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CARDINAL WYSZYNSKI BLESSES PEOPLE WITH RELIC OF SAINT HYACINTH

DOMINICANA

Vol. XLII SEPTEMBER, 1957 No. 3

APOSTLE OF THE NORTH

ROBERT REID, O.P.

A LONG, RUMBLING TRAIN ground slowly to a stop in Rome's Terminal Railroad Station one day last May. From it stepped a smiling, alert man of 56 to greet the enthusiastic crowds who had gathered to await his arrival. The man was Stefan Cardinal Wyszynski, Primate of Poland, and one of the most outstanding prelates in the Church today. Under his leadership, the Polish people have won a "quiet" and successful revolution against their Communist masters. Today, the people of Poland enjoy a degree of religious freedom unparalleled anywhere else in the Communist world. Imprisoned bishops, priests and religious are free, religious teaching is once more allowed in the schools, the people are free to worship God publicly again—all these through the prudent and zealous efforts of this dynamic Polish prelate.

The Primate was in Rome to receive the red hat of a Cardinal of the Church. Actually, it had been awarded to him *in absentia* in 1953, but he had been unable to receive it in person at that time because of his imprisonment by the Communists. Now this Polish apostle would be honored as a Prince of the Church and return to his beloved country with renewed faith and confidence with which to inspire Poland's more than 27 million Catholics.

This year of 1957 is indeed an important one in the history of Poland's Catholicism. It is, too, a happy coincidence that 700 years ago another event occurred marking another milepost in that history. In the year 1257, death came to Father Hyacinth Odrowatz, O.P., better known to us as St. Hyacinth, O.P.—*The Light of Poland* and the *Apostle of the North.*

MIRACLE AT SAN SIXTO

In the year 1219, another Polish bishop was arriving in the Eternal City, following much the same route as Cardinal Wyszynski did last May. He was Ivo Odrowatz, Bishop-elect of Cracow, who was going to Rome to receive the confirmation of the Holy See. In his retinue were his two nephews, Hyacinth and Ceslaus, and two young clerics, Herman the Teuton and Henry of Moravia. The little band of Poles were graciously received as guests at a monastery near Rome's Appian Way.

There were at the time many convents of nuns in the city of Rome which had fallen into grave abuses and were greatly in need of reform. Pope Innocent III had tried unsuccessfully to gather all these nuns together into a single convent and place them under a reformed rule and now the work had been taken up by his successor, Honorius. The new Pope had wisely entrusted the project to the zealous and prudent founder of the new religious Order of Friars Preachers, Dominic Guzman. After much labor and not a few disappointments, the work was now almost completed and all was in readiness for the installation of the nuns in Dominic's own convent of Saint Sixtus which he had given in return for that of Santa Sabina on the Aventine. Many important prelates had been invited for the solemn ceremonies including Bishop Odrowatz and his four young companions. Little did they know that they were about to witness an event that would change the whole course of their lives and that of their country, as well.

The solemn ceremonies had just begun when a messenger abruptly entered the hall and announced excitedly that his master who had been on the way to the installation had fallen from his horse and was dead. St. Dominic left to view the body and order it to be brought to a room nearby the chapel where he was about to offer the Holy Sacrifice of the Mass. After the Mass was finished, the Saint arranged the broken limbs of the young man and began to pray over his dead body. Dominic made the sign of the cross over the corpse and, immediately, the young man arose, happy and unharmed!

Needless to say, the effect this miracle had upon the crowd was electrifying. Among the most profoundly moved was the group of clerics from Poland. They sought to know more of this wonder-worker and his new Order. In the days that followed, they conversed with the Holy Patriarch and listened with wonder and admiration to the plans and thoughts he had formed.

Bishop Ivo immediately saw that such a group was greatly needed in the countries of the North and begged the Saint to send some Dominicans back with him to Poland. The Friar Preacher explained that he, too, realized the need for apostles in that region but, alas, he had none whatever to send. But, he told the bishop, what of the four young men in his company—why could not they become Friars and return to preach the Gospel in their native land? After much serious reflection and discussion, the group decided that they would take the holy man's advice and Bishop Ivo returned to his diocese alone to prepare the way for the coming of the Friars.

PREPARATION FOR A MISSION

A frescoe on the wall of the Chapter Room in Santa Sabina vividly describes what next happened. The four young men, Hyacinth, Ceslaus, Henry and Herman, are shown prostrate at the Holy Founder's feet begging admission to the habit of his Order. St. Dominic is shown placing the habit on the shoulders of the young Hyacinth. We are told by early historians of the Order that the Holy Founder himself acted as Novice-Master for the group. Under Dominic's zealous and intensified spiritual training program, Hyacinth and the others progressed rapidly and, within six months time, were ready to return to their homeland as Dominican Apostles. Hyacinth, we are told, soon outdistanced the others in the advancement toward perfection. "Soon his religious fervor and austerity of life, zeal for God's glory and for the salvation of souls was comparable only to that of St. Dominic," says a biographer.

The four young Poles bid a reluctant farewell to their Holy Father. The Saint blessed these young apostles of his as they set off on foot, "with neither purse nor script," to conquer worlds for Christ. But, not even the Holy Patriarch could have envisioned the phenomenal success these new Dominicans would have.

RETURN TO CRACOW

On their journeys through Northern Italy, the Friars preached whenever and wherever the opportunity presented itself. They did not stop in any one place very long, however, as they were anxious to reach their own country. But, they eventually came to Freisach, a city in what is now Austria. There they were graciously welcomed by the Archbishop of Salzburg who

was a great friend and admirer of St. Dominic ever since he had met him at the Lateran Council. At that time, he had begged for some Dominicans to be sent to his diocese. The preaching of the Friars was enthusiastically received by the people of the city. The whole area took on new life; priests and laymen soon flocked to the Preachers and begged admission to the Order. The Archbishop was greatly enthused over the whole affair and offered a large monastery to the Order as a training house for postulants. The little band held a meeting and it was decided that Herman the Teuton would be the first Prior of the new foundation. With matters thus settled, Hyacinth and the others resumed their trip to Poland.

Along the way, Father Hyacinth's thoughts must have turned often to his native land to which he was returning and, perhaps, even to his birthplace near Breslau, Silesia. His family was a noble one and some of the most famous leaders in the history of the country were descendants of the ancient house of Odrowatz. As a boy, Hyacinth loved to roam through the corridors and halls of the great castle of Lanka which was his home and gaze with admiration on the huge paintings of his ancestors which hung there. One of his favorites was his paternal grandfather who had achieved fame in the battles against the Tartars. He had two illustrious sons, Eustochius, Count of Konski, who was the father of Hyacinth and Ceslaus, and Ivo who was to be consecrated Bishop of Cracow, Poland in 1218.

It was to their saintly uncle that the early training and education of young Hyacinth and Ceslaus Odrowatz was entrusted. He undertook this task while still a Canon of Cracow, but soon realized that he could not give enough time to what he considered a most important project. So it happened that Hyacinth was sent to the University of Prague and afterwards to Bologna. It was while he was at the latter institution that the young student decided to enter the Sacred Priesthood. Ordination soon followed as did appointments to be a Canon of Cracow and a member of the Episcopal Council. The young priest soon became renowned for his works of charity and zeal. Meanwhile, Hyacinth's brother, Ceslaus, had also become a priest and was provost and treasurer of St. Mary's Church at Sandomir. In the year 1218, the venerable Bishop of Cracow resigned his episcopal office because of his advanced age and ill health and Ivo Odrowatz was elected to be his successor. It was necessary for him to go to Rome in order to receive confirmation of the election and he chose Hyacinth and

Ceslaus, along with the other clerics mentioned earlier, to be his companions. How providential that young Hyacinth and Ceslaus should have made that momentous journey to Rome! When they left Poland, little did they realize that they would be returning as Dominican Preachers!

FIRST POLISH FOUNDATION

After a long and busy journey through Styria, Austria, Moravia and Silesia, the travellers finally reached Cracow. The reception they received was one of the greatest in the history of that city. Crowds of the clergy and the faithful accompanied the little band to the Priory that had been prepared for them. But, they had hardly settled there when the great number of postulants seeking admission made it imperative that they move to larger quarters. A large convent adjoining the Church of the Holy Trinity provided the answer to the problem of space and so, on the Feast of the Assumption in the year 1222, the first Dominican house in Poland opened its doors.

Hyacinth himself remained on as superior in Cracow while Ceslaus and Henry went to work in Bohemia. At Cracow, the Saint found much work to be done. He preached constantly to both the diocesan clergy and to the people. All flocked to hear his sermons and were amazed and edified by this new kind of "monk." But, soon Hyacinth was extending his apostolate to the surrounding provinces. New houses of the Order were founded at Sandomir and other neighboring cities. It was on the return trip from Sandomir that Hyacinth performed one of his countless miracles, that of crossing the Vistula river using his *cappa* for a raft. This miracle was one of the ones cited in his Bull of Canonization.

APOSTLE OF THE NORTH

After his amazing and successful tour of preaching and evangelizing in Poland had seemed to restore the zeal and piety of the people, Father Hyacinth felt that the work could now be left in the hands of the brethren in Cracow. After making final preparations and making his farewells, Father Hyacinth set out for the Polish frontier in the company of two other Friars, Godinus and Florian. At last he was about to fulfill his goal: to evangelize the Northern Kingdoms.

They first reached Pomerania and Prussia which they found torn with heresy and idolatry. Their untiring zeal attained mi-

raculous effects and not only did they succeed in converting great numbers of the people, but they were able to found many convents of the Order to help perpetuate their mission. Priories were begun in Kulm, Camina near the Oder River; at Elbinge and Presmil, Prussia and at the modern-day city of Danzig.

Denmark, Norway and Sweden were the next scenes of the Dominicans' labors. Their success is best expressed in a brief of Pope Gregory IX, dated 1231 addressed to "All the princes and peoples of the North" instructing them "to follow the instructions of the Friars Preachers, those saintly apostles who have drawn you from darkness of error into the path of truth and justice."

Hyacinth and his companions moved on to Russia where they converted many who had fallen into the Greek schism. This was perhaps the most difficult area of activity for the Saint, mostly because of the Grand Duke Vladimir's repeated attempts to thwart the priest's every effort. Hyacinth travelled throughout Russia, visiting Moscow and Kiev. He was in the latter city when it was attacked by the Tartars. He carried the Blessed Sacrament and a statue of the Blessed Mother out of his Order's church and through a savage band of Tartars. This event is a favorite one for artistic representations of the Saint. Now Hyacinth began the long return trip to his native Poland. He was very gratified to see the success with which the various foundations of the Order which he had begun were meeting. Finally, in the year 1241, Hyacinth arrived once more in Cracow.

He again took up residence in the Convent of the Holy Trinity which he had founded in Cracow and made it his home for the next two years. He used this time to renew his own spiritual vigor by long fastings, prayer and the most severe penances. It was during this period, too, that some of his most outstanding miracles were wrought, such as the raising of the dead and walking on the waters and the restoring of sight to the blind.

LAST MISSIONARY JOURNEYS

After this spiritual and physical retreat, Hyacinth once more set out on his missionary journeys both to places he had already visited and to new areas. After seeing the fruits of his labors once more among the Prussians, Muscovites and Danes, he set out for the country of the Cuman Tartars, whose conversion was St. Dominic's life-long ambition. He found traces of the missionaries sent to these people by Jordan of Saxony in 1228 and soon

renewed their converts and made thousands of others. The extent and success of his apostolic journeys is almost beyond belief. We have reliable evidence today that this aging Dominican preached the Gospel in Tartary and Tibet and even reached the Great Wall of China! Returning, he passed once more through Russia and stopped at Lithuania where he had founded a flourishing convent at Vilna. Finally, at the age of 72, Hyacinth Odrowatz returned home to Cracow. Even now, his zeal was unbounded. He preached, heard confessions, visited the sick and advised his brethren.

On the feast of St. Dominic in the year 1257, the saintly apostle was stricken with a severe fever which marked the beginning of his last illness. On the Eve of the Feast of the Assumption, he was well enough to assist at the Midnight Office and to attend Holy Mass which he could no longer celebrate himself because of his weakened condition. The end, however, was near and after devoutly receiving Holy Communion (which was also to be his Viaticum), he received Extreme Unction and was assisted back to his cell. His beloved and weeping brethren surrounded their saintly father's bedside. In his weakened voice, he exhorted them for the last time. "Into Thy Hands, O Lord, I commend my spirit," he cried out as he breathed his last breath. It was August 15, 1257.

SAINTHOOD

The saint was buried in Cracow where thousands flocked to his tomb which became the scene of many miracles and wonders. Just the recounting and enumerating of his miracles take up 33 pages in the *Acta Sanctorum*. His brother in religion, St. Vincent Ferrer, was probably one of the few Saints to surpass him in the number and wondrousness of miracles.

Peoples of all ranks and all nationalities besought the Holy See to canonize Hyacinth Odrowatz. The kings and hierarchy of Poland made earnest appeals for this end. In 1527 and 1530, Bulls were issued permitting the Dominican Order and the Church in Poland to celebrate his feast. Clement VIII enrolled Hyacinth in the catalogue of the Saints in 1594 and Pope Urban VIII extended the feast to the Universal Church, so that all throughout the world on August 17, St. Hyacinth, Apostle of the North, would be honored.

LIGHT OF POLAND

So the journey to Rome and back to Poland by Cardinal Wyszynski just 700 years after St. Hyacinth's death is a significant one, indeed. This Prince of the Church returned to Poland to restore and renew the faith of his people as did the first Polish Dominican so many years ago. The Catholic Church in Poland has grown and been strengthened until today it numbers more than 27 million Catholics in 24 dioceses.

The Dominican Order is still very much alive and active in Poland today, despite the incredible persecutions of both the Nazis and the Communists. Dominicans are doing all they can to make this Seventh Centenary of their Saint a great event even under the limited freedom they enjoy. As an indication of this, we quote here two brief excerpts from letters received from the Polish Province of the Dominican Order and reprinted in the magazine *Ideales* published by the Spanish Dominicans at St. Stephen's House of Studies, Salamanca, Spain (1957 Edition):

> *December 11th, 1956:* ". . . Right now we are preparing to celebrate the VII Centenary of the death of St. Hyacinth, the Founder of our Province. Here in Cracow, we have his tomb and a very beautiful chapel built in Renaissance style. . . ."

> *February 21st, 1957:* ". . . For the occasion of the VII Centenary of the death of St. Hyacinth, we have organized here at Cracow a great "Hyacinthian" Exposition of books, images and various other objects belonging to the cult of the Saint. In connection with the Centenary, also, there appeared in January the first number of the *Historical Review* of our province entitled *Studia Hyacinthia*. Unfortunately, it was mimeographed.
>
> "According to the wishes of the Very Rev. Father Provincial, our Studium is presently preparing a mystery play in honor of St. Hyacinth. We are also expecting a visit from the Most Rev. Father General, but nothing has been said officially. . . ."

Let us all join with these sons of St. Hyacinth in honoring him during these trying days for his beloved Poland. Let his centenary be a reminder to us of all he did for the Church, the Order and Poland. Let us ask the Blessed Mother, to whom the Saint had such special devotion, to look after her children with loving care. Last May, more than 500,000 Poles renewed their national

dedication to the Mother of God at the Shrine of the Madonna of Czestochowa where King John Casimir dedicated his throne and his people to Our Lady Queen of Poland just 300 years ago. Following this, their beloved Cardinal celebrated an open-air Mass which marked the beginning of a nine-year novena which will end in the 1000th anniversary of Poland's beginning as a Christian land.

Yes, 1957 has been an important year for Poland, just as was 1257. May their modern-day Dominicans and Apostles be as successful as were Hyacinth Odrowatz, Blessed Ceslaus and the other first Polish Dominicans over 700 years ago. May the "Miracle Worker" of Poland come to his country's aid today.

Poland is knowing a flowering of the Catholic Faith greater than any in the world today. She owes much to her modern apostle and protector, Stephan Cardinal Wyszynski, but even more, an everlasting debt of gratitude is owed to her finest son and protector for seven long centuries, the Dominican, St. Hyacinth.

SAINT HYACINTH,

LIGHT OF POLAND,

APOSTLE OF THE NORTH,

MOST BEAUTIFUL FLOWER OF THE ORDER

OF PREACHERS,

Pray for Us!

HIGHLIGHTS OF THE CENTENARY



N THE FEAST of Saint Antoninus, May 10, 1957, The Most Reverend Michael Browne, O.P., Master General of the Dominican Order, issued a special encyclical letter commemorating the Seventh Centenary of Saint Hyacinth's death. Today's Dominicans, he wrote in part, should ever strive to follow the example set for them by their illustrious predecessor Saint Hyacinth and should continue to pray and beseech him to ask Almighty God once more to allow peace and tranquility and freedom for the Catholic Church to reign in Poland and in the other oppressed nations of the world. He also asked that special solemnities be held in every house and convent of the Order in this centenary year.

Then, the successor of Saint Dominic learned from the government authorities that he would be granted a temporary visa to enter Poland in order to be present for the special ceremonies to be held there. However, he would only be allowed to go to Cracow but could not visit the other houses for his canonical visitation.

On the 16th of August, Father Browne arrived in the city of Cracow, along with Fathers Theophilus Szczurecki (of the Polish Province) and Raymond Spiazzi (of the Province of Saint Peter Martyr in Italy) who accompanied him from Rome. On Saturday, August 17, the Master General celebrated a Solemn High Mass and, on the following day, His Eminence Cardinal Wyszynski celebrated a Solemn Pontifical Mass. On that Sunday afternoon, a great procession in which many dignitaries participated, including the Cardinal Primate of Poland and Father Browne, marched through the streets of Cracow. The route was lined with an immense crowd of the faithful. After the procession, the Cardinal preached a moving sermon, his first given in Cracow since his release from prison.

In a recent letter to the Master General, His Holiness Pope Pius XII stressed the necessity of uniting these centenary celebrations and the international congress of preaching held in Rome from September 17 to 21 and attended by Dominicans from all over the world. His Holiness referred to the Saint as the "Pride of Poland and the Dominican Order." The Holy Father noted that the Saint lived at the same time as Saint Dominic and reflected in a special way the examples and virtues of the founder of the Order. The Pontiff added that the success of Saint Hyacinth's apostolate was the result of his holiness, which made his preaching effective, and this will serve as an inspiration to the delegates.

THEOLOGY FOR THE LAYMAN

CYRIL M. DETTLING, O.P.

 ODAY, the phrase *theology for laymen* is common in Catholic life. Lectures and series of lectures, articles, pamphlets and books appear under its banner; their numbers are numerous and increasing. Yet, the exact nature of the movement as it differs from similar movements to spread Christian doctrine, and its appearance in history, remain obscure to many.

Three factors unite to make theology possible to the Catholic layman. The first is Catholic theology itself. The second is the presence in the Church of a large number of competent theologians, while the third factor is the Catholic layman, grounded in the essentials of his faith, and seeking a deeper and stronger understanding of that faith. It is the Church's love for the truths of faith, both in her hierarchy, clergy and in her layman that unites these factors into the dynamic movement *theology for laymen.*

THEOLOGY AND THE CHURCH

Theology has always been in the Church a flower of the faith. It shows forth the beauty of the faith; it sows the seed of the truths of the faith ever more deeply in Christian hearts. Theology, like faith, is a habit of the mind, a virtue of the mind. It is a permanent, ordered way of thinking. It begins with faith. It ends with faith.

Theology begins with faith. It begins with all the truths which God has revealed to us, and which we believe. It is this sublime beginning that raises theology above every human science. Other sciences begin with the things of earth. Their ultimate discovery is earth's need for a cause not of earth. Theology, on the other hand, begins at the summit, it begins with God. Possessing the truths of faith, theology begins with a share in God's own knowledge and science of Himself. If, then, man's natural science must ultimately look up, how is it that theology should ever look down?

And yet, we know it does. Theology does look to the things of

this world. It does this not to learn about this world as such. Theology's only concern is man's knowledge of God. It must be, then, that theology considers creatures precisely because God has considered them. Because God has looked down, has brought forth all creation, theology looks for God in creation.

Theology does, in fact, find God in creatures. Not that God is one with creatures. This would be pantheism. But theology finds God as He is the Beginning of all things. Theology finds God also as He is the End of all things!

It is this discovery of God as the End of all things that makes theology the most practical of sciences! God is the goal of man. We have come forth from the Creator's hand. It is in Him that we must find our end. Theology shows us clearly just how we have come forth from God . . . what we are. Theology shows us why we must attain to perfect knowledge of Him as our final goal. Theology shows us how we can attain to such beatitude. Always, then, theology's only concern is man's knowledge of God.

. . . AND THE CHURCH

Theology, in broad outline, has never been absent from the Church. It was possessed eminently in the infused wisdom given the apostles. A like knowledge was expected of bishops, the apostles' successors. It was from such a vantage point that the bishops were to enlighten the Church. Theirs was the apostolic mandate to "preach the word; be instant in season, out of season reprove, entreat, rebuke in all patience and doctrine . . ." (II Tim., iv, 2), yet always being careful to "avoid foolish and unlearned questions, knowing that they beget strife" (II Tim., ii, 23). The bishops of the Church took up their duty to preach and teach "not in the persuasive words of human wisdom, but in shewing of the Spirit and power" (I Cor., ii, 4).

THE FIRST THEOLOGIANS

The bishops, then, were the first, the official theologians of the Church. In their service and under their guidance, the theology of the Church was to take upon itself a new role. The Apostle Paul had predicted: "there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers, having itching ears . . ." (II Tim., iv, 3). Against such false teachers there would needs be defence. The danger would come from within, many perverting their faith for the sake of human wisdoms. Particularly in the

Christian East, heretics came from the centers of learning. Bishops, in turn, by their defence and exposition of the faith became the Fathers of the Church:

> "As God, in His careful foresight for the defence of His Church against the rage of tyrants, raised up the martyrs, very strong and lavish of their mighty souls; so against philosophers, falsely so called, and against heretics, He raised up men great in wisdom to defend even by the help of human reason the treasure of revealed truth."[1]

Nor were they lacking in eloquence of expression:

> "Whilst the pagan writers are wearing themselves out in the composition of finely worded but empty works, the great Christian orators are employing all their knowledge of language in the service of the doctrine and morals that they have to teach the faithful."[2]

However, in the West the scene was somewhat different:

> ". . . unlike Christian Byzantium, Christian Rome represents only a brief interlude between paganism and barbarianism. There were only eighteen years between Theodosius' closing of the temples and the first sack of the Eternal City by the barbarians. The great age of the Western Fathers from Ambrose to Augustine was crammed into a single generation, and St. Augustine died with the Vandals at the gate."[3]

WHAT OF THE LAITY?

But in both East and West the faithful were the beneficiaries of the age. To them were addressed the sermons which were to enlighten and guide the Church in subsequent centuries. It was the Golden Age of the Fathers. In the centuries that followed, the Church would not quickly forget the words of the Fathers. Efforts to combine and unify their teaching gradually mount an imposing system of Catholic doctrine. Bishops are charged to re-echo in the ears of the faithful the doctrine and often the very sermons of the Fathers.[4] In the East much of the common touch was lost in formality and rigid imitation.[5] But in the West this could not be so. The truths of the faith had to reach the ear of the barbarian invader, the unlettered. The presentation would necessarily be simple and forthright. St. Augustine had given the example. Understanding (of the most sublime truths) and not grammatical form was to be the ultimate criterion. St. Gregory the Great had given the precept, urging bishops to preach after the example of the apostles. Only from the bishop would Christian

souls receive the doctrinal nourishment so necessary for a lively faith. The advance of the faith in subsequent centuries followed closely upon conformity of bishops to these apostolic standards.

NUMEROUS THEOLOGIANS

The next stage in the development of *theology for the layman* comes in the thirteenth century. The Western Church had by means of her missionary efforts spread throughout Northwestern Europe. The faith of the Church had taken hold. It had been strengthened by the example of her monks, inspired by the holiness of her saints, instructed and nourished by the beauty and meaning of her liturgy. Yet, as time passed, it became clear: that same faith was in jeopardy!

The advance of Islam had left its effects in Southern France.[6] Heretics expelled from Byzantium were now making a foothold in that area. Furthermore, the classical philosophy espoused by the Islamic world was finding adherents in the West and proving noxious to the faith. The West was plainly unprepared to deal with these developments.

It was not that the Church was in doubt where the remedy lay. The immediate remedy pertained to the episcopal offices of preaching and teaching. Yet these offices had fallen into neglect. Long range remedies included a more thorough training of the clergy and a more vital intellectual life in the West.

What was done to supply for these needs only Peter's successor could have done. "Considering that the brethren of your order are to be champions of the faith and true lights of the world . . ."— in these prophetic almost mandatory words, Honorius III confirmed the order envisioned by St. Dominic de Guzman, founder of the Order of Preachers. Lights of the world! Preachers! Sent to be worthy vicars of the hierarchy; to share in the sublime prerogative of teaching and preaching sacred doctrine!

Such confidence placed in Dominic and his brethren was not to be regretted. Years later Pope Alexander IV was to give the order this tribute:

> "The friars of this Order are men proved, filled with divine knowledge, efficacious in zeal, powerful in preaching, whose lips grace has touched to teach true doctrine and direct others in the way of salvation."[7]

If the bishops of the Church were the theologians of the Church by reason of their office, the Friar Preacher was to be a

theologian by reason of his vocation. It was not unfitting, then that one of them should become the theologian par excellence of the Universal Church, St. Thomas Aquinas. All seemed to converge on Thomas: the newly available works of Aristotle, Greece's greatest philosophical giant; the writings of the Ancients; the Roman classics; the writings of the Neo-Platonists, the Arabs . . . all required of the mind of Thomas by his master St. Albert. These disciplines served Thomas well as he ordered his enormous knowledge of Sacred Scripture, the Fathers, and all subsequent ecclesiastical writers. The result is history. Theology flowed from the pen of Thomas in its developed form as true science.

Almost immediately the doctrine of Thomas won recognition among his brethren, his contemporaries, and the Church. The latter's praise and commendation of the writings of St. Thomas resound through papal encyclicals and decrees from his day to ours. That Thomas should be known: this was the will of the Church!

Acceptance of St. Thomas did, in fact, become general. Nevertheless, Thomas' doctrine has not been without its competitors for men's minds. Systems of subtleties, systems of criticism have in turn claimed their adherents. In the face of heresy, however, it was always to the writings of St. Thomas that the Church openly turned.

Later centuries, lost in meticulous and detailed advances in the natural sciences, lost sight of St. Thomas. That St. Thomas and Aristotle should have gone before, should have advanced from prime reality to prime reality, this possibility truly escaped them. Catholics themselves had to be reminded in the last century by Pope Leo XIII concerning St. Thomas:

> ". . . carefully distinguishing reason from Faith, as is right, and yet joining them together in a harmony of friendship, he so guarded the rights of each, and so watched over the dignity of each, that, as far as man is concerned, reason can now hardly rise higher than she rose, borne up in the flight of Thomas; and Faith can hardly gain more helps and greater helps from reason than those which Thomas gave her."[8]

Today, St. Thomas' doctrine holds a place of prominence perhaps unequaled in history. Respect for his works is by no means restricted to the Catholic world.

THEOLOGY AND THE LAITY

In this present age, the Church is more anxious than ever to give her children greater insights into the truths of faith

> ". . . that having obtained a fuller and more profound grasp of Christian doctrine than has hitherto been customary, they may be able both to defend their faith against the common objections and may strive by explanation and persuasion, to bring it to as many others as it is possible."[9]

In the ensuing decade following these words of Pius XI on June 29, 1923, the Western World witnessed the advent of its present ideological turmoil. The economic disaster of the late twenties had left many seriously disillusioned. Communism and Fascism received attentive audience and won to their cause many partisans. Liberalism was running rampant.

In the face of these developments, prominent Catholic laymen of New York came together. They felt something should and could be done. Catholics possessed the richest of intellectual traditions. In that tradition, the world was to be seen as the Church sees it; as it actually is. And yet, as one of those first present was later to write:

> ". . . most of us have Catholic wills, but not many of us have Catholic intellects. When we look at the Universe, we see pretty well what other people see, plus certain extra features taught us by our religion. For the most part, the same influences that form other people's minds, form ours . . . the same habits of thought, inclinations, bodily senses, indolences worked upon by the same newspapers, periodicals, best sellers, films, radio programs. So that we have not so much Catholic minds as worldly minds with Catholic patches."[10]

These Catholic men, therefore, headed by the Reverend Vincent C. Donovan, O.P., and supported by the Dominican Province of St. Joseph, decided to found "The Catholic Thought Association." When incorporated in the State of New York in 1935 the Board consisted of: the Very Reverend T. S. McDermott, O.P., Provincial, the Reverend Vincent C. Donovan, O.P., National Director, William J. Donovan, lawyer, Thomas Woodlock, editor of *Wall Street Journal,* William Hard, journalist, Constantine McGuire, economist and historian, Raoul Desvernine, lawyer, and Richard Dana Skinner, business man, dramatic critic and writer. The first object of the association was "to promote among our own people a wider knowledge, appreciation and understanding of the Thomistic philosophy both in itself and in its application to the problems of the day."

The association called almost entirely upon the Dominican Fathers as lecturers. The late Reverend Ignatius Smith, O.P., opened the first introductory series of twenty lectures in New

York, 1934-35. The following season, the late Reverend Walter Farrell, O.P., began the first complete series based upon the entire *Summa* of St. Thomas. This undertaking extended over the next four years. Father Farrell's *Companion to the Summa* is the published form of the series.

Under the auspices of the newly incorporated association, the movement took on almost nation-wide proportions. In Chicago; Minneapolis; Louisville; Madison, Wisconsin; Washington; Baltimore; Philadelphia; New Haven; Cambridge; Princeton; Charlottesville, Virginia; Annapolis; Greenwich, Connecticut; Waterbury, Connecticut . . . trained Dominican theologians ascended the rostrum. In the Midwest, the movement soon took up separate organization. There it came under the direction of "The Thomist Association." In 1955, with the invitation and encouragement of his Eminence, James Francis Cardinal McIntyre, the movement came to the Far West with the founding of the "St. Thomas Aquinas Institute."

The aim of these lectures is to extend the knowledge of the laity beyond the fundamental stage of the Catechism, to deepen and apply this knowledge to the problems of life. In short, the purpose is not to develop speculative theologians but practical Catholics, Catholics who will be the more devout because of greater understanding of the sublime mysteries of faith. In this way, theology, beginning with faith, ends with faith, with a faith deepened and strengthened. For this reason, then, do Catholic laymen sit at the feet of Thomas

> ". . . not so much to be taught by his words, as to be altogether nourished by them."[11]

Following upon these beginnings, efforts to bring theology to the layman have taken on broad and varied forms. *Theology for the layman* is the weekly column in the diocesan paper; it is the Holy Name pamphlet, the new book, perhaps even the local television program. (Not a little part of Bishop Fulton J. Sheen's nationally given television talks represent an effort to bring theological truths into American life.)

Today, the lecture series program continues in the larger cities of the nation. They are also to be found wherever Dominican Fathers are stationed and available for this work. In Boston, the Archbishop Cushing School of Theology has been established to ensure the continuance of these lectures on a permanent and standard basis.

Laymen capable of profiting from such courses and eager to do so are not wanting. At present, what is wanting are instructors thoroughly grounded in the teachings of St. Thomas. Trained theologians, today, are at a premium. Their numbers are not as yet sufficient to supply adequately for the training of teaching sisters—where their first obligation lies. The need for theologians on the campuses and in the classrooms of the nation's colleges and universities is equally pressing.

The need, then, is for apostolic learning—for ever more assiduous study of the science of the faith, particularly by clerics, priests, and religious.

> "The chief task of religious is to seek God alone, to cleave to Him, to meditate His divine mysteries, and to *teach Him to others.* They must never forget that it will be impossible for them to fulfill this sacred duty properly and fruitfully and to rise to a sublime union with Christ if they lack that abundant, profound and ever growing knowledge of God and His mysteries which is derived from sacred doctrine."[12]

What may be expected from such intensified application, so prayerful in nature, to the sacred disciplines? What, save that deeper understanding and devotion which the faith of those in every rank of the Church so eagerly seeks.

Footnotes

[1] Leo XIII, *Aeterni Patris,* a. 1879.

[2] Abbe G. Bardy, *The Greek Literature of the Early Christian Church* (Herder, 1929), p. 91.

[3] Christopher Dawson, *Religion and the Rise of Western Culture* (Sheed & Ward, 1950), p. 28.

[4] *Catholic Encyclopedia* (1919) "Homeletics," Vol. VII, p. 444.

[5] *Catholic Encyclopedia* (1910) "Byzantium," Vol. III, p. 120.

[6] Christopher Dawson, *op. cit.* pp. 181-187.

[7] Pére Mandonnet, O.P., *St. Dominic and His Work* (Herder, 1944), p. 73.

[8] Leo XIII, *ibid.*

[9] Pius XI, *Motu Proprio,* June 29, 1923.

[10] F. J. Sheed, *Theology and Sanity* (Sheed & Ward, 1953), p. 4.

[11] Leo XIII, *ibid.*

[12] Pius XII, Apostolic Constitution *Sedes Sapientiae,* May 31, 1956. Italics ours.

WHY THE TEMPERAMENTS?

OWEN O'CONNOR, O.P.

NOT LONG AGO a small party of men reached the summit of Mount Everest. They had climbed to the top of the world; they had stood on the highest point of the earth. Asked by the press to give their first impression of this feat, the New Zealander, Sir Edmund Hillary, replied, "It felt darn good!" A native guide, Tenzing Norgay, was also asked to give his feelings at that history-making occasion. He answered, "I thought of God."

Here we see a great contrast in emotions and impressions. Why this difference in feelings of these two men both of whom attained the same goal? What caused one to think of himself, and the other to think of God? The reasons are many; differences in belief, background, etc., but an important factor was probably due to their innate difference in *temperament.*

One of the most noticeable varieties encountered in daily life is that of different personalities. No one but the Divine Planner of this universe would have thought to put such appealing variety into nature. Things indeed would be very monotonous if there were only one color to see, one type of tree, one kind of bee, and so on in every aspect of nature. But the ingenious Creator of our world put spice into his work by giving it such infinite variety.

Even in human nature God made no two persons alike. Some people are sweet and obliging, others are selfish and thoughtless; some are good company, others are always ready for an argument; some have a good, attractive appearance on the outside, while on the inside, they may be full of vice. And still others, while not "God's gift to the world," may have hearts of gold.

So we see in the nature of the human being God has sown a great variety of personalities. No two individuals, Joe nor Paul, Jane nor Janet build their personalities in exactly the same way. Always we are able to detect certain unlikenesses among individuals. These are brought about by the set modes of operation to which man's faculties, spiritual and physical, are disposed. One of the most important single factors which has an impact on this disposition is *temperament.*

TEMPERAMENT

Just what does *temperament* signify? In common parlance, a temperamental person is one given to violent displays of emotion at the smallest incitement. The term temperamental has come to be associated with artists of various kinds—the long-haired musician, or the thin, emaciated painter, both of whom are supposed to be emotionally unstable and highly excitable. This popular notion of temperament, however, is not a true one, for it puts the emphasis on the outward manifestations rather than on the roots or the core which underlie these manifestations.

Temperament is rather innate and hereditary. It stems from physical structure and functional disposition of certain bodily organs and tissues. It is properly viewed from the influence this disposition of the body exerts upon the sensational, emotional, and intellectual life of man. Thus certain bodily dispositions underlie certain temperaments and these in turn influence certain personality and character developments in people.

CHARACTER

Sometimes a person's character is mistaken for his temperament. Character is not the same as temperament. Temperament is largely a matter of inheritance, an innate thing; while character is an achievement of long and hard effort; at least, good character is. Whereas temperament cannot be changed, character can be developed for good or bad by cultivating and perfecting the good or bad elements of one's temperament. Temperament is the result of the kind of bodies we have; character is more concerned with the spiritual nature of man; it has moral connotations. So we always refer to someone as of good character or bad character.

PERSONALITY

Nor must temperament be confused with personality. Like character, personality is brought about by conscious efforts to achieve definite goals. Personality is not innate. It must be worked on for the desired results. Whereas temperament is not worked out or formed by effort; we have it from the cradle. Temperament is like the raw material, and personality the refined, or processed end-product. Personality is different from character in that the former is more concerned with the social aspect, while character relates to morals. A person may be of radiant personality and yet have a very low moral character and vice versa.

MOODS

Is temperament a mood? No, temperament is not the same as mood. We say that Joe or Jane is in a bad or good mood, but not in a bad or good temperament. The main difference is that the temperament is fixed and stable, whereas mood is transient and changeable. Mood is an affair of hours or days. Temperament is like a mood that is permanent, a life-time disposition. A person might easily know the reason for his moodiness, and again he might suffer a mood with no apparent cause. A piece of good fortune, a rise in the stock-market, or even soothing music can induce a pleasant mood; perfect health is also another prime influence. Yet any one of these conditions may occur, or many of them together, and still not change the permanent, firm temperament.

EMOTIONS

Lastly, temperament is not identified with emotion. Emotions are conscious states of excitement arising when a person is faced with some disturbing or stimulating situation, which changes the whole system of the body mechanism. Emotion is the result in us of our being acted upon by some agent outside of ourselves. Temperament is an internal cause of this emotional reaction. It is the factor inside of us. The emotions are in the appetitive faculties, those faculties by which a human desires something external. The temperament is not in the appetitive faculties; therefore causes no desires for external things. It does not bring about bodily changes like the different emotions but it is a fixed disposition of the body.

So we see that temperament is not the same as character, not the same as personality, or mood, or emotion, but it is the foundation of all these, the substructure upon which the edifice of a person's behavior rests.

ORIGIN

As to the theory of the temperaments, its history goes back over two thousand years. The theory of the temperaments found its start in the Hippocratic school, the Greek medical school named after Hippocrates (359 B.C.), the father of medicine.

The Hippocratic school based its theory of the temperaments upon the varying proportions of four juices (humors) in the body. The body was thought to be derived from the four inorganic elements, earth, fire, air, and water. The mixture of these

elements in the body—the coldness of the earth, the warmth of the fire, the dryness of the air, and the wetness of the water, gave the various combinations of humors. They were the blood, the phlegm, the bile or choler, and the atra-bile or melancholia. The blood was warm and moist and produced in the heart; the phlegm, cold and moist and produced in the head; the bile was warm and dry, found in the liver; the atra-bile, cold and dry and found in the spleen. Thus originated the four temperaments: the Sanguine (blood), the Phlegmatic (phlegm), the Melancholic (black bile), and the Choleric (yellow bile).

Since this theory has been proven faulty and science has shown that the endocrine glands are the principal factors involved in man's bodily disposition, only the nomenclature of this primitive theory remains today. Yet we should not underrate the merit it deserves in establishing some notion of these inner forces in man. This theory was handed down through the ages, to the Romans and on to the medievalists; it remains today an honorable and sacred relic in our present psychology. Even St. Thomas and a great many other scholars through the ages used this theory. We even read in the *Summa* that the body of Christ was composed of these four humors. For when the heart of Jesus was pierced with the sword, water and blood gushed forth. The water showing that his body was composed of the four elements and the blood indicating his body also contained the four humors.[1] There are many other references in St. Thomas and other classic works proposing the well-established belief in some physiological composition of bodily organs affecting the disposition of the body.

TYPES

What sort of individuals are associated with these four temperament according to modern psychology? To the *Sanguine* type belong those individuals who find a certain joy in life, who do not take things too seriously, who attempt to see the most beautiful and pleasant side of every event. They are those who are sad when sadness is proper, without breaking down; they who experience a thrill in the lighter things of life, without losing their sense of perspective. They are especially healthy folk, in whom marked defects are not present. If a stone is in their path, they comfortably and easily walk around it.

The *Choleric* individual is the man who fiercely kicks aside the

[1] III, q. 66, a. 4, ad 3.

stone which lies in his way. He is the type whose striving for power is so intense that he makes more emphatic and violent movements in his gait, his speech, and his gestures. He is interested only in a straight-line aggressive approach.

The *Melancholic* type, on seeing the stone, would remember all their sins, begin brooding sadly about their past life, and turn back. They have no confidence in ever overcoming their difficulties or of getting ahead. Such individuals prefer not to rush a new adventure; if they do begin it is with the greatest caution. Doubt always plays the predominant role. This type think more of themselves than of others. They are so oppressed with their own cares that they can stare only into the past, or spend their time in fruitless introspection.

And lastly, the *Phlegmatics* are almost strangers to our planet. They seem to be removed from the ordinary way of life. Nothing makes a great impression on them. They are hardly interested in anything, make few friends, have almost no contact with life around them. Of all types they perhaps stand at the greatest distance from the business of living or making something of themselves. Therefore, when they reach the stone in their path, they neither kick it, nor walk around it, nor brood over it; they do not see it—they might in their stupor even fall over it.

So far we have taken but a cursory glance at the four types of temperament in a rather descriptive fashion, from the physical or bodily point of view. In so doing we have not indicated anything very complimentary about our temperaments. Is then their purpose something more than merely bodily dispositions? Can we make a spiritual application of them? At first glance, it seems that even on the spiritual side, for Christians striving for perfection, these innate temperaments are natural blocks to our swift advancement. But why should God burden us unnecessarily with dispositions such as these which hinder us rather than aid us to a more perfect way of life? This is a dark view of the picture. We should look at it in brighter and more promising light. For all that God made is good. We must use these apparent stumbling blocks rather as stepping stones to perfection. Can it be done?

IN THE SAINTS

Saint Paul—*Choleric*

No one will deny that St. Paul was at one time a great persecutor of the Church. He witnessed the stoning of the first

martyr, St. Stephen, with approval (Act. 7, 58). He could not stand the infidelity of this new Christian sect against the Mosaic law. Being a zealous Jew with a deep love of the Jewish traditions, any deviation caused him uncontrollable wrath. He sought out and pursued the Christians with an unquenchable hatred. He secured authorization from the high-priest to go to Damascus to find the Christians and bring them back to Jerusalem in bonds (Acts. 9, 1).

What was this driving force that demanded of Paul that he be more than a simple by-stander or mere condoner of these persecutions? We can truly say that no little part of it was due to *St. Paul's choleric temperament.*

Considering St. Paul as of choleric temperament we will remember him as a man of strong passions, great ambition, intelligent and strong willed. He was riding to do enormous harm to the Christian Church until God saw fit to cast him from his horse and bring about his conversion. St. Paul's life was changed from that moment on, but his basic temperament remained unchanged. He now channeled his powers for evil to do great things for the honor of God. St. Paul by his temperament was not meant to be passive or luke-warm. He was destined to work a great deal of good or a great deal of harm. We venerate him today as a saint only because he kept his eyes fixed on the glory of God and the conquest of souls for God. For the choleric with comparative ease can become a saint.

A closer look at St. Paul might help to make his temperament more manifest to us. After his conversion on the road to Damascus, Paul still remained the conqueror, the leader, the zealot; and the disciples were not too ready to accept this convert wholeheartedly. For a long time he had to prove himself because his strong passions were not perfectly controlled. Looking at the dark side of his temperament we see the man still self-confident and opinionated, as when he blamed St. Peter for his imprudent action. "I withstood him to the face——!" (Gal. 2, 11). St. Paul showed this anger because a choleric is vehemently excited by contradiction, resistance and personal offenses. Besides the predominant characteristic of pride, the choleric's anger is most outstanding. No one can whip out with an angry tongue as a choleric person. He can hurt someone more quickly and bitterly than the most professional antagonist. These furious outbursts of anger notable in cholerics like Paul are detrimental to himself and to his intimate friends. His anger could so completely blind

him that he may cast aside the plans for victories, for glories and all earthly gains, for which he has worked for years. St. Thomas on this matter says: "The impulse of passion may arise from its quickness, as in choleric persons . . ."[2] Disposition to anger is due to a choleric temperament; and of all the humors, the cholera moves the quickest; for it is like fire.[3]

There were other signs of St. Paul's choleric tendencies. He oftentimes refused the help of others and preferred to work alone, as he did with Barnabas and John Mark. False sympathy cannot influence him to neglect his duties or abandon his principles. The choleric can be extremely hard, heartless, even cruel if hindered from his goal. The choleric is by his temperament, full of himself; he is domineering, wanting always to hold the first place and be admired by others and hold them all in submission to him. St. Paul very much seemed to tend this way.

Yet considering his good points, which were indeed more numerous, we find a man strong by nature. He was patient and firm in endurance of physical pains and sufferings as we know from his own accounts of his journeys, his shipwrecks, imprisonments and beatings. His whole life was burdened with fever and sickness. A choleric being of active nature feels a constant inclination to activity and occupation of which St. Paul gave sure proof by his many and distant journeys; journeys that would have taxed the strength of the healthiest of men. St. Paul was a man of action; his speech brief and frank; his appearance and firmness of gaze commanded respect of all those who saw or heard him.

So we see from this that the temperament for St. Paul was not a handicap but the very means by which he attained God. Is this true also of the *Sanguine temperament?* The perfect example of its successful use can be found in another great figure of Apostolic times. It can be found in our very first Pope himself, St. Peter.

St. Peter—*Sanguine*

Most authorities say St. Peter was of predominantly sanguine temperament. Enthusiasm is the notable characteristic of this type. As we noted above this type is especially optimistic, always hopeful and not depressed by misfortunes. He is terribly impetuous and inconsistent, as is very obvious in St. Peter.

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[2] II-II, q. 156, a. 1, ad 2.
[3] I-II, q. 46, a. 5.

If we look at Peter from the dark side he always seemed to be leaping before looking, as when he jumped from the boat to walk on the water to Jesus. He was full of confidence and he never considered the risk in such foolhardiness. When he starts to sink in the water so does his brave heart and he cries out in fear to the Lord. Peter being of the sanguine temperament lacked depth; he was inclined to treat of things superficially, never being guided by his intellect but rather by his heart and feelings. Such actions naturally lead to mistakes in judgments and decisions. Because the sanguine person has no deep passions, he is easily led by impressions, unstable in his resolutions, he is captivated by every new idea or mood. For example, Peter quickly drew his sword to defend Jesus and a few minutes later took flight. Peter also promised Jesus that even though all others would betray the Master, he would never, and yet that very same night Peter betrayed Him three times.

Another poor characteristic of the sanguine is his inability to put his mind to spiritual things, his ineptness at grasping a situation or the seriousness of a moment. His mind is on the tangibles about him. Jesus, for example, had just finished telling Peter and the other disciples of his coming sufferings. Peter began to chide him about this, but Jesus rebuked him saying, "Get behind me Satan, for thou dost not mind the things of God but those of men."[4] These and many other stances of rashness and imprudence are numerous throughout Peter's life.

Thus we see the whole period of Peter's life with Jesus marked by mistakes, rebukes from the Master and general unstableness of character. Such inconsistency had he, that one might think Peter had no character at all; that he was not guided by principles. Yet we know that upon this Rock Christ built his Church. Peter became our first Pope, chosen before all the other apostles. This impulsive, impetuous Peter became the new Moses. Why did Jesus choose this man, so entirely human, so full of faults and failings? We might better ask why Jesus loved Peter so much. This love might be the answer to His choice.

Looking at Peter's temperament now from the bright side we see that he literally wore his heart on his sleeve. Love was his most favorable trait. For St. Thomas says that "sanguine temperaments are more inclined to love."[5] Peter, even though

[4] Mark 8, 33.
[5] I-II, q. 48, a. 2.

he was a blunderer, was an entirely lovable blunderer, whose warm and loving heart for Christ is his excuse. Peter's devotion to Christ, his personal friendship, his loving reverence, so virile and strong, was the ideal of his whole life. It stands behind all his words and all his hasty deeds. Never were more sincere words spoken from this crude fisherman than "Master, Thou knowest that I love Thee." What are some of the other sanguine features on the good side that might be remembered of Peter?

We know also from the Gospels that Peter was a humble man, very humble. Though always by the side of Jesus, he never deemed himself worthy of the Master's love, saying so readily, "Depart from me O Lord, for I am a sinful man." He was head of the Apostles, yet this never gave him an exaggerated sense of worth. His writings and those of the disciples show he remained completely humble in his words and deeds. When St. Paul rebukes Peter in a dispute about the Gentiles, Peter humbly admits his own error and rectifies his mistake. His greatest act of humility was to tell Mark, his close associate, of his own treason in denying the Master three times, letting Mark record in his Gospel, for the whole world to read, the most sorrowful mistake of Peter's life.

We see also that Peter was pleasant company for the Lord, for affability is a desirable trait of the sanguine. Peter was pliable and docile; obedience was easy for him. We know he fared well with his fellowmen and endeared himself to them. All this was necessary if he was to be succesful in his later apostolate. He was kind and compassionate; he could show the authority he held after the Ascension but never offended others with his corrections. All these are signs of a developed sanguine temperament, put to good use. His good qualities far outshone his weaker ones. He knew his failings but his good qualities gave pardon for them. Peter is another example of the successful use of temperament.

The remaining temperaments to be considered are the melancholic and the phlegmatic. The Choleric and Sanguine as we have seen are the more active members of the temperament family. The Melancholic and Phlegmatic, we will notice, are passive in their traits; they are inclined more to quietude.

St. Jean Vianney—*Melancholic*

To the melancholic, solitude is beatitude. The word "melancholic" usually brings to mind the dreamer, the poet, the artist and inventor, those who are more or less removed from the

trivialities of society. They are people of few words, deep emotions, a definite slowness and hesitancy in their actions. Their eye is sad and troubled; their gait is slow and heavy. Friendship with this type is more difficult because of their somberness and reserve; they are reluctant to reveal themselves for fear of criticism. Truly in the eyes of the world they are not the type to be much envied. Yet many saints were of a melancholic temperament.

The Cure d'Ars is the noteworthy example of a melancholic saint. On the dark side we can say this about him: he possessed a great lack of confidence, a proneness to discouragement, indecision, anxiety, pessimism, strong aversions, sensitivity to grief and a brooding introspection. From his early childhood we see him as a reserved and timid little lad running off into the woods seeking solitude. As a young seminarian, we read, he was slow in his thinking and class work, with few friends, always losing confidence in his superiors because they did not understand him. To poor Jean Vianney the world was indeed in a sad state, with perversion of the people, bad times and the downfall of morals. The consequence of all this was an excessively sad life, which easily could have assumed the proportions of despair.

But after his ordination to the priesthood and with God's abundant grace working within him, we find a man now controlling these tendencies of his nature for the glory of God. He tried now to look about his little world with optimistic eyes; his soul was on fire with love of his fellowmen, a new hope and confidence awakened in him. His whole life now centered around the care of his flock. The good qualities of his temperament began to take the foreground, qualities which too long had lain dormant. This saint now never allowed his naturally sad, morose disposition to show itself. One glance at the Cross of Christ helped quickly to conquer these unpleasant moods.

Another good quality of the melancholic is his ease and joy in interior prayer. In communication with God the melancholic finds a deep and indescribable peace. This peace of heart, Jean Vianney also now felt in his own sufferings and in ministering to those of his fellowmen. The melancholic is often a great benefactor to his neighbor. Jean guided others to God with overwhelming sympathy, frequently at the cost of tears in the presence of pain or evil. For men were no longer just sinners but souls made in the image of God. No longer crowded by pessimism, his goal was God and all that pertained to God.

Biographers tell us that this humble French priest was soft-hearted, a melancholic trait; he often thought of leaving his parish of Ars to seek a more secluded religious life because of his strong yearnings for God and eternity. He felt continually hampered by earthly and temporal affairs, money matters, meals and all bodily needs. Yet by this apparently unhealthy attitude towards living, he gained heaven. Can we then judge him a fool? Truly God's grace played a big part in his life, but it only perfected the nature, it did not change it. He was always melancholic, but his temperament did not rule him but was ruled by him for the good.

What of *Phlegmatics?*

Lastly let us look briefly at the phlegmatic temperament. Briefly, because there is not too much to consider in this disposition. This is truly the weakest of the temperaments.

Taciturn, inarticulate, lazy, slow, tired: these are the adjectives applied to the phlegmatic by their friends as well as their enemies. People of this temperament are rarely found in positions of authority or state of life requiring self-discipline and long hard labor. Therefore they are not apt subjects for religious life. St. Thomas says the phlegmatic is noted for his weakness of will, "a man fails to stand to that which is counselled, because he holds to it in a weakly fashion by reason of the softness of his temperament. This is also the case with phlegmatic temperaments."[6] They are weak by nature, not disposed to work, sluggish rather than keen and alert. The phlegmatic person is somnolent, tires easily, is of low intelligence; he moves and thinks slowly and is extremely forgetful—a lethargy and forgetfulness which cause the person to have little interest in the affairs of his life.

We should not suppose, then, that God has made the phlegmatic in vain. Even though the phlegmatic may not possess those heroic virtues generally associated with canonized saints, there is still room for him in heaven. We might recall the old fable of the hare and tortoise. Once the phlegmatic begins to lead a life of virtue, he goes on slowly and steadily at his own pace. Patience may be his characteristic virtue. A phlegmatic with all his handicaps can do good precisely because he works slowly and patiently. If his work does not demand much thinking or mental

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[6] II-II, q. 156, a. 1, ad 2.

labor he will work perseveringly until the task is completed. He is not upset by offenses or trials; he is a good-natured fellow. He remains calm, relaxed, thoughtful and deliberate; all these aiding his very practical judgment. He does not ask much from life since he has no strong passions. Are there phlegmatic saints then? Maybe not famous ones, but among the millions in heaven think of those thousands of humble laybrothers, religious faithful to their daily routine, simple, peace-loving lay-folk—the saints of everyday life.

CONCLUSION

How many saints use this method of self-perfection, making stepping stones of their innate, predominant weaknesses and defects. It is wrong and ungrateful to wish to have another temperament, to want to be like Joe or Jane who seem so generously blessed. Christ's own chosen Apostles were real, live men of flesh and blood, with their faults and foibles as well as their apostolic powers. They had their individual temperaments and were fundamentally human, made from the same clay as we are. With their titles of Saint we too readily regard them as marvels of grace. But they were not born saints; they were not without human temptations, human passions and human failings. All twelve of them were strikingly different human characters, each with his own private battle for self-control and self-perfection. Yet these weak and fallible human beings became inheritors of Heaven. So should it be with us also, for God has given us our particular temperament, with all its peculiarities and inclinations, to be used for the services of the Lord and to contribute to His honor and glory.

THE HOLINESS OF ST. DOMINIC

Part Three

CESLAUS M. HOINACKI, O.P.

SIGNIFICANT and moving details of St. Dominic's life are recorded in the translations presented below, the third and last of a series appearing in *Dominicana*. The three last witnesses to appear before the Pope's commission at Bologna add appreciably to the evidence of Dominic's sanctity. Brother Stephen stresses the tremendous spiritual benefits which people received through the merits and intercession of Dominic. Brother Paul recounts a personal miracle worked through prayer to the holy founder. Brother Frugerius tells of Dominic's tenacity in clinging to the strictest practice of evangelical poverty. All three attest the Master's great devotion at Mass and his love for the liturgy.

The Testimony of Brother Stephen

Brother Stephen, although a Spaniard, probably saw Dominic for the first time during the summer of 1218 in Rome. In 1219 he met Dominic in Bologna and entered the Order in the unique manner described in his deposition. He succeeded Brother Bonaventure as provincial of the Lombardy province in 1224, and held this position until 1238. In that year the general chapter sent him and another delegate to Rome to persuade Raymond of Pennafort to accept the post of Master General of the Order. Stephen was later made Archbishop of Oristano in Sardinia.[1]

On the thirteenth of August, Brother Stephen, Provincial Prior of the Order of Preachers in the Lombardy province, stated under oath that he had known Master Dominic, the initiator, founder and first Master of the Order of Friars Preachers, for more than fifteen years. But before he ever saw Dominic or knew him personally, he had heard many good things said of him by very important and trustworthy men. When Dominic was either Prior or Subprior of the church at Ozma (where he was a canon),

he was studying Sacred Scripture at Palencia. At that time a terrible famine began to waste the region so that many of the poor were dying of hunger. Brother Dominic, moved by compassion and mercy, sold his books (which he himself had annotated) and other possessions, gave the money to the poor and said, "I will not study on dead skins when men are dying of hunger."[2] Following his example, some very influential men acted similarly and then began to preach with him. The witness understood that shortly afterwards Brother Dominic accompanied the Bishop of Ozma to preach, especially against the heretics, throughout the countryside around Toulouse. It was there that he conceived and organized the Order of Friars Preachers.

The witness was studying at Bologna when Master Dominic arrived there and preached to the students and other sincere men. He confessed his sins to him and it seemed that Dominic really loved him. Then one night when the witness and his companions were about to eat supper at their lodgings, Dominic sent two of the brethren to him. "Brother Dominic says you must come to him immediately," they said. "After I have eaten, I shall go to him," the witness answered. But they said, "No, you must come right now." So he got up, left everything and went to him.

He found Dominic and many of the brethren at the church of St. Nicholas. Brother Dominic said to the brethren, "Show him how to make the *venia*."[3] After making the *venia*, he placed himself in Dominic's hands. Before he left, Dominic clothed him in the habit of the Friars Preachers, saying to him, "I want to give you the armor you must use to fight the devil all your life." At the time and afterwards the witness greatly wondered concerning this intuition of Brother Dominic. He had called and clothed the witness with the habit of the Friars Preachers before the latter had ever said anything about entering the religious life. But he believed that Dominic must have acted from divine inspiration or revelation.

The witness stated that both the brethren and others found Brother Dominic to be the best possible comforter when they were troubled with temptations. He knew this fact, because when he first entered religion and was a novice, he had many different temptations. But he was completely put at ease by the preaching and counselling of Dominic. Many other novices told him that they had the same experience with Dominic.

After entering religion, the witness lived with Brother Dominic in the monastery of St. Nicholas for nearly a year, and was

very close to him. During the entire time that he lived with Dominic, the witness never heard an evil, malicious or idle word from his mouth. Dominic carefully prepared himself and was unremitting in his preaching; his words were so moving that most of the time he stirred himself and his hearers to tears. The witness never heard a man whose words so moved the brethren to compunction and tears. And it was his custom to speak always either of God or with God, whether he was in or outside the house, or on a journey. He strongly urged the brethren to act similarly and had the practice inserted in his Constitutions. The witness knew all this because he lived with him, was present, and so heard and saw it.

Dominic was more persevering and devout in his prayer than any man the witness has ever seen. He saw that after the brethren had finished Compline and their common prayers, Brother Dominic would then send them to the dormitory and usually remain himself in church to pray. During the night, his prayer affected him so strongly that he would burst into groans and cries. Brothers sleeping nearby were awakened and some were moved to tears. Most of the time he would stay up to pray until Matins. He nevertheless remained for the Office, and would walk around each side of the choir, exhorting and encouraging them to sing devoutly and on key. Thus he dedicated the night to prayer, so that the witness never remembers having seen him sleeping in a bed, although a regular place was prepared for him. There was simply a wooden frame covered with a blanket, but without any mattress or padding. Although he often searched carefully, the witness could never find him in bed during all the time he lived with him in that monastery.

The witness very frequently saw him celebrate Mass, and always noticed that his eyes and cheeks were wet with tears during the Canon. It was quite easy for those present to perceive his devotion from his great fervor during Mass and the way he said the *Pater Noster*. As stated above, the witness never remembers having seen him say Mass with dry eyes. He related all these facts, having seen and heard them.

The witness never saw any man who was so zealous to strengthen the Order, preserve the Rule and comfort the brethren. And he does not really think Dominic will ever have a comparable successor in these qualities. Brother Dominic also loved poverty. The witness very often heard him preach this virtue and exhort the brethren to practice it. When anyone offered property

to Dominic or the community, he would not accept it nor allow the brethren to do so. He also wanted them to have cheap and small houses. He himself had the most ragged habit and wore poor clothing. Asked how he knew this, the witness answered that he had quite often seen him wearing a short and extremely tattered scapular. And he did not try to hide it with his cloak, even when important people were around.

At St. Nicholas, the cells of the brethren were quite plain and small. Therefore, Brother Rudolph, the procurator, began to heighten some of them the length of an arm (Brother Dominic was away at the time). When Dominic returned and saw the higher cells, he began to weep; he rebuked Rudolph and the other brethren many times, saying to them: "So soon you want to abandon poverty and build great palaces!" Hence, he ordered them to stop the work; it remained unfinished while he lived. As he himself loved poverty, so he desired to see it loved by his brethren. Therefore, he commanded them to wear poor clothing and never carry money while traveling, but to live by begging all the time. He then had this written in his legislation.

The witness also stated that Dominic was sparing in food and drink. Asked how he knew this, he said that he often noticed Dominic in the refectory. When the brethren were given double portions or two courses, he was content with one. Because he was worn out from his excessive vigils, Dominic nearly always fell asleep at the table while the other brethren were eating. Since he ate and drank so little, he was practically forced to fall asleep at mealtime.

The witness firmly believed that Brother Dominic was a virgin in mind and body to the end of his life. Asked why he believed this, he replied that he used to hear Dominic's confession, and a mortal sin could never be found on his conscience. Dominic was also patient and joyful in trials. The witness knew this because he observed that in all the necessities, the needs for food and clothing which Brother Dominic and the brethren suffered at that time, Dominic was always joyful and happy.

The witness also was convinced that the graces given to the Friars Preachers in Lombardy and the other provinces have been received and increased through the prayers and merits of Brother Dominic. He believed this because from the time that Brother John of Vicenza began to preach the revelation he had divinely received concerning Brother Dominic, and make known to the people the public and private life—the sanctity—of Dominic, and

from the time that the witness himself, together with some of the brethren, began to undertake the translation of Dominic's body, greater graces were evident and were clearly being poured out, both on the brethren who were preaching his life and sanctity, and on the people who heard them. The evidence of these graces was to be seen in the effect in the cities of Lombardy, where a great number of heretics was burned. Also, more than a hundred thousand people, who did not know whether they should follow the Roman Church or the heretics, were really and sincerely converted to the Catholic Faith through the preaching of the Friars Preachers. The witness knew this to be true, because the converts now abhor and hunt out the heretics they formerly defended.

Also, nearly all the cities of Lombardy and the Marches have taken their affairs and laws that needed ordering and changing and handed them all over to the discretion of the brethren. They could add or subtract, change or delete, according to their judgment. They were also able to stop wars, make peace and settle disputes among the people; goods obtained through usury and fraud were returned, confessions were heard and many other benefits achieved, which it would take a long time to relate.

The witness stated that it was he who decided on the day and manner of removal of Master Dominic's body. He was also present at the translation itself, along with many of the brethren, the Podesta of Bologna, many important citizens of the city and many from other cities. In the presence of all these, the witness and the other brethren began to dig with iron stakes and pikes. They found the ground hard and the tomb sealed with a very strong and durable cement. Raising the stone which covered the top of the tomb, the brethren and all the bystanders inhaled a fragrant perfume. The witness asserted that he could not describe it, for it did not seem to have the smell of any earthly thing. Because of the fragrance, the brethren and all those standing there prostrated themselves on the floor in tears, praising and blessing the Lord for having shown so wonderfully that his saint should be glorified.

They then found the wooden casket which held Brother Dominic's body; it was strongly built and sealed with iron nails. They opened it also, and then a fragrance more powerful than the first one came out. The Master of the Order and many of the brethren, with reverence and devotion, took the bones from the old casket and put them in a new one. Then the witness, together

with Master Jordan and the other brethren, in the presence of the Lord Bishop of Ravenna, many other bishops and clerics, the Podesta and many other citizens of Bologna, took this new coffin and placed it in the marble tomb where it now lies. The witness also stated that for many days afterwards he could smell the vestiges of the first fragrance both on his own hands and on those of the others who had handled Brother Dominic's relics. He knew all these facts because he was there and witnessed them himself, touched these things with his own hands and many times afterwards clearly sensed the fragrance on his hands and those of the other brethren, who had touched and handled the relics.

The Testimony of Brother Paul of Venice

Brothers Paul and Frugerio (whose testimony follows Paul's) entered the Order at Bologna during Lent of 1219. The brethren were then living in a poor and small monastery at the church of St. Mary of Mascarella. Brother Reginald was the superior who received them there. Brother Paul's testimony adds nothing substantially new to what the previous witnesses have already stated, and Brother Frugerio's deposition is rather brief. Both men, however, include personal touches that heighten the interest of their accounts.[4]

On the sixteenth of August, Brother Paul of Venice, a priest of the Order of Preachers, stated under oath that he had entered the Order at Bologna more than fourteen years ago, making his profession in the hands of Master Reginald. He received the habit on the Sunday the Gospel of the marriage feast at Cana is sung. Master Dominic arrived in Bologna the following summer. From the very time of Dominic's arrival in the city the witness was very close to him. He lived with Dominic for a long time when the latter stayed at the monastery in Bologna. Then he traveled with Dominic for nearly two years throughout almost the whole of the march of Trivisano—eating, drinking, traveling and saying the Office with him, night and day.

The witness never remembers having heard Dominic speak any detraction or flattery, nor any idle or malicious word. On the contrary, when they were traveling, he noticed that Dominic either prayed or preached, or devoted himself to mental prayer and meditation on God. Asked how he knew this, he answered that Master Dominic used to say to the witness himself and to

the others who were with him, "Go on ahead and let us meditate on Our Savior." The witness then used to hear him groaning and sighing. Wherever the Master was, he always spoke either with God or of God, strongly urged his brethren to do this and had the practice written into the legislation of the Friars Preachers. Asked the source of this information, the witness replied that he had lived with Dominic for a long time and so saw and heard these things. He never saw Dominic angry, upset or troubled, even when tired out by traveling; Dominic never gave way to passion, but was always calm, joyful in tribulations and patient in adversities.

Dominic himself loved poverty, desired it for his Order and urged the brethren to practice it. When he was at Bologna, certain Bolognese wanted to give some property to the Order, but he would not accept it. He also forbade the brethren to receive it. Dominic even had the Constitutions prohibit the acceptation of property by the Order. The Master himself wore an extremely ragged habit, and when he got outside the villages and towns he used to take off his shoes and travel barefoot. The witness very often saw this when he traveled with him.

He sometimes saw the blessed Brother Dominic himself going from door to door, begging alms and receiving a piece of bread like any pauper. Once when Dominic was begging at Dugliolo, some man gave him a whole loaf of bread; Father Dominic received it on his knees, in great humility and devotion. The witness often heard Dominic express his desire to the brethren—that they live by begging.

When they traveled together, the witness never saw him sleep in a bed, although he sometimes slept on some straw. Once after a long journey the blessed Dominic, the witness and another companion stayed with the people of Porto Legnago. After Father Dominic had secured a place for his companions to sleep, he himself went to the church and spent the night in prayer. But he was nevertheless present with his companions and the clerics of the church for Matins. While journeying, the blessed Dominic himself fasted, but he used to make his traveling companions eat, because of the fatigue of the trip.

Although the witness lived with him at the church of St. Nicholas in Bologna, as he already stated, he never remembers having seen that Dominic had a regular place to sleep at night. Sometimes he slept on the floor, sometimes on a wooden bench or board, but most of the time he remained all night in the church

praying. And the witness knew that he wept much in his prayer, for he saw Dominic do this many times. Sometimes the witness had to call him from his prayer, and then he saw that Dominic's face was covered with tears. Even while traveling, he was devout and constant in his prayer. If he could find a suitable church, he wanted to celebrate a High Mass every day.

He greatly desired the salvation of all souls, both of the faithful and of infidels. Frequently he said to the witness: "After we have organized and provided for our Order, let us go to the Cumans, preach the faith of Christ to them and win them for the Lord."

He rigidly and perfectly observed the Rule himself, exhorted and commanded the brethren to do likewise and strictly punished offenders. Yet he reproved them with such patience and kindness that no one was ever upset or rebellious because of the correction.

He was present with the community for meals and the Office. And although he very often devoted the entire night to praying in church, he was always present with the brethren for Matins; he would then walk around on each side of the choir, exhorting the brethren by his words and example to sing well and attentively, and to recite the Psalms devoutly. He himself was so faithfully intent when he prayed, that he was never distracted by any tumult or noise.

He was the best possible comforter of the brethren and of anyone in trouble or temptation. The witness knew this both because he experienced it himself and also heard the same thing from others. Brother Dominic was patient and compassionate, sober, pious, humble, kind and chaste. The witness heard, and himself firmly believed, that Dominic was always a virgin. Dominic possessed these and other virtues to such a degree that the witness did not think any man of Dominic's time was better than he, nor has he ever met Dominic's equal. And whenever Dominic traveled, he always preached to those who joined his party, exhorting them to practice penance.

The witness was present when it was necessary to open the grave where Master Dominic's body was originally buried when he died, and to remove it to its present tomb. Many bishops and clerics, the Podesta and many important citizens of Bologna were also there. When they began to dig, they found the ground extremely hard, the sides of the tomb very strong and the cement quite tough and durable; they could just barely break it with mallets and iron stakes. Then they had a difficult job lifting the

stone which had been placed on top of the tomb. But when this stone was raised from the sides, thus opening the tomb, a powerful but sweet and delightful fragrance came out of the grave, so that it filled the entire church. When the witness and the bystanders sensed this, they prostrated themselves on the floor and wept, giving thanks to the Lord for the fragrance they smelled. The witness had never before experienced such an odor in any apothecary's shop, cluster of flowers, nor in any other place. Neither the witness nor the bystanders (as they admitted to him) could identify the fragrance; it did not seem like any earthly smell at all. The witness knew all this for he was present at the opening, saw these things and sensed the fragrance, as he has already stated.

He also said that he came from Venice to Bologna the previous Sunday to give his testimony. But on Sunday evening a terrible pain, which used to afflict him for many days, seized him in his back and kidneys. Since he was afraid he would be unable to present his testimony, he went to the tomb of the blessed Dominic and most ardently sought help and relief. He was completely cured almost immediately.

The Testimony of Brother Frugerio of Penne

On the fifteenth of August, Brother Frugerio of Penne, of the Order of Preachers, stated under oath that he had entered the Order fourteen years ago last Lent. He made his profession in the hands of Master Reginald, from whom he also received the habit. This occurred in the church of Mascarella, where the Order of Preachers was at first located in Bologna. During the summer of that year, when the Order was at St. Nicholas, Brother Dominic, the founder and first Master of the Order, arrived in Bologna.[5] With Master Reginald's permission, the witness had gone to visit his family and only returned to Bologna on the first of September. There, at the church of St. Nicholas, he met Dominic, the Master of the Order of Preachers.

The witness then lived with him for more than four months in the monasteries at Bologna, Florence and Rome. He also traveled with Dominic to Rome and other cities; he said the Office with him and they ate and spoke together; he used to hear Dominic's confession; he prayed and talked with him of God, night and day. Dominic's devotion to prayer was so constant, both in

the monastery and while traveling, that the witness was never able to find him sleeping in a bed, neither in the house nor on the road, although sometimes one was prepared for him. Occasionally when he was worn out by his excessive vigils, he would sleep for a while, resting on his arms or lying on the floor or on some boards. Asked how he knew this, the witness answered that he saw it.

He saw Dominic say Mass many times, both in the monastery and on journeys, and there was not a single time when Dominic did not shed many tears. The witness knew all this because he saw it. And when Dominic spent the night in prayer, his petitions were accompanied with groans and tears. He also wept when he preached to the brethren. Oftentimes they would also be moved to tears from his example.

The witness never heard him speak an idle or malicious word, nor any flattery or detraction; rather, he always spoke of God. Whenever someone joined him on the road, Dominic would preach to him of God. He strongly encouraged the brethren to do this also, and had the practice inserted in the legislation of the Friars Preachers. He had a burning zeal for the salvation of souls, not only of Christians but also of Saracens and other infidels, and exhorted the brethren to be like-minded. This love for souls was so great that he planned to go to the pagans and, if necessary, die for the faith, once his brethren were established. Asked how he knew this, the witness answered that he heard Dominic speaking of it and making his plans.

He was so strict with himself that when he was traveling he would observe the fasts of the Order perfectly, eating nothing before the prescribed hour, but he would make his companions eat the ordinary two meals.

Dominic used to wear the same habit, summer and winter. He loved poverty and urged the brethren to practice it. Asked how he knew this, the witness replied that he used to see Dominic wearing a ragged habit. He also heard Dominic exhorting his brethren to embrace and love poverty. If he found any brother wearing unbecoming clothes (either because of their value or shape), he immediately corrected him and set him right. He loved poverty so much that he did not want the brethren to accept any property, but to live by begging. He then had this point written in the Order's legislation. He also wanted them to have poor houses and plain furniture for studying, for they should thus express their poverty in everything.

Brother Dominic strictly and perfectly observed the Rule himself and desired that it be kept by the brethren also. But when he sometimes found brothers violating the Rule, he would punish them with the greatest meekness, speaking kindly to them. And no one ever rebelled, although the penance would be most severe. Asked the source of his information, the witness replied that he had lived with Dominic for a long time and so saw and heard these things. He also heard Dominic's confession, and from this experience firmly believed that the latter had never committed any mortal sin. Dominic was humble and kind, patient in tribulations and joyful in adversities; he was pious and compassionate, a consoler of both the brethren and outsiders. Dominic was so resplendent with all the virtues, that from those things which the witness saw and recognized in him, he firmly believed that he had never seen or known anyone like him.

Aldrevando, the son of Theobaldo, a notary by the imperial authority, at the command of the lords Master Tancred, Archdeacon of Bologna, Thomas, Prior of Reno and Brother Palmerio of Campagnola, the delegated commissioners of the Lord Pope, has heard these witnesses, written down their testimony and drawn it up in the official form. Let us give thanks to God always.

Thus ends the testimony received concerning the public and private life, the death and miracles of our blessed father, Dominic.[6]

Footnotes

[1] Altaner, pp. 32-3; cf. also Taurisano, pp. 24-5 and Vicaire, p. 230.

[2] The play on words is derived from the fact that Dominic's books were written on parchment, which was made of animal skins.

[3] A Dominican makes the *venia* (the word means "pardon") by prostrating himself on the floor. It is an act indicating interior contrition and expressing the desire for forgiveness.

[4] Altaner, pp. 34-5; cf. also Taurisano, pp. 28ff. and Vicaire, pp. 236ff.

[5] For the explanation of a slight textual difficulty, one may consult Altaner, p. 35.

[6] This completes the testimony taken at Bologna. The hearing of witnesses continued at Toulouse, another center of Dominic's activity.

(Note: The reader is referred to the two previous issues of *Dominicana* for the complete bibliography.)

✠ THE REVEREND WILLIAM RICHARD CLARK, O.P. ✠

Few of the great crowd attending the annual commencement exercises of Providence College on the morning of June 4, 1957 were aware that, only a short distance from where they stood, one of the best-known members of the college faculty lay dying. Father William R. Clark who had been helping to organize the academic procession suddenly collapsed outside of Albertus Magnus Hall. Doctor Edwin B. O'Reilly, the college physician, immediately left his place in the procession and rushed to the stricken priest's aid. Brother-priests administered Extreme Unction while a Providence Fire Department rescue squad tried in vain to revive Father Clark. The exertion and excitement of the day's activities were thought to have induced a fatal heart attack.

William Richard Clark was born in Louisville, Kentucky on December 15, 1906. He was one of eight children born to Stephen William and Anna Louise Clark. Having completed his elementary schooling at St. Paul's in Pleasure Ridge, Kentucky, Father Clark attended St. Xavier's High School in Louisville for a year before deciding to enter the preparatory seminary of the Dominican Order, then at Aquinas High School in Columbus, Ohio. At the completion of his collegiate studies at Providence College, Father Clark went to Saint Rose Priory in Springfield in his home state where he received the habit of a Friar Preacher on September 10, 1926 and where he made his profession of vows a year and a day later. He pursued his philosophical studies at the Dominican House of Studies in River Forest, Illinois and moved to St. Joseph's Priory, Somerset, Ohio and the House of Studies in Washington for the study of Sacred Theology. On the morning of June 17, 1933, Archbishop Michael J. Curley of Baltimore ordained William Richard Clark to the Sacred Priesthood.

After the completion of a fourth year of Theology and of an additional year's study at the Catholic University of America, Father Clark was assigned to the faculty of Providence College where he taught from 1935-1938. During the next two years, the young priest was assigned to St. Dominic's Priory in Washington so that he might attend Catholic University again, this time to earn his Ph.D. In 1940, he returned to Providence College where he remained until his death.

A noted sociologist, Father Clark was one of the most prominent members of the college faculty and was well-known throughout the State of Rhode Island. At the time of his death, he was the Associate Dean of Studies, Director of the School of Adult Education and Head of the Sociology Department. He was especially noted for his work in the field of marriage forums and counselling and was the editor of a popular book on the subject. He was also a member of many sociological societies and organizations, both Catholic and secular.

On the morning of June 8, 1957, in St. Pius' Church in Providence, the Most Reverend Russell J. McVinney, D.D., Bishop of Providence, celebrated a Solemn Pontifical Mass of Requiem for Father Clark which was attended by more than 200 priests, including the entire faculty of Providence College and scores of the diocesan clergy. The Very Rev. Robert J. Slavin, O.P., President of the College, acted as assistant priest to His Excellency and the Rev. Vincent C. Dore, O.P., Religious Superior and Dean of Studies, was the Deacon of the Mass. Father Frederick C. Hickey, O.P. was Subdeacon and Fathers Edward B. Halton, O.P. and Lloyd A. Mahler, O.P. acted as Acolytes. The Rev. Charles V. Fennell, O.P. preached the eulogy and the Mass was sung by a choir of Dominican priests under the direction of the Rev. Leo S. Cannon, O.P. In addition to many diocesan and religious priests, several monsignori were in attendance, among whom were: Rt. Rev. Msgr. Thomas V. Cassidy, Rt. Rev. Msgr. Bernard J. Lennon, Rt. Rev. Msgr. Matthew F. Clarke, Rt. Rev. Msgr. Charles J. Mahoney, Very Rev. Msgr. William F. Murray and Very Rev. Msgr. Charles H. Lynch, all of the Providence Diocese. Also present were U. S. Senator John O. Pastore, U. S. Congressman John E. Fogarty, both of Rhode Island, and Lieut. Governor Armand J. Cote and Mayor Walter H. Reynolds, representing the state and city respectively, and many other civic officials.

The Very Rev. William D. Marrin, O.P., Provincial of St. Joseph's Province, conducted the committal rites in the Dominican Community Cemetery on the campus Father Clark loved so well.

Father William R. Clark is survived by his father, Mr. Stephen W. Clark, three brothers and three sisters, all of Louisville, Kentucky. To them as well as to Father Clark's other relatives and friends, *Dominicana* extends its sincere condolences. *May he rest in peace.*

✣ THE REVEREND THOMAS PATRICK DOWD, O.P. ✣

On Wednesday morning, July 17, 1957, in St. Peter's Church in Memphis, Tennessee, Father Thomas Patrick Dowd offered the Holy Sacrifice of the Mass for the last time in his life. Less than an hour later, he died of a sudden and unexpected heart attack. Father Dowd had seemed to be in good health and had had no previous attacks. He was 58 years of age.

Thomas Patrick Dowd was born in Muskegon, Michigan on December 21, 1898. He received his elementary education in St. Andrew's parochial school and Central Catholic High School in Grand Rapids, Michigan. His collegiate studies were made at Providence College in Rhode Island. He entered the Dominican Order at St. Joseph's Priory in Somerset, Ohio, where he made his first Profession of vows as a Friar Preacher on August 19, 1925. He completed his philosophical studies at the House of Studies in River Forest, Illinois and his theological training at the Dominican House of Studies, Washington, D. C. He was ordained a priest in the Church of St. Dominic in that city by Archbishop Michael J. Curley of Baltimore on June 15, 1931.

After completing another year of Theology, Father Dowd was assigned to do parish work at St. Vincent Ferrer Church in New York City where he remained until 1933. The Midwest next claimed his services when he was sent to Holy Rosary Church in Minneapolis from 1933 to 1935 and Madison, Wisconsin's Blessed Sacrament parish from 1935-1936. After working for a year at St. Mary's Dominican parish in New Haven, Connecticut, Father Dowd was assigned to the parish attached to St. Rose Priory in Springfield, Kentucky, where he remained from 1937 until 1945. In that year Father Dowd was sent to St. Joseph's Priory, Somerset, Ohio, and did parochial work there for the next seven years. In 1952, he returned once again to the first house of the Province, St. Rose Priory, to which house he was assigned at the time of his death. Besides helping with the parish work at St. Rose, Father Dowd gave his services to many parishes in the area, and assisted the chaplains at nearby Army Camps. At the time he was stricken, Father was acting as an assistant to the pastor of St. Peter's Dominican Church in Memphis. During the short two-month period he had been working in the parish, Father Dowd had endeared himself to the people and had gained some renown as a preacher in the area. How fitting that this priest who had spent himself in the parochial work of our Province should

go to his Eternal Reward still actively engaged in that work!

On Wednesday afternoon, July 17th, the body of Father Dowd was laid in state in the sanctuary of St. Peter's Church. The Honor Guard of the Knights of Columbus was present during the recitation of the Office of the Dead at 8 P.M. The Serra Club and other members of the laity then recited the Rosary. Numbers of the faithful visited the Church to pay their respects to Father Dowd and a great number were present at the Solemn High Requiem Mass on Thursday morning as was a large group of diocesan priests from the area. The Very Rev. Bertrand J. Johannsen, O.P., Superior and Pastor of St. Peter's, was the Celebrant and the Very Rev. Frederick A. Gordon, O.P., P.G. and the Rev. Bernard G. Schneider, O.P. were Deacon and Subdeacon, respectively. The Very Rev. Bernard C. Werner, O.P., P.G. preached the eulogy.

Father Dowd's body was then removed to Springfield, Kentucky where a Solemn Mass of Requiem was celebrated in St. Rose Priory Church by the Very Rev. C. A. Musselman, O.P., Prior of St. Rose. The Deacon of the Mass was the Very Rev. John Dominic Walsh, O.P., P.G., Pastor of St. Raymond's Church, Providence, Rhode Island, and the Subdeacon, the Rev. Edward E. Holohan, O.P., Pastor of St. Andrew's Church, Cincinnati and a classmate of the deceased. Another classmate, the Rev. Urban Nagle, O.P., Ph.D., Chaplain at St. Mary of the Springs, Columbus, Ohio, preached the eulogy. Rt. Rev. Msgr. Joseph D. Gettlefinger, Pastor of St. Augustine's Church, Lebanon, Kentucky, and other members of the diocesan clergy were present. Father Dowd was laid to rest in the community cemetery at St. Rose.

To Miss Eleanor Dowd and to Edward, Paul, William and Bernard Dowd, *Dominicana* offers its sympathy on the loss of their beloved brother. *Requiescat in pace.*

✠ THE REVEREND JOHN PAUL McDERMOTT, O.P. ✠

Many years ago, while still a young priest, Father John Paul McDermott was stricken with a fatal, wasting disease of the nervous system. He was told by doctors that he only had a short time to live. However, with the help of Almighty God and the constant and solicitous care of the Fathers and Lay-Brothers of his priory, he lived on, patiently bearing the cross that was his, doing all that his failing body would allow, until July 1, 1957

when death came peacefully to him in New York Hospital in that city.

Father John Paul McDermott was born in Eagle Grove, Iowa on February 9, 1903. He was educated by the Dominican Sisters at the grammar and high school of the Sacred Heart in Eagle Grove. After deciding on his vocation to the Dominican Order, he entered Aquinas College, Columbus, Ohio and Providence College in order to complete his preparatory studies. He received the habit and made his novitiate at Saint Joseph's Priory, Somerset, Ohio and continued his studies at St. Rose Priory, Springfield, Kentucky and the Dominican Houses of Study in River Forest, Illinois and Washington, D. C. On the morning of June 16, 1930, John Paul McDermott was ordained a priest in St. Dominic's Church, Washington, by Archbishop Michael J. Curley of Baltimore.

After the completion of his fourth year of Theology at the Washington House of Studies, Father McDermott was sent to his first assignment, Fenwick High School, Oak Park, Illinois where he taught and served as athletic director. He remained there until 1939 when he went to Saint Vincent Ferrer Priory in New York City to do parish work and serve as Assistant National Director of the Holy Name Society, which office he held until death.

The Very Rev. Raymond S. McGonagle, O.P. of Providence College, a classmate of the deceased, was the celebrant of a Solemn High Mass of Requiem in Saint Vincent Ferrer Church, New York, on July 3, 1957. He was assisted by Fathers William J. McLaughlin, O.P. and William A. Walsh, O.P., as Deacon and Subdeacon, respectively. The eulogy was preached by Father Dennis B. McCarthy, O.P., National Director of the Holy Name Society. The Rev. Richard E. Vahey, O.P. and the Rev. James T. McKenna, O.P. served as Acolytes. More than 80 priests were present at the Funeral Mass. Burial took place in the Dominican Plot, All Soul's Cemetery, Pleasantville, New York.

Father John P. McDermott is survived by two brothers and three sisters. His brothers, both members of St. Joseph's Province of the Dominican Order, are the Very Rev. Terence S. McDermott, O.P., S.T.M., former provincial, and the Rev. Richard M. McDermott, O.P. His sisters are Mrs. Katherine Knowles, Mrs. Mary Reinhardt and Mrs. Irene Miller. To them and to all Father McDermott's relatives and friends, *Dominicana* offers condolences and prayers that he may now enjoy the peaceful rest he so well has merited.



FRIARS' BOOKSHELF



China and the Cross: A Survey of Missionary History. By Columba Cary-Elwes, O.S.B. New York, P. J. Kenedy and Sons, 1957. pp. xii, 323. $3.95.

Christ's cross, after centuries of effort, has yet to be erected at the summit of that high mountain called China. Many valiant missionaries have tried to scale this oriental height; some have tried to go directly to the peak, others have taken an indirect route. But, due to the steep rocks of persecution, the ice of nationalism and the ever-thinning air of fickle human nature they have been forced back.

Dom Cary-Elwes in his sturdy little volume *China and the Cross* presents a comprehensive account of this climb beginning with the seventh-century Nestorians and carrying the story to present-day martyrs. It is not a mere compilation of statistics, but rather a virile history which makes the past come alive. The author describes in detail the great missionaries of China, among them Alopen, the Nestorian; John of Montecorvino, the twelfth-century Franciscan Archbishop of Peking; Matteo Ricci, the Jesuit.

The Chinese rites controversy is vividly presented by the author as a tragedy, with China and Europe the stage; the Jesuits, Mendicants, Jansenists, Pope and Chinese emperor as the participants. The story is exciting in its clash of personalities and group interests. At times, however, the author's fast-moving narrative, the sympathy he arouses for the then harrassed Jesuit Order, tend to distract the viewer from what is, in reality, the central action of the entire drama —Rome's decision. The author is not, of course, to be criticized for his historical approach. Still, only a theological appraisal, derived from an exhaustive examination both of the evidence presented to Rome, and of the Holy See's decisions based on this evidence, can be completely reliable and satisfying.

Dom Cary-Elwes' claim that the Rites controversy lost China to the Church is a hazardous assertion and does not seem to be substantiated by the evidence presented. The favor of the emperor was a fragile thing. The ingrained suspicion of the Chinese towards all foreigners, rivalries among the European powers—factors not

sufficiently emphasized—were working against the missionaries. In the last analysis, however, the supernatural element, the interaction of grace and human nature, always remains an impenetrable mystery.

The student of missionary history will certainly find in *China and the Cross* an invaluable addition to his library. He will welcome the maps, illustrations, indexes, and statistics which have been thoughtfully included. D.A.McC.

Frontiers in American Catholicism. Essays on Ideology and Culture. By Walter J. Ong, S.J. New York, the Macmillan Company, 1957. pp. viii, 125. $2.50.

The numerous complex problems, particularly ideological, which confront American Catholicism, are closely studied by Father Ong in six erudite essays. Father Ong's basic premise is that American Catholicism, though its roots are deeply sunk into European traditions, can only grow to maturity by accommodating itself to the American scene with its Business, Scientism and Technology. These institutions and developments are a part of our way of life, regardless of our personal reactions to them. They must be directed toward good ends, and not merely disparaged. There could be no greater folly for American Catholic intellectuals than to take refuge in a Renaissance or a Gothic past. Catholicism in America can certainly draw strength from the seed-bed cultures from which it sprang, but it must also learn to become totally acclimatized to its present environment. The tendency to escapism shown by some Catholic intellectuals here is a flight from reality and responsibility.

What Father Ong has said in *Frontiers in American Catholicism* needed to be said, and it has been said convincingly. In essence these essays call for a Catholic optimism which seeks to restore all things in Christ—with Business, Scientism and Technology on the immediate agenda. The goal is to move forward with Christ to the total fulfillment of the Incarnation.

This book is recommended especially to Catholic college students. V.DiF.

Transfigured World. By Sister M. Laurentia Digges, C.S.J. New York, Farrar, Straus and Cudahy, 1957. pp. xvi, 240. $4.00.

Here is a response to beauty. Designed as an appraisal of the liturgy in its art forms—word, movement and symbol—it achieves a readable elucidation of the Church's life of worship. The keynote of the book is apparent. "The liturgy furnishes, even on the natural

level, an epiphany, a revelation. . . . Then again, the Church re-shapes things according to her own determination, as an artist does. She imposes form on them; she places them in a new context, and she shows them to us as effective on a level higher than their simple natural one."

The work is divided into three sections. The first deals with the preliminary notions common to all art: unity, variety, significance, and power. Because these elements are most evident in the natural circle, *Transfigured World* views the liturgy in its four interlocking orbits of the Mass, the sacraments, the Divine Office, and the year of grace. Christ, the center of all reality, is the focal point of the middle section. Special mention should be made of the chapter on the Divine Office which concentrates ideas usually scattered through a vast array of publications. Three excellent schemas and well conceived illustrations by Sister Charlotte Anne Carter, C.S.J. complement the text.

With prudential skill, texts from the psalms and Roman missal are integrated with examples from the world of nature. To reinforce the artistic value of the liturgy, there abound allusions to music, the techniques of the brush, the works of Christopher Fry, T. S. Eliot, Hopkins, Dylan Thomas. *Transfigured World* will not satisfy the reader eager for strict theological development, nor the liturgist seeking deeper historical or future pastoral objectives. Rather it answers the need of the laity troubled in searching for unity amid a complex of liturgical functions. L.T.

Religion and the Psychology of Jung. By Raymond Hostie, S.J. Translated by G. R. Lamb. New York, Sheed and Ward, 1957. pp. 249. $3.50.

The real aim behind Jung's researches is the establishment of scientific hypotheses on the basis of observed psychic facts. It is with a very clear description of this, Jung's non-experimental yet empirical method, that Father Hostie begins the first main section of *Religion and the Psychology of Jung.* He follows this up with an examination of Jung's fundamental ideas as an absolutely essential preparation for discussion of the problems related to religion.

The chapter on Jung's fundamental ideas must be read with a dictionary at hand. Nevertheless, Father Hostie, following the chronological order of Jung's development, manages to put an amazing lucidity into the maze of Jung's ideas, intermingled as they are in the most unexpected fashion.

This is no facile introduction to Jung. Here we meet up with

Jung's "undifferentiated psychic energy" (his advance over Freud's "sexuality"). We are introduced to the Imago and the Symbol, to the Archetypes and the combinations of opposed "psychic functions" that are so important to Jung's own development. Finally, there is a solid treatment of the goal of psychotherapy, Individuation.

The second major portion of the book has to do with the study of Jung's ideas on religion. These ideas, derived not from any abstract bent of Jung's but from the actual problems of his patients, are first compared with the practice of spiritual direction in a chapter that could perhaps have been more conclusive. Then, in another chapter, more of Jung's religious ideas are compared with the facts of dogmatic theology.

The author's extreme of objectivity is apparent in this latter chapter. Jung has made some very high-handed statements about a "quaternity" as opposed to the dogma of the Trinity. Despite the fact that he claims to speak only as a psychologist driven by the demands of his patients, he is dangerously close to the "psychologism" of which he has so often been accused. Still, Father Hostie allows Jung to speak his piece in its entirety before finally announcing that Jung's "attempts to make the dogma of the Trinity acceptable are rotten at the root."

As a totally fair, completely objective exposition of the Analytical Psychology of Jung this study by Father Hostie could scarcely be surpassed. Nevertheless it does leave the field open for a Thomistic appraisal of the true nature and place of Analytical Psychology in the scheme of theoretical and practical sciences. R.M.D.

Christ, Our Lady and the Church. A Study in Eirenic Theology. By Yves M-J. Congar, O.P. Translated with an Introduction by Henry St. John, O.P., Westminster, Maryland, The Newman Press, 1957. pp. xix, 103. $2.75.

As an outstanding crusader in the ecumenical movement, Pere Congar has discovered that speaking the same mother-tongue and speaking the same "language" can be two very different things. Protestant and Catholic theologians, following independent lines of development, have in the course of four centuries become virtually unintelligible to one another. The pioneering character of Jesuit Father Weigel's study of contemporary Protestant theology shows how belated have been Catholic efforts to understand, rather than merely combat, the Protestant mind. Père Congar has carried this process a step further. With a sympathetic and accurate awareness

of Protestant theological trends, he has placed Catholic doctrine in focus for Protestant eyes.

This book was first written in 1952 to commemorate the fifteenth centenary of the Council of Chalcedon. With an impatience for the accidentals, Père Congar has gone directly to the heart of the matter—the doctrine of the hypostatic union of the two natures in the one divine person of the Word. Once this keystone doctrine has been set in place, the functional positions of Our Lady and the Mystical Body in the total edifice of God's redemptive plan become visually evident.

One of the most valuable accomplishments of the book has been to show that the development of the cultus of Our Lady was an inevitable conclusion from Catholic doctrine. True to his role as peace-maker and interpreter, the author has used the Faith of Chalcedon, acceptable to many Protestants, to show Catholic devotion to Mary in its doctrinal roots. The Protestant theory that such devotion was an historical accident is thus refuted in the most telling manner possible. (The Faith of Chalcedon is by no means acceptable to all Protestants. John A. Hardon, S.J., in his "The Protestant Churches of America," Newman, 1956, p. 279, notes how Reinhold Niebuhr attacked the Council of Chalcedon as "wooden-headed literalism of orthodoxy.")

While some theological background is required for full appreciation, all Catholics can deepen their knowledge of these central mysteries by reading Père Congar's book. The author's hope though, is that they will not stop at a mere reading, but will go on to use this skillfully fashioned tool to build a bridge of understanding, to eventually become a bridge for reunion. T.R.

The Meaning of Christian Perfection. By Jordan Aumann, O.P., and David L. Greenstock, T.O.P. St. Louis, B. Herder Book Company, 1956. pp. 162. $3.25.

Father Greenstock's "Be Ye Perfect" (Herder, 1952) provoked a strong criticism from Father Aumann in *Cross and Crown.* (Father Aumann's unfavorable review has been reprinted in this joint publication.) In defending his book "Be Ye Perfect" Father Greenstock suggested an exchange of letters, limiting "the field of our discussion to the statements in the book with which you do not agree." *The Meaning of Christian Perfection* is a collection of these letters.

The first few letters are concerned largely with the proper signification of the term "Christian Perfection." Father Greenstock

holds that is consists merely in being in the state of grace even in the minimum degree. Father Aumann, while admitting that anyone in the state of grace is truly perfect, maintains that that Christian is most properly called perfect who is in the unitive way. There is little disagreement about the realities here, but only about the signification of terms. Such refined dialectic and the countless divisions of perfection offered will cause most readers to agree with Father Aumann that "the exchange of letters seems to be rapidly degenerating into a duel of words."

After agreeing on the unity of the spiritual life these two theologians find themselves at variance on the call to the mystical state. Father Aumann, following Arintero and Garrigou-Lagrange, maintains that "all men are called to that perfection of charity which will place them in the mystical state" whereas Father Greenstock feels that there is "no justification for the theory of a remote, inefficacious call given to all."

From this point on the authors are in general agreement. Both hold that "we are bound to tend to the perfection of intensive charity but we are not bound to have it." A very brief treatment of the means to perfection is followed by discussions about what is ordinary and what is extraordinary in the spiritual life. A line from Father Greenstock's next letter reads, "I propose to say something about the Christian obligation to perfection as it applies to married people, leaving to you the discussion of other aspects of that obligation"—an indication of how completely the original intention of discussing controverted questions had been abandoned. Two letters of summary conclude the book.

The brevity of treatment in the final chapters of the book and the highly technical nature of the earlier sections make it difficult to find a group to whom this book can be whole-heartedly recommended. The earlier letters especially will yield little to those without theological training or at least extensive reading in this field. J.M.

Theology Library Series. Edited by A. M. Henry, O.P. Translated under the direction of Louis J. Putz, C.S.C. Chicago, Illinois, Fides Publishers Association.

Volume III, **Man and His Happiness.** Translated by Charles Miltner, C.S.C. 1956. pp. xxxix, 240. $6.50.

Volume IV, **The Virtues and States of Life.** Translated by Robert J. Olsen and Genevieve T. Lennon. 1957. pp. xii, 778. $8.75.

Setting forth moral Christian doctrine is one thing, and introducing moral considerations in their necessary and organic place in

a scientific theology without a break in method or ambiguity of object is quite another. With bold originality, St. Thomas was able to work out a premeditated, methodical moral doctrine preserving the unity of the science of theology. Yet too often answers are demanded from St. Thomas on such particular problems as the extent of property rights and interest on loans without paying the least attention to the fundamental tracts in which the Angelic Doctor develops the very concept of morality in its true perspective.

These two volumes, corresponding to the great *Secunda Pars* of the *Summa Theologica* and produced by the finest Thomists in France, attempt to present in terms quite acceptable to the modern mind the complete thought of St. Thomas on morality. While Volume III, in the original French, gives a comprehensive view of the general principles of Christian morality, Fr. Miltner's translation unfortunately fails in clarity and, sometimes, even in accuracy. On the whole, Volume IV of Theology Library seems to be the best offering thus far. It gives adequate treatment to the virtues in particular, together with a consideration of concrete situations in which men must exercise these virtues in daily living. T.C.K.

Meister Eckehart Speaks. Edited with an introduction by Otto Karrer. London, Blackfriars Publications, 1957. pp. 72.

This is another selection of Blackfriars which focuses well-deserved attention on Dominican mystics and spiritual writers. As founder of the German School of Dominican Spirituality Eckehart's influence has been incalculable. But the profundity of the subjects he treated and the untechnical character of his language caused many of his writings to be misinterpreted. Some of his statements lent themselves to a quietist or pantheistic interpretation. As a loyal son of the Church Eckehart publicly repudiated the unorthodox sense in which some had interpreted his doctrine, and submitted to the judgment of the Holy See. John XXII, the pope who canonized Thomas Aquinas, while praising the loyalty of Eckehart to the Church, was obliged to condemn a number of propositions taken from the Meister's works because they were patient of an heretical sense.

Today a renewed interest has been sparked by recent editions of his metaphysical works. In addition, Father Denifle's scholarly researches into Eckehart's intellectual training and methods have thrown new light upon his doctrines, and have led to a re-appraisal of the whole corpus of his writings. This present anthology treats of

such subjects as sin and justification, prayer, the imitation of Christ. Each is a concise and eloquent discourse by a man deeply engrossed in God's mercy and love, who is attempting to impart that love to others. Some of it is surely to remain with everyone who listens when *Meister Eckehart Speaks.* J.S.F.

The Angels and Their Mission. According to the Fathers of the Church. By Jean Danielou, S.J. Translated by David Heimann. Westminster, Maryland, The Newman Press, 1957. pp. 118. $2.75.

Angels, the forgotten among creatures, are well remembered in this fascinating, scholarly work by Father Danielou.

A chronological survey of angelic missions to men forms the subject of the book. Each historical section examines the angelology of the Fathers of the Church—something largely unknown to the average Catholic. The role of our guardian angels—their mission to the individual Christian—is well depicted. In three chapters, the guardian angels are seen as our protectors, our helpers, and at death our bearers to God. This section should be of great practical value to every Christian.

Father Danielou lets the Fathers speak at length on angelic instrumentality in the transmission of the Law, angelic activity in the government of the universe, angelic assistance at Our Lord's birth and death, and angelic participation in the sacraments. M.McC.

Problems in Theology. By John McCarthy, D.D., D.C.L. Westminster, Maryland, The Newman Press. 1957. pp. 433. $6.75.

Problems in Theology is a compilation of questions and answers concerning sacramental theology, which have appeared in the "Notes and Queries" department of the Irish Ecclesiastical Record during the period in which Father McCarthy was correspondent. He hopes to follow this volume with another dealing with problems touching the principles and precepts of Christianity.

The author's familiarity with sacramental theology is evidenced on every page. He is decisive and clear in his viewpoints, always retaining a certain caution, and where necessary, a respect for alternative solutions. He is primarily a canonist, and analyzes each problem carefully in terms of the law.

The unity of the book is, of course, not that expected in a pastoral text. Realizing this, Father McCarthy has thoroughly indexed

the material, making reference work less tedious. The book is not scientific in the strict sense, thus some questions which one would like to see dealt with are absent, while others of relatively small moment have received considerable space.

Despite these unavoidable imperfections, a perusal of this book by those interested in this field will not be without benefit. M.K.

St. John's Prologue. By M. E. Boismard, O.P. Translated by Carisbrooke Dominicans. Westminster, Md., The Newman Press, 1957. pp. viii, 152. $3.25.

"To understand the Bible it is not enough to open it and read it." (p. vii.) For too many Catholics, and most non-Catholics, this is still an unlearned lesson. The language, culture, historical and political circumstances, social milieu, and a host of other factors influencing the Sacred Writers, make them very difficult for us to understand, despite the "surface meaning" which is all too easily (and all too often, erroneously) derivable from translations. Fr. Boismard, a recognized Scripture scholar and one of the translators of the widely acclaimed *Bible de Jerusalem,* shows what a wealth of inner significance and theological pertinence the 18 lines introducing St. John's Gospel hide beneath their apparent simplicity. The average reader of the Bible lacks the Scriptural background necessary for such a penetration, and it is precisely this that Father Boismard supplies, providing his reader with an insight into St. John's Prologue (and much more besides) that would otherwise escape him.

In the first half of his work, the "Exegetical Commentary," Father Boismard painstakingly studies each line, each phrase, of the sacred text, gradually effecting a reconstruction of St. John's words and their basic, literal meaning. For those who would find this process too tedious, he has provided a 3-page summary of its main points. In the second half, the "Theological Commentary," he uncovers a still more profound understanding of the text, viewing it in its Old Testament antecedents and the whole of Johannine theology.

This small, almost pocket-size volume readily lends itself to meditative reading—so thought-provoking are the flashes of illumination it affords. Despite its tone of deep scholarliness, the book is very readable, much credit for which must be given the Dominican nuns of Carisbrooke for their excellent translation. The attentive reader will be richly rewarded. C.J.

The Living Water. By Pierre-Thomas Dehau, O.P. Translated by Dominic Ross, O.P. Westminster, Maryland, The Newman Press, 1957. pp. 134. $2.75.

Father Dehau, O.P. writes in a popular style of the contemplative life. Two phases are treated: first, the conditions necessary for the contemplative life; then, the objects of contemplation. The meeting of Our Lord with the Samaritan woman at the well serves as a Scriptural outline for the work.

A tendency to oversimplify, which leads inevitably to complexity, and a lack of precision in terms makes the author's treatment unsatisfying and at times confusing.

Father Ross' translation from the French sustains an enviable naturalness and lucidity. He has been successful in capturing the author's openness of soul and spontaneity of expression.

M.McC.

The Gospel of Joy. By J. M. Perrin, O.P. Translated into English by P. D. Gilbert. Westminster, Md., The Newman Press, 1956. pp. xiii, 129. $2.50.

For too many Christians, contact with Calvinistic and Puritanical doctrines has left a distorted picture of the truly joyful nature of the Gospel message. *The Gospel of Joy* is Father Perrin's graphic prescription for restoring proper perspective in our enjoyment of Sacred Scripture.

The first portion of this three part work treats of Christian Joy in its Nature and Sources. It is not merely the negative Joy of being freed from the despair brought on by sin. Nor is it a sensible thing of the order of earthly values. Rather, having God as its source and goal, it is composed of and founded on Faith, Hope and Charity.

The second part treats the spirit of the beatitudes in general, then examines each beatitude as it is a God-given help to attain a state of life productive of the Joy divinely intended to be ours.

In the last part, which will probably prove to be the most appealing for the majority of readers, we are told how to attain this Joy and how to avoid its opposite, sadness. The fact that six chapters are devoted to this problem indicates that there is no short-cut solution. Still, as the author points out, we must not on that account excuse ourselves from the efforts involved. We Christians are in the world to be "witnesses of the divine goodness." Once we see this we are led inevitably to the conclusion that Joy has an essential function in our lives. For since there can be no real goodness or genuine

love without Joy, what kind of witnesses are we if by our lack of Joy we fail to manifest that Supreme Good Who is the source of all Joy? Father Perrin, who has been blind for some years, has not allowed this handicap to dim the glow of Joy in his testimony. He has very capably borne witness in a book that should be profitable for any reader. J.T.

The First Jesuit. By Mary Purcell. Westminster, Maryland, The Newman Press, 1957. pp. 416. $5.00.

The enigma that has for so long a time obscured the character of one of the Church's outstanding saints, St. Ignatius, has been resolved. The inaccuracies, approximations, the incomplete picture so typical of many previous biographies have given way to an accurate, interesting and integral life story. In her latest work, *The First Jesuit,* Miss Purcell portrays nature, supernature, saint and sage minus the prejudice and pietistic bias of past hagiographers. Miss Purcell returning to primary sources has painstakingly produced fact and eliminated fiction. She has vividly presented in the pages of her book the life of a dissolute, vain youth; of a gallant soldier; of a soul searching for God; of a glorious saint.

Being a Basque, Ignatius inherited the characteristics of his race. The true Basque conceals under a reserved, sometimes cold exterior, an inflammable nature. He loves controversy, sport, challenges. He is methodical, hard working. He is neat, spruce, and elegant. Above all, however, he possesses one characteristic, which perhaps, strikes the balance—an intensely felt and deeply rooted faith. All of this is revealed in St. Ignatius' tremendous struggle for sanctity.

As a soldier, Ignatius was wounded during the siege of Pamplona. While convalescing, a Life of Christ and the Lives of the Saints fell into his hands. After much reflective, prayerful reading, he determined to devote his life to God. The life of Ignatius the worldling and adventurer had ended. The life of Ignatius the saint had begun.

This present work is an eloquent rebuke to the unrealistic, myth-laden saints' lives which all too often have flooded our literary marts. Miss Purcell's careful research has been rewarded in the achievement of a scrupulously accurate, well-balanced portrait of the founder of the Jesuits—in fact, one of the very best biographies of the saint yet to appear. E.L.M.

The Satirical Letters of St. Jerome. Translated and with an Introduction by Paul Carroll. Gateway Editions, Inc., Chicago, Henry Regnery Co., 1956. pp. xxviii, 198. $1.25. Pocket Book.

This new translation by Paul Carroll makes available the forthright moral letters of a great Father of the Church. In his introduction, Mr. Carroll states his intention of presenting the personality of St. Jerome through the translation of sixteen of his letters. The letters selected vary widely: "Bantering a Negligent Correspondent"; "How to Live as a Nun in a Profligate Society"; "Caricature of a Windbag." These widely divergent topics fulfill the translator's intention, for in all of them St. Jerome's enigmatic personality is manifested to the readers under one or more of its many aspects. Like much of ancient literature however, the allusions found in these letters are frequently unfamiliar to the reader not acquainted with those times.

In a readable translation, Mr. Carroll has given us a closer look at one of the great personalities of Christianity which should prove spiritually beneficial to all. Readers cannot fail to see how strangely apt for our times are the great lessons of asceticism which St. Jerome expounds to his fourth century contemporaries.

J.B.

The Cross of Jesus. Volume One. By Louis Chardon, O.P. Translated by Richard T. Murphy, O.P. St. Louis, Missouri, B. Herder Book Company, 1957. pp. 304. $4.25.

The ninth volume in the Cross and Crown series, *The Cross of Jesus* is a masterpiece on the spirituality of the cross. This translation contains two of the three sections which composed the original work. First is a treatise on grace and the Mystical Body as related to the problem of suffering. The second depicts the consolations and desolations of the holy soul following in the footsteps of the Crucified Master.

Père Chardon develops the thesis that the entire life of Christ was one of suffering, a life ordained to the Cross. Since this is true of the Head, it is true of the members. Our Blessed Mother, holding as she does, a primacy among the adopted children of God, more than any other approaches and shares in that Cross. Our Lady's role in the suffering Mystical Body is excellently brought out in the final seven chapters of the first section.

The second section is devoted to the path which the holy soul

treads. First are shown his consolations, and then his desolations—his conformation to the image of God's Son. Throughout the work there is a recurring theme—the notion of "separation." The Cross means separation: separation from everything that is not God Himself.

The work, prefaced by a very helpful introduction by Father Jordan Aumann, O.P., is a very serious study; occasionally rather complex and technical. The reader should not become discouraged if he finds the opening few chapters difficult, for the treatment here is profoundly theological. *The Cross of Jesus* offers a wealth of guidance and prudent encouragement for souls who are following Christ to the Cross. G.A.

The Living God. By Romano Guardini. New York, Pantheon Books, Inc., 1957. pp. 112. $2.75.

This latest work by the author of *The Lord* traces the growth of the idea of God in the individual man of faith from childhood through youth to maturity. At this stage the appetite of the youth for the infinite is tempered by a realization of his own limitation. At the same time there is a growing awareness of personality and the value of personal love. And so a new element is added to his concept of God. "It is as though before, one had seen the stars merely in the cool austerity of their interrelationships or the sea in the flowing of its uncontainable waves"—but "now, a clear and living face emerges from them. All the previous aspects of God remain, but they are now conditioned by the fact that God is a personality. He is no longer 'the God of the philosophers' or the 'God of the poets,' but 'the Living God' of the Bible." Monsignor Guardini's work pencils in some of the lines that enrich this vision of God's face. It attempts to convey the living knowledge which alone befits the Living God.

Such an achievement makes demands on author and reader. The reader is asked to bring a mind that is open and quiet, yet alive and alert to revive what it finds frozen in print. The writer has admirably performed his task. He has deeply penetrated human nature: its life in the Living God's presence, its death in His absence.

Monsignor Guardini first considers the divine knowledge and love. Then follow some fine chapters on God's mercy—His forgiveness, His patience, His comfort. Next the ways in which we know the Living God are discussed. The final chapter is on the ulti-

mate transfiguration of man and all creation flaring to life in the fire of divine love.

The fact that this book had its origin in a group of sermons belies its integration. Moreover a kind of poetry has been produced through excellent, revealing imagery and simple words, tastefully in the idiom, partial credit due, no doubt, to a skillful translation.

B.T.

The Heart of Mary. By Paul Strater, S.J. Translated by Mother Mary Aloysi Kiener, S.N.D. New York, Frederick Pustet Co., 1957. pp. 170. $3.25.

No heart beats stronger nor loves more generously than the heart of a mother for her children. Their joy is her joy; their suffering is her cross; their glory is her reward. Such is the heart of every mother and in a pre-eminent way the heart of our Blessed Mother Mary, for by her *fiat* she became the Mother of God and the Mother of Mankind.

The Heart of Mary by Fr. Paul Strater, S.J. is a sympathetic study of the excellence of our Blessed Mother, briefly yet profoundly viewed under three different aspects: the "Gladness of her Motherhood" recalling the maternal joys and sorrows of Mary's life on earth; the "Brightness of Eternal Light" offering us a thought-provoking study of the glorified state of Mary in Heaven; "A Crown of Everlasting Honor" treating of the motherly care of our Heavenly Queen for her children on earth. In simple language and with an economy of words Fr. Strater develops his theme; employing the Scriptures and Papal Encyclicals to support it. This little work strikingly reflects the author's deep knowledge and fruitful contemplation of his subject. It is a beautiful tribute to our Blessed Lady and deserves high praise for its clarity, and profound spirituality.

The Heart of Mary is recommended for all, clergy, religious and laity. Its message should effect among the members of the Mystical Body a deeper understanding and love for the Mother of God.

D.M.

The Psalter in the Temple and the Church. By Marie Pierik, T.O.P. Washington, Catholic University of America Press, 1957. pp. xi, 101. $3.00.

This volume is not the first contribution the distinguished author has made to the literature on the history, the form and the

execution of the Church's song, Gregorian chant. Her wide experience as promoter and teacher of the chant have previously borne fruit in other informative and effectively enthusiastic works. The distinguishing feature of *The Psalter in the Temple and the Church* is that the writer has gone to what is the most fundamental source of Christian music, at least in its inspiration, namely, the song of the Chosen People of Israel, and traced the influence of this divinely approved art through to its present offspring.

It must be admitted that certain aspects of the history and the techniques of Jewish music, which are presented in some detail, will be of interest to only a limited audience. The book is not, however, esoteric in its subject or style. Certain sections, and in particular, the representation of the author's common-sense theory of form the rhythm in the chant, as also the entirely new discussion of practical breathing exercises for those who are serious about rendering the chant well, are designed to be understood and used by any ordinary student of Church music.

Catholic musicians and also students of the sacred text will find that this book has something worthwhile to offer them in their study of such an important aspect of divine cult. B.M.S.

Insight. A Study of Human Understanding. By Bernard J. F. Lonergan, S.J. New York, Philosophical Library, 1957. pp. xxx, 785. $10.00.

The subtitle of this book, a phrase from the author's Introduction, and the title itself conveniently pinpoint its nature, its immediate purpose and its novel approach. It is *A Study of Human Understanding,* designed primarily to facilitate "a personal appropriation of one's own dynamic and recurrently operative structure of cognitional activity" (p. xxiii), and this through a "philosophy" of *insight.* In the first five chapters Fr. Lonergan, a Canadian Jesuit professor of Dogmatic Theology at the Gregorian University in Rome, delineates and clarifies the notion of insight, grounding his treatment in the modern sciences, especially physics and mathematics. The remainder of the book traces out the logical course of investigation divulged and demanded by the initial findings, systematically explicating and studying all the implications of the experience of insight discovered in the earlier chapters and along the way. By the end of his treatise, Fr. Lonergan has managed to cover a wide area of logic, psychology, metaphysics and ethics. Throughout, the unifying and motivating principle is insight, and the author's frequent recapitulations help to coordinate the vast amount of material

presented, and to dispel the suspicion of unwarranted digressions.

The novelties of the book are several, the most glaring of which is its subjective, experiential approach to a realistic philosophy. Thus, a consideration of cognitional phenomena leads to a philosophy of external reality, and not vice versa. At first this is disconcerting, but gradually the objective, strictly scientific substratum necessarily presupposed to such a procedure becomes more evident. And Fr. Lonergan does explicitly identify his position as that of Aristotle and Aquinas, though with "differences of detail" (p. 521). And if the approach is subjective rather than objective, modern rather than traditional, the terminology keeps pace. Even so impersonal a thing as *being* is defined from a personal, "existential" viewpoint: "the objective of the pure desire to know" (p. 348); metaphysics is "the conception, affirmation and implementation of the heuristic structure of proportionate being" (p. 391). Likewise, with a deferential bow to modernity, traditional concepts are expressed in terms of the latest mintage; e.g., *substantial* becomes "central," *accidental* becomes "conjugate." As such a procedure demands, Fr. Lonergan is careful to define his terms and repeat the definitions as required. This means too that the book must be read from beginning to end; chance samplings are apt to be misleading.

Despite these and other novelties, Fr. Lonergan is certainly intent upon proposing a Thomistic solution to the problems he raises. Not a new philosophy then, but a new presentation of the old philosophy, or, in his broader outlook, *vetera novis augere et perficere* (p. 747). Such an undertaking is of course fraught with danger, and in the hands of one less capable than the author failure would be more likely than success.

The subject matter, length, price and exalted level of *Insight* have assured a small audience. Precisely who are these select few? Apparently, they are *thinkers (Caveat emptor!)* outside the Thomistic school who will listen to, and better understand, its program if explained in their own terminology and presented according to their own subjective attitude to philosophy. Despite the publisher's optimistic claim that the book "even at its most abstract is never obscure," the average reader is likely to be disappointed; but the serious (and persevering) scholar will be led to ask himself many decisive questions, the answers to which will probably bring him much closer to the Perennial Philosophy. C.J.

Science and the Love of God. By Frank J. Pirone, M.D. New York, Philosophical Library, 1957. pp. xi, 233. $4.25.

Although *Science and the Love of God,* written by a Catholic practicing psychiatrist, has a laudable purpose—to correlate modern scientific theories and Catholic truths, it cannot be recommended to the general reader. While the author has dedicated his work to the 20th century Popes, and in an informal manner, has submitted his synthesis of truths human and divine to the judgment of the Church, he lacks the official ecclesiastical approbation of a *Nihil obstat* and *Imprimatur.* His understanding and application of modern science, as he himself admits, has not met with approval from scientists. In addition, the book contains numerous philosophical and theological errors.

Dr. Pirone divides his work into two parts. In the first a mother reveals to her son, with a wealth of detail, life's most closely guarded secrets. A basic error running through this entire section is that a function of Sacred Science is actually to solve problems proper to the lesser disciplines. The Bible becomes, in the strictest sense, an answer book for the physical sciences. The second part is written on a more adult, technical level, and has for its object to teach the true science of the mind. In both sections the author employs unusual and inaccurate terminology, which leads inevitably to confusion and error. For example, when treating of the soul, Dr. Pirone states that it is supernatural and divine, and that it is informed into a "living" human body. Again, references to Adam and Eve as the *principles* of the first man and woman sound strange to the Catholic ear.

Science and the Love of God, although a sincere attempt to unify science and Catholic truths, cannot be given a favorable recommendation. F.M.H.

Graven Images: Substitutes for True Morality. By Dietrich Von Hildebrand with Alice Jourdain; David McKay Company, Inc., New York, 1957. pp. 204. $3.50.

The third volume of a trilogy on Christian Ethics, *Graven Images: Substitutes for True Morality* purposes to unmask certain substitute norms such as honor, tradition, state law and rigid duty ideal of self-control, which serve as decisive moral standards in the life of both individuals and communities. Doctor Von Hildebrand first posits a *status quaestionis,* discussing the nature of a true substitute and distinguishing substitutes from anti-moral and amoral

ideals, pathological deformations of the moral sphere and moral value blindness resulting from pride and concupiscence. A brief survey of the main substitutes, divided into material and formal, introduces the discussion proper, which begins with a consideration of what the author terms "naive," "heretic" and "decadent" substitutes. This distinction is further complicated by the analysis of these three types as they are affected by extra-moral values and special isolated moral values in the genesis of substitute moralities.

Through a welter of such distinctions and qualifications, the author's idea finally emerges—substitute moralities are a compromise; on the one hand, a link with the moral sphere subsists in them; on the other, a concession to pride and concupiscence. This notion is applied to those substitutes which are most evident in the world today—courage, self-control (material substitutes) and honor, tradition, state law (formal substitutes).

As in *True Morality and Its Counterfeits,* the author is at his best in the last two chapters where we find a very satisfying critique of the role of substitutes in Christian Morality as a lesser evil, to be preferred to amoral or anti-moral ideas since they have a positive function in safeguarding to some extent the true morality. The final chapter is a positive discussion of the real Christian morality as opposed to the substitutes considered in the previous pages.

It is to be regretted that the author's repititious style does not allow his ideas to shine forth as they should. They are indeed worthy of consideration. R.O'C.

Exposition of the Posterior Analytics of Aristotle. By St. Thomas Aquinas. Translated by Pierre Conway, O.P. Quebec, Canada, La Librairie Philosophique, M. Doyon, 1956. pp. xvi, 449. $6.00 (paper bound).

While logic is the art of right reasoning, the Posterior Analytics contains Aristotle's principles regulating the investigations of the uncompromising seeker of demonstrable truths. It does not prescribe rules for the formal logician nor for those studies productive of mere opinion, conjecture or suspicion. A brief run-down of the essential parts of the Posterior Analytics includes: the necessity of demonstration, the principles of the demonstrative syllogism, the propter quid and quia types of demonstration, the four questions pertaining to science, and the relationship between the middle term and propter quid and quia demonstrations.

The brief, incisive statements of Aristotle are explicitated by

the comments of St. Thomas. One might say that in the "Exposition" the reader approaches the thought of Aristotle through the mind of St. Thomas. He is the teacher and interpreter in the reader's contact with Aristotle.

A special quality of Father Conway's translation deserves mention; in his own words: "the present translation represents an unabridged untouched rendering of St. Thomas's Latin into English. No liberties of any sort have been taken." The determination to retain the original terminology is ordered to preserving the clarity and precision of thought necessary for delicate inquiry.

Father Conway is to be commended for his efforts to bring St. Thomas to English readers. It is to be hoped that this English rendering of the *Exposition of the Posterior Analytics of Aristotle* will stimulate greater interest in the timeless thought of Aristotle and St. Thomas among this nation's scholars. L.G.C.

An Introduction to Philosophy. By Daniel J. Sullivan. Milwaukee, The Bruce Publishing Co., 1957. pp. xiii, 288. $3.75.

Introducing neophytes and non-professionals to any field of specialization is always a delicate undertaking, and Scholastic Philosophy, born and developed in the Latin language, adds problems all its own. Mr. Sullivan, professor of philosophy at Fordham University, has steered a successful middle course between the two extremes of which introductions of this kind are so often guilty: oversimplification and a surcharge of technical terminology. But, what is of even greater significance, he has injected all the vitality of a living language into the "dead" formulas of philosophical speculation. As an interest-arousing factor, and therefore *the* test of an introductory work, this is one of the book's most attractive and commendable features.

Holding strictly to the Aristotelian-Thomistic tradition, Mr. Sullivan begins with a brief sketch of ancient Greek philosophy from Thales to Aristotle. With this background, he then comes immediately to the philosophy of man—psychology and ethics, or as he puts it, "The Meaning of Man," and "The Making of Man." His intention is to capture the reader's interest and sustain it through the final, more impersonal, sections on natural philosophy and metaphysics. Throughout, the treatment is light, without being superficial; phrased in a contemporary idiom, yet without sacrifice of philosophical content.

One objection could be made to Mr. Sullivan's approach: for

an introduction to *philosophy,* he has a lot to say about *theology.* Despite this incongruity (which is easily understandable, assuming the book was written especially for use in Catholic colleges), he must be accorded complete success in realizing his primary purposes: "to present the elements of philosophy with simplicity and clarity." (p. vii.) C.J.

The Elements of Logic. By Vincent Edward Smith. Milwaukee, Wisconsin, Bruce Publishing Company, 1957. pp. 298. $3.50.

With the appearance of his undergraduate textbook for logic, Professor Vincent Edward Smith of Notre Dame does much to revitalize a subject very nearly dead in our colleges and universities. For what life remained in logic after the mistaken but effective criticism of the early empiricists has in our century been all but snuffed out. The complexity of symbolic logic with its algebraic operations repel many readers and scholastic texts perpetuating un-Aristotelian systems have discouraged others. Professor Smith in one giant step returns to Aristotelian sources, cleverly indicates the utility and universality of the Stagirite's tool and integrates significant elements from modern logical processes.

The book is divided into seven parts. Part I discusses logic as both a science and art. The following three concern the three acts of the mind. Part II (Simple Apprehension) is excellent, treating the universal, predicables and categories (in great detail) in addition to the usual topics. Judgment is adequately handled. Part IV (Reasoning) shelves the doggerel verse Barbara, Celarent for a paraphrase of Prior Analytics Bk. I, ch. 4, 5, 6; it also decides against the 4th figure. Part V sharply illuminates the extensive horizon of logic. Closely paralleling the Posterior Analytics, Topics, Rhetoric and Poetics, it describes and assesses the knowledge-value of demonstrative, dialectical, rhetorical and literary syllogisms. Thereupon, the author uses these distinctions in two chapters which conclude this outstanding section. First he considers the nature of history and determines that it is a dialectic based on extrinsic evidence; then he indicates the major divisions of those demonstrative subjects based on intrinsic evidence—the sciences. Part VI treats the Experimental Method, Scientific Theory, Induction, Statistics and Mathematical Logic. Much of this is unique in undergraduate texts. Fallacies are covered in the final part.

Throughout the book the scope and utility of logic is driven home by more than three-hundred illustrations of good and bad reasonings drawn from great authors as distant as Livy and Lin-

coln, Ibsen and Einstein. This gesture should greatly encourage beginners to analyze, and not merely agree with, eminent authors. In brief, Professor Smith's work can hone the student's intellect to the keen edge demanded for all significant mental activity.

J.M.C.

History of the Catholic Church. By Thomas P. Neill and Raymond H. Schmandt. Milwaukee, The Bruce Publishing Co., 1957. pp. xx, 684. $8.75.

Neill and Schmandt's *History of the Catholic Church* is a textbook of high quality. The authors have been unusually successful in encompassing the essential elements of Catholic history within the limits of a single volume. Maps, illustrations, review questions, reading lists, documents, a bibliography and appendices all enhance the book's pedagogical value. A paragraph of summary at the end of more complex chapters is an added feature of great practical assistance to the student. Despite the concise treatment of such a great range of subjects, the text is not crammed with facts, but possesses both the skeleton of necessary names, places and dates together with the flesh of penetrating interpretation and evaluation.

A heavy emphasis is placed upon the recent history of the Church; one half of the book is devoted to an account of the last five centuries. A central thought repeatedly emphasized is that ". . . the human element in the Church is not immune to the influences that determine secular society." This valuable insight is generally well applied to specific instances, but is misused in the case of the Inquisition (p. 232), which is stigmatized as a failure of churchmen "to rise above the barbarities of their environment." The analysis of the Inquisition is inadequate and misleading. No clear distinction is made among the Medieval, Spanish and Italian Inquisitions, and the very different circumstances which brought them into existence. Many statements made about the Inquisition are simply too sweeping, and to call the Inquisition an outgrowth of intolerance, all other factors and motives left unmentioned, is to distort the total picture.

The authors' summary of St. Augustine's response to the Pelagians ". . . so real is original sin that all descendants of Adam are helpless to resist evil without God's grace" is a misleading and oversimplified statement of St. Augustine's thought (p. 79).

It is true, speaking improperly, that philosophy and theology differ in terms of method rather than object since both consider truth as their object (p. 233). The difficulty with such an approach

is that it is too remote. It obscures important proximate principles which an accurate examination of this question cannot ignore: the distinction of the natural and the supernatural order; the key factor that it is precisely difference in proper objects which necessitates difference in method for philosophy and theology. The authors should not have attributed such a non-technical explanation to St. Thomas and St. Albert.

Despite these few minor blemishes *History of the Catholic Church* is highly recommended both for classroom use, and, because of its readable style and excellent format, for all who desire to deepen their knowledge and appreciation of Church history.

W.S.

Fundamental Marriage Counseling. By John R. Cavanagh, M.D. Milwaukee, Wisconsin, Bruce Publishing Co., 1957. pp. 598. $8.00.

Increased concern about divorce and its distintegrating effect upon home life has occasioned the publication of many studies on various phases of marital life and adjustment. Still, a need has remained for a complete study of these problems from a specifically Catholic viewpoint. Dr. John R. Cavanagh, a skilled and experienced psychiatrist, in collaboration with nine other experts in various fields, has now produced a comprehensive volume which will very expertly meet this need for all Catholics who have to offer marriage counsel.

In five major sections the biological, sexual, social, and religious aspects of marriage and fertility are considered. These five sections are further subdivided into thirty-three chapters covering virtually every phase of premarital and postmarital counseling. Ten of these chapters have been contributed by Dr. Cavanagh's collaborators. The inclusion of numerous charts and diagrams, of a glossary of terms, and of a lengthy bibliography, all contribute to the volume's excellence.

Fundamental Marriage Counseling is highly recommended to all Catholics engaged in this work, be they priests, social workers, psychiatrists or others. Its up to date, carefully evaluated data, authoritative and balanced judgments and suggestions, thorough objectivity and easy prose style stamp this volume as one which should soon become the standard reference work in this sphere of Catholic activity.

C.M.B.

The Catholic Priest in the Modern World. By Rev. James A. Magner. Milwaukee, The Bruce Publishing Company, 1956. pp. x, 291. $4.75.

Those searching for something startlingly new should look elsewhere. Father Magner's latest work is characterized by its practicality rather than any newness of content. The author is earnest rather than brilliant in his method of presentation. The book's chief merit is that it confronts current pastoral problems—which are increasingly complex—in a competent, systematic fashion. All of Father Magner's counsels and prescriptions echo his own priestly experience. He is offering proven solutions rather than classroom theory.

In clear, precise language Father Magner sets down the problems which face today's priest in his service of the altar, in the rectory, in the pulpit, in his relations with his fellow clergymen and his parishioners. These problems are discussed in fifteen well-organized chapters. Those already on the firing lines can use this book as a score sheet. A careful reading by seminarians will help them in the drawing up of their campaign plans. D.M.R.

The Shroud of Turin. By Werner Bulst, S.J. Translated from the German by Stephen McKenna, C.SS.R., and James J. Galvin, C.SS.R., Milwaukee, The Bruce Publishing Company, 1956. pp. xviii, 167. $4.75.

No one can deny the importance of images in the devotional life of mankind. Nor could one deny the value of a shroud bearing the imprint of the body of Christ as a safe fundament for the formation of such images if that shroud be authentic. Father Bulst contends that the *Shroud of Turin* in authentic and that it is the one used to enfold Our Lord's body in the tomb.

After treating such points as the problem of the Shroud, its history, the attitude of the Church towards it, he begins the positive presentation of his arguments for the authenicity of the Shroud. Included in this portion of the book are chapters dealing with photographic evidence, artistic and medical testimonies and exegetical investigations of the burial account in the Gospel.

Though his reverence for the Shroud is obvious, Father Bulst does not let this carry him beyond the bounds of objectivity. He is ever careful to present the opposed views to whatever point he is treating and his handling of these views is based on scholarship rather than feeling. A scholarly up-to-date appraisal of a long disputed relic.

H.C.

The Roman Catacombs and Their Martyrs. By Ludwig Hertling, S.J. and Engelbert Kirschbaum, S.J. Translated by M. Joseph Costelloe, S.J. Milwaukee, Bruce Publishing Co., 1957. pp. xiv, 224. $3.50.

The Roman catacombs have been the subject of many a romantic fiction. In actual fact, they are perhaps our richest source for an accurate and concrete knowledge of the primitive Roman church, during and just after the Age of Persecutions. In this light they have been studied and portrayed by the authors, both long-term professors at the great Jesuit university, the Gregorianum, in the Eternal City. Their presentation combines a history of explorations in these sepulchral vaults with a detailed description of the tombs themselves, their characteristic art, and catacombal artefacts. This evidence, joined to that of written documents, affords a fairly complete picture of the early Roman Christians—popes, martyrs, and simple faithful—together with their doctrinal beliefs and social customs.

Perhaps the most valuable chapter in the book is that which summarizes the recent dramatic investigation of the tomb of Saint Peter, beneath the Vatican basilica—a study in which Fr. Kirschbaum has taken an active part. Here, as in the official announcement by the Pope in 1954, no more is concluded than the evidence warrants. But here at last we have a clear and accurate description of the rather complicated area around the simple grave of the Apostle, together with a plausible solution to some outstanding difficulties.

Fr. Costelloe's translation from the German is generally smooth and readable and the book is helped immeasurably by an intelligent selection of illustrations. *Roman Catacombs,* then, will prove instructive and enjoyable, not only to ecclesiastical students formally pursuing a course in Sacred Archeology, but to all educated Catholics who wish a deeper insight into the formative centuries of the Christian era. J.B.B.

The Walled Garden. By Hugh Ross Williamson. New York, The Macmillan Company, 1957. pp. 231. $4.00.

The Walled Garden is the story of a conversion. The author after a brilliant career as a journalist, drama critic, playwright, and Anglican minister, entered the Catholic Church in London in October, 1955. Because he was in the center of the storm that broke with the merger of the Church of England and the Church of South India,

this book is most valuable in helping to evaluate current trends within the Anglican Church. The event which literally drove Mr. Williamson to Rome was the decision of Convocation, the Anglican governing body, July 1955, to recognize that "the Orders of the admittedly heretical and schismatic Church of South India, were of equal validity to Anglican Orders."

This tragic "Communicatio in sacris"—the Anglican hierarchy placing its own and South Indian ministers on an equal footing—signified to Mr. Williamson that all orders conferred by the Anglican Church after July, 1955, would be invalid. As for the orders conferred prior to this date, the author is in doubt. He rejects Leo XIII's Bull *Apostolicae Curae* (1896), which in unequivocal terms declared Anglican orders invalid. The Bull, he feels, draws its conclusions from inaccurate information. In Appendix II (pp. 205-209) Mr. Williamson repeats all the stock Anglican replies to Leo's decision. The author nowhere indicates anything but complete agreement with Canterbury's dossier which was devastatingly refuted by Catholic scholars half a century ago. It is unfortunate that Mr. Williamson did not consult competent Catholic authorities on this question. It would have saved him from including erroneous material in a book which is otherwise so valuable.

While the events of the author's life are most interesting, and told in a highly engrossing manner, the reader is cautioned that *The Walled Garden* is more the story of a conversion to the Church of England (from Congregationalism) than it is the story of a conversion to the Church of Rome. R.M.V.

Anne de Xainctonge: Her Life and Spirituality. By Sister Mary Thomas Breslin, U.T.S.V. Kingston, New York, The Society of St. Ursula of the Blessed Virgin, 1957. pp. xiii, 273.

A biographer and a picture-puzzle fan have this in common that they both work with fragments to form a whole. A picture-puzzle, however, must be reconstructed according to a single predetermined plan, and all the pieces must be used. A biographer, on the other hand, is left with considerable freedom in his choice of what he will tell, and how he will tell it. The resulting biographical portrait is decisively shaped by the author's preliminary decisions.

Angelus Walz, O.P.'s biography of Thomas Aquinas, as an example, fairly bristles with citations; imagination and drama are shunned as the plague. The reader is looking at Thomas "as through a glass darkly," but he has no doubt whatever that it is actually Thom-

as, however indistinctly, he is beholding. Sister Mary Thomas Breslin's approach is very different. While the narrative is substantially grounded in historical fact, she has made frequent use of imagination and the dramatic sense to achieve a finished, if not definitive, portrait of her Mother Foundress, Venerable Anne de Xainctonge. In short, if the reader is not hypercritical, he will find his curiosity entirely satisfied about this woman of remarkable originality and resourcefulness, who in a hostile 17th century France founded a non-cloistered congregation of women dedicated to the education of youth.

We can only regard the absence of footnotes as a virtue, rather than a vice, once we appreciate the author's laudable purposes: to promote Mother Anne's beatification cause, to inspire vocations, to give to ordinary lay-folk a readable life of a saintly woman whose apostolic program has more pertinence than ever today. The contrived dialogues, however, phrased in 20th century idiom, are perhaps a bit too frequent, and at times tend to create an atmosphere of make-believe, which mars an otherwise convincing account.

The author's very readable style, and Mother Anne's own fascinating life, so filled with struggle and achievement in God's cause, should win greater reader interest than one might expect, considering the large number of new biographies of foundresses presently available. W.S.

A Woman of Unity. By Sister Mary Celine, S.A. Graymoor, Garrison, New York, Franciscan Sisters of the Atonement, 1956. pp. xx, 372. $4.50.

When the small Anglican Community, the Society of the Atonement, which included five Sisters and two Friars, entered the "Fold of Peter," Oct. 30, 1909, a new impetus was given towards Church Unity. Though weak in numbers, they proved strong in their works and prayers for the unification of all Christians and unbelievers under the Shepherd of Rome. *A Woman of Unity* tells the story of Mother Lurana Mary Francis, who, while still an Anglican, became the Foundress of the Franciscan Sisters of the Atonement.

From the day of her conversion she directed her young community's apostolate of atonement towards Church Unity. At her death in 1935, her wish "to do and suffer something worthwhile for God and for others" had indeed been granted.

Written by a close companion, *A Woman of Unity* has a certain

intimacy about it. Many of Mother Laurana's letters are included which are inspiring for the courage, zeal, and tenderness they reveal. Of special interest are her letters to Father Paul, Founder of the Friars of the Atonement, in which is clearly seen the oneness of their vocation—their intense desire "that they all may be one."

D.F.

Priest of the Plague. By Philip Caraman, S.J. New York, Farrar, Straus and Cudahy, 1957. pp. 201. $3.75.

The story of Henry Morse, fifth-column Jesuit priest in the Protestant England of James and Charles I, is as fascinating as the turbulent period in which he lived. Twice imprisoned and twice exiled, Morse returned to England to continue his work in the Catholic underground. This is an inspiring account of a daring and resourceful campaign carried out behind the enemy's front lines by an intrepid soldier in Ignatius' Company.

In 1636 it must have seemed to the unfortunate English Catholics who were living through these difficult times that the vengeance of God had surely fallen upon them. Many of those who had escaped the more drastic effects of the persecutions were being carried off by the plague, an unwelcome import from the continent, which now stalked the countryside, wiping out whole towns.

Henry Morse gave himself unsparingly to the outcast Catholics of London while the pestilence raged. His life recounts thrilling escapades among the plague-stricken poor; his apostolate in London's ghettos and within prison walls makes compelling reading. Eventually he was arrested and executed at Tyburn in 1645. Under the provisions of an act of a Puritan parliament at war with the king, Charles I, Henry Morse was hanged for treason. But the only treason he knew was that of being a bearer of help and consolation to the demoralized and scattered sheep of the one true Shepherd.

Extensive research lies beneath the outward simplicity of this biography. Although the stirring events have been somewhat deadened by a rather heavy and colorless style, this has been compensated for by a high standard of accuracy. The book is rich in its historical study of the achievements of the early English Jesuits. Those who have read Father Caraman's translations, "The Autobiography of a Hunted Priest" and "An Autobiography from the Jesuit Underground" will certainly be interested in his first biography covering the same general field. O.O'C.

Edel Quinn. By H. E. Mgr. Leon-Joseph Suenens, Bruges, Belgium, Desclee De Brouwer et Cie., 1952. (Distributors in America, Michael Glazier Co., P.O. 1103, Wilmington 99, Delaware.) pp. xv, 272. $1.00 (paper bound).

When faith is true and motivated by charity it does not remain idle. Such was the faith of Edel Quinn. From her youth she desired to be a hidden victim of love as a Poor Clare nun. But Divine Providence had other plans. She contracted tuberculosis which barred her from the convent. In this she saw God's Will. But how was she now to serve Him?

The Legion of Mary was the answer. The Holy Spirit showed her that what had been a temporary outlet for her burning charity was to be her life's work. Despite her poor health, she volunteered to leave Ireland to carry the names of Jesus and Mary to suffering souls. After eight years of extraordinary labor in Central Africa, God called her to heaven.

In this age of the Lay Apostolate, the story of Edel Quinn's sacrifices joyfully endured for the Church as a member of the Legion of Mary, should serve as a powerful motivation to the laity to take an active role in the Church's Apostolate. Priests and religious who read this book will find themselves asking if they have been outdone in generosity by a laywoman. E.M.B.

The Reluctant Abbess. By Margaret Trouncer. New York, Sheed and Ward, 1957. pp. 276. $3.75.

Here we have another "nun's story," but a very unusual one, indeed. Mother Angélique was one of the most famous nuns of all time. She neither left her order nor "lept over the wall"—she stayed on to reform her abbey and was almost excommunicated in the process!

Corrupt convents and monasteries, evil monks and nuns, simony and nepotism form the backdrop for this fast-moving biography of Jacqueline (Mère Angélique) Arnauld who herself became an abbess at the tender age of ten years. The story of Jansenism, its doctrine and promulgators, and, particularly, its effects on the Abbey of Port-Royal, is told in a brisk, readable style.

Throughout the book, the author dwells a great deal on all the lurid details of corruption in convents. While no well-informed, intelligent reader would deny the existence of such abuses nor even the necessity of treating them in a book of this nature, still he cannot help feeling that Mrs. Trouncer has detailed and presented them in

a manner bordering on the "sensational." All through the book, also, the author persists in making seemingly unwarranted judgments. Perhaps, Mrs. Trouncer makes these statements in the light of her more complete knowledge of the characters involved. On the basis of the facts presented, however, the judgments appear to be unfounded and conjectural.

Despite these obvious defects, however, the author has succeeded in giving us an absorbing and informative account of a very interesting period of history. She has a facility for bringing historical figures to life and making history interesting. Saints and sinners march vividly across the stage of this lively biography of Mère Angélique Arnauld, *The Reluctant Abbess.* N.R.R.

Sudden Splendor. By M. K. Richardson. New York, Sheed & Ward, 1957. pp. viii, 242. $3.25.

The life of Mother Digby gives us a consistently vivid picture of a truly remarkable personality. Mother Digby was one of those rare souls who loving God above all things put all their strength and love into His service.

Because of delicate health, Mabel Digby's early years were spent in southern France. She was an unyielding Protestant, a girl of iron will. Providentially she was always surrounded by a group of Catholic friends. Having sought the prayers of the saintly Curé of Ars, they persuaded her almost against her will to visit a Catholic Church in Montpellier. During Benediction which was then taking place Mabel Digby fell to her knees and Jesus had made His conquest. She soon entered the Order of the Sacred Heart at Mormontier in Tours. Her talents as teacher and disciplinarian were to prove so remarkable that at the age of thirty she was named superior. In a short seven years, she was named Mother Provincial of the English Vicariate. In 1894 she became Assistant General for England, and in the following year Superior General of her order. In twenty-seven years she had advanced to the highest position in her order.

Mother Richardson has preferred to present a readable biography rather than a documentary showcase. In this she has succeeded. The life of Mother Digby should be a source of admiration and edification for all its readers. B.M.

Other People. By Wingfield Hope. New York, Sheed and Ward, 1957. pp. 181. $3.00.

Other People and its earlier companion piece *Life Together*

might be compared to the two legs of a compass used in drawing circles. One leg, *Life Together,* which considers the married state in its supernatural reality, would rest at the circle's center. *Other People,* a discussion of our relationships with our fellow man, outlines the circle's circumference.

In *Life Together,* so enthusiastically received by its many readers, Wingfield Hope shows how husband and wife, society's focal points, can fulfill the law of charity toward one another and toward their children. *Other People* considers the law of charity towards our neighbor in its most universal application. At times, we find ourselves at the circle's outermost edge, where the possibilities for the exercise of charity in our most casual contacts with other human beings are indicated. These are opportunities for spiritual growth which, too often, are not even thought of. At other times, we return to the family center and take up the vexing question of in-law relationships. It is in this very difficult area that the author has been unusually successful in creating realistic situations which show the tragic consequences which come from a lack of true charity, and happily, the constructive role of love in making our relationships an enduring joy.

The material in the book and its order of presentation leave little to be desired. This is not a book which one can read and run. While it is always lucid and practical, it demands mature consideration. The reward for the time and effort expended will be more than ample compensation. A.I.C.

Bridegroom and Bride. By Ronald Knox. New York, Sheed & Ward, 1957. pp. 123. $2.50.

With his familiar, sympathetic touch, Monsignor Ronald Knox, in twenty four distinct addresses to *Bridegroom and Bride,* leads the newly married to view the lofty vistas of their chosen state in life. "Now the scene of the ceremony, now some feast in the calendar, now some phrase in the wedding service itself . . ." furnish the . . . starting point." The insight soon follows. The happy understanding of the Church towards lovers, the providence of God uniting them, the supernatural nobility of Christian marriage, these and many other themes intertwine in the hands of the master. Succinct, each comes quickly upon the next. Together, they fuse into an attractive whole. For a sacramental, balanced view of Christian marriage, this book can be recommended to *Bridegroom and Bride,* past, present and future. C.M.D.

The Dynamics of World History. By Christopher Dawson. Edited by John J. Mulloy. New York, Sheed and Ward, 1956. pp. xiv, 489. $6.00.

The devastation of Europe by two world wars, the ominous shadow of Communism hovering in the East and the rising tide of Oriental nationalism have dispelled forever the comfortable optimism of nineteenth-century Western man. In the wake of the social and political upheavals of the present century, Western man holds far less securely his privileged position of wealth and power. He is no longer master of all he surveys.

It is not surprising then, that these revolutionary developments of our own era have given new impetus to questions concerning man's historical destiny and the meaning of the present moment in world history. Foremost among the interpreters of history and culture who have attempted to explain the meaning of the changes taking place in our modern civilization is Christopher Dawson, Catholic philosopher of world history and world culture. *Dynamics of World History* encompasses the development of Mr. Dawson's thought over a span of thirty-five years.

The general aim of the book, according to the editor, John J. Mulloy, is to illustrate how the dynamic sociological forces underlying historical events and movements are the foundations upon which Christopher Dawson's view of history is constructed. The work is divided into two major divisions, the first of which, "Toward a Sociology of History," reveals the basic elements of Dawson's approach to an interpretation of history. It ranges from such general topics of interest as, "Sociology and the Theory of Progress," "Art and Society," to subjects vitally pertinent to our own day, such as—"Evolution of the Modern City," Bolshevism and the Bourgeoisie." Of all the articles in this first section, the one entitled, "Religion and the Life of Civilization" comes closest to giving us in capsule form Dawson's own conception of world history.

The second major division of this book provides a critique of different conceptions of world history. Four articles, devoted to the Christian interpretation of history, reveal how deeply Mr. Dawson has penetrated the dynamic role which spiritual forces have played in the history of mankind.

The final section of the book provides Mr. Dawson's analysis of the views of other interpreters of world history—ranging from St. Augustine, Gibbon and Marx to his own contemporaries Spengler, Toynbee and H. G. Wells. The last chapter of this section, "Europe in Eclipse," while presenting a realistic picture of our times, never-

theless avoids a fatalistic approach to the present historical crisis mankind is facing. Mr. Dawson hopefully looks to the Catholic Church and to our Western tradition of science, scholarship and literature as the two spiritual forces "which will unite the nations and the continents in an all-embracing spiritual community."

T.A.C.

The Thing. By G. K. Chesterton. New York, Sheed and Ward, 1957. pp. 255. $3.00.

The Thing by G. K. Chesterton is a collection of controversial religious essays written in defense of his own Catholic beliefs and the Catholic Church. From the time of his conversion Chesterton saw the need for such apologetic literature, particularly against the hypercritical English Protestants of his day. *Orthodoxy* was an immediate success. Twenty years later Chesterton published this similar work, now republished by Sheed and Ward.

The title page appropriately depicts what Chesterton thought of himself and his writing and their relation to the Catholic Church. Engraved on a sword blade are these words: "It is not given for goods or gear but for the THING." It (the sword) is his pen and the thing is the Catholic Church, the unifying thread which runs through each of the essays. The subject matter of the essays varies greatly, from skepticism and evolution to Dean Inge and lawn tennis. Yet in each Chesterton reaffirms the eternal truths ever taught by the Church; that there is a standard of ultimate values, that there is an objective moral law, that God is man's true ultimate end, that the family is not an absurd tradition of the past. Such profound truths, brilliantly developed in Chesterton's journalistic style, make his work as pointed in this day of the Bishop Kennedys and the Blanshards as in the time of the Bishop Barneses and the Inges. Each essay is a remarkable masterpiece of serious fun-making in behalf of the Church. They can be read with profit by everyone.

P.O'S.

Sound of a Distant Horn. By Sven Stolpe. Translated by George Lamb. New York, Sheed & Ward, 1957. pp. 301. $3.95.

Sound of a Distant Horn is the first English translation of one of the novels of Sven Stolpe, Swedish convert and biographer of St. Joan of Arc. The novel tells the story of three men, E. Kansdorf, a young Swedish convert dying of cancer; Father Perezcabal-

lero, brilliant French Dominican preacher; and Dr. Jules LeBrun, agnostic physician attending Kansdorf.

The author skillfully unfolds their lives, showing the growing process of self-awareness: Kansdorf learns to use his suffering in union with Christ; Father Perezcaballero sees the pride and lack of charity behind his success; and Dr. Lebrun's opinionated view of the Church becomes less blind. This awareness that comes to these chief characters in the novel is a new perspective of themselves viewed against the reality of God's love for man. To help him portray this reality, the author uses three instruments of God's grace, three holy associates of the leading characters: Abbe Auclair, eccentric helper of the poor; the Benedictine confessor of Father Perezcaballero; and Katherina, White Russian refugee, pure and innocent and "freed" from the concerns of this world.

The test of good character development in novel writing is whether or not an author can make the change in his subjects appear natural and not contrived. Mr. Stolpe has on the whole managed to do this because he has a keen insight into spiritual tensions and the problems of cooperating with grace in our modern world. He tends towards the melodramatic at times and relies heavily on the esthetic religious experiences of his characters to communicate the actions of grace. He seems to be more at home when he treats of modern man's strange paths to God and the discovery of His grace in unexpected places—a theme that is by now familiar to readers of modern Catholic writers.

Recommended to all mature readers who are interested in good Catholic fiction in contemporary settings. B.D.

Marriage and the Family. By Alphonse H. Clemens. New Jersey, Prentice-Hall, Inc., 1957. pp. 356. $6.00.

"In the vast silence of eternity . . . the Divine Wisdom planned a design for the universe . . . men and women would unite into families to develop the human race. The children of that race were to be nurtured in the bosom of the family to a greater Godlikeness until they finally found their way back to God, from whom they came." This is the theme of Alphonse H. Clemens' new volume entitled *Marriage and the Family*—a theme which "a series of challenges inspired."

Perhaps what is most outstanding in this present work is its positive approach. Dr. Clemens does not emphasize the usual problems associated with the married state. There is no need to labor

the obvious and diabolical challenges presented by twentieth century social mores to marriage and its natural outgrowth, the family. He has preferred to explain the nature and ideal of marriage by integrating the truths of Revelation and philosophy and applying them to different aspects of marriage: the Nature and Purpose of Marriage, Selecting a Partner, Success in Marriage etc. Two chapters in particular are pertinent to current problems: "Preparing for Marriage" and "When the Sexes Meet."

Since the foundation of society, the family, is being attacked by advocates of free-love, birth-control, and divorce, the appearance of a work of this kind is of incalculable potential value. The author's appealing style fosters an ease in reading and comprehension. *Marriage and the Family* will be of great assistance to priests, teachers and all our Catholic laity, especially to those who hold positions of leadership in propounding and defending Catholic social ideals and principles. It is highly recommended to all married couples desiring a more intimate participation in the divine plan of life. C.M.J.

The Church and Creation. By Luis Colomer, O.F.M. Translated by Palmer Rockey. New Jersey, St. Anthony Guild Press, 1957. pp. 152. $2.50.

God's creation now finds itself torn from its roots. A Catholic student of history and culture can not only tell us how this came about but also delineate some of its consequences. Father Colomer has done just that. In a brief, concise manner which wins attention and approval, he divides creation into the visible and invisible. Then he shows the relationship of the Church to both of these parts. With the skill of an artist, he reproduces the ancient drama of God and creation whose theme is that God's Church and God's creatures form a profound and vital unity through the vivifying presence of the Divine Spirit.

The Church is not a city or a recreational society which one may leave as one pleases and without penalty. As a vital body the Church demands living members who are to share in the life which animates the whole Body. The living human organism possesses three essential elements which exercise a universal influence: the form or soul, which animates the organism; the head, which regulates every vital movement; and the heart, which incessantly beats as it sustains the organism by circulating the vivifying blood. In the Mystical Body, the Holy Spirit is the soul, Christ the head, the Blessed Mother the heart. For the Church is a living organism with

a physical life; it is a body composed of members; it is a supernatural society with supernatural goals.

The sixteenth century revolt from the Church led inevitably to a revolt from Christ in the eighteenth century, and a revolt from God in the nineteenth. The modern spirit has been torn loose from the deepest and strongest supports of human life—the Church. Is not man's decision to live outside of the Church, intended to give true life to God's creatures, the source of all our twentieth century agonies? E.L.M.

Sobriety Without End. By Father John Doe. Indianapolis, SMT Publishing Co., Inc., 1957. pp. 363. $3.95. (Sole distributor: SMT Guild, P.O. Box 1194, Indianapolis.)

Sobriety, sanity, security, sanctity—these are the author's objectives in his second book dealing with the aims and techniques of Alcoholics Anonymous. The earlier work *Sobriety and Beyond (Dominicana,* Dec. 1956) grappled with the problems faced by the alcoholic in his initial efforts to return to sobriety. Now, principles to orientate the rehabilitated alcoholic in his relationships to home life, society, business etc. are delineated.

In the self-styled non-denominational character of the A.A. program, decidedly not atheistic, Christian applications are not out of order. A veritable compendium of A.A. theology is provided. Honesty, that most necessary quality for all sobriety, and the grace of God, meet head-on with interest provoking results.

This compilation of the author's talks to A.A. groups, based as it is on work-a-day principles applicable anywhere, anytime, furnishes a program for complementing sobriety, insufficient in itself, with an integral sanctity for *Sobriety Without End.* J.D.L.

BRIEF REVIEWS

The Sister's Guide, Kathleen Goldman translator, is a collection of twenty-three letters of the German Dominican mystic, Henry Suso, to his spiritual daughter Elspeth Stagel. Perhaps here, more than in any other of his known works, can be found a systematic and detailed development of Bl. Henry's ascetical and mystical doctrine. With a text of Scripture as his starting point, Suso gives many practical admonitions, which he certifies with his own personal experiences. This booklet, so rich in spiritual wisdom, can be used

as material for meditation and as a schema for conference work. (Springfield, Illinois, Templegate, 1955. pp. 76. $0.35.)

Of particular interest to Dominicans is this doctoral thesis *The Apostolic Ideal of the Early Friars Preachers.* The vigorous and taxing, yet beautiful ideal of St. Dominic is clearly outlined for us. One will find it difficult to disagree with Fr. Cachia's conclusions. They are so logically developed, so patent. But while they treat of historical events, they are not musty with age. This work's importance lies in the fact that it is impossible to realize the end of any organization unless its original, and in this case, still vital ideals are known. Every Friar should place this book on his reading list. Unfortunately, typographical errors and grammatical inaccuracies mar an otherwise rewarding book. (By Eugene Cachia, O.P. Malta, Dominican Bookshop, 1956. pp. vi, 90.)

It would be difficult to overpraise Father Banahan's *Instructions for Mixed Marriages.* Its timeliness is obvious; one out of every four Catholic marriages is a mixed marriage. Its chief merit, though, is the simple and appealing way in which Catholic doctrine and practices are explained to the non-Catholic party, for whom this little work is primarily intended. Father Banahan's chief aim is not to convert but to explain; he is an engaging instructor rather than a glib salesman. Father Banahan's experience, gained while stationed in Cathedral parish, Chicago, enables him to write with authority on the subject of mixed marriages. This booklet should prove an invaluable aid in the instruction of the non-Catholic party to a mixed marriage. It is so designed that it may be used by the priest-instructor himself or given to the non-Catholic for their own private perusal. (By Rev. John S. Banahan. Milwaukee, Bruce Publishing Company, 1957. $1.00.)

The effects of the so-called Progressive-New Education on the American public school system is graphically illustrated in *Bending the Twig* by Augustin G. Rudd, Chairman of the Educational Committee of the National Society of the Sons of the American Revolution. This work is directed chiefly to the parents of our public school students and its main objective is to answer three timely questions: (1) What is the New Education? (2) How has it worked? (3) What should be expect of our public schools? *Bending the Twig* is the author's attempt at an up-to-the-minute view of conditions presently existing in our public schools, as well as a survey of present day

trends in modern education. The progressive education movement, fathered by John Dewey, has been on the decline since World War II. The Progressive Education Association closed its doors June 22, 1955. The Progressive Education magazine terminated publication July 23, 1957. All of this makes *Bending the Twig* seem more like a post-mortem than a cavalry charge. (By Augustin G. Rudd, Chicago, The Heritage Foundation, 1957. pp. 304. $3.95.)

Accent on Purity by Father Haley, C.S.C., a tested guide for the prudent sex education of children is now in its fourth edition. The first three chapters describe the role of parents, Catholic schools, and priests in the program of sex education. Chapter four is concerned with the proper attitude to be adopted by the educator. In the fifth chapter, which contains the suggested material and method for instruction, illustrations have been added to assist instructor and pupil in the description of the generative process. (By Joseph C. Haley, C.S.C. Chicago, Fides Publishers, 1957. 4th ed. pp. 130. $1.50.)

"As mariners are guided into port by the shining of a star, so Christians are guided to Heaven by Mary," the *Fairest Star of All.* Her brilliance originates in God, is ordered to God, illuminating the virtuous road for men. All this Francis Nugent has successfully established through an adequate compilation of quotations extracted from works of numerous authors of various religious beliefs.

The purpose of the book is not indicated by the author, nor does there seem to be any order in the selections. Thus if it is to be used as an aid to meditation or to have apologetical value, an index of some sort is a much needed addition. (By Francis Edward Nugent. Patterson, New Jersey, St. Anthony Guild Press, 1956. pp. vii, 59. $1.50.)

The proceedings of the First International Congress of Pastoral Liturgy (September 18-22, 1956) comprise this striking paperbound volume of *The Assisi Papers.* Planned as a tribute to Pope Pius XII, this Congress marks a new high in the pastoral-liturgical apostolate. It assumed an authoritative character by the presence of eminent members of the hierarchy and renowned liturgical scholars, among whom were Cardinals Lercaro and Gerlier and the German Jesuit, Father Jungmann. The Benedictines of St. John's Abbey have rendered a signal service in presenting the best from the most competent minds in the field. A careful study of the addresses stimu-

lates a vision of even greater liturgical vitality for the Church in the future. (Minnesota, The Liturgical Press, 1957. pp. 236.)

The Inner Search is another of the author's excellent books on the spiritual life. Its value lies not in any doctrinal innovations but in the fresh presentation of familiar ideas which strike the reader with force. For example, the treatment of the various "darknesses" with which God permits a soul to be tried is excellent, especially for those who may have heard the terms but have never really understood their meaning. A most encouraging feature is the idea that advancement to the more elevated regions of the spiritual life is within the grasp of the ordinary person and not reserved for 'special souls.' Both categories will find in Dom Van Zeller a competent spiritual guide who has not lost the light touch. (By Dom Hubert Van Zeller, O.S.B. New York, Sheed & Ward, 1957. pp. 230. $3.00.)

Ave Maria is a brief treatment of the traditional Catholic devotion of the Rosary. This work affords a pleasing approach to new understanding and appreciation of each of the mysteries of the Rosary. Meditations on these mysteries sometimes offer difficulties not easily overcome without competent guidance. Father Moffatt has ably supplied this help in a well ordered exposition, which we think should prove welcome to every Catholic reader. (By Rev. J. E. Moffatt, S.J., Milwaukee, The Bruce Publishing Company, 1957. pp. 64. $1.50.)

L'Union du Prêtre avec le Christ Prêtre et Victime, a French translation from the Latin of Father Garrigou-Lagrange's latest work, has recently been published. In his customary lucid, scientific style, the author first considers the dogmatic basis for the priest's union with Christ, then treats of the priest's interior life, and finally examines in detail his exterior priestly ministry. It is a book most strongly recommended to all priests and aspirants to the priesthood. It is also available in an English translation, *The Priest in Union with Christ.* (By Reginald Garrigou-Lagrange, O.P. Translated from the Latin by Dom Emile Bertaud, O.S.B. Montreal, Canada, Les Éditions du Lévrier. pp. 317.)

BOOKS RECEIVED—SEPTEMBER, 1957

A CATHOLIC CHILD'S PRAYER BOOK. By Mary W. Stromwall. St. Paul, Minn. Catechetical Guild, 1956. pp. 56. $1.50.

SAINT JOSEPH. By Father Glace. St. Paul, Minn. Catechetical Guild, 1956. pp. 16. $0.25.

SAINT PETER. By Father Glace. St. Paul, Minn. Catechetical Guild, 1956. pp. 19. $0.25.

MARIAN MYSTIC. By Francesca van der Kley. Chicago. Carmelite Third Order Press, 1957. pp. 96. $2.75.

POPE PIUS XII AND THEOLOGICAL STUDIES. Edited by Vincent A. Yzermans. St. Meinrad, Indiana. Grail Publications. pp. 100. $0.50.

GOD, GOLD AND GOVERNMENT. By Howard E. Kershner, Chicago. The Heritage Foundation, 1957. pp. 146.

THE POPE SPEAKS. Edited by Michael Chinigo. New York. Pantheon, 1957. pp. 379. $4.50.

PAMPHLETS RECEIVED

GREAT IS THY FAITH. By Mary Phelps. Huntington, Indiana. Our Sunday Visitor Press, 1957. pp. 24. $0.30.

CONDUCTING AN INQUIRY CLASS. By Rev. John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1957. pp. 24. $0.30.



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. F. X. Strenkert, Rev. D. K. O'Regan, Rev. E. M. Rogers and the Rev. T. R. Hall on the death of their mothers; to Rev. D. K. O'Regan, Bros. José Rivera-Guevara (of the Province of Holland) and Albian Morris on the death of their fathers; to the Rev. M. N. Connell on the death of his sister.

SOLEMN PROFESSION On August 16, at Precious Blood Church, Monmouth Beach, N. J., the following Brothers made solemn profession of vows to the Very Rev. George C. Reilly, O.P., Prior of the House of Studies in Washington: Brothers Patrick McGovern, Dennis Riley, Raymond Vandergrift, John Burke, Aquinas Clifford, Peter O'Sullivan, Charles Duffy, Ignatius Cataudo, Martin Zayas-Ortiz (Province of Holland), Christopher Johnson, Norbert Buckley, Bonaventure Matarazzo, Henry Camacho, Jordan O'Donnell, Bertrand McCarthy, Justin Cunningham, Gabriel McCaffrey, David Folsey, Reginald Durbin, Xavier McLoughlin, Damian Myett, Ferrer Halligan, Chrysostom McVey, Marcellus Coskren, and Aeden Campbell. At the time, Brothers Michael Werner, Linus Dolan, and Jerome Kennedy, renewed their simple profession for another year.

On August 4, at St. Vincent Ferrer Priory, the Very Rev. Joseph Strenkert, O.P., Sub-prior, received the Solemn Profession of Brother Charles Provenzale, O.P., laybrother.

APPOINTMENTS Father Terence O'Shaughnessy has been appointed Vocational Director of the Province of Saint Joseph.

Father Flavian Morry has been appointed Assistant Master of Students at Washington.

Rev. Vincent C. Dore, O.P., Dean of the College at Providence, has been named Dean of the Faculty. The Rev. Joseph L. Lennon, Dean of Men, will succeed Father Dore as Dean of the College. The Rev. Richard D. Danilowicz, O.P., has been appointed Director of the School of Adult Education, succeeding the late Rev. William R. Clark, O.P. The Rev. Anthony Jurgelaitis has been appointed Dean of Discipline. Rev. Joseph Jordan has been named Dean of Men.

PROFESSION On August 13th, Brother Philip McSherry, lay brother, made his simple profession into the hands of Father T. C. Nagle, subprior, at the House of Studies in Washington.

MISSION CHRONICLE

To keep Dominicana readers informed on the latest news from our missionaries in Pakistan and Lebanon, we will continue to print excerpts from their letters. What we all have prayed for has been acquired at last by our missionaries in Pakistan:

> "Thank God, we have finally registered the Bahawalpur property deeds. The process to buy the property was started in February, 1956. The site was changed four times before the Improvement Trust agreed to sell us the present site. We started to build even before the property deed was registered. We had constructed ten apartments for the staff, the garage, storage-room, the kitchen, plus the foundation of the Priory before the deed was finalized. There is one clause in the deed to the effect that the deed will be null and void unless the school and the dispensary be built within a period of three years."

A profession and a retreat in Bahawalpur are reported by Fr. Scheerer:

> Brother Thomas Aquinas Dolan, O.P., renewed his vows for a three year period. The profession took place in our Bahawalpur chapel. I was designated to receive the profession, while Fr. Putz, O.P., and Fr. Turon, O.P., were the witnesses.
>
> Fr. George Westwater, O.P., is making his annual spiritual Retreat in Bahawalpur these days. Fr. Turon went to Loreto to cover the parish duties in the absence of Fr. George.

Fr. George Westwater writes of the acquisition of new land for a future mission station:

> We clinched the new colony of Catholics in Leiah (better than forty since the first of the year) by purchasing 2½ acres of land for future development. Today we also instituted formal clases of instruction for the men and women in the Chak. It's still a question of getting to their minds, and letting the bulk of other problems be answered by themselves. Despite an almost monosyllabic vocabulary, I find myself pushed quite frequently to give an elementary explanation of the sacraments, Christ, and especially the Trinity.
>
> For an hour this evening we were at another Chak about eight miles away. There are a few Catholics (new ones) tenant farmers there who wanted their crops blessed. We blessed the crops at the cost of a broken muffler on the jeep truck. She forded a canal waterway that didn't have the usually anticipated clearance.

Despite the mission work the missionaries do not neglect their own spiritual lives:

> Since my last letter Fr. Turon and I made our annual retreat in the Catholic village of Francisabad. It was very refreshing to live in a Catholic atmosphere once more. In such Catholic villages all life centers around the mission compound. Every morning the villagers crowded the church for Mass and in the evening they came again for May devotions.

No matter where one goes in Pakistan the heat is sure to follow:

> For our last tour Fr. Turon and I picked just about the hottest place in Pakistan, an area along the border of India. Though, according to the Pakistani, this has been a very cool spring, the mercury on this tour did reach 114 in the shade. So when we came to Lal Sahara, a shady spot

along one of the canals, we took time out for a good swim, our first, but we hope not our last. Nowadays on tour our uppermost thought is water, whether it be to drink, to swim in or to put in the jeep radiator. On this tour we had five marriages to witness and as usual the cathechists had other people prepared for Baptism and First Communion.

LEBANON The heat in Lebanon recently was from two sources: the sun and the political elections:

We also had a heat wave going on in Lebanon for the past month that was not caused by the sun, but the national elections that finally ended on last Sunday. . . . The reason why they do not have the whole election on one day is because the Army is not big enough to keep all the areas under control. The Beirut election which was the first was also the most crucial because Sami Solh, the Prime Minister, who is Pro-Western was running against the Opposition leader, Abdullah Jafi who is Pro-Nasser and Anti-Western. The actual day of the election was peaceful, relatively speaking, because only one person was killed in the Armenian Quarter, but a few days before the election 8 were killed, 40 wounded, and 400 arrested during a rally sponsored by the leaders of the Opposition.

The Fathers begin to increase the scope of their Apostolate:

We have been helping out regularly at St. Charles Chapel for the English speaking Catholics of Beirut while Father Denis Mooney, O.F.M., the pastor, is on vacatinon. Occasionally, we say Mass for the French Dominican Sisters from Montpellier who conduct a school for Arab sisters. The only other Dominican Sisters in Lebanon are in the village of Ghosta up in the mountains where they run the parish school. The community originally came from Martinique and now most of the sisters are either Lebanese or Egyptians.

HOLY NAME PROVINCE

ORDINATIONS The sacred order of Priesthood was conferred upon Fathers Vincent Foerstler, Louis Robinson, and Pius Rummel of this Province by the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco on June 15 in ceremonies at St. Mary's Cathedral.

Brothers Paul Scanlon, Mark McPhee, Eugene Sousa, and Ambrose Toomey were ordained to the Subdiaconate on June 12. On the following day Brother Finbar Hayes received the order of Diaconate, and minor orders of Exorcist and Acolyte were conferred upon Brother Cletus Kiefer. These rites were performed at St. Patrick's Seminary, Menlo Park, with Bishop Guilfoyle as ordaining prelate.

TALA LEPER MISSIONARY RETURNS Holy Name Province welcomed the return to the mainland from the Philippine Islands of its only son laboring in foreign mission territory. Father Leo Hofstee, chaplain and director of the Tala leper colony near Manila, arrived in June to celebrate the silver anniversary of his ordination to the sacred Priesthood. He marked the event with a Solemn Mass of thanksgiving at St. Vincent Ferrer's Church in Vallejo, and with receptions in Dominican parishes in Vallejo and Seattle.

Father Hofstee, an air force chaplain during the Second World War, first became acquainted with Tala while on active duty in the Pacific. Upon his release from military service, he expressed a desire to minister to the spiritual and material

needs of the 2000-patient colony, and in 1947 became head of the settlement.

While enjoying an extended vacation on the Pacific Coast, Father Hofstee will renew many acquaintances in Vallejo and Seattle where he was formerly assigned as assistant pastor. He will return to his mission post early in 1958.

PROVINCE OF ST. ALBERT THE GREAT

DEATH The Rev. Thomas á Kempis Reilly, O.P., S.S.Prol., died on May 30, 1957, the feast of the Ascension. Born in 1879 and professed in 1897, Fr. Reilly was well known in both the Provinces of St. Joseph and of St. Albert as a Scripture scholar and as a preacher. The solemn funeral Mass was celebrated by the Very Rev. Edmund Marr, O.P., Provincial, at St. Peter Martyr Priory, Winona, Minnesota. The Very Rev. Raymond Lawler, O.P., preached at the Mass.

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy to the Rev. Hyacinth Brenda, O.P., on the death of his father.

ORDINATIONS On May 25, 1957, at St. Rose Priory in Dubuque, Iowa, His Excellency, the Most Rev. Edward Hoban, Archbishop of Cleveland, conferred the dignity of the priesthood on the Rev. Mannes Gambro, O.P., the Rev. Ephrem Marieb, O.P., the Rev. Simon Trutter, O.P., the Rev. Lawrence Mueller, O.P., the Rev. Nicholas Thielen, O.P., the Rev. James Cleary, O.P., the Rev. Vincent Bryce, O.P., the Rev. Ceslaus Krenzke, O.P., the Rev. Samuel Clift, O.P., the Rev. Gilbert Roxburgh, O.P., the Rev. Colum Daley, O.P., the Rev. Cletus Wessels, O.P., the Rev. Alexander Moore, O.P., the Rev. Paul MacLeay, O.P., the Rev. Reginald Doherty, O.P., the Rev. Michael Murphy, O.P., the Rev. Humbert Crilly, O.P., the Rev. Melchior Wyss, O.P., and on the Rev. Martin Pino, O.P., for the Province of the Holy Rosary in the Philippines.

During June the Rev. Terrence Holachek, O.P., the Rev. Louis Carter, O.P., and the Rev. Aquinas O'Leary, O.P., were ordained priests in California.

VESTITION At the Dominican House of Studies, River Forest, Illinois, Bro. James Govert, O.P., was vested with the habit of a laybrother on July 21, by the Very Rev. Michael Joseph Clancy, O.P., Prior.

INSTITUTE & LYCEUM The Institute of Spiritual Theology was again conducted this summer at the Dominican House of Studies, River Forest, Illinois, with over eighty priests and religious in attendance. The classes opened on July 8 and were closed on August 1 with the presentation of fourteen diplomas.

The Albertus Magnus Lyceum of Natural Science, headed by the Very Rev. Humbert Kane, O.P., engaged in two projects this summer: teaching and elaborating a new liberal arts curriculum at St. Xavier College, Chicago, Illinois; and teaching at the Institutum Divi Thomae in Cincinnati, Ohio.

SISTERS' CHRONICLE

Sacred Heart Convent, Houston, Texas

In June the Sisters welcomed back Mother M. Adeline, who had spent some time in Ireland and had visited Rome, where she had enjoyed the privilege of an audience with the Holy Father.

At the close of the June Retreat, directed by Rev. Paul Hinnebusch, O.P.,

eighteeen young ladies received the habit from the hands of the Most Rev. Wendelin J. Nold, S.T.D., Bishop of Galveston.

The summer session of Sacred Heart Dominican College was well attended by both seculars and religious of various communities.

The year 1957 has been one of special importance to the Texas Dominicans, since it marks the seventy-fifth anniversary of their foundation.

Students and faculty of St. Pius X High School, which operated in extremely cramped quarters last year, will enjoy their spacious new school, which is ready for opening in September. The first Mass in the beautiful chapel was celebrated on July 4.

Some Texas Dominicans are scheduled to serve, along with members of other communities, on the faculty of the new high school to be opened in Whittier, California, in September.

St. Cecilia Congregation, Nashville, Tennessee

The Sisters of the St. Cecilia Congregation conducted religious vacation schools during June in Lebanon, Copperhill, and Harriman, Tennessee, and in Warwick, Virginia.

The Most Rev. William L. Adrian, D.D., celebrated Mass in the St. Cecilia convent chapel on the feast of St. Dominic, August 4.

Sister Judith Wright, O.P., Sister Marie Vianney Hamilton, O.P., Sister Angelina Langston, O.P., and Sister Mary Elaine Kitts, O.P., made final profession of vows on August 15.

Sister Margaret Mary Hessler, O.P., received the Bachelor of Philosophy degree from DePaul University, Chicago, on August 4, and Sister Mary Bernard Curran, O.P., received the Bachelor of Arts degree from George Peabody College, Nashville, at the convocation held on August 17.

The new St. Henry's School, West Nashville, opened in the fall of 1957, is staffed by the Dominican Sisters of the St. Cecilia Congregation.

Sister Mary Fidelis Donovan, O.P., died at St. Cecilia Convent on May 16, in the forty-eighth year of her religious profession. R.I.P.

Congregation of Saint Thomas Aquinas, Marymount, Tacoma, Wash.

On Christmas Eve, 1956, the Congregation received a message announcing its definitive approval by the Holy See; on April 24, the newly approved Constitutions and the Decretum arrived.

The Patronal feast day of the Congregation marked the Ceremony of Golden Jubilee for four of the Sisters: Sister Mary Carmelita, Sister Mary Consuela, Sister Mary Christine and Sister Mary Benigna. Two weeks later, Sister Mary Theresena, Sister Mary Angeline, Sister Mary Joanna, Sister Mary Floretta and Sister Mary Francesca were honored on the occasion of their Silver Jubilee.

Five Postulants were clothed in the Holy Habit on June 8, and on July 8 eleven novices pronounced first temporary Vows.

On June 22, at the General Chapter presided over by His Excellency, the Most Rev. Thomas A. Connolly, Archbishop of Seattle, Mother Mary Rosena was chosen as Prioress General. Sister Mary Thomas will replace Mother as Novice Mistress.

Fifty-six Junior Sisters spent the summer at their studies at the Motherhouse. Fifteen Sisters attended the course in Dominican Spirituality at San Rafael in August.

Congregation of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin

In May, Sister Mary Peter, Vicaress General, made visitation of our convents at Villa des Fougeres, Fribourg, Switzerland and Villa Schifanoia, Florence, Italy. Sister also visited Regina Mundi College in Rome and enjoyed the privilege of an audience with the Holy Father.

Baccalaureate Sunday was observed at St. Clara Academy on June 2 when the Rev. Francis J. Garvey, M.M., of Guatemala, gave the sermon.

Graduation exercises were held on June 6 with the Rt. Rev. Msgr. Michael Martin of Dubuque presiding. The biennial alumnae reunion followed, June 7-9.

During the summer the postulants continued their study of theology under the Rev. T. L. Sanner, O.P., the novices under the Rev. Melchior Wyss, O.P., and the Sisters of the final profession group and those who made profession ten years ago studied *The Theology of the Religious State* under the Rev. E. M. Robinson, O.P.

Forty-five retreats at various centers were preached this summer to Sisters of the Congregation. The Rev. Charles R. Malatesta, O.P., gave the first retreat at St. Clara, July 26-August 4; the Rev. Gerard R. Joubert, O.P., gave the second one, August 6-13.

His Excellency the Most Rev. William P. O'Connor, D.D., presided at the Reception ceremonies on August 4 when fifty-eight postulants received the habit. Fifty-two novices made profession of vows for three years and forty-five Sisters made profession of perpetual vows on August 5.

Fourteen Sisters celebrated their golden jubilee of profession on July 7. Thirty-two silver jubilarians came to St. Clara for the second retreat and the observance of their jubilee on August 15.

Sisters Mary Benincasa, Justina, Theodora, Helena, Rupert, and Gertrude died recently. R.I.P.

Immaculate Conception Convent, Great Bend, Kansas

On June 13, at the close of a ten day retreat conducted by the Rev. Matthew Breen, O.P., twenty candidates received the Dominican habit in St. Dominic's Chapel; sixteen Sisters made their first profession for one year, and four Sisters pronounced their final vows. The Most Rev. John B. Franz, D.D., Bishop of Dodge City, presided at the ceremonies and the Rev. Matthew Breen, O.P., delivered the sermon.

On the same day the Community commemorated the Golden Anniversary of Sister Mary Vincent, O.P., and the Silver Anniversaries of Sister Frances Marie, O.P., Sister Mary Christina, O.P., Sister Mary Catherine, O.P., and Sister Mary Anastasia, O.P.

The National Catholic Theatre Conference in Kansas City, Missouri, June 13-15 was attended by Sister Mary Teresita, O.P., and Sister Mary Theodosia, O.P.

The Rev. Bernard Giblin, O.F.M., Denver, Colorado, conducted the specialized retreat for Parish Priests' Housekeepers, sponsored by the Dominican Sisters here, which was held at the Prep School June 24-27. The thirty-three retreatants came from the Dioceses of Dodge City, Salina, and Wichita.

Of special interest were the visits to the Motherhouse by the Dominican Fathers and Brother who are or will be closely connected with our mission in Gusau, Africa. On June 16, the Rev. Urban Goss, O.P., who has been assigned to the Sokoto Prefecture in Northern Nigeria visited here. June 23, the Rev. A. D. McNamara, O.P., and Bro. Thomas Martin, O.P., were welcomed by the Community. On June

24 the Rev. Walter Conway, O.P., Director of the Foreign Missions of the St. Albert Province, addressed the Community telling of his travels in Nigeria and of his impression of the Gusau mission and our Sisters there.

Sister Mary Nicholas, O.P., and Sister Mary Bernice, O.P., received their M.S. degrees in Education from St. Mary College, Xavier; Sister Mary Hermina, O.P., her M.S. in Mathematics from St. Louis University; Sister Margaret Mary, O.P., her M.A. in Philosophy from Catholic University; and Sister Mary Justina, O.P., her Ph.D. in Music Education from Catholic University, Washington, D. C.

Dominican Sisters of the Perpetual Rosary, Union City, New Jersey

On May 11, Sister Anne Mary of the Trinity, O.P., made her Profession of Temporary Vows. Rev. Thomas G. Mullaney, O.P., was acting as Delegate of His Excellency, Archbishop Thomas A. Boland, D.D. Rev. Timothy O'Brien, O.P., preached the sermon.

At the June meeting of the Third Order Chapter of St. Dominic, election of Officers took place and a new Prior was elected. Rev. Thomas G. Mullaney, O.P., Director of the Chapter, presided over the elections.

Dominican Nuns of The Perpetual Rosary, Buffalo, New York

On July 10, two Nuns made profession of Solemn Vows. They are Sister Mary Agnes of the Infant Jesus and Sister Mary Joseph of the Infant Jesus.

The chapel of the Monastery was the scene of departure on July 15 for a Tertiary Pilgrimage. After receiving Holy Communion at the Conventual Mass some 75 Tertiaries boarded buses which would take them to St. Anne de Beaupre, the Rosary Shrine of Our Lady of the Cape and St. Joseph's Oratory. The pilgrimage closed on July 21 with Benediction of the Blessed Sacrament in the Monastery Chapel. Among the pilgrims were eight invalids who were accompanied by two Dominican Sisters of the Sick Poor.

Rosary Heights Motherhouse, Edmonds, Washington

Twenty-four religious took steps to advance in the religious life on June 14, in Holy Rosary Church, Edmonds. His Excellency, the Most Rev. Thomas E. Gill, Auxiliary Bishop of the Archdiocese of Seattle, presided and preached the sermon. Nine postulants received the habit and four novices made their First Profession.

Renewals of First Profession were made by Sister M. Bertrand, Sister Frances Maureen, Sister Alice Marie, and Sister M. Josepha.

Final Profession was made by the following religious: Sister M. Philomena, Sister Philip Mary, Sister Bernard Marie, Sister M. Nathan, Sister M. Mark, and Sister M. Diana.

Seven Sisters marked jubilee anniversaries of profession—two golden and five silver anniversaries were commemorated.

Sister M. Bernadette and Sister M. Josephine celebrated their golden jubilees and Sister M. Emily, Sister M. Barbara, Sister M. Ellen, Sister M. Roberta, and Sister M. Constance, their silver anniversaries.

The Rev. Vincent Lamb, O.P., chaplain of Rosary Heights Convent, presided at the renewal of vows. A diamond jubilarian in the priesthood, Father Lamb officiated at the investing ceremonies of the golden jubilarians fifty-one years ago. High Mass was celebrated by Father Lamb in the chapel at Rosary Heights and music for the occasion was provided by the Sisters' choir. Renewal of vows took place in the afternoon during Benediction of the Most Blessed Sacrament.

The Dominican Sisters of the Sick Poor, Mariandale, Ossining, New York

On May 3, the Rt. Rev. Msgr. George H. Guilfoyle, Director of Catholic Charities for the Archdiocese of New York, officiated at the Reception and Profession ceremony at Mariandale, at which six received the habit and three made profession of temporary vows.

May 31 the first Solemn High Mass was celebrated in our new Convent at 535 East 84th Street, New York City by the Rt. Rev. John J. Maguire.

To honor the memory of Mother Mary Walsh, our foundress, and to commemorate the fifty years of service to the needy sick of the West Side of New York City, open house was held at Immaculate Conception Convent, 140 West 61st Street, on June 30 with over 300 attending.

The annual Corpus Christi celebration was held on June 23 at Mariandale with triple Solemn Benediction. The Rt. Rev. Msgr. John M. Costello of St. Augustine's Church, Ossining officiated. The sermon was preached by the Rev. Ignatius McGuiness, O.P., professor of philosophy at St. John's University, Brooklyn.

Sister Mary Virgine, O.P., has been appointed Directress General of the Dominicanettes.

In June, Sister Mary Geraldine, O.P., and Sister Mary Brendan, O.P., celebrated their Silver Jubilees.

The Rev. Vincent C. Donovan, O.P., has been appointed as Chaplain at the Novitiate, Mariandale.

Convent of Saint Dominic, Blauvelt, New York

On June 10, Mother Geraldine attended the First Eastern Regional Conference in U.S. of major superiors held at Baltimore.

The American Woman's Association presented to Sister Lawrence Marie the Earhart medal with a citation which read, "The American Woman's Association is honored to present the Earhart medal to Sister Lawrence Marie for her inspiring guidance for schools in air age education and her enthusiastic vision and belief in its basic benefits." Sister Lawrence Marie integrated Air Age Education with the geography syllabus for the New York Diocesan school system in 1946. This syllabus has since been adopted by the diocese of Los Angeles and was also used at a summer workshop for Air Age Education held at State University Teachers' College, Plattsburgh, New York, last year.

On August 15, Mother Magdalen, former Mother General, Sister Loretta, and Sister Matthew, celebrated their golden jubilee. Sisters Genevieve, Jean Gerard, Monica, Maureen, Anne Cecile, Wilfred, Mary Luke, Marie, Rose Anthony, John Dominic, Ann Louise, Mary Edward, celebrated their silver jubilee.

Sister Miriam Dolores received a certificate as Laboratory Technician from the West Indian University of Kingston, Jamaica, B.W.I. Sister is stationed at St. Joseph's Hospital in Kingston.

The Charter of Dominican Junior College was revised to include the granting of the Associate in Arts degree and the admitting of lay students.

Mt. St. Mary-on-the-Hudson, Newburgh, New York

Mother Christina Marie, O.P., Mother General of the Congregation of the Most Holy Rosary of the Sisters of St. Dominic, Mount Saint Mary-on-the-Hudson, Newburgh, New York, and Sister Imelda Marie, novice mistress, attended the Mothers General meeting at St. Catharine's, Kentucky, in late April.

Mother Christina Marie and Sister Miriam Patricia, secretary general, attended

the meeting of the major superiors of the Women's Institute of Pontifical Rank in Chicago, Illinois.

Sister Miriam Patricia and Sister Mary Vincent, dean of Mt. St. Mary College, Newburgh, took part in the Mid-Hudson Economic Area Conference at Vassar College. The group of educators, representative of all the institutions of higher education in the Mid-Hudson region, met to study the facilities and needs of higher education.

At Mt. St. Mary Academy, Newburgh, Commencement in June, at which the Most Rev. Thomas J. McDonnell presided, the address was given by the Rev. Joseph L. Lennon, O.P., of Providence College. The Rev. Walter D. Hughes, O.P., of Providence College, gave the Class Day address.

Rev. Edward Gaffney, O.P., assisted the Rt. Rev. Msgr. J. M. Costello of St. Augustine's, Ossining, at the investiture ceremony of twenty-seven young women at the Motherhouse on June 12.

At the First Profession of thirty-one novices on June 13, Father O. D. Parent, O.P., officiated, assisted by Father Gaffney.

The Rev. John T. Carrigan, O.P., of New York, preached the retreat which preceded these two ceremonies. He gave the sermon at the Investiture Ceremony.

At the Final Profession of the Sisters, following the last retreat, the Most Rev. Mariner T. Smith, O.P., Procurator General, officiated.

St. Mary's Parochial School, Newburgh, staffed by the Dominican Sisters since its opening in 1886, saw its dreams realized when on Saturday, May 25, His Eminence Cardinal Spellman blessed the beautiful new school.

Sister M. Rose Immaculata Boehrer, O.P., died on June 17 in the 40th year of her religious Profession and Sister M. Margaret Imelda Coleman, O.P., died on June 16 in the 24th year of her religious Profession. R.I.P.

Our Lady of the Elms, Akron, Ohio

May 31, marked the Sixth General Chapter of the Community. His Excellency, the Most Rev. Floyd L. Begin, S.T.D., Auxiliary Bishop of Cleveland, presided. Mother M. Rosalia was re-elected Mother General for her second six-year term. Others elected were: Sister M. Martha, Vicaress General; Sister M. Edith, Second Councillor and Secretary General; Sister M. Eileen, Third Councillor; Sister M. Victor, Fourth Councillor, and Sister M. Leo, Bursar General.

Seventeen Sisters took part in reception and profession ceremonies on August 4, at 3:30 p.m., in St. Bernard Church, Akron. Nine of this group made their first profession and eight postulants received the holy habit of St. Dominic. His Excellency, Auxiliary Bishop Floyd Begin, presided.

On August 26, in the Motherhouse chapel, Sister M. Thomasine, O.P., and Sister M. Andrew, O.P., pronounced their final vows.

From August 19-30, Sister M. Edith, O.P., and Sister M. Josephine, O.P., attended their second-year course in Dominican Spirituality at the Dominican Retreat House, Elkins Park, Pennsylvania.

On May 26, Sister M. Jordani, O.P., died at the age of 91, in the sixty-seventh year of her religious profession. Sister Jordani who served fifty-six years as sacristan in St. Bernard Church, Akron, was the oldest Sister of our Community. R.I.P.

Saint Mary of the Springs, Columbus, Ohio

On May 5, Sister Bernarda, Sister Adelaide and Sister Eleanor celebrated their golden jubilee at Saint Mary's; and on May 30, six of the twenty-three silver jubi-

larians at the Motherhouse, were honored at a solemn High Mass. A general celebration for the jubilarians took place on July 10.

The new chapel at Dominican Academy, New York, was blessed on May 30. The Very Rev. W. D. Marrin, O.P., Provincial of St. Joseph's Province, officiated. Also present in the sanctuary were Fathers J. Healy, O.P., and J. Murray, S.M.A. The Honorable J. T. and Mrs. Hallinan and Mr. and Mrs. Burns were guests for the occasion.

Albertus Magnus College and Mary Immaculate School were honored by a visit from the Very Rev. J. A. Driscoll, O.P., Socius of the Master General, in the United States.

The Rev. Urban E. Nagle, O.P., chaplain at the Motherhouse, presided at the Reception and Profession ceremonies, July 8 and 9. Seventeen postulants received the habit; fifteen novices made temporary vows, and twenty Sisters took their final vows. A number of clergy were present at both ceremonies, and the Rev. J. A. Foley, O.P., gave the sermon on each occasion.

Sister Mary Andrew McLinden, Sister M. De Chantal Nicol and Sister Mary Pius Reeb died at the Motherhouse and Sister Alexia Burke died suddenly at Saint Andrew's, Flushing, Long Island. R.I.P.

Congregation of the Queen of the Holy Rosary, Mission San Jose, California

As part of the summer school program at Queen of the Holy Rosary College at Mission San Jose, a series of informal lectures was arranged. Guest speakers were: Rev. Pearse F. Donovan of O'Dowd High School in Oakland, California; Dr. Edwin Beilharz, Chairman of the Department of History and Social Science at University of Santa Clara; Mr. Harold Cummings of the Cummings Art Studios in San Francisco.

On Friday evening, June 27, the music department of Queen of the Holy Rosary College presented Sister Mary Cletus, O.P., pianist, in her senior recital. Members of the student body and friends were present for the occasion.

A science workshop was conducted by Sister Mary Aquinas, O.S.F., on July 1 and 2, for the primary and elementary school teachers of the community. The sessions and displays were located in the college auditorium.

On Saturday evening, July 20, the Sisters' Orchestra from Anaheim, California, entertained the members of the Motherhouse Community. The concert was specially prepared under the direction of Mr. Roberto Resta.

Graduation exercises of Queen of the Holy Rosary College were held in the new College Chapel on Friday evening, August 2, at 7:30 p.m. The Very Rev. Joseph J. Fulton, O.P., Provincial, officiated at the exercises and gave the address.

On Thursday, August 15, seven Sisters of the community celebrated their Fiftieth Anniversary of Profession, and eleven Sisters commemorated the Twenty-fifth anniversary of their First Vows. Festal ceremonies of the day included a Solemn High Mass of Thanksgiving for God's blessings on the Jubilarians throughout the years; renewal of their first profession by the jubilarians, following the singing of Compline; a special Jubilee dinner and program honoring the guests of the day; and, finally, solemn benediction of the Blessed Sacrament in the new Sisters' Chapel.

The Golden Jubilarians were: Sisters M. Cajetan, M. Paula, M. Euphemia, M. Odillia, M. Alacoque, M. Prudentia, M. Placida. Those celebrating their Silver Jubilee were: Sisters M. Emily, Mary Helen, Mary Dominic, M. Patrice, M. Silveria, M. Roberta, Mary Ambrose, Lewis Mary, Mary Raymond, M. Tharcisia, and M. Imelda.

Dominican Sisters of the Perpetual Rosary, Lancaster, Pennsylvania

The Mothers' Club of St. Anthony's Parish, Lancaster, held a Day of Recollection in the Monastery Chapel, on Mothers' Day, May 12. The exercises were conducted by the Rev. John Wise, C.SS.R.

In observance of the Silver Jubilee of Ordination of the Rev. Charles J. Weaver, Chaplain of the Monastery, a High Mass of Thanksgiving was sung in the Monastery Chapel on Saturday, May 18. It was well attended by friends of the Monastery and of the Rev. Father Chaplain.

Rev. Richard Zimmerman, a newly ordained priest of the Harrisburg Diocese and a native of Lancaster, offered a solemn Mass in the Convent Chapel on May 15. He was assisted by the Rev. Claude Wiegand, also newly ordained, and by Rev. Robert Gribbin, Principal of Lancaster Catholic High School.

The Class of '32 of Lancaster Catholic High School had a Silver Jubilee Mass in the Monastery Chapel, on Sunday, June 16. The Rt. Rev. Paul Gieringer, Rector of the Josephinum, Worthington, Ohio, was the celebrant. The Knights of Columbus Choir sang during the Mass. Among the members of the Jubilee class assisting at the Mass were five Sisters of various religious Communities and Brother Elmo, C.S.C.

Congregation of St. Mary, New Orleans, Louisiana

The reception of the Holy Habit, the simple profession of vows, and the final profession of vows took place in the Novitiate Chapel at Rosaryville on June 16th. Fifteen postulants were accepted as novices and received the Holy Habit. Rt. Rev. Msgr. Lucien J. Caillouet, P.A., Vicar General of the Archdiocese presided over the ceremonies. Eleven novices made their first profession of Simple Vows. Rev. Paul Hinnebusch, O.P., Chaplain of St. Mary's Dominican Convent, New Orleans, presided. Three Sisters, Sister Mary Christopher Vautier, O.P., Sister Mary Anthony D'Gerolamo, O.P., and Sister Mary Maureen Vedros, O.P., made their Final Profession. Rt. Rev. Patrick Gillespie, Pastor of St. Agnes Church, Baton Rouge, La., presided.

His Excellency, Archbishop Joseph Francis Rummel has appointed the executive vice-president of St. Mary's Dominican College, Mr. Philip H. Des Marais, to serve as a member of the Archdiocesan School Board. Mr. Des Marais gave the keynote address to the world assembly of Pax Romana, the International Movement of Catholic Students, in El Salvador, July 30.

The graduation exercises of St. Mary's Dominican College were held on July 31. Rev. Michael J. Faraon, O.P., professor of Philosophy at Xavier University, New Orleans, delivered the address. Among those who received the Bachelor of Arts degree was Sister Mary Grignon Boudoin, O.P., and Sister Mary Magdalin Lopinto, O.P., graduated from the Theological Institute of the College.

The Institute of Dominican Spirituality was attended by Sister Mary Teresa, O.P., and Sister Mary Bernadette, O.P., at the Dominican Convent, San Rafael, August 5-16; Sister Mary de Lourdes, O.P., Sister Mary Hyacinth, O.P., and Sister Mary Alice, O.P., at the Convent of Our Lady of Prouille, Elkins Park, Pa., August 19-30.

Rev. Benedict H. Ashley, O.P., conducted the second workshop on self-study at St. Mary's Dominican College, September 5-12. This Self-Study Program was initiated by Father last summer.

To provide for the increasing enrollment, construction of a new College Dormitory and a Faculty Residence is soon to begin.

Monastery of the Blessed Sacrament, Detroit, Michigan

On May 8 the community was honored by an informal visit with Very Rev. John A. Driscoll, O.P., present American Socius of our Master General, Most Rev. Michael Browne, O.P.

On May 22 His Excellency, Archbishop Gaetano Pollio, P.I.M.E., exiled from his See in Hunan, China, visited the community and related details of his cruel imprisonment at the hands of the Communists.

On May 30, Ascension Day, the Community received a telegram from the Dominican Fathers in Winona, announcing the sudden death of their life-long priestly friend Rev. Thomas a'Kempis Reilly, O.P. Father not only gave the community many beautiful retreats but was also a faithful Godfather and adviser for over thirty-five years. May his soul rest in peace.

During the joyous Pentecostal season many young Priests, both Diocesan and Regular, visited the Monastery to offer Holy Mass and bestow their first priestly blessing.

On June 19 the Rev. Columba Leahy, O.P., Irish Missionary from Trinidad and personal representative of his Excellency Archbishop Finbar Ryan, O.P., of Port-of-Spain, visited the Monastery and gave the Nuns an inspiring talk on the present needs of the Missions, the great need of zealous Lay-Apostles to second the work of the Hierarchy and also the vast possibilities of using T.V. as a medium of Religious Instruction for furthering the great work of saving souls.

Congregation of the Sacred Heart, Caldwell, New Jersey

Rev. Mother M. Aquinas, O.P., for twelve years Mother General of the Dominican Sisters of Caldwell, died at the Motherhouse, Mt. St. Dominic, May 10, after a short illness. Mother Aquinas who was 78 suffered a heart attack May 7.

Archbishop Thomas A. Boland celebrated a Pontifical Mass of Requiem in the Motherhouse Chapel May 14. Bishop James A. McNulty delivered the eulogy. Ministers of the Mass were Msgr. Joseph H. Brady, Rector, Immaculate Conception Seminary, Darlington, deacon and Msgr. William F. Furlong, archdiocesan director of vocations, subdeacon; Msgr. William F. Lawlor, archdiocesan Superintendent of Schools and Msgr. Martin W. Stanton, archdiocesan Director of the Propagation of the Faith were deacons of honor. The Mass was attended by ninety-six of the Clergy.

The Sisters of the Community assisted at a Solemn High Dominican Mass, May 14, in the Chapel preceding the Funeral Mass. Students of Caldwell College attended a Mass for Mother Aquinas May 13 and the students of Mt. St. Dominic Academy assisted at Mass for Rev. Mother in the Auditorium. R.I.P.

Sister M. Dolorita, O.P., was elected Mother General of the Sisters of St. Dominic of Caldwell, July 8, during the Community's General Chapter. Elected first councillor and vicaress was Sister M. Alouise, O.P., sister of Bishop-elect Walter W. Curtis; second councillor, Sister Mary Dorothy, O.P., superior of St. Aloysius Convent, Caldwell, N. J., third councillor and secretary general, Sister Marie, O.P., former Prioress of Mt. St. Dominic Academy, and fourth councillor, Sister Mercedes, O.P., superior of Blessed Sacrament Convent, Bridgeport, Conn.; elected general bursar, Sister M. Borromeo, O.P., superior of St. John's Convent, Jersey City. Archbishop Boland presided at the election.

Mother Dolorita served as vicaress of the Community for the past six years. Since the death of Mother M. Aquinas, O.P., the care of the Community has been in her hands.

On May 20, twenty-six postulants received the Habit of St. Dominic at the

Motherhouse with the Most Rev. Thomas A. Boland presiding. The sermon was preached by Rev. Joseph Hyde, O.P.

On July 3, twenty-five novices made their profession with Rt. Rev. Msgr. Joseph H. Brady, Rector of Immaculate Conception Seminary, Darlington, N. J., presiding. Msgr. Walter G. Jarvais was the preacher for the occasion.

Holy Cross Congregation, Amityville, New York

Rev. Mother M. Bernadette de Lourdes, O.P., Prioress General, and Mother M. Adelaide, O.P., Subprioress, were present at the installation ceremonies of His Excellency, Most Rev. Walter Philip Kellenberg, first Bishop of the newly created diocese of Rockville Centre, and of His Excellency, Most Rev. Bryan Joseph McEntegart, fourth Bishop of Brooklyn, New York.

Mother M. Augusta, O.P., was recently appointed Vicaress of Puerto Rico to replace Mother M. Claudia, O.P., who held this office for the past eight years. Mother Augusta left to assume her duties on July 24.

At the June Commencement of St. John's University, Brooklyn, Sister Stephen Thomas graduated with a summa cum laude in science and Sister Mary Jareth received her Master's degree in biology. Others graduated with Bachelors of Science in Elementary and Secondary Education, as well as Nursing Education.

Sister Charles Maureen received her degree in early August from Barry College, Florida.

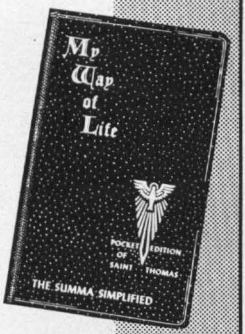
During the months of July and August, large groups of Sisters attended several institutions of higher learning. The Vocation Institute and the Workshop for Supervisors and Principals held at Fordham University at the end of July was well attended by our Sisters. About forty Sisters of the Congregation were in course at the Institute for Sisters held at Elkins Park, Pa., at the end of August.

On August 5, sixty postulants were clothed in the habit of the Order, with His Excellency, Most Rev. Walter Philip Kellenberg, Bishop of Rockville Centre, officiating at the investiture ceremonies.

Sister M. Michaeline, O.P., died recently. R.I.P.



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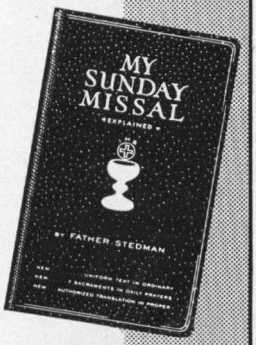
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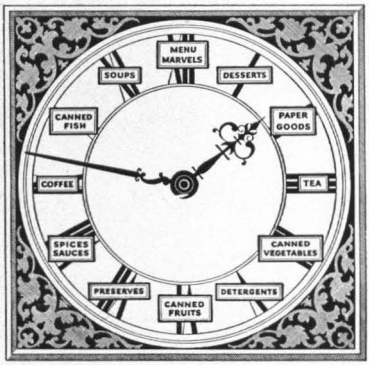
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