J. M. J. D.

DOMINICANA

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Permissu Superiorum



Rosa Soror Nostra

DOMINICANA

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ST. ROSE—THE PATRON SAINT OF AMERICA

At the time when the Pilgrims stepped out onto Plymouth Rock there flourished in the Spanish possession of Peru a beautiful city, a Catholic city, a city that had seen the life and death of a saint. The city was Lima—and the saint who lived there was St. Rose, the Flower of the New World. She was born on April 20, 1586. In baptism she received the name Isabel. One day, however, a rose of extraordinary splendor came mysteriously and touched the cheek of the infant, and her mother, seeing in it a sign from Heaven, ever after called her Rose. She grew into a singularly beautiful and attractive child. From the beginning there was a sweet serenity about her that could be attributed to no natural cause. Although as a girl she was always reflective and a lover of solitude she was at the same time so bright and cheerful that her brothers and sisters held her the favorite.

That intense love for Our Lord's sufferings that characterizes her life seems to have been born in her. When scarcely able to walk she would steal away to gaze in contemplation upon a picture of the thorn-crowned Jesus. At three, tearless and smiling, she submitted to a painful operation on her thumb, a fact which prompted the surgeon who attended her to say years after that not in his whole career had he seen such heroism. And so it was throughout the course of her life. From childhood to death pain and suffering were always present to harass her all-too-delicate body. She bore every affliction with the same silent and happy resignation. Especially did she try to keep from others the extent of her suffering. On one occasion—she was then but a babe—when it was found that she had endured agony untold as a result of the application of a mistaken remedy to an abscess, her only reply was: "Our Lord's crown of thorns was much worse."

In her longing to be like her Divine Master she was not content passively and lovingly to put up with the extreme trials He

visited upon her, but early began to burden herself with penances. She used to creep out of bed in the night and sleep on the bare floor. Having gained the aid of the family servant, she would have a load of wood put on her shoulders and stand motionless in silent meditation until she sank exhausted under its great weight. And sometimes the reluctant servant gave way to the child's pleadings to strike and kick her, as she lay stretched on the floor, in remembrance of the humiliation of Jesus. When she was four years old she denied herself entirely the use of fruit, for which she had a particular liking. Two years later she adopted a diet of bread and water on three days of the week. The bread was stale and the water tepid. After her first Communion, she made a vow to refrain from meat absolutely, except when obedience forced it upon her.

Before she had attained her fifth year her mother took it upon herself to teach the saint to read, but before much progress had been made she grew impatient of the task and gave it up. Rose, however, asked Our Lord to teach her; and He did. The first use she made of this gift from Heaven was to study the life of St. Catherine of Siena, whom she forthwith took as a model in following Christ. Those who have written on the life of St. Rose show how well she realized her ideal.

Among the many points of resemblance in their lives was the struggle they both had to undergo against maternal preference for the married state. In childhood Rose had secretly consecrated herself to God. When she was about sixteen, her mother used to delight in taking her daughter out amongst friends. With what painful reluctance our saint yielded to her mother's demands to dress and adorn herself according to the customs of the day may well be gleaned from the fact that she always punished herself accordingly, that she might find no satisfaction in such display. On one occasion she wore a wreath that was fastened with a needle in such a manner that it penetrated deep into the flesh. She tried by increased penances to render herself ugly, rubbing her eyes with red pepper so that they became violently inflamed. On being harshly taken to task for this, she declared that she would much rather be blind than use her eyes for seeing the follies and vanities of the world. This put an end to matters of dress. Thereafter she was allowed to wear the garment of her own choice — a plain dress made of coarse material.

In spite of her strenuous efforts to keep aloof from society there were many mothers who sought her for a wife for their sons. When an offer was made that was thought most advantageous, it became necessary for her to reveal the vow taken in her childhood to have no other bridegroom but Christ. Then the entire family rose in anger against her; but entreaties, insults, even blows, could not shake her resolution.

As she advanced in years her desire to suffer, which hitherto had for its motive the longing to be "like unto Christ," increased. Her Divine Master suffered to save mankind—so would she. Her body must suffer in every way that His had suffered. She increased her fasts; she rinsed her mouth daily with gall; she wore a hair-shirt next her skin; she scourged herself to blood, and put on her brow an improvised crown of thorns. But it is a wonderful thing that such a union with God in no way dwarfed affection for her family. We see her amongst her brothers and sisters, sympathizing in their joys, never overbearing, but always trying to make the ways of holiness attractive by her bright and gentle manner, taking a goodly part in household tasks and cares. She held herself in strict obedience towards her mother, doing all she could to save her trouble. Strangers admired her for her sweetness and unselfishness, her native wit and lively conversations, as well as for her uncommon beauty.

There were two occupations that took up much of her time. She loved to embroider on silk; but it was more than a diversion, for by this means she contributed to the support of the family. People vied with one another in purchasing the work of her hands, which was of such exquisite beauty that it was generally believed that she must have received supernatural help. Then, too, she cultivated flowers to be sold in the public market. Here, also, was she especially successful, the flowers being of extraordinary beauty and frequently blooming out of season.

When it was finally understood that she could not be induced to marry, she was left to pursue her own course. Her first thought was to follow St. Catherine and become a Dominican tertiary living in the world; to stay at home and work hard; to be obedient to her parents; to renounce every earthly comfort and satisfaction; to share other people's sorrows but not their pleasures, and to devote much time to prayer and penance. At the age of twenty she received the habit of St. Dominic, but with some hesitancy, because she was anxiously sought after by all

the convents of the city. It was miraculously made known to her, however, as she prayed one day in the Rosary Chapel of St. Dominic's Church, that it was the will of God that she should keep to her first intention—so she was professed immediately.

Thinking it necessary now to give even more time than formerly to prayer and penance, she felt the need of some quiet abode where she might escape encroachments made on her precious time by frequent callers at her mother's house. She had ever loved solitude. In her childhood she had erected a little arbor where she would go to pray unnoticed. A like resort now suggested itself. But her mother would not consent to such a plan. Again finding herself in difficulty, Rose went to her favorite chapel and there asked God to show by some sign whether she should persist in her attempt to carry her point. Her prayer being answered, she called to her aid her confessor, who succeeded in getting the desired approval from her mother. With her own hands, we are told, she constructed her new hermitage—made of wood, four feet wide and five feet long, with but one window, its only furnishing a life-sized cross and such things as her work required.

Shut up in this box-like cell in a remote corner of the garden, we must picture our saint passing her days in practising penance, reciting prayers, holding communion with God, and toiling over her embroidery-frame. To her needlework she applied herself more earnestly than before, giving to it ten hours a day. Visitors came to her only with permission of her confessor. They were, as a rule, tertiaries who came to talk on spiritual things or to join the saint in her prayers. Every day she said the Divine Office. She loved the Rosary and did much to spread it among her friends. Besides the Little Office of the Blessed Virgin and devotion to the Holy Name there were two prayers she particularly delighted in: One was to pronounce the attributes of God, drawn up by her confessor into a list, and the other a prayer of her own making that she called her "garment." Her austerities were redoubled. To make time for all she did in the course of the day, she allowed herself only two hours of sleep, and then it was taken on a bed composed of gnarled roots, bits of broken crockery and glass. If she grew weary in her prayers, she used to fasten her hands to a nail in the wall and hang with her feet barely touching the ground, and in other ways ill-treat herself in order to conquer sleep.

Although her bodily tortures were terrible, those of her soul were not less so. Every day she had to endure some hours of extreme misery and desolation, during which she felt that God hated her and that she would surely be lost. But God could not look upon such heroic self-sacrifice without compensation, even in this life, for we cannot know what heights of spiritual gladness she reached during the frequent visits of the Divine Infant and His Blessed Mother in visible form. Out of obedience to her confessor she went to church only when her mother could go with her. Her love of the Blessed Sacrament and her realization of Our Lord's presence in the Holy Eucharist used to throw her into ecstasy. On those days, when her mother did not wish to accompany her, her obedience and self-restraint were often rewarded by being transported to the church in spirit, if not in body.

As time went on her yearning to do some active charity found outward expression in seeking out diseased and outcast Indian women whom she took into her own home for care. She also helped every case of misery among her own sex that came to her knowledge. While on one of these visits of mercy, being tempted to give way before her unpleasant task, she overcame the repulsion by swallowing a vessel filled with half-corrupted blood. This act of self-conquest had no ill effect, but obtained for her the gift of healing. She also gave assistance and consolation to her neighbors by means of the gift of prophecy, which enabled her to read the hearts of others. One prophecy that excited special interest was that a convent of Dominican tertiaries would be established in the city of Lima and that her own mother would become a nun there.

When she was twenty-seven, she was mysteriously espoused to Our Lord. On Palm Sunday, while praying in the Rosary Chapel, the statue became animate. The Blessed Virgin, turned to the Infant Jesus as if asking a favor, and at once the image smiled on the saint and said to her distinctly: "Rose of My heart, be thou My spouse." At first she was overcome, but when she regained speech she cried out to Our Lord that she was His servant, that she belonged to Him forever and longed to die for Him. To remind her of this admirable event she ever after wore a ring which had the power of working miracles, both before and after death.

Four years before her death she became so violently ill that prayers for the dying were recited; to those who were weeping

over her, however, she declared that her time was not yet come, and that the date of her death had long ago been made known to her. But it was plainly seen that after this illness her strength was nearly gone. As her confessor ordered her to soften her austerities, she left her hermitage and went to live with the De Massa family—friends whom she particularly loved. Here she begged for the humblest room, where she spent the remainder of her days, maintaining strict obedience towards the household, resuming many of her penances, and remaining a source of edification to all who saw her.

Finally her last illness came. Her death agony, lasting three weeks, she bore with utmost patience and outward serenity. On the eve of August 24th, 1617, she announced that she was going to die. Having received the last sacraments, she called for the blessing of her father and mother, took a loving farewell of all around her, had the matress removed that, like her Saviour, she might die on wood, asked for a blessed candle, made the sign of the Cross, and with her last breath cried: "Jesus! Jesus! Be with me!"

After her death much honor was done her, but nothing proved the general belief in her sanctity and the efficacy of her intercession for her country better than the movement of reform and the raising of the standard of morality which took place in all parts of New Spain. In 1671 St. Rose was canonized and publicly proclaimed Patron-Saint of America and the Philippine Islands.

—Urban Cahill, O. P.

THE SPIRITUALITY OF ST. ROSE

"Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters."[1]

The story of St. Rose should be doubly interesting to *us*, for besides being the first American pronounced a saint by the infallible voice of our Holy Mother the Church, this devoted spouse of Christ has also been declared the Patroness of the New World. But even more interesting should the recital of her soul's sanctification prove to us, for hers was a humble, retired and even commonplace life, filled with its round of duties and simple joys. In fact, it was a state of life not unlike that which falls to the lot of many of us plain, unremarkable mortals. Unlike her patroness, the Seraph of Siena, it was not her glory to counsel the Vicar of Christ or to heal the heart-wound in the Church; nor was she destined to reign over a mighty people, like the saint-queen, Elizabeth of Hungary. Hers, rather, was the life—the hidden, quiet, silent life—of Nazareth. What a shining example does she not furnish us! What glorious lessons should we not learn from this girl-saint of America, not only in patient and cheerful submission to the Divine Will, but also in joyous gratitude to God for his graces and consuming love for the Heart that wrought our salvation!

I

"He who arms himself with prayer will rise to Heaven."[2]

"Those who love one another, even in the natural order, desire to be together. The whole instinct of love draws their thoughts and affections one to the other."[3] How much greater, in the spiritual order, must be the desire of the lover of Christ to commune with the Spouse of all beauty! Is it to be wondered at, then, that Rose should have passed her life in constant union with God?

Even as a child this little saint was accustomed to spend long hours in meditation and prayer. Especially noteworthy was her constancy in reciting the chaplet of Our Lady, and many were the favors that the Queen of the Most Holy Rosary showered upon her devoted client. Another form of prayer peculiar to this

[1] Ecclus. XXXIX, 17.
[2] St. John Chrys.
[3] Buckler, Reginald, O. P. Spir. Perf., p. 171.

spouse of the Crucified was the recital of a chaplet of one hundred and fifty of the Divine Perfections, which was composed at her request by her confessor. These she loved to repeat, meditating the while upon the power and goodness of the Lord of all.

Realizing the sweet intimacy of our Creator with His elect, we are prepared to find that Rose was a frequent visitor to our sacramental God. Her ardent devotion to the Blessed Sacrament, her visualization of our Lord's presence among men, were to be expected of one who had chosen our Infant Saviour as her Spouse even in her tenderest years. Her countenance after Holy Communion was suffused with glory, and glowed with such an exquisitely attractive love that it seemed to those beholding her that she was made a partaker, even whilst still in this vale of sorrow, of the vision of the blessed.

After St. Rose received the white habit of the Order of Truth she daily recited the Divine Office. We can but faintly imagine the joy and peace that flooded her soul as she chanted the praises of her Love and meditated on the wonders of God in His saints. What devotion, what eager attention and care, she must have given to the performance of this labor of love can be fully realized only by those who have drunk deep of the waters of eternal life and have, like her, tasted and seen how sweet the Lord is.[4] Moreover, as a child of Mary, Rose especially loved the Office of the Blessed Virgin and daily recited it in honor of the Mother of her Spouse. Particularly pleasing must this beautiful trait be to the members of the Third Order, whose daily task it is to recite these praises of the Immaculate.

But the most wonderful characteristic of the Flower of Christ was her extraordinary application to *mental* prayer. Her constant recollection, "her deep, earnest and all but perfect union with God"[5] may be compared to a sweet odor perpetually exhaled by this Rose of surpassing beauty.

Her entire life was a seeking of her last end, a lifting of her heart and mind to God. He was ever uppermost in her thoughts, He was the constant motive of her every act, and her pure heart never ceased longing for union with Jesus. How fitting, then, that He should often visit her, addressing her as "Rose of My Heart."

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[4] Ps. XXXIII, 8.

[5] Capes, F. M., Life of St. Rose, p. 15.

II

"The Holy Spirit leads us by different ways to the wine-cellar of His love."[6]

The saintly life of the holy maid of Lima was a miracle of God's love. The Spirit of God filled her heart and enkindled in it the flame that burned so brightly. She was a lamb under the Hand of the Lord, acquiescing in every detail to the drawings of the Divine Guide. She hearkened to the loving call of Christ to be His and none other's; and to know the impulses, movements and inspiration of the Holy Ghost,—

"The Living Spring, the Living Fire,
Sweet Unction and True Love,"—

was to order her life accordingly. A striking example of her docility may be seen in her early childhood: One day when Rose was at play with some other children, her brother Ferdinand playfully threw some mud in her hair, much to her annoyance, for she always was scrupulously neat. Her brother, noting her momentary vexation, exclaimed at random: "Rose, a holy girl would not mind a little dirt on her head—she would know that fine hair is all vanity." These words, uttered in jest, struck deep into the heart of our saint, and, realizing that they were the whisperings of the Divine Dove, she forthwith cut off all her beautiful tresses, and there and then vowed perpetual virginity to the Bridegroom of her soul. With all truth could this docile child cry out: "My heart is ready, O Lord! my heart is ready!"[7]

III

"He who followeth me walketh not in darkness."[8]

The beloved spouse of the Man of Sorrows, like her patroness, St. Catherine, strove constantly to follow in His footsteps. "If any man will come after Me, let him deny himself and take up his cross daily and follow Me,"[9] were no meaningless words to the espoused of Christ. "She studied in the school of suffering; her book was the Cross; her Master, the Crucified."[10] Although naturally of delicate health, weak in body and physically feeble,

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[6] Blosius, Spec. Monach., c. V.
[7] Ps. LVI, 8.
[8] John VIII, 12.
[9] Luke IX, 23.
[10] Capes, F. M., Life of St. Rose, p. 15.

she did not shrink from the awful share in Christ's Passion allotted her. With our Redeemer, she suffered the derelictions of Gethsemani; in atonement for the sins of men she daily scourged her innocent body; for Christ's sweet sake, she wore a metal circlet which pierced her head with ninety-nine sharp points; with our bleeding Saviour, she stumbled up Calvary, burdened with a cross of untold weight; and like Jesus she died resting her head, not upon a soft pillow, but upon a block of wood. Not figuratively, but literally, could she say with the Apostle: "With Christ I am nailed to the cross; and I live, now, not I, but Christ liveth in me."[11]

IV

"Be converted to Me with all your heart, in fasting, and in weeping, and in mourning."[12]

"Why are there so few saints today? Because ours is an age of luxury, of self-seeking—an easy and effeminate age. Penance and mortifications are spectres that terrify us;"[13] but to the mind of the heroine of Lima they presented no such aspect. She realized that "a saint must be essentially and necessarily a man or woman of penance"[14] . . . a victim on the altar of sacrifice. She knew that "self must abdicate if God is to reign."[15] Hence, in her earliest years, we find her cheerfully giving her share of delicacies to her brothers and sisters and fasting three days each week. After her first Holy Communion she made a vow never to touch meat unless obliged by obedience; and as she advanced up the holy mount, we behold her, like St. Catherine, miraculously sustained by the Bread of Angels alone.

St. Rose's eager desire for suffering caused her to wear a long horse-hair shirt; to scourge herself in secret with a heavy knotted cord; to wear the spiked crown that pierced her head; to curtail her sleep that she might watch with her Bridegroom; to suffer patiently and with peaceful serenity all the trials that purified her "as gold in the furnace;"[16] and, finally, to die praising the will of God. Despising the world, its glory and pomp, and as chaste as the mountain snow, do we wonder that, like the

[11] Gal. II, 19, 20.
[12] Joel II, 12.
[13] Proctor, J., O. P. Intro. to Life of St. Rose.
[14] ibidem.
[15] ibidem.
[16] Prov. XXVII, 21.

Maid of Siena, she was espoused to Christ, and that He said to her: "Rose, you are My flower! Henceforth let Me be the *only* flower of your heart!"

V

"God giveth grace to the humble."[17]

But if our Divine Master chose to have His beloved suffer He did not fail to console and reward her, even in this life. Many were the trials and spiritual desolations that she bore with resignation—trials that were appalling to flesh and blood; but, on the other hand, ineffably consoling were the graces and blessings showered like refreshing dew upon the Rose amid so many thorns. . . . Many and happy were the visits made to Rose's garden-cell by the Mother of God, St. Catherine of Siena, her special model, and her guardian angel. Nearly every day the Infant Jesus came to encourage and caress His chosen Flower; He was, in very truth, as she called Him, "God of her heart and of her life." These sweet communings with the Christ-Child brought forth the latent poetry of her soul; and one day she was heard singing softly, bidding her angel-guardian speed to the Divine Babe with her message:

"Fly, O swift messenger,
Fly to our Lord
Oh, haste to our Master adored!
Ask why he delays and remains
Far from my side."

Assuredly, "wonderful is God in His saints,"[18] and Rose was no exception, for the power and glory of the Trinity are resplendent in the life of this servant of God. Innumerable were the prodigies: cures, prophecies, ecstasies, raptures, wrought during the life of the saint—rewards, all, of her patience, her charity and her hell-defying courage amidst so many tribulations and crosses. Finally, the crowning grace granted by her Divine Lover was her glorious death, truly "precious in the sight of the Lord."[19] Her last words were an act of eager desire to be with Jesus: "Jesus! Jesus! be with me." Thus passed to her eternal reward the First Flower of the New World.

—Chrysostom Kearns, O. P.

[17] James IV, 6.
[18] Ps. LXVII, 36.
[19] Ps. CXV, 15.

OUR TWO JUBILARIANS

On the 11th of this month occurred an event noteworthy in the annals of two provinces of the Order of Preachers—the twenty-fifth anniversary of the priestly ordination of the Very Reverend Father Arthur Laurence McMahon, O. P., S. T. M., Prior Provincial of the Province of the Most Holy Name of Jesus, and of the Very Reverend Father Martin Augustine Waldron, O. P., S. T. M., Master of Students and Professor at the Dominican House of Studies, Washington, D. C.

By reason of their long connection with the intellectual and material growth of the Dominican Order in the United States, these two Fathers merit something more than a passing notice, and it is with great pleasure that Dominicana chronicles the event, and at the same time gives to its readers a few of the more salient points in their busy and eventful lives.

Very Rev. A. L. McMahon, O. P., S. T. M.

Father McMahon was born at Waterbury, Conn., where he received the education so eminently fitting him for the business career which he had essayed to follow. But the voice of God, "sweetly disposing all things," sounded in his ears with an insistency which he could not well disregard, giving the assurance of a true vocation to the religious life. Faithfully responding to the call of grace, Arthur McMahon turned his back upon the world and its enticing promises, and in January, 1886, he began his term of postulancy at the Convent of Saint Rose, Springfield, Ky., the cradle of Dominican life in the United States.

His term of probation being completed, Brother Laurence was admitted to his first profession on the feast of our Holy Patriarch Saint Dominic, August 4th, 1888, and immediately began the study of philosophy.

The superiors were not slow to recognize the unusual talents of their new subject and they determined to give him the best advantages which the Order could offer. Accordingly, while still a student of philosophy, he was sent from Somerset to Louvain, Belgium, at that time the proud center of Dominican intellectuality. During a period of four years Brother Laurence applied himself with the utmost diligence to the Sacred Sciences for which the University of Louvain was justly celebrated, and





Very Rev. A. L. McMahon, O. P., S. T. M.

at its fountain-head he caught the spirit which had animated the Dominican Order since the days of Thomas and Albert.

At length, judged by his superiors worthy of the high office to which he had so long aspired, he was raised to the priesthood, in the chapel of the Jesuit House of Studies, Louvain, by His Lordship Bishop Croliere of Namur, September 11, 1892.

Two years later he went from Louvain to Vienna, Austria, where he received the lectorate, April 20, 1895. Among his professors at Vienna who have attained international prominence, we may mention Father Reginald Walsh, O. P., Regent of Studies, and Father Toggenberg, O. P.

An ardent student of Holy Writ, Father McMahon began at Louvain under Dr. Van Noonacker a course in Semitic languages, as a preparation for an intensive study of the Scriptures which he later pursued at Jerusalem (1895-1897) as a member of the renowned *Ecole Biblique*.

Returning to the United States in the fall of 1897, he was appointed Professor of Dogmatic Theology, Introduction to Sacred Scripture and Scriptural Exegesis, together with the Novice Mastership at Saint Joseph's House of Studies, which position he filled with admirable success until ill health obliged him to resign in 1904. From 1897 to 1898 he was also engaged in editing the Rosary Magazine.

Identified from the very start with the movement which effected the transfer of the Dominican House of Studies from Somerset, Ohio, to the gates of the Catholic University at Washington, D. C., Father McMahon ranks as one of the chief promoters of that Institution, at once the pride of the Dominican Order and of the Catholic University. Here he again resumed his classes, manifesting the same zeal which has ever characterized his labors for the welfare of the Order whether in the East or in the West.

In the Order of Preachers, the office of Vicar General of a Congregation is not an elective position, but subject to appointment by the Master General, the incumbent is replaced from time to time. So it happened that on November 3, 1907, Father Cormier appointed Father McMahon Vicar General of the Congregation of the Most Holy Name of Jesus, to succeed Very Reverend John Pius Murphy, O. P., P. G., who had ably governed the Congregation for sixteen years. His kindliness of heart and

general personal charm soon won for him generous cooperators in the new field.

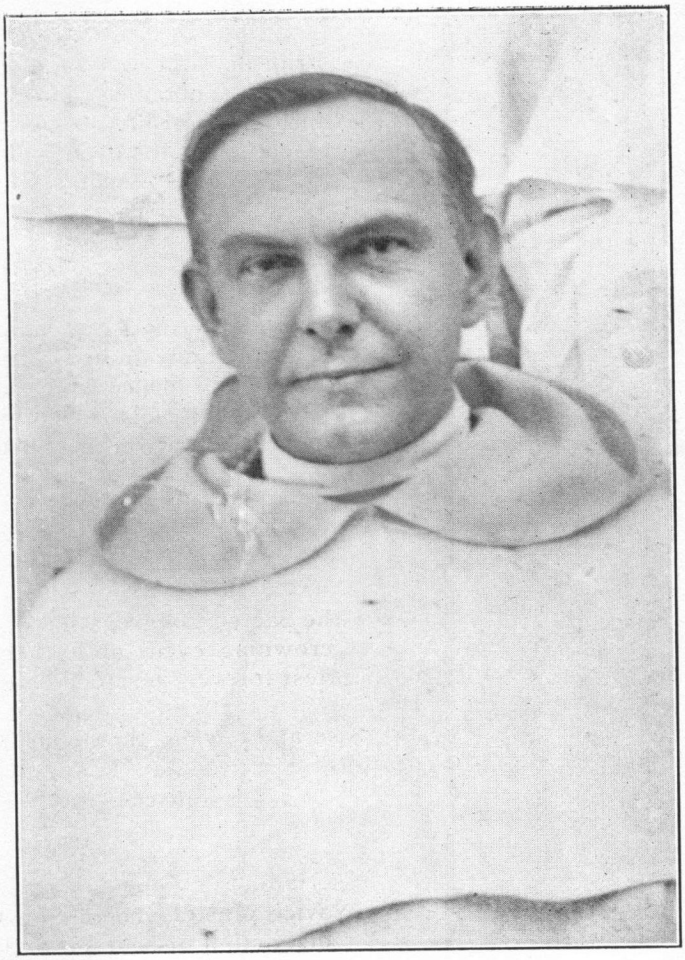
Father McMahon and his brethren had the happiness of seeing their efforts crowned with success, when on the feast of All Saints of the Dominican Order, November 9, 1912, the Master General, as a distinguished mark of his approval of all that had been accomplished, raised the Congregation to the dignity of a Province, with Father McMahon as first Prior Provincial.

A further testimonial of the personal esteem in which the new Provincial was regarded in Rome, was manifested at the General Chapter of Venlo, 1913, when the degree of Master in Sacred Theology was bestowed upon him. The insignia accompanying this dignity—the cap and ring—were conferred on the new Master by the Most Reverend Louis Theissling, O. P., S. T. M., at that time Visitator to the American Provinces, in Saint Dominic's Church, San Francisco, Cal., February 28, 1915.

From this brief resumé it will be quite evident that the Very Reverend Jubilarian's quarter century in the priesthood has been productive of immeasurable good; and while in Saint Joseph's Province he is remembered and esteemed preeminently as an educator, in the Province of the Most Holy Name of Jesus his name will go down the ages emblazoned on the brightest page of its history, adding another name to that band of noble and self-sacrificing men, who for the past sixty years have guided the destinies of the Order of Preachers in the far West,—Vilarrasa, Vinyes, Murphy and McMahon.

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

If, as an eminent scholar has said, the Dominican spirit "is the intellectual ideal reached by the double path of knowledge and asceticism," then, we have no hesitancy in saying that Father Waldron has grasped that spirit and is in truth its living exemplar. To those who have the happiness of his acquaintance, this will not seem mere hyperbole, since during the thirty years of his life as a Dominican his one endeavor has been to acquire knowledge and sanctity—the heritage bequeathed us by our most illustrious saints. Who that has known him, or has been initiated by him into the secrets of Science and Asceticism, but can vouch for the truth of these statements? The twenty-two years which he has spent in the lecture hall are, indeed, sufficient to proclaim the success of Father Waldron's mission.



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

A native of Boontown, N. J., Father Waldron made his preparatory studies in Wheeling, W. Va., where his family resided for some years, and while still in his youth he entered the Dominican Novitiate at Saint Rose Convent, Ky.

On the feast of All Saints, November 1, 1887, he received the habit from the hands of the Prior of Saint Rose, and one year later pronounced his first vows. He thus obtained the fulfillment of his heart's desire, and in the springtime of life, he consecrated himself forever to the service of God, under the banner of Truth, among the white-robed ranks of the Friar Preachers.

No philosophical problem, however abstruse, offered much difficulty to the young student, for his was a metaphysical mind, and he was soon considered ready to enter the University of Louvain.

Though a profound Thomist, Brother Augustine manifested a special aptitude for Canon Law, and at Louvain he began under De Becker a course in ecclesiastical jurisprudence which he later completed at Rome, having as Professors Doctor Sebastianelli and Father Wernz, the late Master General of the Society of Jesus.

It is an interesting fact, and one in which the Jubilarians take just pride, that in April, 1892, minor orders were conferred upon them by Bishop Hammer, later a martyr to his apostolic zeal on the African Missions, and whose Cause for Beatification, is at present under consideration by the Sacred Congregation of Rites. A few months later came the crowning event of Father Waldron's years of study, when a "priest forever" he stood before the altar of the Lord.

Having completed his course at Louvain, the young American was sent to Rome, where after a brilliant examination before the Masters at the Minerva, he was admitted to the lectorate in Sacred Theology.

He then returned to Saint Joseph's, and for a period of ten years he was engaged in professorial duties; during part of this time he held the positions of Novice Master and of Sub-Prior. To Father Waldron belongs the distinction of having taught the "Moral" of Saint Thomas uninterruptedly for fourteen years.

In recognition of his untiring labors in the cause of Dominican education, the degree of Master in Sacred Theology was granted to him in 1910. While in Rome defending his theses for the Baccalaureate—the degree preparatory to this honor—he

acted as one of the American representatives at the Golden Jubiless of the Most Reverend Hyacinth M. Cormier, Master General.

In April, 1913, Father Waldron was elected to fill the office of Prior at the College of the Immaculate Conception. During the next three years the manner in which he caused the Constitutions and the Ceremonial to be observed, and his spiritual solicitude for the rising generation of Dominicans, recalls forcibly to our minds the motto of the late Sovereign Pontiff, "*Restaurare omnia in Christo.*"

Hardly had his term of office closed, than Father Waldron's health gave considerable cause for anxiety. The pressure of the class-room in addition to the cares of his Priorship had greatly told upon him, and much against his will, he was obliged to take a well earned rest. It is with mingled feelings of pleasure and respect that we see him among us once more, ready to take up the burden of his classes.

Fathers McMahon and Waldron, the novices of the Province of Saint Joseph, and of the Province of the Most Holy Name of Jesus, extend their heartfelt congratulations and earnestly pray God that when another twenty-five years shall have rolled by, we may witness again a day of jubilee, and renew once more the tokens of reverence and esteem which we offer you today.

—Sebastian Bohan, O. P.

A RETROSPECT

1517-1917

Nearly four hundred years have now elapsed since Western Christendom was shaken to its very foundations by the religious revolution which received the final and immediate impetus when Martin Luther issued his Ninety-five Theses on Indulgences, as a challenge to the world, at Wittenberg on the night of October 31, 1517. Now that the fourth centenary celebration of the Reformation—by which name this religious movement has been called—is at hand, we may look back over the period of its existence and form our opinion concerning its claims to success in accomplishing that for which it was instituted. The points about which our investigation turns and upon which our judgment shall be based are these: Is it in the least deserving of its name—Reformation? Has it, in the past, spiritually bettered the condition of those who were brought under its control? Is it capable of benefiting those who are at the present living under its influence? Or, has it failed entirely to achieve the purpose for which it was inaugurated, namely, the removal of certain abuses which had crept into the discipline of the Church through the weakness of her leaders and the influence which worldly princes and institutions brought to bear upon these leaders at various periods throughout her long history? There is a twofold element in the constitution of the Church, the human and the divine, a distinction which has too often been lost sight of by those who in their misguided zeal brand the doctrinal and moral teachings of the Church as false because of the loose and sinful lives of some of her members. As our guide in passing judgment on this so-called Reformation, we shall make use of the dictum proposed by our Divine Saviour when warning His disciples against the insidious attacks of false prophets: "By their fruits you shall know them."[1]

As to the effects of this religious rebellion upon the people, after it had been given a fair trial and its results were patent, we shall allow its leader, Martin Luther himself, to give testimony. "Now," he tells us, "the people are possessed by seven devils where before but one possessed them. The devil so infests the people that now, under the clear light of the Gospel, they are more avaricious, more deceitful, more self-seeking, more unmerciful, more obscene, more insolent and vexatious than they were

[1] St. Matthew, 7, 16.

before under the Papacy."[2] Again, he tells his infatuated listeners, that "we learn, unfortunately, day by day, that the people now, under the Gospel, bear greater and more obstinate hate and envy, are more deceitful, sarcastic, more miserly and irritable than they were before under the Papacy."[3] And again, against these same devotees he directs this tirade: "And where before you were possessed and dominated by but one devil, now seven worse devils have control over you. Such, one now sees among the peasants, townfolk, nobles and in all classes, from the highest to the lowest what a shameful, disordered life they lead in avariciousness, drunkenness, gluttony, lewdness, and in all sorts and kinds of shame and degradation."[4]

After a perusal of such passages as these, it would seem, after all, that from the very outset the work so earnestly pushed forward by Martin Luther was not a reformation of the moral and religious life of his devoted followers, but rather a retrogression. Furthermore, as he himself so strikingly sets forth, it rendered their condition far worse than it had ever been before under the guidance and restraining influence of the Popes, promulgating the teachings of Christ. From Luther's own words it would yet further appear that his new system of religion resulted in the people being possessed and dominated by the devil—a condition which was leading them to "all sorts and kinds of shame and degradation."[5]

Are these the results we should be led to expect from the life-labors of a reformer, of one sent by God to release man from the shameful bondage of sin and crime and to raise him to a higher moral level? Does the condition so graphically outlined above bear any resemblance to the picture which history has left us of the lives of the early Christians, following closely the example and teachings of their divine Master and Founder? Even the persecutors of the early Christians, as well as non-Catholic and non-Christian historians, are forced to speak most highly of their virtues, holding up for particular eulogy their charity and probity of life. This praise, approved and augmented by succeeding generations, proves conclusively that the world has recognized in Christ a true Reformer—One sent from God—

[2] Walch, "The Works of Martin Luther," Concordia Edition, St. Louis, 1892; vol. 13b, column 1358.
[3] Walch, op. cit. sup. col. 2503.
[4] Walch, op. cit. sup. col. 1359.
[5] See note 4.

and in the system which He founded a true rule of morality and a sure guide to happiness. But when, on the other hand, we find Luther himself bewailing the sins and vices of his early followers who, hailing him as one sent from God and claiming him as their guide and teacher, followed closely the lessons he taught, then we are led to wonder what judgment he expected posterity to pass upon his work when he himself had condemned it by his denunciations. And in view of these facts we are mildly astonished, to say the least, that his system of religion has found so many adherents down through the ages. "Out of thy own mouth I judge thee,"[6] said the master to the servant who had hidden his one talent; and basing our verdict of the worth of the Reformation on the testimony of its founder, and on a comparison with the results obtained from the life-labors of the Divine Reformer, we must conclude that the so-called religious reform of the sixteenth century, inaugurated by Martin Luther, is not worthy of the name of a true reformation. Nor did it, by the mere fact of its institution, succeed in its primary object—the removal of disciplinary abuses in the Church. Indirectly, however, it proved to be the much-needed stimulus which led to the convocation of the Council of Trent under Pope Paul III in 1545. This Council succeeded by means of wise and necessary legislation in putting a stop to many of the irregularities which for so long a time had existed amongst the clergy and laity.

Turning from the effects this religious rebellion had on the early followers of Martin Luther, let us now briefly note what harm it did in a wider circle, after it had been taken up by more powerful agents, and its principles pushed to their logical conclusion to meet and gratify the passions of those whose pride and ambition led them to seek in these principles a justification of their many excesses. Western Europe retired to rest on the evening of October 31, 1517, in peace and union with the successor of St. Peter, as it had been ever since the coronation of Charlemagne and the founding of the Holy Roman Empire on Christmas Day, in the year 800. But in the course of that fatal night the seeds of discord were sown which soon ripened into a harvest of bloodshed and ruin. It brought in its train anarchy in religion, desolation and sorrow to the Christian Faith, and a fatal disorganization among the nations. Friends, families, communities, cities, states, kingdoms and empires felt the baneful influence of

[6] St. Luke, 19, 22.

its touch and were divided and formed into opposing camps, rending with fierce determination the pre-existing harmony and good will. Religious sects innumerable, like mushroom growths on the face of society, sprang into existence with astonishing rapidity, flourished for a brief space of time, and with an almost equal rapidity gave place to others, finally sinking back into the confusion which had given them birth. Each of these sects teaches a doctrine contrary to that of every other, and claims its tenets alone to be true and divinely inspired—all together so confusing the idea of religion and religious unity that a pagan, or a visitor from another world, might well pause in surprise and astonishment at such a spectacle. These Protestant sects, breathing the rebellious spirit of Martin Luther, have been marked by confusion of doctrine and discipline ever since the institution of Protestantism, and have kept to this course even to our own times. They call themselves Christian, and yet they fail to bear that most distinguishing mark of Christ's Church—her unity. They would be his disciples, and yet by their dissensions they have placed themselves beyond the pale of His intimate friendship; they have no share in that truly divine prayer of Jesus for His disciples and for all the faithful: "that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us."[7] Although these sects differ from one another as to matters of faith and discipline, yet they are at one in their hostility to the Catholic Church—the one true Church founded by Christ, to which He has pledged His divine assistance, which shall be her guide and mainstay through all the storms of hatred and prejudice even to the consummation of the world.

The present status of Protestantism, the outgrowth of the Reformation, is precisely the logical development of the principles upon which it commenced its career in the world's history. "Protestantism," writes Archbishop Ireland, "in all its branches, under all its types, is anarchy; and naught else can it be while it upholds its vital rule of faith, the private, personal interpretation of the Scriptures."[8] And what is the result of this basic principle of the Reformation? We find Christian doctrine and revelation shorn of their real character and reduced to mere formulae to which but little or no importance is to be attached; Christ's claims to divinity and the divine authorship of the Sacred Scrip-

[7] St. John, 17, 21.
[8] "Lenten Letter," Feb. 26, 1917.

tures are by many either openly denied or passed over in silence; morality has come to be considered as a code of purely natural ethics, deriving its sanction from the civil and not the divine law; the belief in the supernatural is so often ignored and unknown, or so frightfully distorted, that nature is deified and held up before men's eyes as the sole cause, guiding principle and end of this life, as well as the controller of the world and the one force which is to shape the destiny of man.

This, indeed, may seem a terrible indictment against a system of religion which claims to bear within itself the divine vivifying principle. But looking back over the years which have passed since its foundation we find these charges amply substantiated. "Do men gather grapes of thorns, or figs of thistles?" asks our Divine Saviour of His disciples.[9] The cause was placed and the result naturally followed, just as the harvest of the fall is the result of the seed sown in the spring. "The dire agony of Protestantism," again writes Archbishop Ireland, "as it sorrowfully contemplates the dreadful ruins encumbering its pathways of travel, is that all that has happened, all that is happening, is the direct result of its own chosen principles."[10]

And what of the future? Of that we know nothing. Nor is it within our province to delve into its mysteries, pry into its hidden recesses, and tear away the veil which hangs over the dark and forbidden threshold beyond which lie the things which are yet to come. But lying open before us is the record of past ages, replete with examples of ruin and failure, permitted by a benign Providence for our instruction. How many blighted wrecks lie along the shores of the stream of Time which in their silent eloquence bid us beware a like fate! How many fair institutions, commencing their careers in a blaze of glory and with a flourish of trumpets, now lie stranded on these same shores awaiting either the final overwhelming wave which will obliterate them forever from the remembrance of man, or, if they are fated to live on in memory, the curses and malediction of succeeding generations. And if institutions such as these have failed, how much more must the ruin of those be expected whose foundations were built on the quicksands of human pride, passion and ambition! From these wrecks and ruins we learn that, just as no stream can rise above its source, or no effect can be

[9] St. Matthew, 7, 16.
[10] loc. cit. sup.

greater than its cause, so no undertaking begun in pride, obstinacy and violence can hope to succeed, to claim the whole-hearted esteem and the unanimous approval of mankind. History has taught us this lesson, and our Divine Saviour corroborated and strengthened it when He said: "Every plant which My heavenly Father hath not planted, shall be rooted up."[11] And again we hear the clear and solemn voice of Divine Wisdom, sounding its clarion notes down through the misty vista of the past, and we pause in our haste to listen: "Unless the Lord build the house, they labor in vain that build it."[12]

—Benedict M. Allen, O. P.

[11] St. Matthew, 15, 13.
[12] Psalm 126, 1.

ROSA MYSTICA

After the Latin.

To-day, ere dawn has flecked the sky,
Till evening's rosy sunset glows,
All nations praise in psalmody
The glories of our beauteous Rose.

This bud of Christ, as yet a child,
By grace divine was soft bedewed;
His was her heart, all undefiled,
And with His trysted love imbued. . . .

With Christ, the dying Lord of all,
On Calvary's gloomy height she mourns:
She shares His stripes and bitter gall,
And on her brow the piercing thorns.

No longer grieving for her Love,
Joy now o'erflows her faithful heart!
Eternal anthems, hymned above,
And pure delight her blessed part!

O may the sacred Trinity
Be rendered grateful, joyous praise:
Meet honor to that Mystery
Throughout eternal length of days!

—Chrysostom Kearns, O. P.

THE VISION—A LEGEND

Every civilized nation has its legends—stories that deal with varying phases of life. Sometimes the story is of a famous departed hero whose spirit is ready at all times to return and, with preternatural prowess, lord it over those who would rob his countrymen of their dues—as in Denmark, where 'tis said that Ogier, in time of need, "will shake off his slumbers and come forth from the land of Avalon to avenge the right."

Again, the tradition tends to inspire the people to be faithful to their religious duties. In France, for instance, it is believed that off the coast there was, age ago, an island on whose rolling hills flourished a village. Prominently situated in the village was a church, with its majestic, cross-crowned spire, and sonorous bell, which never failed to call the people to weekly prayer. But one day the village sank. The island, with all its inhabitants, submerged and was whelmed forever by the ruthless breakers of the deep. Ever since, there has been about the scene of its former thriving one vestige only of the island that was and is not. The legend says that while on calm days there is no such sound, yet whenever a storm rages and the waves beat with unusual fury, there can be heard above the wild din the feeble but unmistakable ringing of a bell—the church bell of the sunken city. The people on the mainland, hearing the mournful tones, are reminded that though their lives be busy and their labors heavy, they must still find time for humble adoration of their God.

But occasionally a country has a legend telling of how, in some lonely or hallowed place, an individual was favored by a visitant from the other world, who encouraged, instructed, entertained in a holy manner, or in some miraculous way communicated with the earthly sojourner regarding his subsequent life and its relation to his fellow men. It is such a legend that is related below. Neither the name of the country however, nor that of the religious house, nor the exact date of its events, has come down to us. The legend, as we have it, is as follows:

In the choir of the Convent of ——, on the night of December 31st, of the year 186—, a novice, whom we may call Brother Thaddeus, was sitting silent and alone, communing with his Eucharistic God. Save for the rattle of an occasional vehicle without, the far-carrying screech of some distant, speeding loco-

motive, or the slow soughing of a dying gale that had blown for twenty hours, the convent chapel knew no sound. Except for the flickering sanctuary light which, though visible always from any point in the largest church illumines but weakly its little ambit as it hangs in darkness like a planet in space, the convent chapel had no light. The high altar, with its carved woodwork, was but dimly visible. The stained-glass windows, devotional by day, had long before grown grotesque and weird in the deepening twilight, and now hardly distinguishable from the wall, offered nothing of their accustomed aid to prayer. Still the novice prayed.

Moved by a romantic spirit, as well as by a desire to practise his favorite devotion, Brother Thaddeus had sought and obtained permission to await in choir the passing of the old year and the birth-hour of the new. So, adoring his Master, he was calmly and quietly expecting the epochal moment. The other members of the community had long ago retired, content to greet the ensuing year when its first day should be well advanced. Not Brother Thaddeus; he had resolved, and would abide by his resolution.

But a weary body means a weary brain. At last, while his drowsing mind rested now on things of God, now on the vicissitudes of life, that inexorable purpose which had kept him so long awake was forgotten, and, yielding to nature's needs, he fell asleep. He had not slept long when he became conscious of a figure approaching from the rear of the choir. It drew near slowly and quietly, and, having genuflected before the Tabernacle, took its place in the stall next to that occupied by the wondering novice. Neither spoke—the one too amazed for words, the other calm, but not yet disposed to express himself. Finally, the newcomer said:

"Think it not strange, friend, that at this unseemly hour you should be visited by one whom you believe you know not. We are not strangers. Your existence, your name and your doings are to me well known. I have watched and prayed for you during all the years of your religious life. When you received the habit you now wear, there was added one to my army of spiritual children, for I am none other than the humble Father and founder of the Order of your choice. Behold the same habit that clothes you, telling the world that you spurned it, the flesh that you conquered it, and the devil that you would not be en-

trapped through his insidious wiles—the same is mine. Mine it has been for hundreds of years. And for hundreds of years have I watched with anxious eye the toilings and triumphs, the reverses and victories, the tears and smiles, the sorrows and joys, that have marked the lives of those who, called by God to "leave father, mother, brother and sister," have done so by entering the Order which I founded. It is given me to behold in full the deeds, great and small, and all the circumstances of my children's lives, even unto death. Looking tonight from the tower-tops of my divinely prophetic vision, I see the priesthood as it comes to you, in all your human weakness and unworthiness, bringing to you its sublime dignity, its awful powers, its tremendous responsibilities; making you truly, in word and work, 'another Christ'—raising you to that unearthly eminence through the love unspeakable of an all-wise, omnipotent God.

"I look again and see your imperial spirit, humbled and trembling as you kneel in adoration before a Host that has been transubstantiated by the mystic potency of your own simple words.

"I look again—and, behold! you are lifting aloft a chalice, within whose jewelled cup is the unseen crimson of the Precious Blood. For one short moment your mind goes back to a long-past scene in a distant place. But in that one moment you witness the sad First Act in the Sublime Tragedy, 'Man Redeemed.' You see Christ Jesus in Gethsemane as He prays: 'Father, if it be possible, let this chalice pass from Me. But not My will but Thine be done.' You then behold Him prone on the ground, and as He takes upon Himself the sins of all time, His revulsion of soul at the sight of the demons that surround Him is so great that Blood—the Blood in the chalice you hold—appears in every pore of His sacred flesh. All this you recall in an instant of time. But then, remembering that Our Lord's anguish of spirit is now over forever, you calmly continue the august memorial of His Passion.

"I look again, and see you preaching the Word, 'instant in season, out of season; reproving, entreating, rebuking in all patience and doctrine'; urging the impure to be chaste, the weary to be strong, arousing in all the fear and love of God, and proclaiming always and everywhere death's certainty and life's uncertainty.

"Yet again I scan the future, and even when the 'silver of seventy years' whitens your locks, you still go about 'doing

good.' As long as the race endures there will be sorrow and strife, there will be motherless children, and widows who weep. Poverty, sickness, disease and death, the false friend, the unprincipled foe and every manner of misfortune and tribulation now known to the world will continue to be known until the end of time. But your kindly words conciliate friends who have quarrelled. The tired eyes of the orphan brighten, the wailings of the widow cease, the blighting ravages of war and perfidy are assuaged, while the distress of spirit incident to disease and death grows less as you preach the consolations of faith, show forth in your life the beauties of the Sermon on the Mount, and administer to all, the saving sacraments of the Church of God.

"The last scene of all, that the future gives me I shall not portray. I shall merely say, that when wrinkles mark your brow and age halts you step, thrice happy you will be if you can say: 'I have fought the good fight, I have finished my course, I have kept the faith.' Remember that 'he who shall persevere to the end, he shall be saved.' Thrice happy you will be if then you can go to your God in the tabernacle and say:

> 'Before thy mystic altar, heavenly truth,
> I kneel in manhood as I knelt in youth.'

"I would urge you to

> 'Be strong for man is not here to drift.
> He has hard work to do and loads to lift.
> Shun not the struggle—face it,
> 'Tis God's gift.'"

The words of the speaker were peculiarly fascinating to the silent listener. More than once he asked himself if what he had heard was real or imaginary. He tried to decide whether or not he himself, on mind's mystic wings, had crossed the intervening void and was then conversing at heaven's gate with his saintly father in religion; or whether that father, from his beatific home, after assuming human form and earthly garb had traversed the cosmic chasms of space and was then actually speaking to him the beautiful words that seemed so real.

Perhaps Brother Thaddeus would have settled his doubts by question had he not the next moment awakened. It was only a vision; "but on his heart deeply had sunk a lesson that did not soon depart."

—Martin McDermott, O. P.

OUR NEW POSSESSIONS IN THE CARIBBEAN SEA

Considerable interest was aroused recently, especially in Army and Navy circles, when the United States Government purchased from Denmark the little group of islands situated in the Caribbean Sea to the east and southeast of Porto Rico. This transaction, concluded on January 17 of the present year, was the culminating point of a business deal long contemplated and sanctioned by the authorities at Washington, but hindered in its fulfillment by hesitancy on the part of Dutch legislators, who seemed little inclined to dispose of their island possessions, although to all intents and purposes they were of little practical value to their own country—which has no navy—and which was fast becoming a heavy drain on the public resources.

The possessions themselves, finally secured by Uncle Sam for the sum of $25,000,000, comprise a group once known as the Danish West Indies, but now rechristened American Virgin Isles. They are three in number: St. Thomas, St. John and St. Croix (Spanish, *Santa Cruz*). Forty or fifty small unnamed reefs, barely large enough for a single dwelling, were also included in the bargain. Altogether the whole purchase does not exceed one hundred and forty square miles, while the native inhabitants, mostly unlettered negroes, approximate 33,000 souls.

St. Thomas, which covers an area of thirty-nine square miles and has a population of approximately 13,000, is by far the most celebrated of the purchases, for within the picturesque little tropical harbor indenting its south central coast lies the famed and romantic port of Charlotte Amalie. This city, which shelters the greater part of the island's inhabitants, is well within the enclosure of what is perhaps the third best harbor in the West Indies, since it opens into the sea through a narrow neck, flanked on both sides by high, rugged hills exactly suited for strong fortifications. From a commercial standpoint, Charlotte Amalie has at the present day lost much of its former prosperity, and were it not for its bay rum and foreign trade, the inhabitants would scarce be able to eke out even a scant existence. Before the present war, an extensive traffic was carried on with Germany through the Hamburg-American Steamship Line, and the frequent presence there of large passenger and freight boats brought no small amount of money into the coffers of shop-

keepers and curio dealers. For years a lucrative coal business was also maintained between this port and American shipping firms, but this, too, has been practically ruined by the gradual decrease in maritime commerce. The dwellings on the island—small red-tiled buildings—have on the whole a rather pleasing appearance, and with their background of tropical palms, form a really delightful vista to the incoming traveller. Now and then we find a more palatial home erected on the slopes overlooking the harbor, and it was in dwellings such as these that the upper classes, composed mainly of Danish officials, entertained in a style that would do credit to many a larger American or European city.

St. John, the second of the group, which lies a short distance east of St. Thomas, is the smallest of our newly-acquired territories, containing only thirty-two square miles. It is inhabited by some 2000 negroes who are as yet only semi-civilized. There are no large towns, no cities and of course no modern conveniences. In fact, nearly the entire island is covered with dense tropical forests among which the famous bay-tree thrives, thus affording the sister isle, St. Thomas, ample raw material for the preparation of the famous bay-rum which forms its chief export. Rare species of game abound in the little territory and the adjacent inlets are filled with every kind of tropical fish. So far no white men have ventured to establish permanent dwellings on St. John, and it remains to be seen whether or no American rule will render fruitful and productive this virgin soil of the Caribbean.

The third island, St. Croix, lying in the open sea nearly fifty miles south of St. Thomas, is fifteen miles long, and at the broadest end three miles in width. There are two sea-ports—Christiansted, on the north, and Frederiksted, on the west. The latter town, once a famous winter resort for wealthy tourists from the States, has in our own day been outclassed by Florida and the Bermudas, which are easier of access and far more beautiful. Moreover, this particular island, lying as it does in open and unprotected ocean, is an easy prey to the furious and destructive hurricanes of the tropical seas. In fact, so terrible is the force of these raging wind-storms that large vessels have been fairly hurled from the water and landed high and dry amid the rocks and sands of the island. The native population comprises a large number of negroes, rough and coarse of feature,

and, as many claim, coarser still of morals. This latter fact, if true, may be ascribed partly to the presence among them of careless seamen from every quarter of the globe, and partly to a lack of education—which we sincerely hope may be remedied under the rule of the Stars and Stripes. The two seaports mentioned above—unlovely collections of grimy, squalid houses —do not compare with the more cleanly habitations of Charlotte Amalie, which housed, at least under Danish rule, a fairly large number of refined and cultured Europeans. It may interest our readers to note here that the renowned American statesman, Alexander Hamilton, spent the days of his youth and early manhood as a clerk in two large business houses situated at Frederiksted and Christiansted. Considering the fertile soil and salubrious climate of the island, together with its many natural resources, one would be led to believe that its prosperity must be almost without limits. And, indeed, such might easily be the case were it not for the continuous labor troubles which have disturbed St. Croix since 1733, and which keep its merchants and planters perpetually on the verge of ruin and bankruptcy. In that fatal year the slaves rose in rebellion against their masters, and after burning the plantations murdered the owners, together with numberless women and children. The conflict thus begun has continued with more or less severity ever since, so that even at the present day labor unions with pronounced socialistic tendencies are to be found flourishing among the negro plantation workers. The sugar-cane crop, the cultivation of which forms the principal industry of the island, has always been rather plentiful; the bay-tree likewise thrives remarkably well, and if one may judge from conditions on the neighboring islands, where the soil and climate are similar to those of St. Croix, various tropical fruits and spices might be produced in abundance.

As to religion in the American Virgin group, it may be said that all the islands of the Caribbean Sea belonged until 1850 to the spiritual jurisdiction of the Archbishop of the Port-of-Spain, Trinidad, British West Indies, which office is always held by a member of the English or Irish Dominican provinces, the present incumbent being the Most Reverend Pius Dowling, O. P. In that year (1850) the Holy See erected a bishopric at Roseau, which thus became a suffragan see of the above-mentioned province. Its present incumbent is the Right Reverend Philip

Schelfaut, C. SS. R., who has under his care a well-ordered clergy composed of zealous and holy priests, who attend to the spiritual wants of several thousand souls, most of whom dwell within the limits of our new territory. Parishes and parochial schools are to be found in all parts of the islands and every possible care is being given the native Catholic population.

Finally, we come to the great question of the island's future. What will the United States Government do with them, and how is it to place the group on a sound monetary basis, so that in a few years this expensive investment will make at least partial return for the money expended upon it?

First of all, we have the sugar crop, which if properly planted and cared for should in time become a splendid financial asset; next, there is the cultivation of various fruits, spices and fibre plants, all of which, experts assure us, may be grown with tremendous success on the three islands; finally, the bay-rum production plays no mean part in the present activities of the group, and if this also were well regulated by capable American business men it ought to bring handsome profits into the hands of our manufacturers and retailers.

The question of establishing on the islands a naval base for the Caribbean Sea is another and more difficult matter, for after all it would be hard to determine just where such a station might safely be placed. The harbor of Charlotte Amalie, while well protected by natural fortifications, and practically forming the deep-sea gateway to the Caribbean, is at the same time much too shallow for even a fair-sized fleet, and also has the additional disadvantage of being directly in the pathway of the destructive typhoon. St. Croix is out of the question, for its small anchorage at Frederiksted is really the only available place for harboring large ships. Thus, as a writer in the June issue of Munsey's Magazine* says, the future outcome depends upon the unexplored St. John, which has several harbors reputed to be hurricane proof, but whose real value, from defensive and strategic points of view, can only be determined by experts on these matters.

However this may be, if we are to cope with the other great maritime powers a way-station and coaling-post in the "American Mediterranean" is an absolute necessity, and this all the

* Our New Possessions, Munsey's Magazine, June, 1917. James Luby.

more since with the opening of the Panama Canal hundreds of our trading and passenger steamers are continually passing through the famous waterway.

In conclusion, one might remark that even if no commercial or military benefit is to be derived from the Virgin Isles, at least the part of America which plays, will certainly find on these beautiful and romantic little spots in the Caribbean ample opportunity for rest and recreation, and a welcome winter retreat from the snow and ice of our own more severe climate.

—Humbert M. Palmer, O. P.



DOMINICAN PROCESSIONS

"I would be willing to lay down my life for a single one of the ceremonies of the Church."—Saint Teresa.

It is not our intention here to give an adequate description of every Dominican procession, but rather to portray briefly a few of the principal ones which have admirably characterized the Order of Saint Dominic for well-nigh seven hundred years. Religious Orders, like private individuals, have special devotions. The Order of Saint Francis can justly claim the distinguished honor of having preserved in unbroken tradition devotion to the "Five Wounds of Our Divine Lord." The Society of Jesus has ever striven earnestly to make the Sacred Heart of Jesus better known and loved; but it seems to have been the special mission of the Friars Preachers to enkindle in the hearts of men the fire of a fervent devotion to the Blessed Mother, and her Eucharistic Son. Processions have helped to foster this ardent devotion.

The processions which chiefly concern us here are, the Salve, the Rosary, the Holy Name, the Blessed Sacrament. and the Libera.

The "Salve Regina," or "Hail Holy Queen," is sung every day after Compline, the brethren going in procession from the choir to the church. This laudable custom of singing the "Salve" was first begun by Blessed Jordan of Saxony, the second saintly Master General of the Order. In 1223 a diabolical persecution was raging throughout Saxony. It was then that Blessed Jordan commanded that the "Salve," which had hitherto been only recited daily after Compline, should henceforth be sung processionally. The effect of this ordinance was the immediate disappearance of those diabolical spirits which had eaten their way into the very hearts of the people. "This affliction," says Blessed Jordan in his life of Blessed Dominic, "was the reason we established the custom of singing the anthem, 'Salve Regina,' after Compline. We did this first at Bologna; then the pious and salutary custom spread over the whole province of Lombardy, and finally prevailed over our whole Order. How many tears of devotion has not this praise of the Mother of God called forth! How often has it touched the hearts of those singing and of those hearing it, softened and inspired them with fervent piety! Can we fail to believe that the Mother of Our Saviour is pleased and touched with the honor thus shown her? A most trustworthy

religious has assured me that he has often beheld in spirit, the Mother of God throwing herself at the feet of her Son, praying for the preservation of the whole Order, while the brethren were singing the words, 'Eja ergo advocata nostra,' that is, 'Turn, then, our advocate.' "

Here the entire community kneel until the words "O clemens, O pia, O dulcis, Virgo Maria!" Then a short versicle is sung, with a response, invoking the intercession of the Heavenly Queen, after which the priest adds the following petition: "Concede nos famulos tuos"—"Grant, we beseech thee, O Lord God, that we thy servants may enjoy continual health of mind and body; and that through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow and hereafter enjoy everlasting happiness." After the "Salve," the procession returns to the choir, the brethren singing in honor of Saint Dominic the following beautiful anthem, "O Lumen Ecclesiae":

"O Light of Holy Church,
Teacher of Truth divine;
Sweet Rose of patience,
Ivory white thy chastity doth shine.
Of Wisdom's living waters
All freely thou hast given;
Life thou our souls to Heaven."

An indulgence of 200 days was granted by Pope Paul V to all who assist devoutly at the "Salve" in a church of the Friars Preachers.

Besides this daily procession, which has been held for seven centuries in honor of the Blessed Virgin, we have also the Rosary procession on the first Sunday of the month—a procession which should be of special interest to the Christian world. On October 7, 1571, during the reign of the Dominican Pope Pius V, was won the crowning victory of Lepanto, "the most decisive battle of the world, "gained by the direct help of Mary. And it was to commemorate this great event that Pope Clement VIII ordered that a procession to be made on the first Sunday of the month in honor of "Our Lady of Victory." An indulgence of seven years and two hundred and fifty days can be gained by merely being present at the Rosary procession and praying for the intention of the Pope.

* * * * * * * * * * * *

If devotion to Mary has linked the name of the Dominican Order with the ages of the past, in a far greater degree it can

be truly said that Dominic's children have been the ambassadors of Christ in proclaiming to the world the praises of the adorable Name of Jesus. Gregory X, at the Second Council of Lyons (September 20, 1274), seeing the universal irreverence and disrespect for the Name of Jesus caused by the Albigensian heresy, exhorted and enjoined upon our Order to preach to the people devotion to the Holy Name. Consequently, in obedience to that apostolic precept, the Dominicans have not only preached with untiring zeal love for that Name above all names, but they have also added a procession in its honor.

The second Sunday of the month is set aside in our churches for a procession in honor of the Holy Name. Among the hymns preferred to be sung is "Jesu nostra redemptio." This hymn is sung by some communities even when the procession is omitted. When the procession has passed through the cloister and returned to the choir, Benediction of the Blessed Sacrament immediately follows, after which the brethern sing two stanzas of that sublime hymn:

"Holy God, we praise Thy Name;
Lord of all, we bow before Thee;
All on earth Thy sceptre claim,
Infinite Thy vast domain,
Everlasting is Thy Name."

A plenary indulgence may be gained for taking part in the procession in honor of the Holy Name.

But to laud the Name of Jesus is meaningless unless we glorify His Name and stand for all that it represents. Saint Paul tells us that the Gentiles were without excuse, "because when they knew God they did not glorify Him as God" (Rom. I, 21). Were any one to ask what is the essential characteristic of the Dominican Order, the true answer would be: Devotion to the Blessed Eucharist. The glorification of the "King of Kings" has ever been the aim of the Order. The Friars Preachers throughout the ages have stood as sentinels before the tabernacle. Saint Thomas of Aquin is universally hailed as the "Bard of the Blessed Sacrament," Saint John of Gorcum its martyr, and Saint Dominic its faithful adorer. It is only fitting and proper then that on the third Sunday of each month a solemn procession should be held in Dominican churches in honor of the Most Holy Sacrament, the brethren passing through the cloister, carrying lighted candles before the Sacramental Presence and singing that

celebrated anthem so beautifully and lovingly composed by Saint Thomas Aquinas—"Pange, lingua":

"Sing, my tongue, the Saviour's glory,
Of His flesh the mystery sing;
Of the blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.
* * * * * * *
Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.*

An indulgence of seven years and two hundred and eighty days can be gained by attending the procession of the Most Holy Sacrament. This indulgence may be also gained by those unable to be present, by uniting in spirit with the same.

The last procession is one which should command out special attention—namely, the procession for the dead. The children of Saint Dominic have ever been mindful of the piercing cries of the faithful departed: "Have pity on me, have pity on me, at least you, my friends, for the hand of the Lord hath touched me!" In addition to the Office and Mass of the dead, which must be said once a week in every Dominican church throughout the entire world, the "Libera" procession is held every week for the release of the suffering souls in purgatory. At the General Chapter of Salamanca, 1551, with the apostolic approbation of the Holy See, it was decided that the "Libera" procession be made in our churches, and that if the procession could not be observed on account of the small number of brethren, the prayer, "Libera me Domine," be recited with the Divine Office

Besides the aforementioned processions — namely, the "Libera," the "Salve," the Rosary, the Holy Name and the Most Holy Sacrament—there are many others observed throughout the year, viz., on the feast-days of the fourteen saints of the Order.

But perhaps a non-Catholic might be led to inquire into the meaning of those ecclesiastical ceremonies. "What," he may ask, "is the reason for so many magnificent processions, for so many gorgeous vestments, so many lighted candles, so many

* Dominican Mission Book, p. 332.

flowers, so many prostrations and genuflections, and why so many hymns of praise?" Why? Because it is only natural for man to give outward expression to his inward religious feelings. Do we not show publicly a spirit of loyalty and patriotism towards the President of our nation? Is not his inauguration conducted with pomp and magnificence? How much more magnificent should be the public honor shown to our Supreme Ruler, the eternal King, Jesus Christ! Moreover, this external manifestation of divine worship was religiously and publicly observed when Our Saviour "was seen upon earth and conversed with men" (Bar. III, 38). Did not a choir of angels sing over the cave at Bethlehem? Did not the shepherds come in procession to the crib? Did not the Wise Men bring to the Infant Saviour their offerings of gold, frankincense and myrrh? And in the very streets of Jerusalem a procession was formed of which Our Lord is the central figure. At His triumphal entry into that city, garments were strewn upon the way, palm branches were waved, and as the Saviour passed, men, women and children joyfully sang: "Hosanna to the Son of David!" Again, we see the last solemn procession slowly winding its way up the rugged hill of Calvary—and leading that procession is the Son of the Living God, "The King of ages, the invisible, the immortal, the only God, to whom be honor and glory forever and ever" (Tim. I, 17).

—Ceslaus McEniry, O. P.

THE FRIAR'S BOOK-SHELF

Canonical Elections. Dissertation submitted to the Faculty of Theology of the Catholic University of America, in partial fulfillment of the requirements for the degree of Doctor of Canon Law. By the Rev. Daniel M. Galliher, O. P., J. C. L.

This scholastic work is a practical treatise on that institution of the Church known as canonical election. Father Galliher makes no claims to originality of matter in his dissertation. Its value lies in the clear, succinct and, withal, comparatively brief exposition of the accumulated doctrines of twenty centuries, unearthed from a vast number of enactments, decrees and constitutions of the Church.

The nine chapters in the dissertation treat respectively: The Historical Concept of Canonical Elections; The Juridical Concept; The Qualifications and Convocation of Electors; Persons Eligible for Election; Postulation; Defects in Election; Subsequent Acts. An appendix explains the manner of electing the Pope and of selecting bishops for the United States.

In view of the recent legislation regarding the selection of our bishops, the dissertation will have special interest for our priests. Father Galliher has turned out a work of timely and permanent worth.

St. Rose of Lima. By C. M. Thuente, O. P. The Rosary Press, Somerset, Ohio.

The tercentenary of the death of America's first saint, the Dominican Virgin, Rose of Lima, offers timely opportunity for this brief devotional study of her life and character by Father Thuente, with an introduction by the editor of the Rosary Magazine. It is a booklet of but sixteen pages, but it teems with a very wholesome and practical piety and paints in beautiful colors the character of this lovable daughter of the Lamb.

Saint Dominic and the Order of Preachers. By J. B. O'Connor, O. P. The Rosary Magazine, 871 Lexington Avenue, New York City. Pp. 228.

While this work of Fr. O'Connor's has been mentioned before in our columns, Dominicana feels that it is not going amiss in again calling the attention of the Family of St. Dominic to the second edition, which is now on the market. The second im-

pression is typographically an improvement upon the first, making the reading much easier. The letter of Pope Benedict XV to the Most Reverend Master General on the occasion of the Seventh Centenary of the confirmation of the Order has been added. Fr. O'Connor divides the volume into three parts: The Biography of St. Dominic, the Genius of the Order, and Dominican Achievements. "St. Dominic and the Order of Preachers" is a remarkable, epitomized history of an institution which, though venerable in age, is still serving the Church in the full flush and vigor of youth.

The Will to Win. By E. Boyd Barrett, S. J. P. J. Kenedy & Sons, New York. Pp. 73—xvi. Price 65 cents postpaid.

A glorious future, indeed, would America enjoy were our boys and girls, for whom "The Will to Win" was written, to put into practise the wholesome advice of Father Barrett. This little book is really a profound psychological study of the faculty of soul on which salvation depends, namely, the will. It is put in such simple language that a boy or girl of ten can understand it, and yet the style is such that the book will be read with as much interest as a good, lively story. The introduction is fine—and the eight sections or chapters of the book live up to the promises of the opening paragraph. An appendix synthesizes in a few pages the whole work.

Development of Personality. By Brother Chrysostom, F. S. C. John Joseph McVey, Philadelphia. Pp. 379. $1.25 net.

This last work by one who enjoyed a well-merited reputation as a philosopher and eminent educator will prove invaluable to every Christian teacher. Faith, the foundation of the Christian life, is shown to be an essential quality in the equipment of a good teacher. Personality, it has been said, constitutes ninety-nine per cent of success in life. Here the development of personality is treated in a scientific, psychological analysis—directly, the personality of the teacher, indirectly, that of the taught. The place religion occupies in real educational work is given its rightful prominence. The Catholic educator will find in the "Development of Personality" a wealth of inspiration and consolation in carrying out a vocation which the Master did not disdain to entrust to His Apostles.

Gerald de Lacey's Daughter. By Anna T. Sadlier. P. J. Kenedy & Sons, New York. Pp. 472. Price $1.35.

In this handsome, portly novel, Anna T. Sadlier gives us an historical romance of the American colonies immediately following the succession of William of Orange. Like all her works, the tone is thoroughly Catholic. But more than this, it is a novel of unusual action and intense interest. The historical setting is accurate enough to give a fairly comprehensive idea of life and conditions in those thrilling days of New World history, when our country was not yet "the newest born of nations and the lastest hope of mankind." It is really a delightful book and will certainly please Catholic readers.

The Holy Hour in Gethsemane. By Francis P. Donnelly, S. J. P. J. Kenedy & Sons, New York. Pp. 211. Price 65 cents.

This companion volume to "Watching an Hour" consists of Meditations on the *Anima Christi.* A brief and interesting little foreword gives a synopsis of the history of the prayer, *Anima Christi,* and the devotion of the Holy Hour. Any work from Father Donnelly's facile pen commends itself to Catholic readers. Aside from the intrinsic merits of the work, and they are many, the method suggested of spending this holy hour of the week before Our Lord in the Blessed Sacrament makes a strong appeal to us. The meditations usually have the traditional three points; then, there are ejaculations by the priest, to which the congregation responds; then, a happy little prayer, combining the whole meditation. In form, also, the book is very attractive.

Dark Rosaleen. By M. E. Francis. P. J. Kenedy & Sons, New York. Pp. 372. Price $1.35; postpaid $1.45.

A pathetic and tragic tale of Ireland and Irish life today. It portrays in a strong and religious tone the story of Ireland under the type of two characters, that of the North and that of the South. The book is full of pathos and interest—"a tragic tale with action and interest splendidly sustained by characters of strong convictions." The merits of the book may be judged, when it is noted that it is from the second impression, sufficient to characterize any novel as a success and to make it welcome in every home. It might be well if the chapters were named as, v.g.,

Chapter VI. The Escape.
Chapter XVIII. The Departures.

DOMINICANA

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WITHIN THE CLOISTER

The novices continued their classes in sacred oratory at their summer college, Ocean City, Md., under the direction of Prof. Charlemagne Koehler of Detroit, Mich.

Frs. Charles O'Neill, O. P., and William Owens, O. P., both professors at the House of Studies, were engaged during the summer months in writing explanations of various treatises of the Summa Theologica of St. Thomas, which will be embodied in a new commentary on the works of the Angelic Doctor.

Four of the young Fathers who recently completed their theological course have received their first assignments. Fr. Augustine Sullivan, O. P., has been assigned to St. Antoninus' Priory, Newark, N. J.; Fr. Antoninus Fox, O. P., to St. Vincent Ferrer's Priory, New York City; Fr. Reginald Caien, O. P., to St. Catherine's Priory, New York City, and Fr. Jerome Treacy, O. P., to St. Mary's Priory, New Haven, Conn.

The Faculty of Sacred Science of the Catholic University of America awarded last June, to Fr. Daniel M. Galliher, O. P., J. C. L., of the House of Studies, the degree of Doctor of Canon Law. The robes and insignia of the Doctorate were conferred on Fr. Galliher by His Lordship, Bishop Shahan, at the Commencement exercises of the University. This degree has been granted but once before in the history of the University. Doctor Galliher will pursue this year courses in Roman and civil law.

The degree of Master of Arts was conferred at the same time by the Faculty of Letters on Fr. Luke Thornton, O. P., Fr. Cyprian McDonnell, O. P., Bro. Justin McManus, O. P., and Bro. Ferrer Kienberger, O. P., all of our community.

The names of two priests and twelve novices were drawn in the draft for the new National Army. All are exempt under the law freeing priests and theology students from war service.

The Very Rev. D. J. Kennedy, O. P., Regent of the House of Studies, conducted the annual retreat for the priests of the diocese of Dubuque, Iowa, in June. He also preached a retreat for laymen of the same diocese at Dubuque College.

During the third week of the summer school at Cliff Haven, N. Y., two evening lectures were delivered by the Very Rev. Ignatius Smith, O. P., prior of St. Catherine's Priory, New York City. The speaker took as his themes: "The Philosophy of St. Thomas in the Light of Modern Questions" and "The Seventh Centenary of the Dominican Order."

The Very Rev, Louis Theissling, O. P., Master General of the Order, was in attendance at the Centenary celebration held April 30 at the Dominican Church of the Holy Rosary, Houston, Texas. He was the guest of the Rt. Rev. N. A. Gallagher, D. D., Bishop of the Galveston diocese, of which Houston is a part, on the occasion of the thirty-fifth anniversary of the Bishop's consecration.

August 15 to 19, a retreat was conducted at the Academy of Our Lady, Ninety-fifth and Throop Streets, Chicago, for the members of the local chapter of the Third Order. Fr. Clement M. Thuente, O. P., directed the exercises.

The retreat list of Fr. Thuente—who is well known throughout the country as a retreat master for priests and religious—is as follows: Dallas, Tex., clergy; San Antonio, Tex., clergy; San Scholastica, Tex., two retreats, Benedictine Sisters; Milwaukee, Wis., two retreats, clergy; Racine, Wis., Dominican Sisters; Seattle, Wash., Carmelite nuns; Seattle, Wash., clergy; Chicago, Ill., Third Order; Techny, Ill., Fathers of the Divine Word, and the Maryknoll community.

Father Thuente, who is in charge of the Bureau of the Holy Name Society established in Chicago, reports that the progress of the Society in the archdioceses of Chicago, Milwaukee and Dubuque is most gratifying. The heads of these sees are working energetically to advance the reign of Jesus Christ among the men of their flocks. Bishop McGavick, spiritual director of the Chicago Societies, also merits, he says, great praise for his ceaseless endeavors to behalf of the Society. The Holy Name Manual has been translated into Polish, and it is expected that this will help to further the work among the large Polish parishes.

Fr. Constance Doyon, O. P., of the Canadian Province, who is Captain-chaplain of the 22nd French-Canadian Battalion, has been publicly praised for his tireless efforts in the exercise of his priestly functions in the most perilous situations.

On July 27, the parishioners of St. Vincent Ferrer's Church, New York City, tendered a farewell reception to the soldier boys of the parish. There are 150 members of the men's societies enrolled among the different federalized forces.

In the death of the Very Rev. Dominic Ceslaus Gonthier, O. P., P. G., the Canadian Province loses one of its most notable Brothers. Père Gonthier is a brilliant figure in the history of our neighboring province. A zealous son of Dominic, he served the Order and the Church in a most fruitful apostolate until death. Dominicana extends in the name of the Fathers and novices of the Province of St. Joseph their sincerest sympathies to our Canadian brethren. R. I. P.

Fr. Francis Beckley, O. P., J. C. B., who recently obtained a chaplaincy in the Navy, has been assigned to duty at the Brooklyn Navy Yard. Father Beckley, who before his appointment was a special student at the Catholic University, is probably the first religious to receive a commission of this kind since the days of the Civil War, and the youngest chaplain now with the colors.

Fourteen Fathers of the English Province are also working as chaplains among the British troops.

Frs. Raphael Fannan, O. P., and Michael Eckert, O. P., who have been on the Western Mission Band for sixteen and twelve years respectively, were promoted recently to a larger field of activity among their brethren on the Atlantic coast. Both are missionaries of the highest order, and it would be hard to realize the amount of good accomplished by these two earnest Preaching Friars during their long periods of labor in the Middle West. Fr. Fannan is famous for his polished sermons and dramatic delivery, while Fr. Eckert is known over the vast missionary territory as "the big honest Apostle." It is safe to say that they will be greatly missed by their brethren and friends in Minneapolis and the States covered by the Western Band. The loss of the West, however, is the gain of the East, and in their new and more densely populated field of activity, these tried and zealous missionaries will achieve great good in the cause of God and religion. Fr. Fannan has been assigned to St. Mary's Priory, New Haven, Conn., and Fr. Eckert to Holy Rosary Church, Hawthorne, N. Y.

The French Dominicans are frequently mentioned in the orders of the day for heroism at the front. Frs. Antoninus Vuillermet, O. P., and Louis Chauvin, O. P., are the latest to be commended for acts of bravery.

The Chicago "New World" is publishing in weekly installments "The Secret of Sanctity; or, True Devotion to Mary," composed by the celebrated Dominican Tertiary, Bl. Grignon de Montfort, and translated into English by the late Father Charles H. McKenna, O. P., of our province.

Among the speakers at the fourteenth annual convention of the Catholic Educational Association, held during the past summer at Buffalo, N. Y., may be mentioned the Rt. Rev. Thomas J. Shahan, S. T. D., rector of the Catholic University, a Dominican Tertiary; Fr. Stanislaus Welsh, O. P., S. T. Lr., president of Aquinas College, Columbus, O., and Fr. Francis O'Neill, O. P., Ph. D., of Holy Rosary Priory, Minneapolis, Minn. A learned and interesting paper on the Standardization of Women's Colleges, prepared by Sr. M. Ruth, O. S. D., of Saint Clara College, Sinsinawa, Wis., was also delivered before the assembly.

The following are other transfers that have been announced by the Very Rev. Raymond Meagher, O. P., Provincial: Fr. Antoninus Wynn, O. P., of Holy Name Church, Kansas City, Mo., and Fr. Vincent Cleary, O. P., of St. Louis Bertrand's Priory, Louisville, Ky., have also been assigned to the Western Band. Both have worked for some years on the Southern missions. Fr. Raphael Scholz, O. P., from Hawthorne, N. Y., to St. Patrick's, Columbus, O., and Fr. John Berchmans Logan, O. P., from Holy Name Church, Philadelphia, Pa., to St. Louis Bertrand's, Louisville, Ky., both to join the Southern Mission Band. Fr. Edward O'Hearn, O. P., from Southern Band to Eastern Band, Holy Name Church, Philadelphia, Pa.; Fr. Raymond Burnell, O. P., from Hawthorne, N. Y., to St. Dominic's Priory, Washington, D. C.; Fr. Urban Cull, O. P., from St. Dominic's Church, Denver, Colo., to St. Vincent Ferrer's Priory, New York City; Fr. Bernard Hughes, O. P., from Aquinas College to Holy Name Church, Kansas City, Mo.; Fr. Raymond Bonniwell, O. P., from St. Rose's Priory, Ky., to St. Dominic's, Denver, Colo,; Fr. J. R. Volz, O. P., from St. Mary's of the Springs, Columbus, O., to Aquinas College, same city. Fr. Damian Pendergast, O. P., from St. Joseph's Priory, Somerset, O., to succeed Fr. Volz. Fr. Dominic Sullivan, O. P., from St. Antoninus' Priory, Newark, N. J., to succeed Fr. Pendergast as Novice Master at St. Joseph's Novitiate.

In October, a two-weeks' bazaar will be held in San Francisco, Cal., for the benefit of the proposed new church of St. Dominic.

On September 1st the handsome new school erected by the Dominican Fathers in their parish of St. Vincent Ferrer, at Vallejo, Cal., was opened for regular class work. The Dominican Sisters from San Rafael are in charge.

Fr. Antoninus Lewis, O. P., recently returned from a lengthy session on the Eastern missions to his own province in California and conducted a very successful novena at the church of St. Ann in San Francisco. Frs. Dominic Noon, Thomas Barrett and Stanislaus Olsen have also been kept very busy during the summer months with retreat work.

From June 26 to 29, the Rev. Damian O'Brien, O. P., rector of St. Vincent Ferrer Church, Vallejo, Cal., conducted a mission at the Mare Island Navy Yard. Over 100 men received Holy Communion, and after the exercises came to an end, scapular medals, rosaries, etc., were distributed among the sailors. Fr. O'Brien intends to give missions at the Navy Yord regularly, as the forces there are being constantly changed.

On June 8th Pope Benedict XV sent a beautiful photograph of himself, with a lengthy autographed blessing written in Spanish to the Dominican Fathers at Lima, Peru, on the occasion of the tercentenary of the death of St. Rose.

By the choice of His Holiness Pope Benedict XV, another Friar Preacher has been raised to the episcopacy. The Dominican so honored is the Very Rev. Thomas Esser, O. P. He was consecrated Titular Bishop of Sidine on Sunday, July 8th, by His Eminence Cardinal Frühwirth, also a Dominican. The ceremony took place in the chapel of the English Sisters, Rome. Fr. Esser is renowned as a theologian and was secretary of the Congregation of the Index, until lately, when the work of this institution was taken over by other congregations. Dominicana extends the heartiest congratulations of the American Dominicans to our new bishop.

Fathers Vaquero, Ruana, Garcia, Zavala, Perea and Silva, members of the Holy Rosary Province, Philippines, all eminent educators, were the guests during the summer of the Very Rev. Dr. Cavanaugh, C. S. C., president of Notre Dame University. The Dominican Fathers were en route from Spain to the Philippines.

The Very Rev. Lawrence Shapcote, O. P., ex-Provincial of the English Province, recently resigned the priorship of Holy Cross Priory, Leicester, to go on the foreign missions of Natal, Africa.

The Very Rev. Leonard Lehu, O. P., Vicar General of the Order during the absence of the Master General on his canonical visitations, was received in private audience by the Holy Father a few weeks ago.

A dispatch from Rome announces the appointment of Cardinal Frühwirth, O. P., as Protector of the Dominican Sisters of the Congregation of St. Mary of the Springs, Columbus, Ohio.

The nuns of the Dominican Monastery of the Perpetual Rosary, West Hoboken, N. J., had renewal of their vows on the feast of St. Dominic. The solemn ceremony took place in choir in front of the statue of our holy Founder.

Three members of the Dominican Congregation of Albany, N. Y., celebrated on June 24th their silver jubilee of religious profession. The jubilarians are Mother M. Bertrand, superioress of the house in Dayton, O.; Sr. M. Catherine, of the Philadelphia house, and Sr. M. Columba, of the house in New York City.

Sr. M. Borromeo, O. S. D., of the St. Mary's of the Springs Congregation, died at New Haven, Conn., on June 27th, in the twenty-fourth year of her religious profession. Her death came after a year of hard and earnest school work. Considered one of the most faithful members of her community, her loss is keenly felt. R. I. P.

On May 24th, fifteen young ladies were clothed in the habit of St. Dominic at St. Mary of the Springs, Shepard, Ohio. His Lordship, Bishop Hartley attended the ceremony and addressed the new novices. Twelve novices pronounced their first vows on July 12th. Over twenty Sisters renewed their profession and four postulants were received on the same day.

At the Perpetual Adoration Monastery, Newark, N. J., two Sisters made profession, one was clothed in the habit and another began her term as a postulant. The nuns' chapel is a center of Eucharistic devotion in Newark, 20,500 Communions being recorded for the past year. One hundred votive lights are perpetually burning for various intentions, thanksgivings, etc. A number of these lamps have been established in perpetuity, their founders being long since dead.

Eighteen Dominican nuns attended the summer school at the Catholic University. They represented the following communities: Adrian, Mich.; Grand Rapids, Mich.; Caldwell, N. J.; Newburgh, N. Y.; Great Bend, Kansas; Springfield, Ill.; Sinsinawa, Wis., and San Francisco, Cal.

The Dominican Sisters of New Orleans continue to sustain their well-earned and long-recognized reputation as educators of Catholic youth. The past year has been a singularly successful one in college and high school work. Vocations are on the increase in the South. Eight are in the novitiate, all of whom save one are Louisianans. The Sisters enjoyed a pleasant visit from the Master General while he was in that city.

On June 25th, twelve Sisters of the Brooklyn Congregation, celebrated their silver jubilee of profession. The Fathers of our province conducted four retreats for Sisters at Amityville, Long Island, the novitiate convent, and two for young ladies. After a retreat preached by Fr. F. J. Twohig, O. P., eighteen postulants received the habit on May 28th. Twenty-three novices made their first vows and eight Sisters their final vows on July 7th. Their retreat-master was Fr. Dominic McShane, O. P., of our community. The summer school of the Sisters was opened at St. Joseph's Convent, Sullivan County, New York, on July 16th The Cathedral school at San Juan, Porto Rico, will be opened by these Sisters this month.

Mother Catherine, O. S. D., of the exiled Portuguese community, Ontario, Ore., reports that a new foundation will be opened in Kenosha, Wis., early this month. The Madison House of Kenosha has been rented for the present. Here three Sisters and a nurse will reside. A few patients can be accommodated. Later on, a first-class hospital will be built upon a beautiful tract of land facing Lake Michigan, the gift of benefactors. The Sisters' first parish school was opened in Hanfield, Cal., in August. On August 6th, five Sisters pronounced their first vows and one received the habit. They are Sr. M. Peter and Sr. M. Thomas of London, Eng.; Sr. M. Dolores, Philadelphia; Sr. Mary Inviolata, Miss., and Sr. M. Teresa, Munich, Bavaria. The postulant is Sr. M. Imelda (Miss Agnes Ludy) Reading, Pa.