ferrer M. Kienberger, O. P.; Sylvester Considine, O. P.; Humbert M. Palmer, O. P.; Sebastian Bohan, O. P.; Stephen Connolly, O. P.; Bartholomew Reilly, O. P.; Stanislaus McDermott, O. P.; Wm. M. McClory, O. P., and Basil Saylor, O. P.

Fr. Richard Clark, O. P., of the Southern Mission Band has been called to the East to assist on the missions.

The Very Rev. Leonard Lehu, O. P., Vicar General of the Order during the Master General's absence from Rome, has been appointed Consultor of the Holy Office.

Archbishop Moeller, of Cincinnati, was the guest of the community during his visit to Washington to attend the meeting of the directors of the Catholic University.

Recently the students of St. Clara College, Sinsinawa, Wis., enjoyed an intensely interesting lecture on St. Catherine of Siena delivered by Father Thomas M. Schwertner, O. P.

The Very Rev. H. I. Smith, O. P., National Director of the Holy Name Society and editor of the Holy Name Journal, has been formally installed as prior of St. Catherine of Siena Convent, New York City.

Pope Benedict XV in a letter to the American Hierarchy declares that inasmuch as "it strives to secure that the revered majesty of God be honored in all holiness by all and at the same time that observance be given to all authority of men as it proceeds from God," the Holy Name Society shows itself preeminent in placing a barrier in the way of divorce, profanity and the many other great evils that beset the path of virtue and entice many to sin. In conclusion, he says, "much then, with God's help, has been accomplished by the work of this society, the praise of which the Dominican Fathers rightfully share with you."

The Most Rev. Lewis Theissling, O. P., Master General of the Order, spent two weeks in New York before beginning his official visitation of the houses of the Order in Japan, China, Tonkin, Central and South America. Leaving New York he went to Rosaryville, La., and thence to Vancouver via San Francisco, sailing from that port for the Orient where he has a special commission from the Holy Father to Japan and China. By August 4 he will be in Manila, where he will preside over the provincial chapter of the Holy Rosary Province. Brazil, Argentine, Peru, Venezuela and Columbia, where he has also a special mission to perform for the Pope, will be visited in turn. After covering the Central American countries he will return to Rome.

Miss Mary Gath and Miss Annie McLoughlin received the holy habit of St. Dominic, April 20, in the chapel of Holy Rosary Hospital, Ontario, Ore. They received the names, Sister Mary Louis Bertrand and Sister Mary Catherine de Ricci.

The Very Rev. Edward G. Fitzgerald, O. P., prior of the House of Studies, was the preacher at the annual meeting of the Holy Name societies of the Archdiocese of Baltimore, held in St. Dominic's Church, Washington, D. C., Sunday, April 29. Bishop Corrigan, who was present, requested that the sermon be printed and distributed among Holy Name men.

"A Militant Professor of the Biblical School," by Rev. Joseph A. Murphy of St. John's Seminary, Brighton, Mass., is the title of a very interesting article appearing in the May number of the Ecclesiastical Review. The subject of the article is Father Dhorme, a Dominican professor at the world-renowned biblical school of St. Stephen's in Jerusalem. Fr. Dhorme, known to the learned world as the author of a Commentary on the Books of Samuel and the Language of Assyria, became known to the world at large for his remarkable findings in the trenches of Gallipoli where he was serving in the French army as Sergeant Dhorme. Even the anti-clerical press of France has recognized the notable activity of this wonderful Dominican archaeologist. May his service be remembered in time of peace by the Republic for which he is so generously laboring in the maelstrom of war. Among other French Dominicans who have been honored for bravery on the line of battle are Fathers Guenin, a lieutenant, Jacquin Claverie, a corporal, and Bernard, also a corporal.